

The Methodist Church of New Zealand,

**REPORTS
and
RESOLUTIONS
of the
ANNUAL
CONFERENCE
1982**

THE METHODIST CHURCH OF NEW ZEALAND

REPORTS, MINUTES AND

YEAR BOOK

of the

C O N F E R E N C E

held at

N A P I E R

1 9 8 2



REV. PERCY P. RUSHTON, B.A., B.D.
PRESIDENT OF THE METHODIST CHURCH OF NEW ZEALAND
1982-83



MR. ALLAN K. SURREY, J.P., A.N.Z.I.M.
VICE-PRESIDENT OF THE METHODIST CHURCH OF NEW
ZEALAND 1982-83



THE METHODIST CHURCH OF NEW ZEALAND

C O N F E R E N C E

NAPIER - NOVEMBER 1982

PRESIDENT	:	Rev. Percy P. Rushton, B.A., B.D.
VICE-PRESIDENT	:	Mr. Allan K. Surrey, J.P., A.N.Z.I.M.
SECRETARY	:	Rev. Alan K. Woodley, B.A.

CONFERENCE 1982

THE BUSINESS FROM DAY TO DAY

Time	Day-Activity	Business & Comments
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All Venues are in Napier unless otherwise stated.

WEDNESDAY, 3RD NOV.

1.30 p.m.	R, Law Revision Committee - Convener: Mr. Geoff Peak	<i>Trinity Church Lounge</i>
3.00 p.m.	Afternoon Tea	
3.30 p.m./	Law Revision Committee	
6.00 p.m.	Dinner (catered)	
7.15 p.m./	Law Revision Committee	
9.30 p.m.		

THURSDAY, 4TH NOV.

9.00 a.m.	C, Committee on Ministry - Convener: Rev. John Osborne	<i>Trinity Church Lounge</i>
10.30 a.m.	Morning Tea	Committee on Ministry,
11.00 a.m./	Committee on Ministry	Theological College (part)
12.30 p.m.	Lunch (catered)	
1.30 p.m./	Committee on Ministry	
3.00 p.m.	Afternoon Tea	
3.30 p.m./	Committee on Ministry	
6.00 p.m.	Dinner (catered)	
7.15 p.m./	Committee on Ministry	
9.30 p.m.		

FRIDAY, 5TH NOV.

9.00 a.m.	A, General Purposes Committee - Convener: Rev. Alan Woodley	<i>Trinity Church Lounge</i>
10.15 a.m.	Morning Tea	
10.45 a.m.	General Purposes Committee	
12.30 p.m.	Lunch (catered)	
1.30 p.m.	General Purposes Committee	
3.00 p.m.	Afternoon Tea	
3.30 p.m./	D, Stationing Committee - Convener: Rev. Alan Woodley	<i>Trinity Church Lounge</i>
6.00 p.m.	Dinner (catered)	
7.00 p.m./	Stationing Committee	
9.30 p.m.		

Time

Day-Activity

Business & Comments

SATURDAY, 6TH NOV.

8.45 a.m.	Stationing Committee	
10.30 a.m.	Morning Tea	
11.00 a.m./	Stationing Committee	
12.00 noon		
11.30 a.m.	Wesley Historical Society (N.Z) Annual Meeting - St Pauls Presbyterian Church Hall, Tennyson St.	
10.00 a.m./	Registration Enquiries	Wool Exchange
12 noon		
12.10 p.m.	Conveners of Committees of Detail meet with General Secretary	- Wool Exchange
12.30 p.m.	Lunch (own arrangements)	
1.00 p.m.	Prayer Session	Wool Exchange
2.00 p.m.	Opening Service, Induction and Presidential Address	Cathedral (Conference Offering)
3.45 p.m.	Afternoon Tea	Cathedral Hall & Grounds
4.30 p.m.	Meeting in Groups 'Doing Evangelism'	
	Conference Meal (in Groups)	
EVENING	'Doing Evangelism' in Groups in various area.	

SUNDAY, 7TH NOV.

Morning Services - to include invitation to discipleship.
Planned by local 'teams' with visiting Preachers.

2.15 p.m.	Session 2 "Reception into Full Connexion of the Conference" of the Ordinands.	Qns 6 - 7 Cathedral
2.30 p.m.	Conference Ordination Service Holy Communion Preacher: The Ex-President, Rev. Edmund D. Grounds	Cathedral (Conference Offering)
4.00 p.m.	Afternoon Tea	Cathedral Hall & Grounds
5.00 p.m.	Tributes to deceased	Cathedral
6.30 p.m.	Conference Meal	Memorial Hall
7.30 p.m.	Evening Service	Memorial Hall

Time	Day-Activity	Business & Comments
MONDAY, 8TH NOV.		
8.15 a.m.	Prayer Session	Wool Exchange
8.45 a.m.	Session 3	Memorial Hall
	Conference Devotions "TRANSFORMATION OF SOCIETY"	
	Led by: Rua and Brian Turner	
		A, General Purposes
		D, Stationing Com. - 2nd
		Reading
		R, Law Revision
		Notices of Motion
10.00 a.m.	Morning Tea	
10.30 a.m.	COMMITTEES OF DETAIL:	
	NOTE: The business of Conference is considered in	
	Committees of Detail before being presented	
	to the Conference.	
	E. DEVELOPMENT: Convener - Rev. Mervyn Dine	
	Development Division	(Upstairs Chapter Room
	Church Union	Cathedral)
	Samoan Policy	
	Auckland District Tongan Fellowship	
	Fijian Fellowship	
	F. CHURCH WELFARE: Convener - Rev. Ken Russell	
	Welfare of the Church	(Cathedral Parish Lounge)
	Lay Preachers' Assn	
	Women's Fellowship	
	Media	
	Chaplaincies	
	Wesley Historical Society	
	Men and Women in the Church	
	G. EDUCATION: Convener - Rev. Michael Greer	
	Education Division	(Parish Hall Cathedral)
	Theological College (part)	
	Wesley College	
	Robert Gibson Trust	
	H. ADMINISTRATION & CONNEXIONAL PROPERTIES & FUNDS:	
	Convener - Mr Geoff Hill	(Wool Exchange)
	Administration Division	
	Ecumenical Committee-N.C.C.	
	Investment Board	
	Methodist Trust Assn	
	Connexional Trusts	
	I. MAORI: Convener - Rev. Rua Rakena	
	Maori Division	(Trinity Sunday School)

Time	Day-Activity	Business & Comments
	J. SOCIAL SERVICES: Convener - Rev. Norman West N.Z.M.S.S.A. (Youth Hall upstairs Cathedral) M.S.S.A. (Branches)	
	K. PUBLIC QUESTIONS: Convener - Rev. Richard Hendry Public Questions (Trinity Lounge)	
	L. BUDGET: Convener - Dr. Denis Janus Connexional Budget (meets in Oct. & May)	
	M. FAITH AND ORDER: Convener - Rev. Norman Brookes Faith and Order (Presbyterian Lounge)	
	N. INTERNATIONAL AFFAIRS: Convener - Rev. Graeme McIver International Affairs (Presbyterian B.C. Room)	
	O. OVERSEAS MISSIONS: Convener - Rev. Gavin Sharp Joint Board for Mission Overseas (Presbyterian Ecumenical Affairs - Overseas old S.S. Rooms)	
12.30 p.m.	Lunch (provided)	
1.30 p.m.	Committees of Detail resume	
3.15 p.m.	Afternoon Tea	
3.45 p.m./	Session 4	Mayoral Welcome
5.30 p.m.		Welcome to Observers Church Council O, Overseas Mission
5.40 p.m.	Conference Meal	
7.00 p.m./	Session 5	J, Social Services
9.30 p.m.		G, Education
	Conference Devotions "TRANSFORMATION OF PERSONS" Led by: Youth Task Group.	

TUESDAY, 9TH NOV.

8.15 a.m.	Prayer Session	Wool Exchange
8.45 a.m.	Session 6 Conference Devotions "TRANSFORMATION OF SOCIETY" Led by: Cheryl and Peter Glensor	
		Notices of Motion L, Budget H, Administration
10.30 a.m.	Morning Tea	
11.00 a.m.	Session 6 resumes Lunch (provided)	
12 noon	D, Stationing Committee (Trinity Church Lounge)	

Time	Day-Activity	Business & Comments
12.30 p.m.	Women's Fellowship Reception to the President's wife, Joyce Rushton (Cathedral Parish Hall)	
2.15 p.m.	Afternoon Tea	D, Stationing 3rd Reading
2.45 p.m./	Session 7	H, Administration cont.
5.30 p.m.		F, Church Welfare
5.45 p.m.	Conference Meal	
	Deaconess Assn Tea (Wool Exchange)	
7.00 p.m./	Session 8	F, Church Welfare cont.
9.30 p.m.		K, Public Questions
	Conference Devotions "TRANSFORMATION OF PERSONS"	
	Led by: Rev. Russell James	

WEDNESDAY, 10TH NOV.

8.15 a.m.	Prayer Session	Wool Exchange
8.45 a.m.	Session 9	
	Conference Devotions "TRANSFORMATION OF SOCIETY"	
	Led by: Doreen & Geoff Hill	
		M, Faith and Order
		E, Development
10.30 a.m.	Morning Tea	
10.35 a.m.	Ministers moving meet with Warren Hudson in the Wool Exchange	
11.00 a.m.	Session 9 resumes	Election of President and Vice-President
12.30 p.m.	Lunch	
1.30 p.m.	Session 10	E, Development cont'd
		Special Committee Joint Bd
		for Mission Overseas, Pres/
		Meth Ecumencial & Inter-
		national Affairs C'ttees
		into one working commission
3.30 p.m.	Afternoon Tea	
4.00 p.m./	Session 10 resumes	Tributes to Supernumeraries
5.30 p.m.		
5.40 p.m.	Conference Meal	
	Lay Preachers Tea at Wool Exchange	
7.00 p.m./	Session 11	C, Committee on Ministry
9.30 p.m.		N, International Affairs
	Conference Devotions "TRANSFORMATION OF SOCIETY"	
	Led by: Rev. Beverley Taylor	

Time

Day-Activity

Business & Comments

THURSDAY, 11TH NOV.

8.15 a.m.	Prayer Session	Wool Exchange
8.45 a.m.	Session 12	Ex-Vice-President's Address P, Maori Division Election of Chairmen R, Law Revision Unfinished Business
10.30 a.m.	Morning Tea	
11.00 a.m.	Session 12 resumes	
12 noon	Covenant Communion Service Lunch (to be arranged at Conference) Conference concludes.	

The success of the above timetable will depend upon:

- (1) The use of the en bloc procedure.
- (2) A co-operative spirit in the Conference in response to Committees of Detail who have done their work.
- (3) The willingness of Members to commit themselves to the whole of Conference.
- (4) Attention is drawn to the Standing Orders of Conference which provide for:

"(25) No member shall leave the Conference before its close without having sought and obtained permission to do so."

EXCERPTS FROM THE STANDING ORDERS

All speakers shall be required to occupy the tribune except when a question is asked.

No member shall speak more than once on the same question without the leave of the Conference, except when the Conference is in Committee of the whole. The mover of a motion, however, has the right of reply.

Every motion and amendment shall be presented in writing by the proposer at the time the proposition is made, and shall be immediately handed to the Secretary.

Notice of Motion shall be given of any Motion not in the Agenda and not being an amendment to a Motion. It shall be handed to the Secretary in duplicate as soon as it shall have been read to the Conference.

The seconder of a motion or of an amendment may reserve his speech.

Unless Conference shall otherwise determine by a vote of a majority of those present, no person shall speak for more than three minutes at any time in any debate of the Conference, provided always that the mover of a motion when introducing such motion may speak for five minutes.

Nothing contained in the preceding sub-paragraph shall apply to or prevent any explanation in response to a question being made with the consent of the President by any member moving the adoption of any report and such explanation shall not be deemed to be speeches within the meaning of this paragraph.

Unless determined by the President there shall be no detailed exposition of any such report.

Only one amendment shall be before the Conference at one time, but notices of other amendments may be given before the amendment is put from the Chair. Such amendments shall be taken in the order in which notice has been given.

The mover of a motion shall have the right of reply, but not the mover of an amendment. The reply must be limited to answering the arguments advanced against the motion.

No motion or resolution on any other subject shall be submitted until the one under consideration is disposed of. This may be done by withdrawal, adoption, rejection, or by one of the following:-

By an amendment, moving "The previous question", moving "The Order of the Day", Postponement, Reference to a Committee, Adjournment.

THE POWERS OF A LAY REPRESENTATIVE AT CONFERENCE

Question: Is a person elected to represent his Circuit at Conference morally or legally obliged to represent the opinions or decisions of the Circuit Quarterly Meeting: or, when such have not been ascertained to represent what he believes to be the majority opinion of

such Quarterly Meeting; or is such lay representative in all respects free to express himself according to his own beliefs and opinions and likewise to vote on any issue in accordance with his own convictions?

ANSWER: Conference members are representatives entitled to exercise their own judgment and not delegates instructed how to vote. It might well be that additional information on the matter under discussion at a Quarterly Meeting would be forthcoming during the Conference discussion and the representative should be free to take all factors into consideration. On the other hand, the matter under discussion might be so clearly defined as to enable the Quarterly Meeting to arrive at a definite conclusion, in which case the Meeting should appoint a representative in whom it has full confidence. It is thus clear that a representative is under a moral obligation to present the mind of the Quarterly Meeting appointing him, unless fresh information constrains him otherwise, but he is not bound legally to support the same.

And I do so rule.

(Presidential Ruling - Minutes of Conference 1946, Ruling 4, p.193).

PROCEDURES TO ENABLE THE BUSINESS OF CONFERENCE TO BE TAKEN "EN BLOC":

- (1) Committees of Detail of Conference will be asked to advise the Conference as to those reports/resolutions that can be presented to the Conference en bloc. On the recommendation of the Committees of Detail they will be put to the Conference en bloc. Reports/Resolutions to be taken en bloc will be clearly marked on the papers distributed to the Conference.
- (2) In order to safeguard the rights of members of Conference to speak on any report/resolution, any member may by simple request to the Chair, have removed from the "en bloc" procedures any report/resolution.

Minutes of Conference 1978, Resolution 1, Page 564.

MEMBERS OF CONFERENCE 1982

A. MINISTERS IN FULL CONNEXION

William T. Blight, B.A., B.D.

Eric W. Hames, M.A.

John H. Bailey

F. Gardner Brown

Gordon R.H. Peterson

A. Henry Voyce

George I. Laursen, C.B.E.

Athol R. Penn

John D. Grocott, B.A.

Charlie O. Hailwood

Leonard C. Horwood

Arthur T. Kent

Walter Parker

E. Clarence Leadley

M. Alexander McDowell, D.D.

J. Wesley Parker, E.D., M.A., B.D.

W.E. Allon Carr

William W.H. Greenslade, M.B.E.

Gordon Parker, M.A., Ph.D.

Herbert W. Payne

David O. Williams, M.A., Litt.D.

Reginald Day

William C. Jenkin

Ralph E. Patchett

George H. Goodman,

Andrew J. Johnston

Howard C. Matthews, B.A.

Clifford L. Duder

Robert Thornley, M.A., Dip. Soc. Sc.

Arthur R. Witheford, B.A.

George E. Beckingsale

Ian H.K. Hopper, B.A.

William R. Francis, B.A., B.D.

Leslie T. Norwell

William R. Laws, M.A., B.D.

Ashleigh K. Petch, B.A.

John Silvester, M.A.

Herbert A. Cochrane

Reginald Grice

Campbell P. Lucas, L.Th.

Charles B. Oldfield

John B. Dawson

Haddon C. Dixon, O.B.E., M.A., B.D.

Alan O. Jones

Charles H. Bell, B.A.

Harold K. Brown

Harold A. Darvill

Gordon V. Thomas, B.A.

J. Henry Woolford, M.A.

R. Frederick Clement, M.A.

John J. Lewis, M.A., B.D., Ph.D.

William J. Morrison, M.A.

George R. Thompson, E.D.

Leonard V. Willing

Stanley G. Andrews

George W. Cramond

W. Selwyn Dawson, M.A.

Wilfred E. Falkingham, M.B.E.

Edmund D. Grounds

J.C. Aldwyn Williams

Robert H. Allen, B.A.

R. Graham Bell, M.A., B.D., Theol. M.

Leslie F. Bycroft

Wesley A. Chambers, M.A.

Harry Moore

Edward M. Marshall, B.A., Dip. Ed.

Donald G. Sher son, B.A.

Leslie C. Clements

Norman W. Olds

Francis H. Parker

Leonard Shapcott

A. Francis Attwood
M. Jackson Campbell
Allen H. Hall
Ian C.E. Ramage, M.A.

Edward Baker
Wilfred G. Eisner, B.A.
Wilfred G. Ford, C.M.G., B.A.
Basil J. Hilder
George C. Hopkins

T. Ralph Benny
Douglas H. Burt
Clifford J. Keightley
A. Roger G. Nuttall

Gordon A.R. Cornwall
Colin D. Clark, M.A.
D. Bruce Gordon, M.A.
Leonard P. Schroeder, B.A., B.D.
Owen T. Woodfield, B.A.

H. David Besant, B.A., B.D.
Amos W. Burrough
George C. Carter, M.A., Dip. Ed.
Ivan J. Clucas
Geoffrey T. Gilbert
O. McLennan Olds
Idris J. Ruck
Peter A. Stead, B.A.
Frank H. Woodfield

R. Leslie George
Loyal J. Gibson
John R. Hall
Allan J. Handyside
John A. Penman, B.A.
Harry I. Shaw
Sydney J. Spindler
John H. Thompson

Frederick J. K. Baker
Raymond E. Le Couteur
Hughan M. Craig
Archibald W. McKay
Alan Newman
John H. Osborne, M.A.
David G. Stubbs

Noel D. Billinghamurst

Arthur W. Dickie, C.Eng., M.Inst.F.,
M.N.Z.I.E.

George M. Hammond
Ernest Heppelthwaite
Alan H.V. Newton
Ruawai D. Rakena, B.A.
Percy P. Rushton, B.A., B.D.
Te Awa W. Tahere
David L. Trebilco
Alexander C. Watson

William K. Abbott
Trevor L. Bennett
Edward P. Boyd
Wilfred J. Cable
Norman J. Goreham
Cuthbert F. Peart
Frank S. Rigg
Lane M. Tauroa, B.A.
Neville Thornicroft

Robert S. Andrews
George L. Bennett
Ian D. Grant
Owen A. Kitchingman, B.A.
Bruce Scammell

Siauala Amituana'i, B.D.

G. Basil W. Bell
James F. Cropp
Irwin J. Fowler
Phyllis M. Guthardt, M.A., Ph.D.
Henry W. Kitchingman
John C. F. Mabon
Andrew G. Reid
Kenneth H. Russell
Phillip F. Taylor

Frederick J. Climo
Wilfred S. Gilbert
Frank G. Glen
R. John Hamlin
Evan R. Lewis, M.Sc., B.A.

Lewis A. Bowen
Mervyn L. Dine
Roger M. Gibson
Stanley R. Goudge, B.A.
Keith C. Griffith
John S. Hosking, M.A., Dip. Mus.
William Morrison
Dorothea Noble, B.A.

Lawrence E. Salter
Robert W. Widdup

John Bilverstone
Graham Brazendale, M.A.
Owen L. Christian
James H. Conway
Albert A. Grundy, M.A.
Warwick Gust, B.A., B.D.
E. Francis I. Hanson, B.A., B.D.
Maxwell A. Hornblow
C. Seton Horrill
Ian H. McKenzie, M.Sc., B.D.
David S. Mullan, M.A.
Frederick D. Peterson

Russell E. James
John E. Langley
C. Russell Marshall
Brian W. Sides
A. Kerry Taylor, B.A., Dip.Ed.
William L. Wallace, B.A.

John B. Currie, B.A.
Graham E. Hawkey
Arnold C. Hight
Edgar R. Hornblow, LL.B.
Barry E. Jones, B.A.
Harold C. Pomeroy, B.A., B.D.,
A.C.A., C.M.A., A.C.I.S.
Maynard G. Rutherford
Frederick E. Waine, B.A.
W.J. Douglas Wakeling
Alan K. Woodley, B.A.

David H. Ansell
David Armstrong
Niven G. Ball
Derek G. Laws, F.C.A.
B. Keith Rowe, B.A., B.D., St.M.
(Union, N.Y.)
W. Geoffrey Tucker

Maxwell L. Bruce
Edwin B. Clarke, M.A.
Ludwig Felderhof
Hendrik Gerritsen, B.D.
Barry W. Neal, C.F., B.A., Dip.Ed.
Brian L. Olsen, B.Ed., Dip.S.L.T.
Stuart G. Slinn

Stanley J. Barnes
William A. Chessum, Mus.B.
Ian L. Clarke, A.C.A.
Ronald C. Collingwood
C. Brice Herbert
Bruce E. Mackie
Napi Waaka, O.B.E.
Norman J. West

Roy M. Alexander
Richard J. Hendry
Colin G. Jamieson
John I. Manihera
Donald F. Prince
Keith J. Taylor, B.A.
Stanley J. West

Enid J. Bennett, M.A., B.D.
Alan J. Leadley, B.D., M.A.
William R.G. Loader, B.A., B.D.,
Dr.Theol.(Mainz)
Donald J. Phillipps, B.A., B.D.
David C. Pratt, M.A.
Robert Te Whare

Robert A. Allan
Moke A.G. Couch, B.A.
Darrell R. Curtis, B.A.
Barry G. Harkness, M.A., B.D.
J. Cedric Hay
Roger J.E. Hey
Graeme M. McIver, B.A.
Brian J. Malcouronne, B.A.
John D. Meredith
Ian C. Norwell
Morehu Te Whare
Brian H. Turner, M.A.

David R. Alley
Norman E. Brookes, M.A.
Wallace C. Chapman
Ashley I. Corlett, L.Th.
Brian R.J. Eagle
William D. Griffiths
Russell G. Rigby, B.A.
Robert G. Stringer

John B. Salmon, M.A., L.Th., S.Th.,
A.C.A., A.C.I.S., Ph.D.
Jack Wright

Stuart C. Grant, B.A., LL.B., L.Th.
Norma M. Graves
D. Ian MacLeod

Restal A. Burton
Patricia M. Jacobson, B.A., L.Th.
G. Douglas Pratt, M.A., B.D.,
L.Th., A.S.B.

John H. Roberts, B.A., L.Th.,
Dip.Crim. (Hons.)

Gavin B. Sharp, B.Sc.

Paul F. Sinclair

John A. Stringer, Dip.Theol.

Ian E.M. Anderson

Anthony N. Bell, L.Th.

Dougal H.C. Bruce, L.Th.

Laurence H. Currie

Michael W. Greer, L.Th.

Gordon A. Leary, M.A., Dip.Ed.,
J.P.

Alan C. Webster, L.Th.(Melb.),
B.A., M.Div. (Coalgate
Rochester Divinity School),
M.A., Ed.D. (Syracuse)

Graeme R. White, L.Th.

Peter E. Glensor, B.A.

Johanna M. Bouchier

Lynne J. Wall, B.A., B.D.,

Terence W. Wall, M.A., S.T.M.

Alan R. Upson

H. Mary Astley

Robert A. Ferguson, B.A.

I. Marie Greenwood, B.Theol.

Hana Hauraki

Herehere M. Maaka

Barbara I. Miller

Colin A. Milner

Robert D. Short

Brian N. Small

Diana A. Tana

Beverley Taylor

Samson N. Toia, J.P.

Shirley V. Ungemuth

P. Joan Wedding

David Arrowsmith, M.A.

Donald F. Biggs

David J. Bush

K. Desmond Cooper

Lindsay E. Cumberpatch, B.A.

Bruno W. Egli

Paul J. Grant, B. Man.St.

Faleanna Kopelani

John S. Murray

Anthony D. Stroobant, C. Eng.,
M.I.E.R.E., N.Z.C.E.

Tuuau Tiatia

A. Fa'aoso Tugia

Tuafanua Tanielu Sa'o

Clive G. Dyson

Lynne O. Frith-Upson

Edith J. Little, J.P.

Derek R. McCullum, B.Sc., B.Com.

Gillian M. Richards

Graham H. Whaley, B.A.

B. LAY REPRESENTATIVES

- (a) Vice-Presidents of the Conference: Mr. Graham B. Keightley
Mr. Allan K. Surrey
Ex-Vice-President: Sister Rona W. Collins
- (b) Representatives of Circuits & Parishes:

NORTHLAND DISTRICT - 1000

1010	Mangonui County Un.	-	
1020	Kaikohe Union	-	
1030	Sth Bay of Islands Co-op.	-	Mrs Anne Tana
1040	Kaeo-Kerikeri Union	-	Mrs D. Paterson
1050	Nth Hokianga Comm. Church	-	
1060	Sth Hokianga Co-op.	-	Mrs Mavis Ambler
1070	Hikurangi Union	-	
1080	Whangarei Uniting Church	-	Mr Gordon Jennings
		-	Mrs Shirley Snowden
1090	Dargaville	-	Mr Harry Lendrum
1100	Ruawai Co-op.	-	
1110	Paparoa	-	Mr Alan Trethowen
1120	Wellsford Co-op. Parish	-	
1510	Tai Tokerau	-	Mr Rameka Cope

AUCKLAND DISTRICT - 2000

2010 Auckland Central	- Mrs Audrey Wood
	- Mr Colin Waters
	- Miss Marion Neller
	-
2020 Auckland Central Mission	- Miss R. McConnell
	- Miss J. Fowler
2030 Balmoral-Roskill	- Mrs E.D. Grounds
	-
	-
2040 Auckland East	- Mrs L. Coker
	- Mrs V. McKenzie
	- Mr G. Jackson
	-
2060 Orakei	-
	-
2070 Glen Innes Co-op.	-
	-
	-
2080 Mt Albert	-
2090 Avondale Union	-
	-
	-
2100 Henderson	- Mr P. Des Hollings
	- Mr Arthur Finnemore
	-
2110 Ranui Ecumenical Ministry	-
2120 Te Atatu Union	- Mr D. Grounds
	-
	-
2130 Devonport	- Jill Weeks
2140 Takapuna	- Shirley Scott
	- Dorothy Jenner

2150 Birkenhead	- Mrs Enid Osborne
2160 Glenfield-Albany Co-op.	- Brian Ellis
	- Winifred Murray
	- Des Stobbs
2170 Birkdale-Beachhaven U.P.	-
2180 Northcote	- Mrs Joyce Coombridge
2270 Sth Kaipara Co-op Parish	-
2280 Whangaparaoa	- Mrs Gwen J. Rigg
2290 Mahurangi	-
2300 St Austell's Co-op. Parish	-
2310 Waterview	-
2510 Tamaki	- Mrs Wiki Anderson
	-

MANUKAU DISTRICT - 2400

2410 Manukau North	- Dave Roberts
	- Vera Verry
	- Mrs F.E. Winiata
	- Mrs Olive Gammidge
	- John Bennett
2420 Manurewa	- Kerry Watkins
2430 Papakura	- Mr Russell W. Officer
2440 Pukekohe	- Bob Fordyce
2450 Tuakau Union	- Mrs C. Rosemary Anderson
2460 Waiuku	- Audrey B. Bruce
2470 Bucklands Beach Co-op.	-

WAIKATO-BAY OF PLENTY - 3000

3010 Thames Union	- Mrs Pat Bruce
3020 Hauraki Plains Co-op.	-
3030 Paeroa	-) Gwen Crabtree
3040 Waihi	-) F. (Joe) Tribble
3050 Te Aroha Co-op.	- H.V. (Vic) Sealey
3060 Morrinsville	- Graham Eastwood
3070 Cambridge Union	- Derek Aylett
3080 Hamilton	- Edna Webster
	- Harold Witten
3090 Raglan Union	-
3100 Hamilton East	- Mrs Joyce Dey
3110 Chartwell Co-op.	- Campbell G. Conway
	-
3120 Ngaruawahia Union	-
3130 Huntly Co-op.	-
3140 Matamata Union	- Mr. A.C. (Lex) Johnston
3150 Putaruru Co-op.	-
3160 Tokoroa	- Alesana Letoa
3170 Rotorua	- Mrs Glen Anderson
3180 Taupo Union	-

3190 Western Bay of Plenty	-	Mr Stan Couch
	-	Mr Alan Bellamy
3200 St James Union	-	
3210 Te Puke	-	Mrs G. Roke
3220 Whakatane Co-op.	-	Mrs Trixie Hindley
	-	Mrs Mavis Wightman
3230 Kawerau	-	Mr A.R. Spiers
3240 Opotiki Union	-	
3250 Te Awamutu	-	Mrs B.J. Higham
3260 Otorohanga	-	
3270 Te Kuiti	-	
3280 Taumarunui	-	Mrs E. Curd
3290 Turangi Co-op.	-	Mark Palmer
3300 Ohura	-	Mr L.J. Woodhouse
3310 Kawhia	-	
3320 Coromandel	-	
3330 Hillcrest Co-op.	-	Mrs P.A. Hunt
	-	
3340 Pio Pio-Aria Co-op.	-	
3510 Waikato (Maori) Circuit	-	
	-	
3520 Rohe Potae	-	

TARANAKI-WANGANUI DISTRICT - 4000

4010 New Plymouth	-	Heather Phillips
	-	Mr Terry Duxfield
4020 Waitara	-	Mrs Daphne Billinghamurst
4030 Stratford	-	Colin McKinley
4040 Eltham-Kaponga Co-op.	-	Mrs A. Robinson
4050 Hawera	-	Mr Ivan Hooper
4060 Manaia Union	-	
4070 Opunake Co-op.	-	
4080 Okato Co-op.	-	Mrs Jane Francis
4090 Wanganui	-	Mrs M. Hodson
	-	Miss J. Humphrey
4110 Inglewood Union	-	
4510 Taranaki-Waimarino	-	
	-	

HAWKES BAY-MANAWATU DISTRICT - 5000

5010 Napier	-	Miss D. Collister
	-	Mr A. Buckland
5020 Hastings	-	Colin Ashton
	-	Jean Suckling
5030 Flaxmere Co-op.	-	Margaret Taylor
5040 Gisborne	-	
5050 Mangapapa Union	-	
5060 Presby./Meth.Par.Wairoa	-	Mrs Jeanette Killip
	-	

5070 Dannevirke-Norsewood	-	Mr T. Kirk
5080 Woodville Union	-	Mr J.G. Harding
5090 Pahiatua Union	-	Miss P. Patrick
5100 Palmerston North	-	Stewart Collis
	-	Ken Fay
5110 Ashhurst-Bunnythorpe	-	I.M. Ritchie
5120 Feilding-Oroua	-	B.L. Evans
5130 Marton	-	
5140 Rongotea-Sanson Co-op.	-	Mr M. Huddleston
5150 Foxton Union	-	Mrs Rachel Hornblow
5160 Tamatea Community Church	-	
5170 Waipawa Co-op.	-	A. Wayne Smith

WELLINGTON DISTRICT - 6000

6010 Wellington Central	-	
	-	
6020 Wellington West	-	Mrs Wendy G Russell
6030 Wellington South Union	-	G.E. Brown
6040 Wellington East	-	
6050 Miramar Co-op.	-	B.G. Chisholm
6060 Ngaio Union	-	Mrs Lois Kennedy
6070 Johnsonville Union	-	Mrs Helen Hay
	-	
6080 Newlands	-	
6090 Porirua	-	
6100 Plimmerton-Paekakariki	-	Miss Ann Sharp
6110 Tawa Union	-	Mrs Elizabeth Clark
	-	Mr David Hanna
6120 Lower Hutt-Petone	-	Mrs Margaret Bowden
	-	Mr Salafai Mika
	-	Mr Arthur Davis
	-	Mr Eric Heggie
6130 Taita Union	-	
6140 Upper Hutt Co-op.	-	Mr R.F. Thomas
	-	
6150 Wainuiomata Union	-	
6160 Greytown St Andrews Union	-	Mrs Shirley O'Neale
6170 Featherston Union	-	Mr Jack Payton
6180 Carterton Union	-	
6190 Masterton St Lukes Union	-	Helen Wright
	-	Eileen Olsen
6200 St James Masterton Union	-	Bruce Martin
6210 Eketahuna Union	-	
6220 Levin	-	Mrs Dulcie M. Sutton
6230 Otaki	-	
6240 Paraparaumu	-	Mr A.G. Worboys
6250 Hataitai-Kilbirnie Co-op.	-	
	-	
6510 Poneke	-	Mr Robert Te Whare

NELSON DISTRICT - 7000

7010 Nelson	- K. Woodley
	- T. Gribble
7020 Nelson, St Lukes Union	-
7030 Waimea	- Mr Len Cox
7040 Motueka Uniting	-
7050 Moutere Hills Uniting	-
7060 Murchison	-
7070 Blenheim	- Mr L.F. Holdaway
	- Mr K. Jellyman
7080 Picton Union	-
7090 Reefton District Union	-
7100 Buller Union	-
7110 Greymouth District Union	-
	-
7120 Hokitika Union	- Mrs Elva Reynolds

NORTH CANTERBURY - 8000

8010 Christchurch Cent. Mission	- Mr N.P. Alcorn
	- Mrs D.J. Irvine
8020 Christchurch South	- Mrs A. Hulston
8030 Christchurch East	- E.J. Overton
	- Mr M.R. Tunnicliffe
	- G.W. Whitlam
8040 New Brighton Union	-
8050 Sumner-Redcliffs Union	-
8060 S.E. Christchurch Union	-
8070 Lyttelton Harbour Union	-
8080 Christchurch (Opawa)	- John Baird
8090 Beckenham-Sydenham	- Mrs Rua Turner
8100 Christchurch (Spreydon)	- Mrs C.A. McNaughton
8110 Halswell Union	-
8120 Christchurch (Riccanton)	- Mrs Elizabeth Hamilton
	- Miss Anna Moyle
8130 Christchurch (St Albans)	- Mr Evan Owens
	- Mr Keith Knox
8140 Christchurch (Papanui)	- Mrs P. Teague
	- Mr H. Hayman
8150 Hornby	-
8160 Lincoln Union	-
8170 Leeston Co-op.	-
8180 Kaiapoi Co-op.	-
8190 Rangiora	- Mr K.S. Ayers
8200 Malvern Co-op.	- Mrs Eleanor Vigers
8210 Oxford District Union	-
8220 Parklands Co-op.	-
8510 Otautahi-Te Waipounamu	-

SOUTH CANTERBURY - 8300

8310 Timaru	-	Mrs J.R. Besant
	-	Mr D.J. Diack
8330 St David's Marchwiell Union	-	
8340 Twizel	-	
8350 Waimate	-	Mrs Christine Bailey
8360 Geraldine Co-op.	-	Mrs Ruby Martin
8370 Temuka	-	
8380 Ashburton	-	Mrs Betty Watson
	-	Mr Colin S. Leadley
8390 Allenton Union	-	Mrs Marion Ross
8400 Oamaru Union	-	Mrs Evelina Rogers

OTAGO-SOUTHLAND - 9000

9020 Dunedin Mission	-	Mrs J. McDonald
	-	A.C. Mabon
	-	E.A. Smith
	-	Mr R.N. McLeod
	-	Mrs R.N. McLeod
9040 West Harbour United	-	
9050 West Dunedin Union	-	
	-	
	-	
9060 Corstorphine-Concord Union	-	
9070 Grants Braes Union	-	
9080 Tokomairiro Co-op.	-	J.A. Stewart
	-	
9090 Balclutha	-	
9100 Gore	-	
9110 Invercargill	-	Mrs J. Lawry
	-	Mr R. Baird
9120 Riverton Union	-	
9130 Otautau Union	-	
9140 Waiono Union	-	
9150 Bluff Co-op.	-	Mr Charlie D. Ladbrook
9160 Teviot Union	-	
9170 Alexandra-Clyde Union	-	
	-	
9180 Port Chalmers United	-	

ADDITIONAL LAY REPRESENTATIVES:

Mrs Marion Kitchingman	Mr. G.B. Trathen
Mrs J.J. McNab	Mr. Ron Day
Mr. F. Norris	Mr. L.A. Davis
Mr. Des Hill	Mr. Alan Upson.
Mr. Alan Bettany	

REPRESENTATIVES OF DEPARTMENTS, COMMITTEES AND FUNDS --

Administration Division	- Mr G.E. Hill
Finance Manager	- Dr D.J. Janus
Development Division	- Mr F. Norris
	- Mr T.K. Heimuli
Education Division	- Miss Miriam Stoodley
	- Mr John Grant
	- Mrs M. Fisher
Joint Board for Mission Overseas-	Mrs Margaret Gordon
Maori Division	- Mr Graham Turner
President's Legal Adviser	- Mr G.H. Peak
N.Z. Women's Fellowship	- Mrs Ella M. Trathen
	- Mrs Doreen Hill
N.Z.M.S.S.A. Convener	- Rev. D. Bruce Gordon
Samoa Policy Representatives	- Silika Lologa
	- Fiavaaiga Seiuli
Methodist Theological College	
Council	- Mr J.R. Osborn
	- Mrs J. Van de Geer
Wesley College	- Mr H.M. Denton
New Zealand Methodist Trust Assn-	Mr G.H. Peak
Investment Board	- Mr G.H. Peak
Prince Albert College Trust	- Mr G.H. Peak
Probert Trust Board	- Mr G.H. Peak
Grey Institute Trust	-
Wellington Charitable Trust	- Mr Eric H. Russell
Rangiatea Maori Trust	-
N.Z. Lay Preacher's Assn	- Mr G.E. Simpson

Belonging to other Conferences/
Churches serving with the
Conference and associated with
this Conference

- Rev. I.D. Borrie
- Rev. J.M. Dickinson
- Rev V.G.C. Jones
- Rev. Dr W.J. Stuart
- Rev. T. Moala

MINISTERS OF OTHER CHURCHES APPOINTED TO UNION and CO-OPERATING PARISHES:

- Rev. Susan Adams,
- Rev. Peter Beck
- Rev. Bernard Faull
- Rev. B.A.J. Hellyer
- Rev. D.M. Riddle
- Rev. Derek C. Rogers
- Rev. Roger D.G. Russ
- Rev. H. Schranz

THE METHODIST CHURCH OF NEW ZEALAND

R E P O R T S

from

CONNEXIONAL COMMITTEES

and

B O A R D S

CHURCH COUNCIL'S REPORT TO SYNODS & CONFERENCE 1982

- APRIL MEETING -

The President, Rev. E.D. Grounds, presided at the sessions of the Council on April 27th and 28th at Otaki Bridge Lodge. Forty-three representatives were present.

The President's opening devotions were around Paul's giving to the Corinthians what he had "first received", (1 Cor.15) and our response to what we had received.

This meeting of Council was the first under the provisions of revised Law, which provides for General Purposes and Finance & Stewardship Committees to function as Standing Committees of the Conference. Some matters previously considered in Church Council were handled by these Committees, with the Council focusing, its work on matters of policy, vision and direction.

A. CHARISMATIC RENEWAL AND THE METHODIST CHURCH

A paper prepared by Rev. P.P. Rushton for Church Council October 1981, and another prepared for this meeting, by Rev. I.C.E. Ramage, were presented and discussed.

The Council

- (a) shared some knowledge about the Charismatic movement.
- (b) shared some experiences of its effects.
- (c) considered Methodist relationship to the movement.
- (d) shared how some ministers and congregations have responded to questions arising within congregations from involvement with the movement.
- (e) considered some ways the Charismatic emphasis might be contained within Methodism.
- (f) shared some ways that we might respond, particularly in acute questions such as stationing.

The Council came back to the question:

"What is it that Methodists have?" and then how could the Council's discussion be made useful to the wider Church. It was agreed that the members of the Council take the material back to their Districts personally, and encouragement be given to follow the example of Wellington in setting up a consultation.

B. POST-PRESIDENTIAL REFLECTION

Opportunity was given for the ex-Vice-President and the ex-President to reflect on their year.

Sister Rona Collins reviewed the matters she had spoken of at Conference 1981: the diaconate as an action order; the Church not yet good at listening; where are the poor in our Church?; the isolation, loneliness, and burdens of Church leaders, both ordained and lay.

Rev. Loyal Gibson shared seven observations:

- (a) the personal fulfilment.
- (b) the pressure of one year.
- (c) the quality of work-hours.
- (d) the "grapevine".
- (e) experiences of affirmation and affection.
- (f) the Tour, and learnings from it.
- (g) Church Union and Connexional Budget.

He then shared a vision of the whole Church discovering its work and life and re-equipping, retrained, and relocating the ordained ministry in regions to effectively serve this Church.

The Vice-President, Graham Keightley, expressed the thanks of the Council and of the Church for all that had been done and the way it had been done.

C. A CRISIS OF VISION - WHAT IS THE VISION THAT SUSTAINS US?

Arising from Church Council 1981, and the Church Union vote, and a concern as to Methodism as a denomination with any future, a group (Rev's. B.K. Rowe, R.D. Rakena, H.W. Kitchingman and Vice-President G.B. Keightley) had been asked to bring something for this meeting of Church Council to consider.

To provide for specific considerations, and to give Church Council something definite to work on, they proposed a "Pastoral Letter" as from leaders of the Church, setting out a vision of what Methodism might live for over the next few years.

The Council considered the draft, broke into groups to work on each section, considered ways of making effective for the Church, and its authority.

It agreed that Church Council should "own" the Pastoral Letter, and that it be sent out with the authority of Church Council, that it be reported to Conference within the report of Church Council, that the Education Division be asked to prepare study guide material, and that it be disseminated through "Focus". Translation would be arranged.

It was pointed out that the Letter had very significant implications for the whole life and shape of the Church for the future.

D. PROGRAMME OF PRESIDENT-ELECT & VICE-PRESIDENT-ELECT

Rev. Percy Rushton shared his hopes for offering leadership in a "doing evangelism", and both he and Allan Surrey offered their availability to the Church in their year.

E. FINANCIAL CONTRIBUTION TO WORLD METHODIST COUNCIL

As requested by Conference, our financial relationship to the World Methodist Council was reviewed, and it was agreed that now a modest grant be made to the World Methodist Council. \$200 to the Council and \$150 to its Social & International Affairs Committee were recommended to the Finance & Stewardship Committee.

F. SHARING BY REPRESENTATIVE OF THE JOINT BOARD, ON FUTURE DIRECTIONS

Rev. W.G. Tucker reviewed the steps of setting up the Joint Board and subsequent developments in integrating overseas relationships. Church Council received the report and indicated some concerns regarding the style of consultation, and ways of appointing staff.

G. REVIEW OF THE CHAPLAINCY MODEL OF PROVIDING MINISTRY

An interim report prepared by the Superintendent of the Development Division was received, and the Division was encouraged to pursue the Review.

H. OVERSEAS EVANGELISM RESOURCE PERSON

The Council was informed of and brought up-to-date on the

arrangements at Parish, regional and national levels for Roger Herft's visit 20 May to 4th September.

- I. CHURCH UNION: a report on the Anglican Provincial Synod was given, which indicated a continuing "in house" search for Union.

PASTORAL LETTER

Since 1822 Methodist people have shared in the shaping of New Zealand society and the proclamation of the Gospel in this place. These tasks continue.

We are called to be the people of Jesus Christ, to recognise that this is God's world, to yearn for justice and to act in ways that contribute to the wellbeing of all people.

We share with other people of goodwill a sense of apprehension as we see and experience increasing economic difficulties, rising unemployment, racial tension, cultural insensitivity and a growing number of people who are excluded from a fair share of our nation's wealth.

We live in a world increasingly divided between the privileged and the needy. The manufacture of nuclear weapons and the military posturing of great and small powers causes people who love peace to fear for the future. The destruction of the natural environment is the common price paid for industrial progress.

We believe that God calls us to face these and other problems fairly and squarely and that those who own the name of Christ have a particular contribution to make in the search for a new and harmonious society in Aotearoa and beyond.

As Methodists we carry with us disappointments and even hurts over Church Union, bewilderment and perhaps guilt over falling numbers and at times we do not find it easy or simple to embrace or appreciate all the diversity in our Church's life. Yet it is our strong conviction that concern about our own internal denominational life must not be allowed to blind us to the needs of our nation and world. We can and, in the name of God, must face the pain of our society, contributing to its renewal from the love that God has given us.

Following the reception of the report of the Church Union Committee, our 1981 Conference passed the following Resolution:

"That Conference reaffirm that whether in or out of a Church Union, the Methodist movement has an historic task to fulfil and to this continuing task, in ways relevant to our nation and world, we call our people -

- * *To confess Christ and to be continually open to new steps in costly discipleship.*

* To live out the love of God for all people, particularly the poor, ignored and minority groups in our society.

* To develop centres of caring fellowship where faith may be nurtured and a true Christian obedience discerned.

* To work for the transformation of both persons and society refusing to divide these two aspects of Christian mission and bearing the pain of the struggles involved.

* In all this to live with a genuinely 'catholic spirit'."

Every section of this Resolution is important.

(The letter now considers each part of this Resolution.)

TO CONFESS CHRIST AND TO BE CONTINUALLY OPEN TO NEW STEPS IN COSTLY DISCIPLESHIP.

Our highest calling is to be the people of God who follow Jesus Christ and are empowered by the Holy Spirit.

Our experiences of God and of life differ, but we have all heard the call to follow Christ, the servant Lord. His life, death and resurrection is the pattern for our life and the ground of our hope. Our shared calling is to be on the road of costly discipleship trusting in the love of God to empower us, the forgiveness of God to free us and the power of the Spirit to enable us.

We invite all our people, individually and in groups, to read and to study the scriptures, to meditate on the way of Jesus and, with the help of Christian friends, to identify what new steps in discipleship God may be calling us to make.

The Church is well endowed with fine buildings, but frequently these same buildings are a hindrance to those who seek to know of Christ or who wish to join his revolution of love. They find it difficult to cross the threshold into what seems to be an alien world. We invite the whole Church to discover new ways of being present in our society. In some places this will mean developing neighbourhood Christian communities.

We rejoice in reports of significant developments in community life within our Church, stories of people committed to developing a truly Christian life-style, allowing their common life to be shaped by a

Christian generosity, a shared love for their neighbour and a willingness to take risks in faith. They serve as reminders to us all that Christians are called to live by values that may often label us as 'different' from the society in which we live. We should not be afraid of being different when this is the result of following the path of Christ.

TO LIVE OUT THE LOVE OF GOD FOR ALL PEOPLE,
PARTICULARLY THE POOR, IGNORED AND MINORITY GROUPS IN
OUR SOCIETY.

The world church is, in our day, re-discovering a truth about Jesus that was always there in the gospels but which the Western Church has largely overlooked; that Jesus chose to be found amongst the poor and ignored and marginal people of his day. For this action he was criticized by the powerful who finally had him crucified. The gospel writers demonstrate Jesus relating to women, lepers, the blind, the poor and other people who, in his time, were discriminated against, or placed on the edge of society.

We find a similar emphasis in our Methodist heritage. The Methodist movement grew out of John Wesley's choice for the poor. He determined that the poor in his day were to be his constituency and that he would be their pastor and their particular type of theologian. He determined that he would speak in plain language to plain people, declaring the love of God for all humanity.

A movement towards the poor and the powerless in our society is no simple action, but it is our high calling to stand alongside those who are hurt most in our society. We will find God already there.

We invite our congregations to identify those in their own neighbourhood who are most ignored, who suffer from the inhumanity of other people, or for whom life is cruel or difficult, and to discover ways whereby we may stand with them, helping them toward a more complete life. A more complete life for them will require that others, perhaps ourselves, must give up some privilege and comfort.

To work with the poor and the ignored will mean that we, as a Church, must frequently face difficult questions. As we listen to those for whom life is difficult we will be led to ask searching questions about the society in which we live. We will be forced to seek the root causes of injustice, unhappiness and despair. We may discover that our society is built in such a way that the benefits go to some and the disadvantages always to others. We will need to listen carefully to those who are hurting most. Our attempts to understand the nature of our society and to act justly within it will almost certainly involve us in intense debate both within ourselves and within our congregations. Within that debate we will need to listen together to the scriptures and together discover forms of prayer and of Christian Community which will empower us for genuine Christian living.

TO DEVELOP CENTRES OF CARING FELLOWSHIP WHERE FAITH
MAY BE NURTURED AND A TRUE CHRISTIAN OBEDIENCE
DISCERNED.

The Church is called to be a sign of God's love and the possibility of reconciliation in a broken world. As a fellowship of God's people, we will not escape from conflict, but we may demonstrate to others that it is possible to embrace difference and yet remain in fellowship. The renewal of the Church has almost always been associated with the development of caring groups of people, where the gospel is heard and where there is possibility of a growth in love and in Christian conviction.

The Methodist movement in its beginnings attempted to develop structures for the Church's life which would have as their goal the equipment of people for their participation in God's mission and their personal growth in faith and love. This remains central to our understanding of the Church's life. When Church structures become prisons they must be allowed to change.

We call upon clergy and laity to deepen and strengthen their partnership. We invite the ordained ministry to re-examine their priorities so that they may continue to develop their biblical, theological and pastoral skills so that they may support and encourage those who seek to bear a true Christian witness in their daily work and life. We invite our lay people to exercise their calling as Christians in their places of work in voluntary organisations and in all the circumstances of their daily life.

There is a rich cultural diversity present in our Church, particularly in those parts of New Zealand which have benefitted from the influx of Pacific Island migrants. Our Church, like other parts of our society, has not always responded well to cultural and racial diversity and, uncomfortable as it is to acknowledge, the Pakeha majority have and often do act in ways that can be described as racist. We invite all members of our Church to seek to understand, appreciate and value the various cultures that go to make up our Church and our Nation and to work for a society where every person is valued and their culture respected. By geography and history we are a Pacific nation.

TO WORK FOR THE TRANSFORMATION OF BOTH PERSONS AND
SOCIETY, REFUSING TO DIVIDE THESE TWO ASPECTS OF
CHRISTIAN MISSION AND BEARING THE PAIN OF THE STRUGGLES
INVOLVED.

The mission to which God calls us has many facets. It involves both change in people and change in society. Not every person will be concerned about the same issues, but together we are called to have a care for every aspect of our society and the people in it. We need set no limits what the love of God may achieve with and through us.

God has entrusted to the Church the task of evangelism, of sharing

the Good News so that men and women may experience the new life which is God's gift to those who turn to Him in faith. Our task is to present the Gospel in ways which are honest, challenging and loving. It is the privilege and responsibility of each congregation to share the good news within their neighbourhood. The very life of our congregation should, itself, be a declaration of the Gospel. Methods and styles of evangelism change but one central factor remains the same - people sharing with others what it means to be a follower of Jesus Christ and a member of God's church, witnessing to God's love and sharing the Christian vision of a new society.

We recognise within ourselves, and within the Church at large, a hesitancy in our sharing of the good news. Many things contribute to this state - uncertainty about our own faith and belief, fear of rejection, dissatisfaction with evangelistic methods used by others. Our hesitancy can be creative if it springs from a deep respect for other people and saves us from spiritual arrogance. But the need to share Good News and to welcome people into the fellowship and mission of the Church remains. To this continuing task we call our people. The task of evangelism belongs to the whole church. Given our heritage, Methodists cannot ignore the urgent need to present the Gospel to the people of our neighbourhoods and nation inviting them to find new life in Christ and to participate in God's loving work.

The structures of our society also need to be evangelised. We call upon Methodist people to join with others in the search for a society where people of every race and a variety of cultures can live together in harmony and justice, where we have an economic system that meets the needs of all of our people, where health and educational systems meet the diverse needs of a diverse people. We call upon our people to offer consistent support to those of our number who have chosen to act out their discipleship in the places where decisions are made, as politicians, as members of local bodies, of school or community committees, in Trade Unions and in employers' organisations. The issues of our day will not be solved solely by action at a national level. There are initiatives on a local level that congregations can take as they join with others in working for a just and harmonious community.

IN ALL THIS TO LIVE WITH A GENUINELY CATHOLIC SPIRIT.

To live with a catholic spirit is near to the heart of a genuine Methodist spirituality. We will work with all people of goodwill. We will work not only with those with whose opinions we agree, but with all who are prepared to walk together in the search for justice and a new society.

The way of Christ is always the way of the Cross. But there is no other way by which we can walk the way of life with Christ. We remind our people, however, that in God there is given sustenance for the journey. We call our people to attend to the sacraments of the Church, to share in individual and corporate prayer and to study the scriptures, to give support to one another and in so doing, find the empowerment of God.

*Within the darkness of a broken world,
The light of Christ shines, now brightly, now flickering.
But the darkness will never extinguish it.
That light is our life, our hope, and our comfort.
Those who live in love,
who seek for justice, who follow Jesus
become part of the light.*

THE BOARD OF THE WELLINGTON METHODIST CHARITABLE AND EDUCATIONAL ENDOWMENTS

ANNUAL REPORT YEAR ENDED 30th JUNE, 1982

The Board has completed the restructuring of its investments and a total of \$500,000 has been invested long term with the New Zealand Methodist Trust Association.

Grants have been made to the following projects during the year:

Masterton Child Care Committee	\$10,000.00
Wesley Methodist Youth Worker Project	\$10,000.00
Manawatu Methodist Social Service Centre	\$ 5,000.00
Porirua Family Care Worker Project	\$ 3,364.91

The Board's farm property at Foxton continues to be competently managed by the lessee, and a rent review has resulted in the Board's income from the property being substantially increased.

The Masterton Committee continues to maintain the Children's Home property. No permanent use is being made of the property and the question of its satisfactory disposal remains unanswered.

Mr. Trevor Martin has retired to Tauranga and relinquished his post as Secretary and Trustee of the Board. Mr. Martin has been a member of the Board since 1967 and the Board has expressed its appreciation to Mr. Martin for his services. Mr. Eric Russell has assumed the position of Secretary/Treasurer.

The present membership of the Board is: Revs E.F.I. Hanson (Chairman), K.J. Taylor, Messrs. W.L. Churchill, J.F. Cody, L.E.M. Grace, H.W. Kelly, O.F. Prior, E.H. Russell (Secretary/Treasurer) and B.D. Smith.

E.F.I. Hanson
Chairman

RECOMMENDATION:

1. That the report be received.

KAI IWI MISSION ESTATE

The Trust wishes to acknowledge the death of Mr C.B. Wake on the 1 January 1982 who had served the Trust for 21½ years.

Charlie Wake took considerable interest in the property and as a farmer acted on behalf of the Trust with the annual inspections of the farm to ensure the interests of the Church and the Lessess were appreciated. His oversight for the Church has meant that we have a good property, well maintained and farmed. His son continues to be

associated with the Trust.

Since the Conference decision of 1973 the Trust has waited for the Maori Division to make proposals as to the use of the Maori Boys Hostel Reserve Fund. In 1973 \$5,500 was then set aside and in the meantime this has now risen to \$39,500. It is hoped that the continuing discussions will come to some finality in the near future.

Since 1973 the Trust has continued to provide support to Rangiatea Maori College Trust, the Maori Division, and set aside the surplus of the income for the Maori Boys Hostel Reserve Fund. During the last year the rental was reviewed and was increased from \$5,120 to \$12,440. The Trustees continue to be pleased with the way the Lessee looks after the farm.

N.J. West - Chairman
A.R. Wallis - Secretary

RECOMMENDATION:

1. That the report be received.

ROBERT GIBSON TRUST BOARD

The Trust reports that it has had a satisfactory year.

The new farm purchased on the Auroa Road, Awatuna, in February 1981 was duly taken over by the Trust in July and satisfactory results have been achieved for the first year. A main stream has been bridged with a permanent concrete bridge, while the first stream has been bridged with a more temporary structure. This has enabled the property to be farmed in one unit, and there can be no doubt that there is great potential in this particular farm. Several stands of pinus trees have been sold and to date most have been felled and the area cleared and left in a tidy condition. The price received from these trees as at the end of June amounted to \$12,000. This income will greatly assist in the financing of the main bridge over the Otakeho River, mentioned earlier.

The two farms at Riverlea have produced milkfat on about a par with last year, but with the greatly increased payout for milkfat, the Trust has been able to increase total grants distributed by 41% on the previous year.

The Trust has now only three farms whereas in the past it has operated four farms, two in South Taranaki and two in North Taranaki. The three farms we now own are all situated in South Taranaki and within comparative close proximity to each other.

There is a good deal of developmental work to be done on the new farm and budgets for the period of the next three years have been prepared.

The following grants as approved by Conference were made during the year:

Wesley College	\$ 11,200
Other Secondary School	2,400
Polytechnic etc	1,550
University grants	10,250
Manaia Church Trust	2,219
Youth Work	5,475
Child Care	6,200
	<hr/>
	\$ 39,294

The Board anticipates that its income for this financial year will be \$65,000 and makes its recommendation of grants accordingly.

J.P. Harding,
Chairman.

RECOMMENDATIONS:

1. That the report be received.
- 2(a) That the grants and contributions to reserves for the 1982/83 financial year be made on the following basis:

Bursaries	28,000
Manaia Trust	3,000
Child Care	5,000
Youth Work	10,000
Reserves	19,000
	<hr/>
	\$65,000

- (b) That the grant for Youth Work be distributed in accordance with the terms of the approved scheme by the Education Division after consultation with the Board.
- (c) That the Grant for Child Care be distributed in accordance with the terms of the approved scheme by the N.Z.M.S.S.A. after consultation with the Board.
3. That the Financial Statement be received and adopted.
4. That the Board for 1982 be:

WESLEY COLLEGE - PAERATA

REPORT OF THE TRUST BOARD 1982

Philosophy

The New Zealand Wesleyan Native Education Trust, the forerunner of the Wesley College Trust Board, was established on 7 October 1844 when Governor FitzRoy granted in trust to the Rev. Walter Lawry, Superintendent of the Wesleyan Mission in Auckland, a block of 6 3/4 acres of Auckland Suburban Land (Grafton) in perpetuity for the purpose of a Wesleyan Native Institution. This was the beginning of an endowment which is now vested in the College Trust Board and has enabled the Board over the whole of its history to exert an influence on multi-racial relations in New Zealand and to provide a Christian education for Maoris, Pacific Islanders and Europeans, living as a harmonious community.

Much of the work of the Board relates to assistance for Maori and Island Boys and disadvantaged European boys, who may not otherwise be able to obtain a boarding education. The Board aims to provide a good standard of education in a multi-racial residential community where care and concern for all are expressed. The Board is happy to report that in the financial year ended 31 January, 1982, beneficiary assistance, including bursaries and allowances and some containment of residential costs, exceeded \$265,000. This was made possible by Board endowments. Additionally, privately endowed scholarships of \$12,000 were awarded and other assistance came from the Robert Gibson Trust. Apart from the Maori Education Foundation and other Government subsidies, boys also benefitted from special scholarships offered by the Fletcher Challenge Charitable Trust and the Auckland Savings Bank. A third of the total roll were recipients of some special assistance with boarding fees.

60th Anniversary at Paerata

After an earlier move from Grafton to Three Kings, the College was transferred to a rural property at Paerata, in South Auckland, in 1922 and the 60th anniversary of occupation there falls on 28 August this year. For this occasion, an up-dated history of the College has been written by the Rev. E.W. Hames, a long-serving

Board member. This will be published in association with the Wesley Historical Society. On Old Boys' Day in October, a special service to mark the anniversary will be held in the Chapel.

Christian Based Education

Schools which have integrated into the State education system have formed themselves into an Association of Proprietors of Integrated Schools, mainly because of electoral requirements under the Act but also to share common concerns. The Trust Board Chairman is Deputy-Chairman of the new association. Similarly, the continuing independent schools have formed an association. Both associations have resolved to maintain links because of their common heritage of Christian based education. Wesley's involvement in the wider concerns of education includes the Board Chairman's membership of the Integration Standing Committee established this year by the Minister of Education.

The Rev. Belshazzar Gina

A memorial service was held in the College Chapel in April to recognise the many-sided life and contribution of the Rev. Belshazzar Gina, who attended Wesley in 1926 - 28 and died in the Solomon Islands at the end of 1981. The Rev. G.G. Carter and Bishop L. Boseto spoke about the life of "Gina" and his service in the Solomons as minister, educationist and wartime coast-watcher. The Board is making some scholarship provision for boys from the Solomons who elect to come to Wesley for senior education, as a tribute to his memory.

150th Anniversary Scholarships

Since 1975, 30 Maori and Pacific Islands students have received financial assistance from the scholarship fund established to mark the 150th anniversary of New Zealand Methodism. This year's awards end the project. Thirty-seven scholarships have been awarded (some boys held an award for more than one year). Among recipients, three have completed university degrees, five are still at University, five have attended or are attending Technical Institutes, three have completed apprenticeships and four are in Form 7 at the College this year. The Trust Board

records appreciation of the generosity of subscribers throughout New Zealand and acknowledges the initiative of the late Rev. B.M. Chrystall in prompting the appeal to the Church.

Horticultural Use of Land at Paerata

The Board has moved on a progressive basis to utilise part of the Town Milk Supply Farm at Paerata as a Horticultural Block, and is currently establishing avocados, persimmons and kiwifruit on this land. Not only will this contribute significantly in the future to the Board's income but it will also provide an opportunity to involve pupils at the College in gaining knowledge and ability in an increasingly important segment of New Zealand primary production. It is hoped the inclusion of horticulture in the curriculum will be of particular value to Maori boys in the light of small holding developments on Maori Trust lands.

Conversion of Endowment Assets

The Trust Board continues its programme of converting endowment assets into more productive units. The last unoccupied area of land at Waikowhai is being taken by the Mt. Roskill Borough Council for reserve purposes. At Mt. Wellington, remaining parts of the Maurice Harding Park are being sold or developed on a joint venture basis. Grafton holdings are also being reduced. Alternative investment in commercial properties will follow.

Capital Works at the College

A further section of the College driveway has been reformed and sealed. A major project planned for the coming summer vacation is the renovation of the kitchen/laundry block, part of the original construction at Paerata. This will encompass the present inadequate music room temporarily located in the block. The provision of more adequate music room accommodation is planned, a new unit to be known as the Hames Music Centre having been designed for erection near Caughey Hall in the near future. Its name commemorates the generosity and service to the Trust and the College of the late Mr. T.L. Hames and the Rev. E.W. Hames.

Assistance from the Church

The Board is indebted to Church Trusts and other supporters for their contribution to the work of the Trust. Particular acknowledgement is made of the significant and continuing grants from the Robert Gibson Trust (Taranaki), which have assisted the Board substantially in achieving its objectives.

Educational Computers

As a result of a Gala Day held at the College, which raised over \$12,500, the Friends of Wesley donated four educational computers and one set of disk drives and printout for the use of students at the College. This gift provides extremely worthwhile assistance in introducing boys to a subject which has become increasingly important in their future working lives.

Girls in the Senior School

It is still the intention of the Trust Board to admit a maximum of 25 girls to the College but, as mentioned in the previous report, progress is affected by the changing educational climate in relation to falling rolls. A firm demand for places for girls continues, but it is unlikely that the first entrants can be enrolled at the College before the 1984 academic year because of the formalities involved.

Principal's Report

It is gratifying that the continuing demand for entry to the College has resulted in a full roll (305) again. Indeed, it was not possible to place all applicants. Academic standards are being maintained, with examination results in 1981 including 4 university B bursaries, the highest number of University Entrance passes in the school's history (21; 14 by accreditation) and 30 boys qualifying for Form 6 in School Certificate. Nineteen students comprise this year's Form 7 and three will attempt University Scholarships. The Principal, (Mr. J.B. McDougall) reports a stable staff situation and says there were 37 applicants for a history/geography teaching position when Mr. Nixon Cooper was appointed to replace Mr. B. Johnston, who moved to Taranaki on promotion.

In paying a tribute to Mr. P.J.R. Fordyce, who has

retired from the teaching staff after 10 years' full-time teaching and subsequently part-time service, the Principal comments on his dynamic approach to teaching and his devotion to Christian ideals. He remarks on the distinction being brought to Wesley by old boys, including Sir Peter Kenilorea, first Prime Minister of the Solomon Islands, and the first old boy to be knighted and Mr. Rob Storey, National President of N.Z. Federated Farmers.

The practical pride exhibited by the Polynesian Club in its pursuit of cultural heritage is commented on. More than 70 boys took part in a wide variety of performances and an additional honour for the school was an invitation to crew a canoe at the Turangawaewae Regatta. Voluntary tutors encourage boys in the art of carving and the example of the pupils' work which now graces the Assembly Hall is a source of satisfaction to both carvers and tutors, as well as enhancing the appearance of the Hall proscenium.

Chaplain's Report

Nine boys were confirmed in a joint service in the College Chapel last year, together with a group from St. Andrew's Anglican Church, Pukekohe, the Chaplain reports. Officiating were the Methodist District Chairman (the Rev. D. Bruce Gordon) and Bishop Godfrey Wilson. The Chaplain (the Rev. W.A. Chessum) also says seven weddings, including two of old boys, and other special services this year indicate the increasing place of the Chapel in the community. He acknowledges the assistance with senior Life and Faith Classes given by teaching staff members. Mr. Chessum, responsible for College music, reports good general interest throughout the school. Individual tuition is given to over 40 boys in piano (12), brass and woodwind (12) and guitar (19). He also records his appreciation of the support given to him over the years of his Chaplaincy by Principal, staff and members of the two Boards.

College Chaplaincy

The Rev. W.A. Chessum completes 10 years as Chaplain this year and as he returns to the circuit ministry

the Board recognises warmly the service he has given to the College not only in spiritual leadership through the Chapel Services and the Life and Faith studies but also in music which is his particular interest. Mr. Chessum's influence in both respects has extended well beyond the College and his contribution towards the impact of the College in the community is acknowledged.

Board Membership

It was with great regret that the Board received the resignation of Mr. J. Stuart Caughey after more than 48 years' service as a Board Member and Chairman for nearly 20 years. Mr. Caughey is a member of a family which has given remarkable service to the College since 1892 when his father, the late Mr. A.C. Caughey joined the Board. It can be fairly claimed that no member of the Board has contributed more than Mr. Stuart Caughey to the development of the Trust and the College, particularly during the difficult years of the Depression and the Second World War. This record of progress provides an inspiration to all associated with the Board.

The members of the Board are Mr. H.M. Denton (Chairman), Mrs. M.A. Blakeley, Revs. E.W. Hames, G.I. Laurensen, R.D. Rakena, A.K. Petch and N.E. Brookes, Messrs. E.J. Beavis, J. Beever, B.K. Caughey, W.F. Christian, W.K.S. Christiansen, C.W. Firth, J.W. Hull, A.H. McAulay, C.N. Nicholls, J. Peters, T.G.M. Spooner and A.M. Winstone.

Recommendations

- 1) That the Report be received.
- 2) That the distinguished service to the College and the Trust of Mr. J. Stuart Caughey be recognised by the Conference in a resolution of warm appreciation.
- 3) That the Membership of the Board as listed in the Report be recorded.

H.M. DENTON - Chairman

July 1982

N.L. JOHNSTON - General Secretary

NEW ZEALAND METHODIST TRUST ASSOCIATION

ANNUAL REPORT

STRONG CONNEXIONAL SUPPORT

The support of the church for the Association and its investment programmes continued with further substantial increases in the total of funds entrusted to the Association. As at 31st March 1982 the Association was steward for \$10,448,151 received from throughout the Connexion.

Details of Deposits were:

	31/3/82	31/3/81	Growth %
S.T.A. Under 1 yr	2,830,664	1,768,090	60
S.T.B. 1-2 yrs	1,009,501	594,086	70
L.T.C. 2-5 yrs	2,345,592	1,558,390	34
L.T.D. over 5 yrs & perpetual	<u>3,006,394</u>	<u>2,129,371</u>	41
	9,192,151	6,049,937	52
Other Investments	<u>1,256,000</u>	<u>954,616</u>	
	\$10,448,151	\$7,004,553	49

This stewardship has continued and from 1/4/82 to 31/8/82 a further \$600,000 has been received. Total funds now exceed \$11,047,000 the full distributable income from which is available for the life and mission of the Church.

In last year's report reference was made to the use of the returns on these capital resources for the benefit of the Church. The amassing of a large capital sum is of itself unimportant. It is the work that those funds enable that must be the final yardstick.

SATISFACTORY LEVELS OF DISTRIBUTION

For the 12 months to 31/3/82 the Association returned \$1,087,828 to its depositors throughout the Connexion in two distribution payments and in interest on other Church funds entrusted to the Association. Rates of return for the four individual funds were:

	31/3/82	30/9/81	
S.T.A.	14.00%	13.50%	These percentages reflect the fluctuations in the money market during the preceding 6 months period.
S.T.B.	14.50%	14.30%	
L.T.C.	12.04%	11.80%	
L.T.D.	12.04%	11.80%	

SIGNIFICANT CAPITAL ACCRETION CREDITED

In addition to the distribution of income referred to above, the Association was also able to credit to Long Term Fund depositors a further \$126,084 capital accretion on the revaluation of its second property investment - the Hallmark building in Hamilton. This modern industrial property has been valued by an independent registered valuer

at \$522,700, which represents an increase of 32% over the purchase price in December 1978. The total capital accretion of all properties to date is \$170,000. Each property is revalued triennially with the new capital valuation being matched by an associated increase in rental.

INVESTMENTS

The Association considers that the rates achieved provide a satisfactory return for the funds entrusted to it with a total of \$1,214,000 being made available to the life of the Church for the year.

The investment decisions of the Association continue to be guided by the ethics and principles of Christian life. In several cases specific investments have been declined because in some respect they were not considered suitable for church funds, although perfectly sound and commercially rewarding. The property portfolio is performing well with a sound selection of properties and a good mix of tenants and industries. Rents from property investment at present return less than current interest rates but this must be weighed against the ongoing increases in capital values which have already yielded significant gains to long term depositors. Property investment thus provides a suitable hedge against the inroads of inflation.

The Association is actively pursuing a policy of real estate investment and this must mean that dividend rates on long term deposits will tend to remain some way behind the short term returns. The half-yearly dividends must not, however, be looked at in isolation from the capital accretions.

Three properties have been purchased in the 12 months to March 1982 and a further three in the period since balance date.

NEWTOWN COURT, WELLINGTON and CHRYSTALL HOUSE, ROTORUA

The Association is particularly pleased to report substantial progress on these projects as they both represent a revitalisation of existing Church owned property and demonstrate the role in the life of the Church of the Association's stewardship. Both properties when finished will provide accommodation for new and expanding businesses and therefore greater employment potential as well as providing employment for contractors and tradesmen during their construction. But even more importantly the development has enabled two congregations to acquire a modern place of worship in densely populated areas where the witness of the Church is of great importance.

SAVINGS IN ADMINISTRATION COSTS

The Association reported to last Conference that it had reached the stage whereby substantial economies of scale could be expected in its overheads and costs of operation. The Association expects to reduce the costs of its administration expenses from 1/4/82 by 25% which will increase the amount available for distribution to depositors. It is expected that total administration and overhead expenses will compare most favourably with commercial operations of a similar nature and size.

WORKING CONNEXIONALLY

The growth of the Association, with its attendant benefits to the

Church, has only been achieved through the support of Trusts, Parishes and other Church bodies - large and small, who have seen the possibilities of combined and united efforts. To these depositors the Association expresses its gratitude and confirms its willingness to continue to act on behalf of the Connexion for the benefit of all.

Those Church bodies which still have invested elsewhere are reminded that their outside investments only benefit their own purposes, but that the same investments made with the Methodist Trust Association have a considerable ripple effect and help several causes of the Church at the same time, providing overall benefits well outside the originating circle. The Connexion as a whole therefore will welcome their support for the Methodist Trust Association.

G.H. Peak, Chairman
D.J. Janus, Executive Officer
A.K. Woodley, Secretary

RECOMMENDATIONS

1. That the Report be received.
2. That the Financial Statements be received and adopted.
3. That the Methodist Trust Association Board for 1983 be the members of the Investment Board.

METHODIST CHURCH OF NEW ZEALAND INVESTMENT BOARD

ANNUAL REPORT

During the year under review the Board continued in its role as investigator, facilitator, and adviser to the various bodies and Trusts within the Church who have sought its guidance and advice. In particular the Investment Board considered a number of real estate proposals on behalf of the Methodist Trust Association and was able to assist the Association in the purchase of a number of properties which will provide not only revenue in the short term but valuable appreciating assets for the Church into the next century.

Of special interest to the Board have been the proposals for the redevelopment of existing Church property. The most notable examples of this have been the recently completed Probert Stage 1 development and the ongoing discussions for the completion of Stage 2 at the northern end of the Great North Road site in Auckland. Other developments which will benefit the Connexion through the participation of the Methodist Trust Association are the shopping centre development on the site of the old Wellington South Parish Church land in Riddiford Street, Wellington and the shopping block development on the site of the former Rotorua Church in Hinemoa Street, Rotorua. In the case of the Wellington South development, the Board sees an exciting precedent in the combined and complementary development of a valuable commercial property into a viable and potentially very commercially successful enterprise and of an historically important and ongoing place of worship on a central site in a densely populated area.

Other Church property throughout the country has been referred to the Board for consideration and it is likely that further substantial redevelopments will take place within the near future. One such approach has been received from the Hamilton Trust in respect of the Victoria Street property. A proposal is presently being prepared by representatives of the Board and the Trust for consideration. It is anticipated that the Trust will be enabled to complete its long cherished hopes for the redevelopment of their property.

Such developments entail the long term investment of large sums of capital and it is vital that full cognisance be taken of all relevant factors to ensure that the scarce resources available to the Church are invested in the best possible fashion and so express the stewardship of the Church's assets for the benefit of future generations.

The Board, and indeed the Church, is most fortunate to have received the services of two respected Church members to assist in the development and supervision of commercial properties, namely Mr. Graham Keightley, Property Development Manager, and Mr. Jack Osborn who has taken over the day to day supervision of the Auckland properties of the Methodist Trust Association, Prince Albert College and Trinity College. Jack brings his years of experience to the Church and the Association is grateful for his gifts. Graham has been able to oversee the recent Probert redevelopment to a most satisfactory completion and is currently turning his attention to the Methodist Trust Association's developments in Wellington South and Rotorua. Graham's years as a building contractor ensure that the Association is able to assess and control the ongoing physical development of these properties. It is expected that the services of both men will be seen to be increasingly valuable as the Board is called to consider the possibilities offered in the redevelopment of the Prince Albert College Trust Board property and the future of the Trinity College properties in Grafton.

The Board considers that the twelve months under review have seen the culmination of a number of long planned and longer awaited projects with far reaching effects. Much work remains to be done but the decisions made have established a sound base from which to go forward.

G.H. Peak, Chairman
A.K. Woodley, Secretary
D.J. Janus, Treasurer

RECOMMENDATION:

1. That the Report be received.

PRINCE ALBERT COLLEGE TRUST

ANNUAL REPORT

AN APPRECIATION

The year has seen a number of major changes within the life of the Trust. At the end of the period the Rev. Eric Clement relinquished the Chairmanship of the Trust, a position held for 11 years. Mr. Ron Barfoote, who had served as a Trustee and as Secretary of the Trust for 19 years, resigned for business reasons. The Trustees wish to place on record the debt due by the Trust and the Church to both Eric Clement and Ron Barfoote for their many years of devoted service to the Trust including periods when the management of the resources of the Trust called for the highest order of skill, dedication and sheer hard work. On behalf of the Church the President gave a function attended by Rev. & Mrs. Clement and Mr. & Mrs. Barfoote during which the Trust was able to present both with suitable expressions of the Church's gratitude. Mrs. Noleen Barfoote was sincerely thanked for her work in rent collection and tenants liaison.

During the year the Trustees accepted the resignation of the Rev. Eric W. Hames M.A. The Trustees record their deep appreciation of the leadership, wise counsel and faithful service to the work of the Trust of Mr. Hames. Mr. Hames joined the Trust in October 1942, with his service reaching almost 40 years.

During his membership the Trust has had to grapple with the difficult lease of the Rembrandt property and maintain the Queen Street shops which have been the source of the basic income of the Trust during the period. During his trusteeship the Turner Street building was erected.

Mr. Hames' vision, energy, humour and his awareness of what the income from the property could do in the life of the Church has been a source of strength, for which the Trust records its profound thankfulness.

HAMES HOUSE

A further change during the year was the re-naming of the Turner Street property, formerly known as the IBM Building, to Hames House. Such re-naming, with the agreement of the Hames family and in particular Rev. Eric Hames is seen as a proper tribute to the many many years of dedicated service provided by Rev. Eric Wilson Hames to the Trust and the wider Church. Accompanying the change of name the Turner Street property received an external face-lift and repaint and the building is now in fine order. Recent rent reviews within the property have shown a steadily increasing rental figure and the Trustees' earlier decision to erect of the "Hames House" has been amply justified.

DISTRIBUTABLE INCOME

The building presently returns \$45,000 operating surplus and in pursuance of the Trust's wish to return meaningful sums to the life and mission of the Church the Trustees have decided that in the future all net revenue from the "Hames House" property shall be available to the Conference for distribution as may be agreed from year to year. For

the year ending 31st March 1983 the General Purposes Committee of Conference has requested that the funds be made available to the Finance and Stewardship Committee who, in expressing their gratitude for the grant, advised the Trust that they intended to place the funds in "in a reserve with a view to it being allocated 12 months hence to work that accords with the original intentions of the Trust".

For the year to 31st March 1982 the Trust was able to make grants totalling \$21,700 including a major grant of \$15,000 to the Theological College to assist the College over the period when the Probert Trust Board was unable to maintain its normal level of assistance to the Theological College during the redevelopment period of the Probert Trust Board's property.

QUEEN STREET SHOPS

As well as the decision to upgrade the exterior of Hames House, the Trustees also decided that a refurbishing programme and some minor upgrading work should be carried out on the Queen Street shop properties. These shops, all built around the turn of the Century, have served the Trust well over many years. A recent survey has shown that while they are approaching the end of their economic life they are still sufficiently valuable to warrant a modest face-lift which will ensure their viability for the immediate future.

FUTURE REDEVELOPMENT

The Trustees have been unable to formulate or proceed with redevelopment plans for the rest of the block. The large-scale redevelopments on the surrounding properties referred to in last year's report are proceeding apace. This has resulted in a number of approaches for the development of complementary facilities on the Prince Albert College Trust Board land, but no firm undertakings or arrangements have been able to be entered into. It is becoming increasingly apparent to the Trustees that the Rembrandt Private Hotel and associated buildings have reached the end of their physical lives and this will necessitate definite decisions being made in the near future.

The Trustees, through the Church's Property Development Manager, are constantly seeking viable and practical alternative uses for the site and it is hoped that when this Report becomes before Conference in November 1982 progress in that respect can be mentioned.

G.H. Peak, Chairman
A.K. Woodley, Secretary
D.J. Janus, Treasurer

RECOMMENDATIONS

1. That the Report be received.
2. That the Financial Statements be received and adopted.
3. That Conference records its appreciation of the 11 years of leadership and service of the Rev. R.F. Clement as Chairman and 19 years leadership and service of Mr R. Barfoote as Secretary of the Trust and Rev. Eric W. Hames, 40 years membership.
4. That the policy of the distributable surplus from "Hames House" being made available to the Conference through the General Purposes Committee be ratified.

PROBERT TRUST BOARD

ANNUAL REPORT

PROJECT 1 - REDEVELOPMENT A REALITY

The Board was pleased to report to Conference last year that negotiations had been completed for the development of the majority of the Probert site, Great North Road, as a car dealership for Alex Fowler Ltd, a Datsun motor vehicle franchise holder. During the year work progressed quite smoothly on the physical construction of the property and the tenant moved into occupation in March 1982. The property is referred to as Datsun Corner and has become, in the short space of time since its completion, a readily identifiable Auckland landmark. Shortly after the official opening of the premises the Board was delighted to be able to host an 'open day' for (approximately 200) Church members to give those interested an opportunity to discover for themselves the large and interesting changes that have converted a property, that was becoming a source of some embarrassment to the Church through its rundown condition, into a striking complex of impressive dimensions housing a large commercial undertaking. The completed property provides for in excess of 55,000 sq. ft. of showrooms, sales offices, service area and spare parts warehouse on two levels, together with large sealed areas for the display of new and used cars.

The project has cost in excess of \$1.2 million and has been financed as a connexionally important project with assistance from the Methodist Trust Association and through Methodist Provident Society Development Deposits by individual Church members. These individual deposits total in excess of \$120,000. While the sum received through Development Deposits was not as large as had been first wished for, the benefit to the Board of the funds received cannot be under-estimated.

In a project such as this where the surplus income goes to finance theological education all assistance, no matter how small or insignificant it may seem to the individual depositor, is of real benefit in the ongoing life and work of the Church. The Board is grateful for this support and participation by Church members in enabling John Probert's original vision and purpose to have new impetus.

PROJECT 2 - REDEVELOPMENT UNDER CONSTRUCTION

Arrangements have now been completed to redevelop the balance of the land in a similar fashion. It is expected that a tender for this work will have been let and the project well underway by the time Conference meets this year. The second stage of the development, expected to cost in excess of \$500,000 will greatly improve the income generated by the Trust Board and hence its level of assistance to Trinity College. Individual Church members may still provide assistance for the ongoing work of the Board through further participation in Development Deposits and the Board warmly recommends these deposits as worthy of consideration.

The Board was pleased to have the services of the Church's Property Development Manager, Mr Graham Keightley, in the overseeing and the successful completion of this project, virtually on time and within budget, owes much to his dedication and skill.

"THE JOHN PROBERT SAGA"

Church members will be interested to learn that Rev. Eric Hames has recently completed the History of the Probert Trust Board from its inception under the will of the late John Probert to the present day.

The story is one based on human endeavour and closely parallels the growth and development of the Methodist Church in the Auckland area. At the end of this narrative Eric Hames records: "If old John Probert could see what has happened to the site since his death he would be amazed. The traffic would make him giddy. But he would also be deeply thankful that his gift has done so much for the Church that he loved."

This saga is a testimonial not only to the endeavours and efforts of the various Board members over more than three-quarters of a century, but also to the foresight and generosity of one man. His vision and abilities have now so many years later found renewed expression in a modern project that the Board trusts will benefit the life and work of the Church through the Theological College for many years to come.

Copies of the John Probert story are available.

IMPROVED FINANCIAL SUPPORT FOR THEOLOGICAL EDUCATION

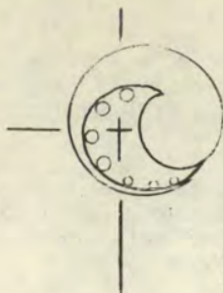
With the immediate redevelopment of the entire Probert property, a possibility that was not foreseen or foreseeable at the end of the last financial year, the Board will be in a position to review the level of assistance provided to the Theological College. For many years the level of assistance remained static at \$30,000 per annum but it is hoped that by the end of June 1983 the level of assistance will be increased substantially. As decided by Conference 1979 it is intended on the completion of Project 2 that the property of the Probert Trust Board will be transferred to the income beneficiary, i.e. the Theological College who will in turn place the property as an investment of the College with the Methodist Trust Association. It is expected that in due course the College will receive several times the existing level of assistance from the Probert legacy as a depositor in the Long Term Funds of the Methodist Trust Association.

The support of the Church, both through the Methodist Trust Association and through Development Deposits, have allowed this connexionally important project to reach an early and most successful conclusion. The Board trusts that the Church will see the Probert redevelopment as a model for the way in which the Church may work together for the benefit of its life and mission for the future.

G.H. Peak, Chairman
A.K. Woodley, Secretary
D.J. Janus, Treasurer

RECOMMENDATIONS:

1. That the Report be received.
2. That the Financial Statements be received and adopted.
3. That Conference record its appreciation of all who contributed to the Probert redevelopment programme and expresses particular thanks to "Development Depositors".



METHODIST MAORI DIVISION

ANNUAL REPORT 1982

*Ko te korōria ki te Atua; ko te maunga rongo
ki runga ki te tuputupu whenua, ko te arohanoa
ki te tangata. Tena te po, tena te ao,
TENA KOUTOU KATOA.*

HAERE NGA MATE!

As we express greetings we remain conscious of the many who have died during the year, both within our Methodist and Ecumenical Church families. We, therefore, convey our sympathy to all who have endured personal and family loss in the past months.

We give thanks to God and record our tribute to *Sister Jean Miller*, who in her quiet, humble way endeared herself to many and from whom, a large number of today's parents and grandparents first learnt something about the Christian Faith, and made a personal decision for Christ and His Church.

We recognize too, the life and service of *Hōri George*, without whose constant support over the years, both Church and Maori Mission could not have enjoyed so long a valued ministry from "Sister" and Whaea Atawhai, his wife. We were particularly saddened by the death of *Gracie Hana* (Taranaki); also *Myrtle Heremaia* and *Jean Wood* (Auckland) as they were just reaching middle-age. All possessed a deep faith in God and endeavoured to reflect that faith in their lives, and their concern especially for young people. Gracie moved into the Hawera Deaconess Cottage in order to be more readily available to assist with Sunday School and other programmes in the Region.

*Ki runga i a koutou nga mate maha o tenei tau.
Tenei te poroporoaki atu: haere oti atu i te
tirohanga kanohi. Otira, ko a koutou kupu me
a koutou mahi ataahua, ka mau tonu.*

REFLECTIONS

The social, cultural, economic, political and religious milieu which we try to understand and take cognizance of in our ministry and mission, continues to challenge us.

We are approaching our tenth year as a "Division". Consequently, as the year progressed we endeavoured to match some hopes and aspirations entertained in the early '70's with signs of discernable achievements. The exercise is continuing, but present indications show a rate of change and consolidation that is slower than was

initially hoped.

The economic climate has helped perpetuate the financial stringencies which coincided with our structural change to a Division. Therefore, hopes of lessening and even removing our total financial dependency, remain to be achieved.

Many member's need to live, or merely survive, in family or community relationships, has been such in recent years that simply coping has been the major preoccupation. This situation is reflected in the life of our Regions, Circuits and Division as a whole.

Nonetheless, sufficient signs encourage us to remain optimistic.

- + *In contrast to last year, Circuit response to Board Allocation while sustaining local and other Division-wide costs, showed increased concern and effort.*
- + *Interest and participation in this year's July Board Meeting at Kaikohe in which there was an average attendance throughout of 80 or more young and old, was further cause for encouragement and anticipation.*
- + *Family and young people's response to a range of Circuit and joint Circuit events held this year, show a growing interest in an area where there have been expressions of concern for some years now.*
- + *Continuing participation in learning experiences and other occasions organised for adult members, also reflect a welcome sign that much augurs well for the immediate future.*
- + *We affirm the ground of our Faith and "Wesleyan" heritage, together with the direction set-out in the Pastoral Letter issued during the year. Of particular significance, however, has been the emergence and our membership of Te Runanga Whakawhanaunga i nga Hahi O Aotearoa, an ecumenical "Maori Council" in which we share equal membership with Maori Catholics. We are deriving considerable stimulus and support from this growing relationship.*

LEADERSHIP

Our stipendiary ministers are now reduced to 9. Therefore, Circuit and Regional needs rely heavily on our 28 or so self-supporting or Minita-a-iwi and Kai-karakia. In the sharing and dialogue occurring at our regular wananga, their personal and corporate need for greater support from Circuits and, in particular, stipendiary ministers is acknowledged and appreciated. We struggle to find more effective ways and means of giving that support.

On the recommendation of the Waikato Circuit, the July Board Meeting endorsed the candidature of Henare Pate for Ordination. His testing and training have been taking place among his own people in Tokoroa and Waikato generally. Since becoming a Stipendiary Minister in 1979 and assuming at the same time the role of acting Tumuaki-a-rohe, experience and knowledge of the Division and Connexion at large have also grown. His Ordination, therefore, is widely and warmly supported. This year two opportunities were planned for stipendiary staff to meet at Otorohanga. The second, held in late July, was shared with the President.

TUMUAKI'S LEAVE OF ABSENCE

As reported last year, a leave of absence for the Tumuaki has been under consideration and the appended recommendations indicate the outcome. It is understood that 3 months of next year's leave will constitute Rua's Long Service Leave due since 1974. A number of possibilities remain with respect to the balance. Recognizing that one or two possibilities may well include specific tasks for the Division and Church, the Board is agreed there be remuneration for whatever time is devoted to these. The Division-wide consultation and sharing that has ensued undergird the decisions reached.

CIRCUIT LIFE

The following are a few brief selected extracts from Circuit Reports. They are offered to give a broad overview of life and developments within the Division at the present time.

TAI TOKERAU: Geographically, the Circuit covers the area represented by the Northland Union District Council. Co-ordinating, superintending, representing and helping facilitate the mission and ministry of the Church throughout, is Samson Toia, residing at Dargaville. Sharing the task with him are seventeen other Minita-a-iwi, Lay Preachers and local/regional leaders. The Circuit is working seriously at the Division's "every Member a Minister" precept. Within the Circuit are several historic pieces of land, a legacy of early mission days. Efforts continue to discover ways in which certain areas may be more effectively utilized or managed.

TAMAKI: Circuit life and work is dependent on a small, but loyal and committed group of members who function as a leadership team with Barbara Miller living at Birkdale, and Rua Rakena in Mt Albert. A focus on Membership continues. Checking and updating name and address lists for each of the three Regions is an unending task. Stimulus, learning and deepening of fellowship in the faith is experienced in normal Regional, Circuit, Staff and other meetings held, especially the Wananga, Huihuinga able to be shared with those from other Circuits. The forming of Te Rumanga Whakawhanaunga Hahi has been an incentive for renewed ecumenical relations in Auckland. The Circuit's main concern during the year has been the building of the

residential centre at Mangere East, and its financial implications.

WAIKATO: Henare Pate at Tokoroa and Diana Tana at Hamilton serve the needs and programme of the Circuit full-time. Maintaining regular Sunday Worship on a monthly basis remains an important feature of Circuit emphases. Pastoral caring opportunities are presented in the numerous people's gatherings occasioned by death, the anniversaries of death, weddings, baptisms, etc. They are events which allow involvement with those who are aware of their Christian Faith, and those who are on the fringe of the Church. Currently, the Komiti Whaiti of Te Ropu Wahine is based in the Circuit and was responsible for planning and organizing this year's successful Huihuinga at Paeroa.

ROHE POTAE: Eighteen deaths over a twelve month's span inevitably affected aspects of Circuit life, and is indicative of the kind of ministry often demanded of Morehu Te Whare, our Superintendent there residing in Te Kuiti. The Centres - Te Huinga at Te Kuiti, and Te Piringa at Otorohanga, serve to facilitate and provide a base for a wide range of Circuit and Community activities. The former, in particular, is a hive of daily activity that includes arts and crafts; educational classes; worship and just "dropping in". On occasions it doubles as a whare-puni to take the overflow from the nearby Te Tokanganui-a-noho. Visits from Theological College staff and Race Relation's Conciliator, together with a sharing in the School of Evangelism and its follow-up within the District, had direct benefits for the life of Circuit Members.

TARANAKI: "Parininihi-ki-Waitotara" traditionally describes the area covered by the Circuit, of which Moke Couch is now the remaining Stipendiary Minister, resident in New Plymouth. For organisational and purposes of oversight, the Circuit is divided into a North Ngati Ruanui, a South Ngati Ruanui and a North Region. Local and Regional women's activities are caught up in a Te Ropu Wahine District Council. A concern for Christian Education continues from earlier years. This year has seen the re-establishing of a programme which is hoped will regularize, co-ordinate and promote further responses to Easter Camp, children's and young people's events, as well as learning occasions for parents and adults that are emerging. Membership on the Rangiatea Board and the Grey Institute Trust has involved a sharing of the financial difficulties encountered over the years, together with the sensitive task of administering early Mission land to the mutual satisfaction of local tribal descendants and the church at large.

PONEKE & OTAUTAHU-TE WAIPOUNAMU: Representing our most recent extension in Ministry, both areas are a constant challenge to Hana Hauraki, now resident in Porirua East, and Wati Tahere, located in Innes Road, Christchurch.

Poneke activities are centred on and stem from Hana's State rented house in Justine Street, and Brougham House presently occupied by

Robert Te Whare and a small community of supporters. An association with cultural and urban tribal groups such as Te Ropu Matariki and Waikato ki Poneke and the politically oriented movement Mana Motuhake ensure a close collaboration in ministry with other churches there.

A programme of visiting to discover members continues as other demands allow. Intentional Methodist local and regional group formations with firmly established relationships with each other, remain a further consideration.

Otautahi-Te Waipounamu in the last couple of years has been working at developing a varied programme of activities centred on the Linwood Church complex, now called Te Rongo Pai. As in other urban centres, ministry tends toward ecumenical and people demands rather than any that are specifically Methodist. The use of Te Rongo Pai, however, is enabling the latter to emerge.

HOSTELS

The three hostels under our direct oversight and management, Te Rahui Tane and Te Rahui Wahine in Hamilton and Seamer House in Auckland, maintain their services to a select number of young people trying to qualify or advance their training and experience for employment situations of their choice. Providing such services in collaboration with the Department of Maori Affairs has not been without financial cost and some frustration, a situation that exists still.

The Hostels continue to be well served by dedicated Matrons and their husbands.

During the year Maraea Barrett was farewelled from the position of Matron at Te Rahui Wahine, to take up residence in Australia. She has been replaced by Mrs Violet Hesse who is already showing the competence and forbearance that running of our Hostels invariably demand

TE ROPU WAHINE

Circuit and Division-wide activities provide a focal point for our women during the year. Meetings within the Circuit serve to deepen fellowship, increase understanding of the faith and are a forum for reflecting on issues of the day and sharing mutual concerns.

The annual Huihuinga extends these activities across the Circuits. This year it was held at Te Pae-o-Hauraki Marae, Paeroa, during the May School Holidays. "Wake-up and Discover the Faith" served as the theme and basis for Bible Study. "Where we are as Methodists" and "Giving Expression to the Faith" led to some frank discussion and exchange of viewpoints.

FINANCE

At the time of writing the probable end of year position is unknown

but, of course, will be shown in the audited statements to Conference. A transfer of accountancy services to the offices of the Central Mission has not only "distanced" operations somewhat, but has also led to their programming by computer. It is taking time to get acquainted with the new system and extract the required information as required. Hostel overdrafts remain a continuing problem overall, however.

Connexional Trusts, Legacies & Grants: The work of the Division is greatly assisted by regular income received from these sources. The Grey Institute Trust consulted in the course of the year about a proposed distribution policy. The proposal was referred to Circuits and Regions but comments have still to be returned. Likewise a proposal from the Kai Iwi Trust and the matter of an alternative use for its reserve fund. Our experience over recent years, reaffirms the wisdom of exploring a use other than the earlier proposal to establish another Maori Hostel. Although to be considered further, having experienced the undoubted all round benefits of the MWF to dispose of its property and establish the present Kurahuna Scholarship and Grants scheme, we see in this respect a helpful precedent and crave the indulgence of Conference, and the Kai Iwi Mission Estate Trust to continue reflecting on the whole question.

We express again our thanks to the MWF for regular, as well as unexpected grants that come our way - often when most needed to avoid further overdraft in one account or another!

PROPERTIES

We regret that present economic conditions have led to the curtailment of proposals for developing our section at River Road, Ngaruawahia. However, Stage II of the Centre complex at Mangere is progressing under Project Management, and completed to a usable state will cost in the vicinity of \$137,000. As Capital needs occur in such new places we have been prompted to re-assess the need for existing property elsewhere. This process continues in consultation with local Circuits and iwi with a view to some rationalization.

HUI-A-TAU

This Labour Weekend, will be held at Rangimarie Marae, Tapapa - just out of Tirau in the Waikato Circuit. Nestled in a bush enclosure, the programme will feature opportunity to take maximum advantage of this setting. Stimulated by the Pastoral Letter, a focus on our Methodist Heritage and its significance for the '80's will be an integral part of the Hui.

It is reiterated, that such occasions are for the whole Methodist family, and others, to share as circumstances allow. Invitations, as such, are no longer issued!

ECUMENICAL

Of major significance this year was the decision taken at the NCC Maori Section AGM to formerly constitute Te Runanga Whakawhanaunga i nga Hahi o Aotearoa, thereby including the Catholic Church as a Member. Except for some minor changes, the Constitution is virtually that endorsed by Conference, 1979.

Although in mind as the initial drafting progressed, a full-time Secretary or Executive Officer remains a question to be explored. For the present, Te Runanga Whakawhanaunga Hahi continues to function as the NCC Maori Section did. That is, with Officers and an Executive Meeting three times a year, supported by constituent member's annual subscriptions totalling \$1,800, of which our Methodist share is \$250.

Insofar as specific projects and programmes are concerned Te Runanga Whakawhanaunga Hahi is obliged to obtain the necessary funding elsewhere. In this respect it has been especially grateful to the WCC PCR and CCA URM grants received to date. These have enabled us jointly to make a significant contribution to helping resolve our current land issues in the appointment of Pauline Kingi as Director of Te Ropu Tomokia. Grants received from our own Bradley Trust, along with other Methodist contributions and personal support have also been of tremendous assistance and is deeply appreciated.

Adding to the resource material and aids that Te Runanga Whakawhanaunga Hahi is endeavouring to build up concerning land issues, is an attractively produced Maori Planning Kit. Much of Pauline Kingi's time and legal expertise was employed in this project throughout the latter part of last year. It has been widely distributed and is serving as a major resource for learning seminars among the people.

Through our ecumenical network and association, it has been possible for some of our staff and members to participate in and benefit from the social analysis seminars held under the leadership and direction of Philippe Fanchette. The CCA CTC Consultation held at Ohope at the end of January, provided a further stimulus and learning experience. At the initiative of the Youth Facilitator of the Bishopric of Aotearoa's Ministry Educator, a weekend Hui was held to explore the prospects of fostering a youth network.

Whanaungatanga Hostel in Rotorua is a continuing ecumenical responsibility. It has been efficiently managed by a small representative group based in Rotorua, together with its present Matron and Master, Mary and Charles Bryers, over a number of years now. Trade Trainees and others able to be accommodated total around 35. The last year or so, have experienced some fall-off and hence, financial loss. A high rate of examination successes and all-round happy relationships reflect the commitment and dedication of those who service the Hostel in its day-to-day needs.

Current Officers of Te Runanga Whakawhanaunga Hahi are:

President:	Makarini Temara
Vice- President:	Manuka Henare
Secretary:	Rameka Cope
Treasurer:	Ben Te Haara

Ko te mutunga iho tenei

Samson Toia	<u>Chairperson</u>
Ruawai D Rakena	<u>Tumuaki</u>

RECOMMENDATIONS

1. That the Report be received.
2. That Conference grant Leave of Absence to Ruawai D Rakena for the Connexional Year 1983, understanding that he resumes his position as Tumuaki on his return.
3. That during 1983, Samson Toia be Chairperson and Spokesman for the Division.
4. That our representatives on Te Runanga Whakawhanaunga Hahi in 1983 be:
Samson Toia; Lane Tauroa; Pari Waaka;
Henare Pate; Morehu Te Whare and
Robert Te Whare.
5. That the Membership of the Board for 1983 be:

REPORT OF THE JOINT PUBLIC QUESTIONS COMMITTEE TO THE GENERAL ASSEMBLY AND CONFERENCE 1982

THE LOCAL CHURCH AND SOCIAL ACTION

Replies to this working paper have been many and thoughtful. Twenty presbyteries/district councils responded, 120 congregations and 2 P.S.S.A.S. We are sorry that in some cases there was a misunderstanding of intent. Many of those who responded in a negative way thought the paper a definitive statement. That was not our intention. It was called a working paper because we hoped to stimulate thought and action within the local congregation.

The responses show a great diversity of reaction but are mostly positive. The majority of congregations, ninety and all but two of the presbyteries/district councils agreed with the tenor of the report using adjectives such as "commendable", "biblically based" "relevant", "timely", "helpful", "balanced", "well-presented" and "challenging". However, many did qualify their support with reservations on two matters. These were, support for other groups involved in social action (section E), and support for other pressure groups, (section F4), both of which were linked with church support for protestors during last year's Springbok Tour.

A few replies (29) were very negative towards the remit as a whole. They questioned the choice and use of biblical references and argued as predicted in the remit's second paragraph that the proper role of the church was "personal salvation", "evangelism" and "prayer". However, all replies could agree that, "The most effective social action is not always the most vocal or visible. Quiet work behind the scenes in appropriate places is often more effective than public rhetoric or often displays".

The working paper was obviously difficult and divisive for many parishes. Some asked for a clearer statement "for the people in the pews on how the mission of the church is to be defined in terms of evangelism and social action and be seen in the community". Others felt action was for the individual only. One presbytery committee in listing the reasons for its support of the paper seems to answer this and similar problems. We quote:

"First, it reverses the trend to leave it to a small group of church leaders, mainly in Wellington, to speak on public issues at a national level, which has, for the most part, produced a lot of resentment at the local church level. The remit says that public issues which face the church can never be dealt with adequately at a national level alone. It re-affirms the local church and its varied resources, and says that the church will be largely ignored in public issues until local churches take action, in their own way and where they are. Second, the remit is biblically based, and reminds church members that the Gospel is not personal treasure which has come into our hands and which we can keep for ourselves or use to create a comfortable life for ourselves. The biblical witness is that those who are called to belong within the people of God, are by virtue of that call involved in the care of the human

race. The people of God is intended to be a challenge to injustice and inhumanity in all their forms. This is almost certain to make life hard for us and it will give offence to many, but social action is a matter of obedience to the Gospel. Third, the remit is an attempt to be honest about our own New Zealand society, and indeed the world scene, where existence is becoming more dangerous and more oppressive for increasing numbers of people. If the church community doesn't concern itself about this, it deserves to lose any credibility it thinks it has, and it obscures the cutting-edge of the Gospel.

Fourth, the remit has courageously faced up to one of the most uncomfortable issues in church life now; whether to remain quiet on public issues and avoid criticism, or whether to speak out and act in ways that will bring us criticism and unpopularity. The remit doesn't urge churches to seek criticism but says that if we do we enter into public issues with conviction, inevitably there will be criticism and pain. This is not inconsistent with a Christian faith that has at its centre a crucified Jesus.

Church statements are rarely notable for the clear way in which they sharpen issues that are before us, but this remit does exactly that. There is a biblical directness about this remit that is not easy to ignore. It would be tragic if the explanation for the small number of Session/Parish Council replies was that they did not want to think about social action and backed away from the confrontation of this remit.

The (Presbytery) Committee commends the substance of the remit and urges parishes as local churches, to take back the initiative they so often claim has been taken from them by the people who live and work in and around Dalmeir House".

A large number of parishes did report they had been stimulated into some form of social action. Some planned to set aside a regular time in Session in which local issues could be introduced, others were appointing a special committee or a retired elder to define, research and report to congregations. Others listed suggested issues for local action: alcohol abuse, gambling, gangs, unemployment, racial issues, solo parents, housing, care of elderly, hospital or prison visiting, budgeting, nuclear war, counselling. A few wished for more information on issues and others queried where the P.S.S.A. and the M.S.S.A. fitted in. Our responses from the P.S.S.A.s were both positive but one while agreeing that, "We must be concerned with both the fence at the top of the cliff and the ambulance at the bottom", did emphasise the need to help the victims. There can only be good for all in greater co-ordination with all bodies of the church.

PARLIAMENTARY AND LEGAL AFFAIRS

Parliamentary Reform

1. The Public Questions Committee has been considering Parliamentary Reform in general and proportional representation in particular.
2. We are concerned that Parliament and members of Parliament

should operate in conditions which best serve our democratic traditions. We feel that there are many shortcomings in the present system which should be critically examined.

3. We believe that the number of M.P.s should be considerably increased. We suggest to 150. This would help remove some of the strain M.P.s work under. Their electorates would be smaller. There would be more people to share the burden of select committee work and a greater choice for cabinet to be selected from.
4. We believe that M.P.s should have better secretarial and research facilities to enable them to cope with correspondence and electorate work, and to enable them to be well informed in all issues. A personal assistant-research officer for each M.P. would help lessen the load which they presently carry.
5. We believe that late night sittings should be abolished and that the number of early evening sittings be strictly limited. Parliament should set regularly throughout the year with breaks of several weeks in between each session. Parliament should not sit during school holidays so that members can have the opportunity to spend some time with families from whom they are parted for much of the year.
6. Time limits on speeches should be cut. There is too much repetition and cheap political points scoring involved in debates and in notices of motion. Shorter speeches and a more streamlined procedure for Parliament should result in shorter sessions and more time available for select committees to meet.
7. Our main focus of attention however, has been on the question of proportional representation.
8. The first-past-the-post electoral system which is the current system in operation in New Zealand has produced results which to many people have appeared totally unjust and inequitable. In both the 1978 and 1981 elections Labour won more votes overall than National. Yet National won more seats. In 1978 11 more. Social Credit won 16% of the votes in 1978 for one seat and 20% in 1981 for two seats. On the face of it these statistics show that the system is producing unfair results. The Government is being elected by less than 40% of this total vote. Minorities are not being adequately represented, or being represented at all.
9. A system of proportional representation would help to remove the element of unfairness which has developed. We recognise that the two major political parties would be unlikely to support such a system and that the chances of reform are not great in the near future. Nevertheless we believe that the issue should be discussed so that people can decide for themselves what kind of political system they want.

10. A popular criticism of proportional representation is that it would result in unstable governments because only rarely would one party be likely to obtain a majority of the total vote. Experience overseas however, shows that proportional representation does not cause instability, but in fact results in greater stability and continuity of government.
11. Other advantages of a system of proportional representation appear to be as follows:
 - (a) Governments would be based on the support of at least 50% of the total vote.
 - (b) Voters would be more fairly represented.
 - (c) There would be more dialogue between the parties.

The major party in Parliament (with less than 50% of the seats) would not be able to bulldoze legislation through without support from minor parties. But the minor parties would not be likely to act capriciously because if they were to prevent good legislation being passed this would clearly rebound on them at election time.
 - (d) The polarisation of views which occurs at present would be likely to be replaced by a more harmonious working relationship between one of the major parties and one or more minority parties.
12. There are many permutations and combinations as far as proportional representation is concerned. Geoffrey Palmer, M.P., has suggested that the number of M.P.s be increased by say 40 and that those 40 be elected by proportional representation, thus providing a two tier system. This suggestion has the advantage of not disturbing the present system to the extent which would be necessary if the whole system changed to proportional representation. Another possibility is the West German system. This is a mixture of proportional representation and first-past-the-post. Half the members of parliament are elected from single member electorates and half from party lists so that the total number of seats any party wins is proportional to the vote its single member electorate candidates receive.
13. Our Committee is continuing to study proportional representation and would welcome views of local parishes on the issue.

The Official Information Bill

The holding over of this bill allowed the Committee to examine the bill more thoroughly than reported last year, and to make submissions. In our submissions we expressed strong support for the intention of the bill but questioned the loose definitions of "international relations" and "international organisations" (Clause 66c) the "no appeal" provision against the Attorney General's Certificate (Clause 30), the rights of patients (Clause 25c) and regretted that the provisions did not extend to local and regional bodies.

Copies of the submissions are available on request.

The Broadcasting Amendment Bill

The Committee did make submissions to this controversial bill. We voiced no objection to the new complaints provisions but did query those changes relating to sections 20, 29 and 30 of the original Act which appeared to open the way to further political direction and interference in broadcasting.

The Bill has been amended to exclude from ministerial direction the gathering and presentation of news and current affairs but the Corporation does not retain control over the distribution of its programmes.

Copies of the submission are available on request.

S.I.S.

The Committee in its report last year expressed its concern at the release of a S.I.S. report naming 15 anti-tour protestors as "subversives" or "radicals". One of them, a Mr. Don Carson, complained of his innocence to the Commissioner of Securities Appeals. The Commissioner, Sir Thaddeus McCarthy upheld his complaint and also held that publication was likely to have damaged Mr. Carson's career.

In these circumstances the Committee was even more concerned to learn that the Government refused to pay the costs incurred by Mr. Carson in clearing his name. Mr. Carson has now issued court proceedings to try and recover his costs. The Committee regrets that this should be necessary.

CRIME AND PENAL POLICY

This Working Group has been meeting regularly during the year. Much of its time has been spent looking at the recommendations of the Penal Policy Review Committee as set out in their Report, December 1981. The Working Group supports much of its recommendations and in particular the concept of "throughcare" and the involvement of the community from the time of an offender's appearance in court to his rehabilitation in society. The working group was asked to look at the suggestion that full-time prison chaplains could be phased out and came to the conclusion that although in some cases and for some people, part-time chaplaincy works to everybody's advantage, a full-time chaplain offers more complete care.

Other aspects of "offending" that have been considered have been:

- (i) Rape: The Group has studied the New South Wales Legislation on this in the knowledge that the Government is considering change.
- (ii) Childrens' and Young Persons' Amendment Bill: Some provisions of this require sensitivity on the part of the police but the Committee has made no representations.

UNEMPLOYMENT

Our Kitset produced in time for last year's Assembly and Conference has been in steady demand throughout the year. Additions and updates are proceeding.

With the continuing rise in the number of those already, or

likely to be unemployed, the issue has become one of political as well as of social concern. The inevitable closure of the Patea Freezing Works will put some 700 people out of work and threaten the continued existence of the town. Air New Zealand has announced the dismissal of 962 staff this year with more to follow. In the Clyde Dam dispute the loss of jobs if the dam were not to proceed became the "football" as the parliamentary parties seemed to manoeuvre for political advantage.

The publicity given to these has had its positive aspect. Some of the blame attached to the unemployed the "dole bludger" epithet has shifted from the individual to political party attitudes and to the state of the economy. It is easier for the T.V. viewer to understand and identify with the family threatened by unemployment than with the young person, probably polynesian, who is already apathetic or angry from being out of work.

This positive aspect has been reflected in the correspondence from parishes. Some have written expressing willingness, intention or action in promoting study of the unemployment situation or in setting up unemployment teams or work groups in their local community. This is the traditional, practical and very necessary way by which we stand with the poor and the oppressed.

Others, however, have written questioning the basis of our present economic and/or welfare system, in terms of Christian concern for personal dignity. There seems to be no sure solution to the related issues of slow economic growth, high inflation, and increasing unemployment. But the effect, in denying to many people the chance to identify with and contribute to their community, is inviting permanent damage to the people concerned and to the existing social structure. After studying a considerable amount of material and taking heed of economists recent fears that these economic conditions may be chronic, the Committee considers that the unemployment problem may be irresolvable while worth and work are only valued in terms of the money gained.

Assumptions of what is worthwhile may already be changing in response to the women's movement and the micro-chip revolution. Job sharing and part-time work have gained in popularity providing, as they do, the time and/or the means for various forms of creative activity. Freedom from the alienating aspects of work should thus be welcomed as a positive step in the creation of a better world, as both employment and personal satisfaction could be spread more widely. There are no easy solutions but the following could be considered as means of improving the situation:

- (a) encouragement of job sharing and part-time work, even at the professional and executive level. This is already being done to some extent in the public service while the British Government has recently announced grants to those companies who divide one full-time job into two part-time.
- (b) a staggered shorter working week to employ more within the same amount of hours and money.
- (c) abolition of special weekend rates.
- (d) revised criteria for the payment of national superannuation, ie. instituting a means test, or not

- awarding it at all to those in full employment.
- (e) a flexible education system for all ages that teaches skills of adaptation as well as those of vocation. As new technological developments will demand skills which are as yet unthought of and force on us new ways of living, the Committee questions the wisdom of recent government cuts in advisory, preschool and adult education.
 - (f) a new system of benefits tied to family responsibilities or the acquisition of skills and encouraging of initiative and mobility.

It is realised that these would take courage to implement especially in a society undergoing rapid change, facing diminishing expectations and antagonistic to the disadvantaged. Nor would results be immediate or complete.

In the meantime there is a continuing need for the local church and others to identify with and help those already unemployed perhaps by:

- (a) discover who is unemployed in your area, befriend, listen, help.
- (b) open premises for informal meetings, hobbies, counselling etc.
- (c) appoint a small group to specialise in these issues.
- (d) reflect incorporate prayer.
- (e) find work in your community for cooperatives and work groups.

The Labour Department has various schemes to assist businesses and organizations in funding employment and training programmes. The Committee views with concern any possibility that these may be cut.

INFLATION

The Committee was asked by the Presbyterian Council of Assembly to look at the matter of inflation. In May a questionnaire was sent to all parish ministers. Thirty one parishes responded, some with a single response and some with responses from individuals representative of their parishes making a total of 64.

Since then the whole issue has been highlighted by the Government's decision to impose the wage/price freeze. In the Committee's view the effectiveness of these measures will depend on governmental ability to enforce them. The large number of reported price rises and the number of increases granted are disturbing but note has been taken of the Minister's encouragement for the public to report breaches and of the regular publication of their numbers - though not their names. The Committee is fully behind the Minister and his department in firm action to protect the consumer. Inflation hurts everyone, particularly those who are least able to afford to pay the increased prices it brings. Here is a summary of responses to the questionnaire:

How is inflation affecting you?

Five replies said they were benefitting through increased property and investment values and diminishing mortgage needs.

The others all spoke of hardship in meeting the cost of essentials, the declining value of savings and insurance, the need for a double family income, the development of a short term outlook and in creases in stress and anxiety.

How is inflation affecting members of your family and your friends?

Replies were similar, many emphasising that those already owning their own homes were not suffering but those without, ie. the newly married, would have to rent indefinitely.

How is inflation affecting members of your congregation?

Replies again were similar, but seven mentioned there was a decline in church giving, and some felt there was a decline in personal commitment to charity and church as a result of both spouses working. We note that the 1982 budget has reduced the rate of rebate for charitable donations to 31%. This may further discourage any increase in church giving.

Any other comments on the effects of inflation in the community?

Many made no reply to this but some did reply in full about changes in attitudes and value systems. They wrote of distrust and mistrust of our economic system, institutions, politicians and acquaintances; of the encouragement of dishonesty in tax avoidance and overcharging; of loss of confidence, of rising unemployment numbers, of incipient violence, and of the polarization of our society into haves and have-nots.

Can you suggest any solution to the problem?

Most left it blank or claimed no solution. Others suggested various possible measures such as: restoration of subsidies on basic commodities, increased productivity by better industrial relations, smaller independent communities, import substitution, price or wage control, tax changes. A few felt that the church must not accept inflation as inevitable but should promote a variety of ways to assess the external and internal causes of inflation and how these causes can be addressed or minimised, and advocated education for social change, using social analysis skills. Some spoke of honesty and self denial.

Conclusions on questionnaire

People felt relatively helpless to understand or even to cope with our present economic conditions. Some felt angry. Perhaps the church should listen to those theological writers who warn against the politicians' preoccupation with economic goals to the detriment of ecological, social and spiritual intangibles. What they emphasise is that whenever a goal becomes primary and absolute it takes on the character of a god and its pursuit becomes a form of religion. Some books relevant to this are: John V. Taylor's "Enough if Enough", (S.C.M. 1975), Barbara Ward's "Only One Earth" (Penguin 1972), Robert Stiver's "The Sustainable Society: Ethics and Economic Growth" (Westminster 1976), E. F. Schumacher's "Small is Beautiful" (Abacus 1975 and "The Scope of Political Theology", edited by Alistair Kee (SCM, 1978)

HEALTH AND SOCIAL WELFARE

Capital Gains Tax

The Committee was asked to look at this. After some exploration and discussion in this complex area the Committee makes the following points:

- (a) in principle, a case can be made for such a tax, but its implementation and administration presents major problems particularly in dealing with equity.
- (b) the amount of revenue from a capital gains tax may not be as great as is generally expected.
- (c) while it operates to a limited degree in some countries, none seem to have managed to develop a satisfactory system.

This whole question raises complicated and technical issues for which the Committee does not possess the resources or expertise.

We note that the 1982 Budget did in fact extend a type of capital gains tax insofar as land and development expenditure is concerned.

Housing

Despite our relatively good record in social welfare, New Zealand has a critical housing problem. More than 3,600 Auckland families have been classified as homeless according to a recent National Housing survey. Other main centres have a similar problem. It seems to be increasingly difficult for those on single or low income to save for a deposit and to service a mortgage, even if they can obtain one, but the difficulty of obtaining suitable rental housing seems to be no less acute especially for many families with young children. Members of the Committee have spoken from their personal knowledge of two or three families sharing the same house and of the resulting family and social problems. The Committee is concerned not only at the shortage of state rental housing but also at the possible effect of the 1982 budget on private property investment which is expected to discourage and reduce the number of houses available for private rental. Whatever the changing social patterns of lifestyle may be, housing remains important for the well-being of the family. The Committee believes that the Government has the responsibility to ensure its people are housed.

Possible action for the local churches could be:

- (a) Information sharing within parishes, and presbyteries/Synods.
- (b) Joint action with other church or community groups in providing houses.
- (c) Representations to the local M.P. and to the local Government Authority.

ALCOHOL

Alcohol and the Road Toll

The Committee welcomes the indications from Government of a determination to reduce the toll which is caused by drunken drivers, and has assured the Minister of Transport of support for proposed measures in that direction. In particular, it supports the

alcohol-related provisions of the Transport Amendment Bill, also the statement on 6th May by the Minister of Transport forecasting random breath testing.

In advising the Minister to this effect, the opportunity was also taken to draw fresh attention to the submissions made by the Joint P.Q. Committee in June 1978 to the Road Safety Committee. The emphasis in these submissions was directed towards the following:

- (a) public safety must prevail over individual freedom to drive when under the influence of alcohol.
- (b) a concern was the extent to which drivers have managed to avoid conviction in the Courts on some deficiency or technicality in the law relating to breath and blood testing.
- (c) subject to certain criteria and safeguards being met the Committee indicated its support for random breath testing.

Advertising of Liquor

Concern has been expressed over the year about this. The Committee is keeping it under review, is developing contact with the newly formed organisation "GOAL" and will make representations at a suitable time.

Sale of Liquor in Food Stores

When the Sale of Liquor Amendment Bill 1981 was introduced in Parliament it aroused fears, sustained by grocery interest in the matter, that inter alia, wine would be allowed for sale in supermarkets. The Bill has now returned to the House from the Statutes Revision Committee and contains no provision for this. However, the issue may resurface.

GAMBLING

Funds made available by Government from lottery profits for Community use

The question of the use by the Church, and Church-related organisations, of money made available by the Government from lottery profits has been raised with the Public Questions Committee by various groups within the Methodist and Presbyterian Churches.

There are different points of view and practice within these groups, and although the traditional stance of these Churches is generally assumed to be one of opposition to accepting money from lottery profits for Church community projects, no official statement on the issues appears to have been made. If it has, we have been unable to trace it.

The following statement has been prepared primarily to encourage debate on what may well be a contentious matter, but also to suggest the formulation of an agreed policy that may enable the Church to accept funds from lottery profits made available by the Government for community use.

The Committee reaffirms its opposition to gambling, as reported to Conference and General Assembly in 1979. (Methodist Conference Year Book p.243: White Book p. 233). The following conclusions were accepted by Assembly and Conference:

- (a) That a Christian's attitude towards gambling should be shaped by an acceptance of the principle of stewardship towards personal and community resources and by a concern for the total welfare of others.
- (b) That there are various opinions as to the effects of casual gambling on a small scale. However, the acceptance of such casual gambling does create the environment in which reckless or addictive gambling can take place.
- (c) That the provision of any further facilities for gambling should be opposed and that Christians be encouraged to avoid gambling.
- (d) That congregations be urged to actively promote a way of life in response to Christ that makes it unnecessary to find satisfaction, pleasure and excitement from gambling and at the same time, increases the spirit of generosity and goodwill as the true motives for giving, rather than the acquisitiveness involved in gambling.
- (e) That if the Government is to seek increased revenue, it be obtained through means other than through the extension of gambling facilities.

If the Church accepts money for charitable purposes from community resources, e.g. from taxation, it is unable to insist that only money from "clean" sources be used. In its investments, the Church has recently made changes so that it would not be seen to be benefitting from apartheid. But in general, it is as impossible, as it would be meaningless to endeavour to classify money received for community work according to moral judgements made on the way it is earned. The acceptance of community resources for charitable purposes focuses on the use to be made of these resources, rather than on an assessment of its origin.

Although the funds made available by Government from lottery proceeds are readily identifiable as to their source, they are nevertheless part of the total resource of the Government to assist voluntary agencies meet human need within the community. Doubtless, some money for some of these activities would have to be found from taxation, if lottery funds were not available. To the extent that this is true, the whole community benefits from the use of lottery funds.

It would be difficult to devise ways of using lottery profits that would prevent those who are opposed to gambling from benefitting from them in a small way. While the Church has little option than to accept the status quo in this matter, it is strongly opposed to the extension of gambling facilities to create further funds for community projects and believes that a more equitable way of providing this assistance is through taxation.

The money available from lottery funds, as with taxes on alcoholic liquor, tobacco, racing etc., is part of the social control which the Government exercises over these practices, which have a strong potential for creating human suffering. It is reasonable that this revenue be used by the Church, and other community organisations, for recreational and social service activities within the community.

There is a substantial difference between the use of lottery

funds made available by the Government for community use, and Church initiative in the organisation of lotteries for its own projects.

In the first situation, the promotion of the lottery is independent of the distribution of the proceeds and in providing legal facilities for gambling for those who wish to use them probably reduces the tendency for such people to be involved in illegal gambling.

In the second case, a church organising its own lottery would be seen to have an interest in encouraging gambling for its own purposes. There is no intention of authorising church-sponsored lotteries, or other money-raising activities involving gambling, for financing its community orientated programmes; nor is it intended to approve the use of lottery funds for the basic work of the Church. The support of the ministry and mission of the Church should continue to come directly from the stewardship giving by church members.

The increase in State funding of voluntary organisations in the social welfare and recreational fields, and the need for Christian people and the Church regularly to review the manner in which their faith is expressed in the practical affairs of life provide the setting for this reassessment.

It is often difficult to know where to draw the line in complex ethical decisions. People may agree about basic principles but differ in their precise application. Some Methodists and Presbyterians may be critical of the suggested policy recommended in this statement and interpret it as a lowering of moral standards in the face of financial stringency. Many of the members of the Committee did find their own stance shift in recognising and coming to terms with the questions which this whole issue raises, yet maintaining a Christian attitude in relation to gambling.

However, the Committee, for the above reasons, affirms its belief that the use of lottery funds by the church for community purposes does not conflict with the Church's traditional and current position on gambling and could be agreed to by Conference and Assembly.

Lotto

The Committee wrote to the Minister on the possible introduction of Lotto. The matter now seems to be shelved temporarily.

Casinos

A further assurance has been received from the Minister of Tourism that the Government's present policy not to allow casino gambling in New Zealand remains unchanged. The Government sees the question as one which should remain open for further public debate and representation. The Committee will continue to make representations when appropriate and encourages local churches and organisations to do the same.

THE CHURCH AND INVESTMENTS

The 1981 General Assembly asked the Presbyterian Church Property Trustees "to consult with the Public Questions Committee to prepare a set of guidelines for investment, both individual and corporate, with special reference to investment in the liquor

industry and report back in 1982".

Because different considerations and bodies are involved in the Presbyterian and Methodist Churches separate committees were established.

The Presbyterian Sub-Committee

The Presbyterian Sub-Committee has met on a number of occasions with the Presbyterian Church Property Trustees. The Committee takes the view that if the guidelines in respect of the Church Property Trustees investments are to have any value, they must be worked out in conjunction with the Trustees.

We appreciate that insofar as the Trustees are concerned, there are practical difficulties with guidelines. The first difficulty is that the Beneficiary Fund needs to obtain the maximum return on its capital in order to provide superannuation for retiring ministers. The Trustees are bound to invest the money entrusted to them so as to achieve the objective of this fund. Guidelines which require them to do otherwise would not be appropriate.

The second difficulty is that as far as the great bulk of the money under their control is concerned the Trustees are restricted by the terms of the trusts on which they hold the money. This applies not only to the Beneficiary Fund but to the General Fund.

Despite these practical considerations we are still hopeful that some principles on which investment decisions should be taken can be formulated and we are working on these.

There has been a suggestion that some of the funds administered by the trustees should be used for charitable purposes. Because of the terms of the trusts under which the trustees operate this is not a practical proposal. We think it would be better for separate funds to be set up within the Church for particular "charitable" purposes from time to time.

We have also considered the formulation of criteria for investment in the share market. This is in respect of both individuals and the trustees. It is a relatively easy task to lay down general principles but in order for these to be meaningful they must be capable of being applied in practice. It is all very well to say that one should not invest in a company which pollutes the environment, but many large companies may have some operations which involve pollution. It is a question of where to draw the line. Another difficulty is how to discover, before investing, whether a company does or does not pollute the environment.

We make these points to show that we are continuing to grapple with the problem and we hope to be able to give a final report in 1983.

The Methodist Sub-Committee

The Methodist members of the Committee met with the General Secretary and the Treasurer when an open discussion took place regarding the present investment practices chiefly through the Methodist Trust Association. A very large proportion of the funds from various trusts will only remain with the Association while a "competitive" return is maintained as the moneys are either accumulating for some specific future purpose or are bequests and legacies specified for some particular use.

The Administration Division has been aware of social/ethical aspects during recent years in choosing which companies shares are taken in. The only possible sources for funds for community projects would seem to be a few "unspecified funds" or through increased contributions to the Providence Society and Development Deposits.

A more detailed report with recommended guidelines will be prepared for 1983.

THE CHURCH AND OBEDIENCE TO THE LAW

The 1981 Springbok Tour has left a legacy of polarisation, confusion and distrust.

In response to last year's directive, the Committee has prepared a paper, Appendix 1, setting out the theological and historical background applicable to the question of "The Church and Civil Disobedience". We request that this be sent down to Presbyteries/Synods, Quarterly Meetings/Sessions and Congregations, for discussion and comment.

OTHER ISSUES

As well as the preceding issues largely covered by the working groups the Committee looks at and responds where appropriate to issues as they arise. Sometimes these are at the request of a parish, Presbytery/Synod, or one of the Churches' national organisations. Sometimes in response to Government proposal or action and often in response to both. This year these issues have included: Prescription Charges, the Rights of Animals, Police Tribunals, Integration of Schools, Commission for the Future, Energy Prices, Social Welfare Benefits, Restrictions on Broadcasting, Lead in Petrol, Adult Education, Sunday Advertising, Family Planning, Student Community Work schemes and the Clyde Dam dispute. Information on these topics is available on request.

THE COMMITTEE AND THE LOCAL CHURCH

In making known its views on public questions the Committee is aware of its responsibility to the church as a whole. Although the resources available to the Committee for getting and interpreting information at the "grass roots" level is limited, it is concerned in developing links and channels with the local church and regional bodies for the adequate expression of views on issues. The Committee tries to do this by:

- (a) Minutes to all presbyteries/district synods.
- (b) Remits from Assembly and Conference.
- (c) The "Broadsheet". There have been four issues of this through the winter months. Copies have been sent to all parish ministers and to session clerks/circuit stewards.
- (d) Questionnaires where desirable.
- (e) Visits to presbyteries where requested.

OVERSEAS CONTACT

Contact is being maintained with our counterpart churches in Australia, Canada, the U.S.A. and South Africa, and the Council of Churches in those countries.

The Presbyterian Convener has spent part of the year in Canada on exchange.

ACTING CONVENER'S COMMENTS

Appreciation

This year the Rev. John Murray retires after seven years as the Presbyterian Co-Convener of this Committee. He inherited the position when he moved to St. Andrew's Church Wellington, and during his years we have seen the Committee develop into a Joint Committee with the Methodists, and to work most amicably and productively. The Church has also been able to provide the Committee with a part-time Research Officer which has helped considerably; for the issues coming under the Committee's purview have not decreased as we evidenced in a forthcoming index of our Reports 1970-1982.

Last year could be seen as one of the most traumatic in our country's history; and this Committee did not escape the waves that flowed and beat upon the New Zealand community from the conflict the Springbok Tour provoked - A Tour that incidentally cost New Zealand almost a quarter of a million dollars per Springbok member.

Despite the consistent policy expressed in meetings of the General Assembly over many years, and reiterated by the Convener and his Committee, he and they were the recipients of much critical comment and considerable abuse, some understandable; some quite bitter and scarcely Christian. Throughout those days Mr. Murray sought to stand within, and express those attitudes, successive General Assemblies has affirmed, and as an individual to act with the freedom each Christian person has when confronting critical issues. As any person who has held an official Church position well knows it is all too easy to have a private act interpreted as an official action. That last year the General Assembly so overwhelmingly supported Mr. Murray heartened both Convener and Committee. But it may not be until the history of this era is fully recorded that the contribution of the Church as a whole will be seen for what it was; and that the "blood, tears, toil and sweat" of many, including the retiring Convener, be fully recognised.

Over these past years John Murray has led this Committee, and the Church in its dealings with this and other contentious public issues with a sensitivity and a seriousness rooted in a Reformed Theology of Social Action. Statements made and action taken may not always have been seen as that. They may not always have been as complete as the Church may have liked, but this Committee sometimes does not have endless days to debate critical issues and if an immediate word is to be spoken then it is spoken; not necessarily as a final word but rather as a Church contribution to what is a continuing debate.

Members of the Committee thank John for his wise leadership, warmth and ability to persevere in the midst of many obstacles; and for all he has given us over these past years, and been able to do

for the wider Church.

Future Needs

In seeking to cover for John Murray over these past six months I have become much more aware of the responsibilities that we, as a Church, lay upon a Convener of this Committee. We just have to find other ways and provide more resources for the work of this Committee if we are, more adequately, to discharge the responsibilities we have as a Church in relation to public issues.

It was appropriate that as I wrote this John Murray's comments on the future needs etc. of the Committee came to hand. He writes:

"The work undertaken by the Committee is very varied and wide ranging. Many of the issues are complex in themselves and in relation to Gospel values. There is an ever ongoing need for more background work and theological thinking to be done. The Committee's way of working has not basically changed with the changing situation; so comes under considerable strain in seeking to cope with the demands of time and the complexity of many issues in the world of the 1980's.

There is also a need for more communication with the churches especially at regional and local levels. The Committee knows this and tries to improve the situation. But there is also a need for a greater degree of liason with other Departments of the Churches to co-ordinate the total witness of the Gospel, both personal and social. The funding of a part time Research Officer in 1980 by Assembly and Conference has greatly relieved the situation but the appointment only points up the need for further assistance. This would not diminish the responsibility of the working groups but help them to do their job.

The experience of recent Conveners emphasises the need for the Church to give adequate support and resources to this part of the Church's witness. The question is not whether the Churches should be involved in the political, social and economic questions of our country but how well can the job be done? My experience of the Canadian scene emphasises the need.

I suggest that these needs and how they are to be met should be discussed with the appropriate Methodist and Presbyterian Committees during the coming year".

I can but underline all John says.

Membership

Also retiring this year is Mrs. Diane Gilkison. We have appreciated her thoughtful work in the Committee and thank her for her contribution.

Richard Hendry

John Murray

Warren Schrader

(Conveners.)

RECOMMENDATIONS:

1. That the report be received.
2. That Conference request Synods to study and report on parliamentary reform in general and proportional representation in particular.
3. That Conference call on Synods to express their concern at the growing concern at the growing unemployment situation and asks the Government, as a matter of urgency, to promote more employment opportunities and education schemes.
4. That Conference call on Synods to be aware of housing problems in their communities and to press for the construction of additional low income housing.
5. That Conference ask Synods to continue to publicise their opposition to the extension of gambling facilities in New Zealand.
6. That Conference receive and send down the working paper "The Church and Obedience to the Law" to Synods and to Quarterly Meetings and Parish Councils for discussion and report by 30th June, 1983
7. That Conference authorise the Council of Conference to consult with the Public Questions Committee and whoever else it may wish, with regard to meeting the needs for the improvement and development of the work of the Committee and report back in 1983.

APPENDIX I

THE CHURCH AND OBEDIENCE TO THE LAW

The following is a response to last year's request for a working paper on the Church and Civil Disobedience.

INTRODUCTION

What is the Law?

Legal Definition: The purpose of the law is to delimit to the least necessary extent, the bounds without which one's freedoms cannot extend.

Concise Oxford Dictionary:

"Body of enacted or customary rules recognised by a community as binding".

In New Zealand, it is true to say, that one is lawfully free to do anything at all, unless there is a law to the contrary.

A. BIBLICAL BACKGROUND

- (i) Mark 12: 13-17 Matthew 22: 15-22 Luke 20: 20-26

When Jesus said, "Pay to the Emperor what belongs to the Emperor, and pay to God what belongs to God", he was not intending to establish boundaries between his disciples' loyalty to the Emperor and God, but was responding to a trick question which was aimed at increasing the hostility

between Jesus and either the authorities or the people. Jesus gave a specific reply to a particular enquiry, but the nub of the question remains as to what precisely belongs to the civil powers, and what belongs to God, and where lies the boundaries between them.

Jesus' acceptance of the necessity of paying taxes was clear indication that he disassociated himself from the Zealots, the Jewish Nationalist Movement, who refused to pay the Roman Tax because it compromised their claim that God was their only ruler and king. By accepting the necessity of these taxes, Jesus is seen to be authorising his followers to support the civil law.

Early in the life of the New Testament church, Peter and John refused to follow the injunction of the authorities not to preach in public, choosing to obey God. (Acts 4: 19-20). They are the first in a long tradition of protesting Christians who have refused to be obedient to the ruling powers when commanded to do things which their conscience told them were in the area of God's control. The disciple has another type of citizenship within God's kingdom. The Christian's dual citizenship does not imply an equal loyalty to Caesar and God, nor a compartmentalised separation of life into sacred and secular. Jesus' call to discipleship makes a demand on the disciple which has the clear implication that the Christian's loyalty to God, has absolute priority over the demands of the state in situations of conflict.

(ii) Romans 13: 1-3. I Peter 2: 13-17.

Paul's writings were written from a background of the Roman Empire which was tolerant to the various religions of the time, including Christianity, so it was relatively easy to spread the gospel throughout the Roman world.

In writing to the Romans, Paul indicates that the Christian "must obey the state authorities, because no authority exists without God's permission," for the civil authorities have been appointed by God.

It is not implied that God has selected the best possible people to govern in each particular situation and that he approved all that they do. The state is seen as part of God's overall providence in enabling his people to live peaceably and preventing anarchy, within the secular community to which they belong. Under normal circumstances Christians will not disrupt the community in which they live and they will support it by the payment of taxes etc. Paul has just commended his followers to "conquer evil with good" (12:21) and turns to explain how this may be applied in relation to the civil authorities. They are to cooperate with the ruling powers "as a matter of conscience" (13:5), with positive support and goodwill. Paul defines a Christian's loyalty to the state in absolute terms, although in practice he did not hesitate to defy the civil authorities when there was conflict between his loyalty to Christ and the State. His words are

a warning to those planning to overthrow the Roman rule that their defeat would be a divine judgement on their actions.

When Paul wrote, the Christian community was a tiny and insignificant minority within a vast world power, where decision making was the prerogative of a dictator.

"He does not answer for us the much more difficult problems which arise when the Christian relation to power (in a democracy such as ours) is not simply one of responsibility to, but responsibility for, when he is not at the receiving end but at the dispensing end".

- J.A.T. Robinson

"Wrestling With Romans". p.138.

(iii) Revelation 13: 1-18

The Book of Revelation was written against a background of Christian persecution, and therefore expresses an attitude towards the state, that is in stark contrast to that found in the rest of the New Testament.

The state is not seen by the writer of Revelation as being by God's appointment, but as an instrument of the devil, the ultimate source of evil in the universe.

In Revelation 13: 1-10, the seven headed beast from the sea, with a name insulting to God on each of its heads, is a clear symbol of the Roman Empire and specific Roman Emperors. The presence of this beast means many will be captured and killed by the sword. "This calls for endurance and faith on the part of God's people". (13:10). The second beast (13: 11-17) from the earth, symbolises the priestly organisation of the Empire that imposed the necessity of Emperor Worship on everyone, which was anathema to Christian people. They had no hesitation in refusing to comply with this requirement and were martyred as a consequence.

The Book of Revelation was written to inspire Christians to remain true to their faith in spite of persecution and the prospect of death, and to assure them of ultimate victory in Christ. The spirit of resistance that is encouraged here is in direct opposition to the submissiveness to the secular authorities required by Paul in Romans 13, and I Peter 2: 13-17. Many would subscribe to the words of Peter Crassus of a later era:

"Render to Caesar the things that are Caesar's, but not to Tiberius the things that are Tiberius'; for Caesar is good, but Tiberius is bad".

- quoted in "Apocalyptic: Ancient and Modern" by D.S. Russell.

In the New Testament few were "wise or powerful or of high social standing". (I Cor. 1:26)

The monolithic state made no provision for any form of democratic participation. The only options open to the

Christian were either obedience or disobedience to the secular powers. It is not surprising that Paul chose obedience when the Roman Empire provided conditions conducive to the spread of the Gospel; and it is no less surprising that he chose to obey God rather than man, when they chose to restrict their activities.

QUESTION: 1. Matthew 21: 12-17. Mark 11: 15-19. Luke 19: 45-48. John 2: 13-22.
2. Luke 13: 10-17. Mark 2: 23-28
Could these references be examples of Christ exercising civil disobedience?

B. HISTORICAL PERSPECTIVE

A religious experience or conviction has often led to reluctant conflict with the established authorities.

(i) The Early Church.

Tradition has it that early Christians, particularly women, were sanctified for their refusal to obey the ruling authorities and give up their faith and/or their virtue. eg. Cecilia, Catherine of Alexandria. Peter was crucified and Paul was probably killed by the sword.

QUESTION: Could it be said that Peter and Paul were martyred as a result of civil disobedience?

(ii) The Protestant Reformation

- (a) Martin Luther 1483-1546, Professor of Theology, questioned the selling of indulgences for papal and imperial profit. Refused to obey papacy and Emperor. Luther's books were banned and he was declared an outlaw.
- (b) Ulrich Zwingli 1484-1532, Acolyte chaplain to the Pope, preacher, teacher and lecturer. Preached against indulgences, and attacked doctrinal and political questions. This led to his being caught up in armed conflict and to his death at the battle of Kappel. ie. not passive resistance.
- (c) Thomas More 1477-1535. An English author statesman and scholar. Served as Lord Chancellor. Opposed King Henry VIII's plan to divorce his queen. More was beheaded for refusing to accept the King as head of the English Church.
"More has since become an example of the individual who places his own conscience above the claims of secular authority".
- quoted "The World Book Encyclopedia". 1975.USA.

All these theologians by attacking the practices of the Church came into conflict with the established authorities.

QUESTION: Would you agree that the protest of these reformers was a form of civil disobedience?

(iii) Dietrich Bonhoeffer 1906-1945

"Bonhoeffer was a German theologian whose strong opposition to Nazism cost him his life....In 1943 he joined a plot to kill Hitler but was arrested. The Nazis held him prisoner for two years and then hanged him".

- quoted "The World Book Encyclopedia". 1975 USA.

Quotes from Bonhoeffer:

- (a) ". there are three possible ways in which the church can act towards the state....
- . it can ask the state whether its actions are legitimate.
 - . it can aid the victims of state action...
 - . not just to bandage the victims under the wheel, but to put a spoke in the wheel itself....
 - . such action would be direct political action...."
- "A Leader in The Confessing Church" p. 221
Dietrich Bonhoeffer.

- (b) When a person (who later became prominent in the Confessing Church) considered joining the pro-Hitler Church to break it from the inside, Bonhoeffer counselled:

"If you board the wrong train, it is no use running along the corridor in the opposite direction".

- quoted "The Steps of Bonhoeffer"

J. Martin Bailey

Douglas Gilbert.

QUESTION: Can you think of any situations where these quotations from Bonhoeffer would apply today?

(iv) Martin Luther King Jr. 1929-1968.

He was an American Civil Rights leader who worked to bring about social, political and economic equality for Blacks, by peaceful direct action.

A Baptist minister, he preached "non-violent" resistance, and in 1964 he received the Nobel Peace Prize.

Quote from King:

"non-violent direct action seeks to create such a crisis and foster such a tension that a community which has constantly refused to negotiate is forced to confront the issue".

- quoted "Letters From Birmingham Jail".

by Martin Luther King.

Examples of King's protests:

- (a) King joined local college students in a sit-in

demonstration to protest against the segregation at a lunch counter in an Atlanta department store. He was arrested along with 33 other protestors. The charges were later dropped on all other protestors except King, who was sentenced to prison on the pretext that he had violated his probation on a minor traffic offence committed several months earlier.

- (b) In 1965, King organised a march in Selma, Alabama, to dramatise the need for a Federal Voting Rights Law. The initial march to the Capitol Building was turned back by State Troopers with tear gas. King was determined to lead a second march, despite an injunction by a Federal Court and efforts from Washington to try to persuade him to cancel it. Heading a procession of 15,000 marchers, they headed out until they reached a barricade of State Troopers. Instead of going and forcing a confrontation, King led his followers in kneeling and prayer, and then unexpectedly, turned back. This action, amongst others, led to the passage of the Voting Rights Act 1965.

QUESTION: Consider what the current race relation situation in USA would be had Martin Luther King not protested. Would Martin Luther King have been as successful had he not used direct action/civil disobedience?

- (v) Te Whiti and Parihaka. 1880.

QUESTION: Did you know that in 1880 a Maori Prisoners' Bill was passed providing for indefinite detention of a Maori without trial?

The Parihaka story, though unfamiliar to many New Zealanders is a remarkable New Zealand example of civil disobedience executed fifty years before the actions of Gandhi.

Led by Te Whiti, the Maoris of Parihaka organised a protest to highlight the settlers' grabbing of their land. One such passive protest was the protest of the "ploughman".

Every day, teams of Maori ploughmen would peacefully plough Pakeha occupied land as a form of direct protest to force a declaration of policy from the Government.

With the Land Wars having just recently finished the settlers reacted forcefully. Volunteers were recruited and wartime policy was resurrected. At the end of June 1879, the Armed Constabulary began arresting the ploughmen. They went off to jail gladly, as many as 39 men per day. As the Taranaki jails filled, prisoners were transferred to

Wellington, and by August, 200 prisoners had been taken.

The plight of the 200 prisoners reveals a little known part of New Zealand history. Politicians feared that if all the prisoners appeared in court, the court would release them and so, while the politicians debated the plight of the ploughmen - that no self-respecting court could convict for a crime of trespassing on their own land - they were kept behind bars.

After eleven months of political footballing, in 1880, the Maori Prisoners' Bill was passed, which "solved" the ploughmen problem. This legislation allowed for the indefinite detention of Maoris without trial. The prisoners endured harsh treatment while imprisoned, resulting in several deaths.

Outlined above is only a brief mention of a small part of the Parihaka Story. More passive protests were organised, and throughout the story while confronted with extreme provocation from the Pakehas, the Maori protestors remained peaceful and determined.

- reference: "Ask That Mountain. The Story of Parihaka" by Dick Scott, 1975.

C. THE CHURCH AND OBEDIENCE TO THE LAW TODAY

Quote from 1972 Presbyterian White Book:

"The Church affirms the right of speech, expression and opinion and the right to non-violent protest and demonstration as fundamental to our democratic way of life".

Quote from 1969 Methodist Conference Minutes:

"It may be that responsible relationship to the community requires opposition to existing community practice and law".

- QUESTIONS:
1. What are some of the procedures that Christians can use before turning to civil disobedience as a last resort?
 2. Is it justifiable for the Church at the national level to encourage actions that might involve breaking a civil law?
 3. Are Christians ever justified in breaking the law of the land?

We hope this paper has provided a brief historical background to civil disobedience.

The following statements based upon this background, are offered as a basis for discussion and comment.

The Public Questions Committee would appreciate your responses.

STATEMENT: With which of these can you agree?

- A. Civil laws are made by people to serve people's needs as they perceive those needs to be.
God's Laws may not always agree with all Civil Laws.
- B. Those who choose to participate in acts of civil disobedience will need to face up to the consequences that follow. This may involve court proceedings, imprisonment or ultimately the loss of one's life.
What is the Church's response to these people?
- C. Law and Order are essential for the functioning of society. Any attempt to break the law is unjustifiable and unchristian.
- D. Everyone has the right of peaceful protest, but disrupting traffic or other people's freedoms is contradictory to the very purpose of protesting.
- E. New Zealand is a democracy. Any injustice in our society can be solved through the legal procedures. Any alternative methods undermines our whole democratic system.

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MISSION OVERSEAS

Joint Board for Mission Overseas

PART I

INTRODUCTION This is the fourth Annual Report of the Joint Board for Mission Overseas. In this short space of time the Methodist and Presbyterian Churches have had their areas of interest greatly increased. For the Methodists has come an involvement in Asia and for the Presbyterians a wider involvement in Polynesia, and for both churches a linking for the first time with missionary outreach in Africa.

It is impossible to report on all that has happened during the last 12 months and this report concentrates on new happenings during the year.

Communicating the changes that are taking place in the work of mission overseas continues to be a great challenge to the Board. The Study Days involving representatives of Presbyteries, Synods, Presbyterials, Methodist Women's Fellowships and Youth Groups have been an attempt to enable a wider group to share in the task of reviewing the Board's work. The Board plans to continue this process in 1983.

APPOINTMENTS This has been a year of extraordinary activity in connection with sending fully supported staff and volunteers overseas.

Twelve months ago there was the possibility that for the first time since missionaries were first sent to Vanuatu, there would be no personnel from New Zealand serving with the Presbyterian Church of Vanuatu. Since then David and Ruth Horn have been appointed to Navota Farm where David is now Manager; Fraser and Betty Mitchell have been appointed to the Church Office in Vila where Fraser is Financial Adviser and Treasurer. Furthermore, Jim and Ethel Gray have gone as volunteers to work with KITOW on the island of Tanna.

Tonga earlier this year experienced two devastating cyclones. The President of the Methodist Church launched an emergency appeal for funds and a delegation attending the Conference of the Methodist Church in Tonga presented a cheque for \$37,000 to the President, Dr. Sione Amanaki Havea. In addition to this assistance, Mr Dennis Peat has gone as a volunteer to assist in reconstruction work. Two other families have been appointed to serve with the church in Tonga during the last year - Gerry and Christine Bennett and Milton and Anne McKenzie. Gerry has been appointed as Printer to the Taulua Press which is operated jointly by the Methodist and Catholic Churches. Milton has taken up a position as Property and Business Manager at Tupou College; a Methodist residential vocational school for some 700 pupils. Miss Christine Sorenson has

gone to Tonga as a volunteer teacher at Tupou High School.

Two churches in Samoa have appointed staff from New Zealand during the year. The Methodist Church has appointed Harry and Daphne Jessep to work at the Samoa Methodist Land Development at Levaula where Harry works as Mechanic and Tutor. The Congregational Christian Church in Samoa has appointed Miss Gwyneth Urquhart as Head of Social Studies Department at Leulumoega High School. This is the first time that the Joint Board has been involved in the appointment of personnel to the Congregational Church.

The Board has broken more new ground during the year with the appointment of the Rev. Afele and Makelina Paea to the Ekalesia Niue. Afele has been appointed as Director of the Christian Education Programme. Afele, a Niuean himself, had been resident in New Zealand for more than 25 years. He responded to the call to serve the Church in his homeland.

The only country in Asia to which appointments have been made this year has been India. Nelson and Judith Dodge have been appointed as short term workers to the Emmanuel Hospital Association. Nelson will spend some months servicing the equipment and vehicles at a number of Christian hospitals in Northern India. Volunteers Diane Coulter and Sally Abel have gone to the Christian Hospital, Jagadhri and Dale Greene to Jubilee School, Kharar.

Three families whose appointments were confirmed earlier have left New Zealand during the year. Dr. Robert Eason and his wife, Josephine, have gone to Helena Goldie Hospital in the Solomon Islands, prior to which Robert had been gaining further obstetrical experience. The Rev. Len and Hilda Schroeder left for Botswana, and the Rev. John and Robyn Hutchinson were finally granted visas to enter Indonesia after twelve months of waiting.

OPPORTUNITIES Although a significant number of appointments have been made during the last year, there is provision in both the Methodist and Presbyterian budgets for further new appointments this year. Funds are available for ten new appointments. However, the Board has been assured by both Churches that should funds be required for further appointments, such requests would receive serious consideration.

Our understanding of mission was expressed in the Special Committee's report in 1977 - that is "we see Mission as a marriage of evangelism, ministry to human need, concern for social justice and concern for the world in which we live".

We seek people who have a real commitment to the Church and have been involved actively in the worshipping and witnessing community in New Zealand.

We seek people who will be able to relate well to peoples of

other cultures and be able to stand with them in all their endeavours and struggles, and able to share and live out their faith.

We seek people who have well developed skills who can make a significant contribution to the development of the people with whom they live.

It has been gratifying to receive so many enquiries from mature people with technical skills. We need more applications from those with teaching and medical qualifications, and in particular from those with the ability to teach in theological colleges.

One of the priority positions that the Board is anxious to see filled is that requested by the Presbyterian Church in Taiwan for a minister to share in evangelistic work among the Hakka people.

The Joint Board calls upon all members of Assembly and Conference to make known to parishes and circuits throughout the country the opportunities that exist for missionary service overseas today, and to call the congregation to pray that God will call those whom he will to this work.

STUDENT EXCHANGE Following on from the exchange between a student from Knox College, Dunedin and a student from Payap College in Thailand in 1980, the Board agreed to fund three students from St. John's College, Auckland to go to Papua New Guinea for ten weeks. (Three Rarongo students will come to New Zealand in 1983.) The purpose of the visit was to expose theological students from New Zealand to life in another Pacific culture, enable them to appreciate and briefly enter into the ministry and work of the United Church and sensitize them to the challenge of ministry in a multi-cultural context. In fact four students went, one being funded by another Trust. Orientation preceded the visit and on their return there was a short de-briefing session.

The students had two weeks at Raronga Theological College, 16 days in villages around Rabaul, a short period in Lae and two weeks in the Port Moresby area. A College lecturer, the Rev. William To Kilala, supervised their programme and helped them reflect on their experiences. On their return, three of the students prepared extended essays for their L.Th., and an interesting audio-visual has been prepared and shown to the Joint Board as well as to Auckland congregations.

The College reports that the visit enlarged and deepened the students' appreciation of ministry in a different culture. It also challenged the students to reflect on their own ministry in a multi-cultural New Zealand society.

I.T.I.M. - HONG KONG EXCHANGE In May this year, Lau Chin Sek and Leung Po Lam (A Po) from the Christian Industrial Committee (CIC) in Hong Kong visited New Zealand. This was the second part of the ITIM-CIC exchange sponsored by the Joint Board for Mission Overseas. Lau and A Po visited three of the four ITIM Regions and spent time talking with a wide variety of people involved in the Church and Industry. They also talked with representatives of a number of Community Development Agencies inside and outside the Church.

The visitors were impressed by the general affluence of most New Zealanders and recognised the advantages of a well developed social welfare system. However, they commented that despite this, New Zealand had some very real problems, as symbolised by developing unemployment and poverty. They felt that the church was not involved in working for the disadvantaged as much as it ought to be and felt, further, that this was symptomatic of a rather uncaring society, despite its claims. They believe that the church here in New Zealand needs to explore much more deeply its prophetic role to an affluent developed society, as injustice was as much present here as anywhere including Hong Kong, though often much softer and less obvious.

The whole exchange was regarded both by ITIM and CIC as a valuable experience, not only as a means of learning about each other's particular situation, but also because the different models of mission have been able to have some influence on each other.

VISITORS During the year the Board has arranged the visits to New Zealand of two church leaders. The Rev. Leslie Boseto, former Moderator of the United Church in Papua New Guinea and the Solomon Islands, spent 3 months at St. John's College. Mr. Boseto used his time to reflect on the progress of the United Church during the period of his Moderatorship and to write about his experiences. During his stay in New Zealand he made himself readily available to the churches around Auckland and preached on most Sundays. The Board took advantage of his visit to discuss further the possibility of building a relationship with the Christian Fellowship Church in the Solomon Islands.

In May the Rev. David Lai, Moderator of the Presbyterian Church in Taiwan, spent a week in New Zealand. He spoke principally of two things - the growth of the Presbyterian Church in Taiwan and the tensions existing between the Church and the Government.

The Joint Board has also invited Mrs. Ruth Kao, of the Presbyterian Church in Taiwan, to visit New Zealand in September of this year. The Board continues to be concerned for the imprisonment of her husband, the General Secretary of the Church in Taiwan.

PUBLICITY AND EDUCATION The provision of adequate educational and promotional material has been a major challenge to the Board in recent years. It has been difficult finding a suitable person with

the necessary background and experience to undertake this work. During the year the Board has appointed Mark Gibson and Sue Spindler-Gibson as Education and Publicity Officers. They are sharing the job and their talents complement each other.

This appointment has made it possible for more time and effort to be applied to the preparation of Mission Together, Mission Probe, Mission Mailbag and the Area Brochures.

Six Area Brochures have now been published with the addition of the most recent on Africa/Botswana. Revision of the Brochure on Papua New Guinea and the Solomon Islands has been completed in a form that will enable it to be used on Information Boards. The Brochures are intended to provide information and enable congregations and individuals to pray more meaningfully for the churches overseas.

STUDY DAY In 1981 the Board invited representatives from Presbyteries, Synods, Presbyterials and M.W.F.s in the top half of the North Island to attend a Board 'Study Day' when Board members and guests debated an important policy issue. On this occasion the policy issue was whether the Board should look at the possibility of building a relationship with the Christian Fellowship Church, an independent break-away church in the Solomon Islands.

This study was intended to allow people from outside Auckland to feel that they could be involved, in a small way, in determining Board policy. Those who attended the Study Day agreed it was a worthwhile strategy and should be repeated.

In April 1982 the Board held another 'Study Day'. It was hosted by the Tokomairiro Parish in South Otago. This particular region of the South Island was deliberately chosen in order to improve communication between the Board and this part of New Zealand.

The main subject for discussion was, "Should the Board withdraw from its partnership with the churches in Indonesia?" This subject was chosen because the problems of relating to Indonesia are great, especially when it comes to getting visas for New Zealand staff to work in Indonesia. The second reason for choosing this subject was that we had resource people available in the area, viz. Ian Cairns and Simon Rae, both of whom had worked in Indonesia.

The Board brought five of its Auckland members down to Milton and invited representatives from Presbyteries, Synods, Presbyterials and M.W.F.s from Southland to Oamaru.

The advantages and difficulties of our relationship with Indonesia were put to the meeting and we discussed the future. The conclusion was that the Board should maintain the relationship with Indonesia and look for ways to overcome the difficulties. This

recommendation was taken back to the Board in Auckland and accepted.

The Board believes this model of decision-making can be recommended to the Church, especially for those Boards and Committees which draw their members from only the locality where the Board/Committee is based. With the South Island Study Day we were a little disappointed that all present seemed to be supporters of the Board, when we are aware that there is a significant part of the Church that has questions about the direction the Board has moved in the last few years. The question of how we enter into dialogue with those who disagree with us is a vexing question.

REPORTS ON OVERSEAS RELATIONSHIPS

Botswana Last year we reported to the Assembly and Conference that we were sending our first missionary couple to Africa, viz Botswana. There has been some enthusiasm from most quarters for this new initiative, but there have been some questions about the Board taking up a relationship in Africa when in the past we have deliberately focussed on Asia and the South Pacific. These people have argued that we are a small church and we live in Asia and the Pacific and therefore let us confine our relationships to areas where our partnership can be effective and mutually rewarding.

The Board would acknowledge that to embark on an African relationship is a significant departure from previous policy and that it will be difficult to maintain a close partnership with the work at Etsha in Botswana. We would emphasise that at the moment it has not meant a reduction of personnel or resources to Asia and the Pacific - it is an additional Budget provision.

The reasons why the Board responded to the request from the World Council of Churches are as follows:

1. The documentation we received on the Etsha project indicated that a remarkable piece of missionary work had been done by Canon Wynne who had lived with the Etsha people for ten years, and it could be a valuable learning experience for the Board and the New Zealand Church to be part of that.
2. The Presbyterian and Methodist Churches have never had any significant relationship with the African continent and we believe we are the poorer for that. It is in Africa that the Church is really growing; it is in Africa where the Church is working hard at the whole issue of Gospel and culture; it is in Africa where we see the strength of the independent Church movements. New Zealand's understanding of the issues facing the Africa nations and churches is very limited. Most of our information comes to us through the secular Press which often is not favourably disposed to the black Africa nations. The Board believes this small but significant African relationship will help New Zealand-Africa relationships and give

us insights to an important part of the world church.

3. In responding to the W.C.C. invitation, we were committing ourselves to work in an ecumenical team and the Board saw this as desirable for a new relationship. It meant that the Board has not had to set up its own structures to facilitate the appointment.

The Etsha Appointment As mentioned above the work among the Mbukushu people at Etsha is quite a remarkable story. A brief summary here will have to suffice. In 1967, 5,000 Mbukushu people fled from Angola to the north of Botswana and are now scattered in rural villages over an area of 100 square miles. They are now subsistence farmers and accepted as citizens of Botswana. The flight from Angola, still a vivid and painful memory, both revealed and strengthened the inner cohesion of the people.

Religious life in the Mbukushu society is interwoven with the whole of daily life and it is the supporting background of social institutions like rainmaking, initiation and consideration of the ancestors.

Canon Wynne, an English Anglican in his 60s, arrived in Etsha at the request of the Botswana Christian Council. He built his own house in the style of the local people and proceeded to immerse himself in the culture and language of the people.

After five years he began to introduce the stories of the Old Testament as preparatory teaching. Wynne says that this was necessary for two reasons. One, the world into which Christ came had already been prepared for his coming. The people of Israel were on a pilgrimage and God was part of that pilgrimage. Therefore, any presentation of the Christian faith in Africa (or anywhere else) should be aware of this necessary preparation. If one does not do this, the preaching of Christ will have no solid foundations and the Christian faith will be superficial.

Secondly, Wynne recognised that the pilgrimage of the Mbukushu people had links with the people of Israel who had to cope with a new cultural and social situation. This was the obvious point of entry for their preparation. Later, Wynne began an intensive three and a half months evangelistic campaign in which he first mentioned Jesus Christ and explicitly invited people to baptism. This resulted in 350 people being baptised. An additional concern was that the Christian community of Etsha should be truly ecumenical and develop liturgies related to their culture and pilgrimage.

The team that has taken Wynne's place includes an American couple, a Netherlands literacy worker, and Len and Hilda Schroeder from New Zealand. An Africa member of the team is still being sought. The Board has been kept well informed of the training and

the beginnings of the Etsha ministry. Len and Hilda are very perceptive and have passed on valuable information to the Board. We sent the Schroeders to Selly Oak, Birmingham for the first part of their training and this proved to be a worthwhile experience (although expensive).

At this early stage of the appointment the Board is well pleased with this new area of partnership.

Indonesia

Namorambe, North Sumatra The Board was pleased that the Rev. John and Robyn Hutchinson were granted a visa to work with the G.B.K.P. (Karo Batak Protestant Church) in North Sumatra. The time of application to the time of appointment was almost 18 months, although the visa was issued in a little less than 12 months. They spent six months in full-time language training at Satya Wacana Christian University in Salatiga before moving to the village of Namorambe, 22 kilometres out of Medan, the capital of North Sumatra.

The Board has had to build a house for the Church at Namorambe and this has been a demanding exercise. Conducting a dialogue about house plans, life-style expectations, ministerial status, the type of programme to be undertaken has been most difficult. Fortunately, all has worked out very well and the house was completed about three weeks after the Hutchinsons arrived in North Sumatra. The total cost of the house was N.Z.\$28,000 (including furnishings and section preparation). This was considerably less than the \$40,000 plus for the original plan. This expenditure came from legacy income and so was not a charge on the Assembly or Conference budget. The house is a comfortable, well-built dwelling and will also be a centre for community programmes and group meetings.

The appointment of the Hutchinsons to Namorambe, North Sumatra is a further development in our growing relationship with the G.B.K.P. and it is a relationship that the Board is keen to develop. John and Robyn Hutchinson will be involved in basic Christian community development among villagers who have been alienated from their land over a period of years. They have to be fluent in both the Indonesian and Karo languages in order to fully comprehend the needs of the people and to respond with suitable programmes.

The Board is hopeful that the Moderator of the Karo Batak Church the Rev. Ginting Suka, will be able to visit New Zealand early in 1983. If this does occur, then our churches will have the opportunity to meet a dynamic Indonesian Church leader. His Church baptised 10,000 people in 1981 and in 1982 frequent baptism services are being held.

Yakkum, Java By the time of Assembly and Conference, we hope to be able to report that Mr. Colin McLennan has gone to work with Yakkum (an Indonesian Church agency that is responsible for medical work on Java). Colin has been waiting for 18 months for his visa to enter

Indonesia, and at the time of writing this report, we believe the visa is about to be issued.

The project has the name "Rehabilim" and refers to the Rehabilitation of Handicapped Children in Indonesia. The Board has agreed to fund the project leader, Colin McLennan, for an initial period of three years. In addition to stipend, travel and accommodation, \$50,000 was required. The Rehabilim Trust has not been able to reach this target but the Board hopes there will be sufficient money guaranteed to allow the project to be viable.

The work is particularly aimed at young children from poor families who through accident or birth have serious deformities of limbs. Facilities are available in Indonesia to provide artificial limbs and rehabilitation but these are costly. Colin McLennan, during a previous period in Indonesia with the Boy Scout Movement, provided considerable assistance for young amputees from very poor backgrounds to obtain help from the established facilities. It is this work that Rehabilim is continuing under Yakkuu.

Secretary Geoff Tucker, on a visit to Indonesia this year, met three of the young people being helped by Colin McLennan and was very impressed by their progress.

Some people are critical of the project because it helps only a very limited number of people and is therefore not a good use of our resources. The Board acknowledges the limited nature of the programme but believes it is justified as it is aimed at the poorest of the poor (often amputees are used as front persons for begging), and enables them to help themselves after they have been given the initial help and encouragement. Already there is a committed group of people working with these handicapped people and they are looking forward to Colin's return.

Sulawesi In Sulawesi the Board has a relationship with the Protestant Church in South East Sulawesi (Gepsultra), the Toraja Church in South Sulawesi and the Evangelical Christian Church of Sangihe Talaud (G.M.I.S.T.) of North Sulawesi. Robert Paterson is sponsored by Gepsultra and working in the seminary in Ujung Pandang. David Neilson is sponsored by G.M.I.S.T. and working in the seminary in Tomohon.

There are possibilities of extending our relationships with Sulawesi and the Board is considering various proposals brought back by the Secretary from his recent visit.

The Secretary's visit took place after the Board's Study Day on Indonesia and so he was able to be confident that the Board was very favourably disposed towards Indonesia. He was also able to look at ways to expedite visa applications in the future, the main difficulty in sending staff to Indonesia.

THREE COMMITTEE CONSULTATION The Joint Board has considered the report of the Three Committee Consultation titled 'Mission Is - a Further Step'. There were some positive responses and there were also some questions.

Matters of Principle

1. We agree that the concerns of the three Committees do go together and need to be communicated to the Church together. However, the question for some is whether they should necessarily be dealt with under one committee.
2. Spreading the power of decision-making, i.e. to regional work groups is a good thing. However, some question whether the Church would 'allow' responsibility to be shared in this way and indeed whether the co-ordinating body would want to hold on to the real decision making.
3. Regionalisation was seen as a good development. However, there was concern that there could be an uneven response by different regions.

Practicalities

1. We affirm that we have a responsibility towards present staff and regionalisation could present difficulties.
2. It was asked if there are better ways of involving people at grass roots level other than through the envisaged structure.
3. Balance of responsibility between Co-ordinating Body and Regional Groups is a vital issue. More details are required of how major responsibilities will be given to the regional work groups.
4. The Board recognised a dilemma - on the one hand centralisation is best for efficiency and economy; whereas on the other hand regionalisation makes it possible for people throughout the country to be involved.
5. There was concern that if there is to be regionalisation, then a change of location of regional work groups would lead to loss of expertise built up over a number of years.

It is the view of a majority of the Board members that more time should be allowed for the consideration of the proposal before Assembly and Conference make any decision regarding general approval.

PART II

OBITUARY During the year the deaths have occurred of several long-serving missionaries and the Board has paid tribute to them - Miss H. M. Arnold who served in India from 1919-1925; the Rev. A. McDonald in the Solomons from 1952-63; Miss E. M. Reid in China

in China from 1929-1951; the Very Rev. J. L. Gray in India from 1921-1943; and Dr. P. F. Calvert in Papua New Guinea from 1954 until his death there in July of this year. The Board also paid tribute to a Board member, the Rev. J. K. Ramage, who died during the year.

Board Members The following new members came on to the Board during the year - Rev. A. G. Dunn, Mrs A. Hill, Mr A. J. Milmine, Mrs M. Springett, Mr J. Tan and the Rev. L. J. Tepou.

The following went off the Board during the year - Rev. L. C. Clements, Rev. I. A. Galloway, Mr B. H. Pilkinton and the Rev. M. R. Robinson

Overseas Staff New Appointments: Mr and Mrs D. Horn and Mr and Mrs W. F. Mitchell to Vanuatu; Mr and Mrs N. Dodge to India; Miss G. Urquhart and Mr and Mrs H. Jessep to Samoa; Rev. and Mrs A. Paea to Niue; Mr and Mrs G. Bennett and Mr and Mrs M. R. McKenzie to Tonga.

Completion of Service: Rev. M. Letoa, Mr and Mrs D. Taplin and Rev. Dr. and Mrs A. K. Davidson, all of whom served in Papua New Guinea.

Overseas Workers The following were received as Overseas Workers during the year: Rev. and Mrs R. D. Elley, Mr and Mrs R. McKerras, Miss K. Finlay and Miss R. Gordon.

Overseas Visitors Mr D. Lai, Moderator of the Presbyterian Church in Taiwan; Mrs Ruth Kao, wife of the imprisoned General Secretary of the Presbyterian Church in Taiwan; the Rev. and Mrs Leslie Boseto United Church in Papua New Guinea and the Solomon Islands.

Overseas Visits During the year the Joint Secretaries have made the following visits overseas: The Rev. D. C. Evans to Vanuatu, the United Kingdom, India and Hong Kong; the Rev. W. G. Tucker to Indonesia and Thailand.

A. F. RAE, W. D. GRIFFITHS

Conveners

D. C. EVANS, W. G. TUCKER

Secretaries

RECOMMENDATIONS

1. That the report be received.

Overseas Ecumenical Committee Report

The Methodist Church has for many years been in the forefront of ecumenical co-operation and this is true also in our commitment to the world wide ecumenical movement. This commitment is expressed in our membership of the World Council of Churches and the Christian Conference of Asia. We are not members of the Pacific Conference of Churches but we are kept informed of their programme.

In this committee report to Conference we see our task as two fold. Firstly, to inform the church of the important activities of the overseas ecumenical bodies and how these affect the on going life of the church in New Zealand, and secondly to inform the church of those people who are involved in ecumenical events overseas. We would hope that parishes will then use these people as resource persons for their own education programmes.

World Council of Churches

(a) The Sixth Assembly

The important event in the World Council's calendar is the forthcoming Assembly in Vancouver during July-August 1983. Planning for Vancouver is well advanced and many of the World Council Programme units have organised programmes that will culminate in Vancouver.

The theme of the Assembly is "Jesus Christ, the Life of the World" and material is already available that will help member churches grapple with the theme during the build up to the Assembly. The various W.C.C. publications, e.g. One World, Ecumenical Review, International Review of Mission, are looking at the theme from different perspectives and are valuable reading for people who want to keep in touch with the Ecumenical movement and the Vancouver Assembly. A series of Bible Studies, "Images of Life" is available from Epworth Bookroom and the N.C.C.

The Assembly Planning Committee has approved eight Assembly issues related to the work of the N.C.C. since its last Assembly in Nairobi in 1975. The issues are:

1. Witnessing in a Divided World.
2. Taking Steps Towards Unity.
3. Moving Toward Participation.
4. Healing and Sharing Life in Community.
5. Confronting Threats to Peace and Survival.
6. Struggling for Justice and Human Dignity.
7. Learning in Community.
8. Communicating with Conviction.

The New Zealand representatives at Vancouver will be:

Methodist	- Ms Helen Grant, Dr. John Salmon
Anglican	- Archbishop Paul Reeves, Bishop Hui Vercoe, Mr E. Bradley

Presbyterian - Mrs Margaret Rushbrook, Dr. Jim Veitch
Baptist - Rev. Angus MacLeod who will also represent N.C.C.

There could be others attending as representatives or visitors.

These seven year Assemblies of the W.C.C. are important milestones in the pilgrimage of the church. If we look back on previous Assemblies we can see how the chosen themes and resolutions of each Assembly have subsequently affected the life and witness of the church. We look forward to the contribution that Helen Grant and John Salmon will make to the life of our church after Vancouver.

(b) W.C.C. Team Visit to New Zealand

The World Council, as part of the preparation for Vancouver is arranging for ecumenical teams to visit different countries and talk about the work of the W.C.C. New Zealand received such a visit in August and many people were able to hear first hand something of the W.C.C. story. Our visitors were:- Dr. Stuart Kingma the director of the Christian Medical Commission of the W.C.C. (Dr. Peter Strang from Gore has been a member of the C.M.C. for the last seven years). Mr Dietrich Affeld, a teacher from the Evangelical Church in East Germany; Mrs Sithembiso Nyoni a rural development worker from Zimbabwe; Mr Thomas Tellez, Executive Secretary of the Baptist Union in Nicaragua.

The Committee is pleased that the W.C.C. sent this team to New Zealand. Many people have had their questions about the activities of the W.C.C. answered and are pleased with the strong leadership offered by the W.C.C.

(c) Other W.C.C. Activities

(1) Bossey Ecumenical Institute. There was no New Zealand Methodist person at the graduate course this last year. Doug Burt attended a short seminar while on an overseas holiday. Bossey holds short seminars throughout the year on a variety of subjects and people who are travelling overseas can find out what seminars are available by contacting the N.C.C. in Christchurch.

(2) W.C.C. Programme to Combat Racism. There has been no Commission meeting during this year but New Zealand Methodist person on the Commission, Rua Rakana, keeps the Committee informed of developments. Grants from the Special Fund focus mainly on oppressed people of Namibia and South Africa. Groups in New Zealand continue to receive small grants (Te Ropu Tomokia received \$6,000 in 1981 and H.A.R.T. received \$3,500 in 1982.

(3) W.C.C. Youth Working Group. Peter Glensor, as Moderator of the Youth Committee, attended the annual meeting in the Federal Republic of Germany. On his way he made a visit to Africa and made contact with the N.C.C. sponsored medical staff working in Kenya and Uganda.

Peter called in at the W.C.C. Headquarters on his return and reports that the Vancouver Assembly Planning Committee is hoping to have a full plenary session at Vancouver focussing on the Pacific - describing the "web of domination" which is being spread over the Pacific and the determination of the church to resist. As a Pacific nation New Zealand will have a part to play in such a session.

(4) W.C.C. Central Committee Meeting. The Central Committee Meeting in Geneva in July adopted a covenant statement inviting people to accept personally the saving Lordship of Jesus Christ and to be guided by God's "preferential option for the poor". The statement recalls that the modern ecumenical movement grew out of the church's conviction that Christian division impedes witness, and points to a "growing awareness among the churches today of the inextricable relationship between ecumenism and evangelism". The statement goes on to affirm the gospel is for "all realms of life". It notes that in some countries there is pressure to limit religion to the private life of the believer. The Christian faith challenges that assumption.

The W.C.C. has recovered substantially from its decade-long financial crisis. Member churches have increased their contributions, the Council has modified its own management policies and some savings have been made in programme budgets. Also renewed strength of the U.S. dollar helped considerably. The Council is seeking approximately N.Z.\$1,000,000 from member churches to cover the N.Z.\$4,000,000 budget for the Vancouver Assembly. The Methodist Church has been asked to make a contribution and a suitable recommendation is appended.

Christian Conference of Asia

New Zealand Churches continue to be involved in the C.C.A. Committee work and the committee programmes. Some committees function well, others do not function at all. Rua Rakena, a member of the Urban-Rural Mission Committee has a very busy time while Rua Turner a member of the Women's Committee has had nothing to do (maybe that says something about C.C.A. priorities).

Rua Rakena's involvement with C.C.A. has been in the whole area of minority groups - their role in society - their theology - their attitude to the Church and the Church's attitude to them - the role of religion in their lives etc. He has been involved in meetings with such groups in Sri Lanka, Korea, Japan, Australia, Burma, India and New Zealand. He says after his most recent meeting in Queensland, "As we have studied the nature of discrimination against oppressed minorities in Asia we have become aware of the predominant role religion plays in sanctioning or perpetuating the structure of domination over against the minorities in social, cultural and political spheres.

"It is important to encourage Christians as well as other religious bodies to face the challenges made by the minority groups and furthermore to act in support of the aspiration of those minorities to seek justice and full humanity in their respective societies."

Mrs Kathleen Rowe attended the Seventh Asian Ecumenical course in Thailand in October. These annual courses are designed to encourage leadership in certain fields - a different field is chosen each year. The theme this year was Education and participants were encouraged to grapple with a theological understanding and basis for education. Every participant produced an analysis of education in their own country and these formed the basis for looking at new directions in education and what role the church should play.

The Theological Concerns Committee (Rev. Hone Kaa is a member) held a successful hui at Ohope early in January. People from several Asian countries joined with Maori and Pakehas in relating theological insights with the critical issues affecting New Zealand society.

The C.C.A. is proposing a constitutional change, viz, that the General Secretary be elected at the General Assembly on the recommendation of the General Committee which shall submit at least two names.

The Committee has consulted with people who have attended C.C.A. Assemblies and does not recommend the change in the constitution. A suitable recommendation is appended to the report.

Pacific Conference of Churches

Within a year of the Fourth Assembly the P.C.C. has undergone a very important re-structuring. This re-structure came as the Executive struggled with aims of the P.C.C. in the light of their own resources. The Executive concluded:-

(a) If the Pacific wants to be realistic about issues and concerns of the Pacific people then the churches should run their own programmes and offer resources to each other to allow that to happen.

(b) The role of the P.C.C. is to facilitate churches helping each other.

(c) There is a need to do away with the present structures to enable churches to take up their proper role.

(d) That all programmes be wound up and only General Secretary and Treasurer be retained in office.

As a result of the above each church is being asked to make a list of its resources in personnel and programmes so that the P.C.C. can facilitate mutual sharing.

The possibility of New Zealand churches relating to this new structure needs a great deal of thought and discussion. The new situation needs time to settle down and find its proper level before the affluent churches of Australia and New Zealand make any overtures.

Overseas Aid

The Ecumenical Committee has examined the 1% overseas aid allocation that has been part of our Connexional Budget for a number of years. It was originally intended that Circuits would also give 1% of their budgets to overseas aid thus meeting the challenge of the W.C.C. to make 2% of our church's budget available for overseas aid and development. There may be some circuits that have responded to the challenge but the committee believes that the number is insignificant. Another factor affecting the allocation is the removal from the Connexional Budget of the Retiring Funds in 1981/82. In order to prevent the 1% being less than previous years the Finance Committee of the Conference fixed the aid allocation at \$10,000 until the Ecumenical Committee reconsidered the formula.

The Committee wants Conference to increase the allocation to 2% in two stages. A suitable recommendation is appended to the report.

Brochure on Overseas Aid

The Committee has produced a brochure to help circuits and individuals make an informed assessment of the increasing number of agencies soliciting money to send overseas for aid and development. Rather than make judgements on each agency we have produced some criteria that people can use as a check list against the stated goals of the agency.

The brochure has been distributed to Circuits but more are available from the Joint Board office in Auckland.

The Committee wishes to emphasise that the Christian World Service is the Overseas Aid and Development Agency of the Methodist Church.

Overseas Travel and Study

The following people have consulted the Committee before travelling overseas during the year. Some have received financial assistance from the Overseas Travel Fund or from other Connexional funds.

Pat and Olga Jacobson are overseas and while travelling will attend seminars in the United Kingdom and the United States.

Phil and Davina Taylor travelled overseas and before going to the United States had a brief programme arranged for them in Sri Lanka.

Alan Woodley attended the Executive Meeting of the World Methodist Council and a W.C.C. meeting in Cuba.

Rua Rakana attended C.C.A. meetings in Japan, Korea and Australia.

Phil McConkey attended a "Families" conference in Australia.

Keith Rowe visited Fiji, Samoa and Tonga after his return from study in the United States.

The President visited Fiji, Samoa and Tonga and attended the annual Conference of the Methodist Church in Samoa.

Graeme McIver travelled to North Korea.

Recommendations

1. That the report be received.
2. That in the 1983/84 Financial Year the Overseas Aid Allocation of the Connexional Budget be 1.5% of the amount contributed by circuits to the Connexional Budget. In the Financial Year 1984/85 the allocation be 2% of the amount contributed by circuits.
3. That the Methodist Church advises the Christian Conference of Asia that we do not agree with the Constitutional Amendment relating to the amendment of the General Secretary.
4. That the Finance Committee of Conference allow for a contribution equal to our annual contribution to the W.C.C. toward the budget of the Vancouver Assembly.

METHODIST EDUCATION DIVISION

ANNUAL REPORT 1982

ANOTHER WAY OF THINKING OF CHRISTIAN EDUCATION

Educational ministry is grounded in the Gospel of Jesus Christ.

An important element of our christian discipleship is our continuing growth in christian learning and education as part of our christian faith. This education will take many and varied forms, some of which are structured. But being deliberate and serious about this aspect of faith continues as a challenge for every member.

The local congregation is a worshipping, serving, outreaching and educating community. Ideally those four characteristics belong both to the congregation as a whole, and to each and every member of it - whatever our age. All too often, educational ministry has been perceived as a peripheral interest of the congregation undertaken by those who are keen to be involved in such an area. Hence it has a partial acceptance among parts of our membership.

If, however, educational ministry is grounded in the Gospel, and is an important element of the Gospel's expression, then this limited perception needs to change. This could well mean

- * the whole leadership of a congregation feels their responsibility for the educational life of their congregation and not just allow that weight to be carried by a few selected people, although a specialist committee may still be required for detailed decision making and action;
- * the need for each member - adult, youth, child - to grow in understanding and experiencing the faith and discipleship, is taken seriously;
- * the congregation provides opportunities for the whole of their membership to be involved, in some way or other, in continuing education.

In other words, while each congregation is a worshipping, serving, outreaching and educating community, this is also true for each christian. It is not sufficient for individuals to specialise in any one of these four segments of christian life

though each of us will give differing amount of time and energy to different categories. Rather, each of us, as christians, will be involved in all four - worship, service, outreach, and education.

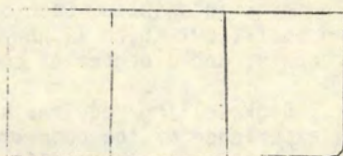
In the light of this, the staff and Board of the Education Division, see themselves serving an important component of both congregational and individual christian life. However, not in competition with other sectors, but rather alongside them.

The change in thinking on which this is based can be described in this way:-

From

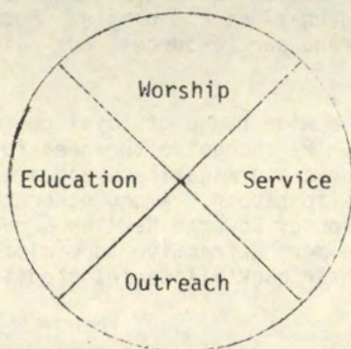


Worship
(for adults)



Education
(for youth and children)

To



In this latter diagram:-

- * each facet of ministry and life complements and supplements the other instead of being separate from each other;
- * each part belongs to all within the christian community, so that worship can no longer be

perceived as exclusively "adult", nor education as mainly for "younger people".

It is interesting to note how modern architecture reflects this change in a number of more recent buildings.

REPORTS FROM THE SECTIONS

EPWORTH BOOKSHOPS. The major change during the year has been the merging of the Epworth Bookshops in Auckland and Wellington under the management of the Education Division. This action was the culmination of a lengthy period of consultation initiated by the Rev. Barry Jones and the Board of the Development Division. A decision was eventually made to merge the two Shops, but only after a detailed look at all the alternatives involved. We thank the Development Division for the goodwill and consideration which made the merger possible. Each Shop retains its own identity, and its own staff, but there is now a common ordering policy, common accounts, and a degree of common promotion.

Book selling requires skilled and detailed management, as well as experience of the book trade. Our Church is most fortunate to find these qualities in Glyn Jones, our Director of Books and Resources. While we recognise the challenge of the task of running two Shops, and the competition we have from a number of other religious outlets, we believe we have an important service function to perform. As Methodist bookshops we anticipate wide support from Methodist congregations and people. But as we are ecumenical in our approach and our resources, our clientele is diverse.

We are grateful for the wide range of loyal customers who make use of our facilities. We recognise the need for expanded promotion, especially of books and magazines, and are taking active steps to enable this to happen. Among other things we have commenced the production of Epworth News on a regular basis. We have also sought to make more attractive to ministers the terms on which they have their book allowances credited direct to their accounts.

During the year we have changed to computerisation of our accounts to customers, and we will soon be placing all magazines and Divisional mailings on to a similar basis.

LIVING FAITH resources continue to be a major component of our mail order business, but during the year we also became principal New Zealand agents for RELIGION IN LIFE, the resource recommended by the Churches Education Commission for bible in Schools lessons, and this, too, is growing to significant useage.

We are budgeting for a turn-over of about half a million dollars in books and resources in the current financial year, and our net profit margin on this will be very low indeed - just a few thousand dollars. We can live with this in the belief that our primary emphasis is on servicing the needs of congregations, lay persons and ministers. However, to do this we rely on continuing support. We recognise the instinctive reaction people have to increased book prices - but then, what hasn't doubled in price over the past few years?

JOINT METHODIST/PRESBYTERIAN STEWARDSHIP SECTION

INTRODUCTION

Ten years ago the Stewardship Section came into being in replacing the former Finance and Stewardship Committee - and becoming part of the Methodist Education Division. Three years ago the structure changed to become the Joint Methodist/Presbyterian Section.

In that ten year period, the Section has grown and developed in a variety of ways. Being now a Joint Stewardship Section means that we are in the process of building up a relationship with Presbyterian Parishes from within the Presbyterian Church rather than from the outside. This has meant, especially in the last six months, a dramatic growth in consultation work and the ensuing booking of programmes.

The staffing patterns have changed. Ten years ago we began with three full-time staff members, now we have only two, together with twelve part-time staff members.

Another feature of the past ten years has been the offering of an increasing variety of directed programmes, together with specific resource materials to encourage those churches and parishes who wish to run their own programme.

STAFF

1. Within the last twelve months we have farewelled Mr. Les Maden of Palmerston North, who has served for a period of six years as a part-time Field Director. His commitment to the concept and practice of Stewardship, his willingness to move away from his home base and give leadership in programmes, and his unflinching sense of dedication to his task, have been much appreciated, both by the Section and by those amongst whom he has worked.

2. In February this year the Section inducted to its full-time staff the Rev. Bill Vinten, who is seconded from the Presbyterian Church to the Section. Bill's parish experience, his developed skills in directing programmes, and his belief in parish ministry have served as a useful background to his new task. By the end of the calendar year he will have led twelve programmes and has very quickly settled in as part of the team.
3. Over the years we have been building a pool of ministers and lay persons, both Presbyterian and Methodists, who are prepared to direct at least one programme each year. This team now numbers twelve, with one staff member, Mr. Stewart Collis, being in his seventh year. We believe that this trend will continue well into the future, and already we have other people who are willing to undertake the preliminary training with a view to them directing programmes in the future.
4. In the light of the above, the Director's role has changed, especially in the last two years, to that of training and servicing the staff in a much more intentional and direct way than was previously necessary. In addition to general administrative duties, he also takes his share of the leadership of programmes.

REGIONAL SEMINARS

As a result of the 1981 Methodist Conference request for the Section to undertake sessions within Regions and Districts to assist them with the equipping of Stewardship leadership in local churches, a large slice of time has been taken up with the preparation of material.

To date, four seminars have been held, one in North Canterbury, one in Nelson, and two in Auckland. It is intended that early in 1983 seminars be offered in the remaining Districts and it is hoped that the "7 P" Programme, which is part of the material covered in the seminars, will gradually be picked up and implemented by each Circuit and Parish.

RESULTS

In the last calendar year, 1981, results improved on previous, in that for all programmes the average pledge from 56 per cent of

the Roll was \$4.53 per week.

In the financial year 1981/82 there have been a total of 27 Directed Programmes with 11 of these in Methodist Circuits - 9 in Presbyterian Parishes and 7 in Union/Co-operating Parishes.

The total number of Directed Programmes in 1982 will be 34 - the highest for a calendar year for at least ten years. Of these 34, 14 are in Presbyterian Parishes - a trend which, if it continues, will require further increase in staff levels.

LEVELS OF GIVING

While the level of per member giving per week is, in the Methodist Church, still only about the equivalent of a gallon of petrol per week, and in the Presbyterian Church the equivalent of a golf ball, the Section can not rest very easily. (Exact figures for the 1981/82 year : Methodist \$2.63 per member per week, Presbyterian \$2.11 per member per week). It may be that each denomination will need to move over the next few years towards adopting a standard of giving which can be held up before the membership as an ideal, a standard or a goal.

The promotion of this concept will need to be done with care, as all too easily, it can be seen to be a legalistic demand. However in order for each church to begin to move toward its real potential, the concept of giving at, say, a five per cent level, either before tax, or after tax, would seem to be a natural evolution of current stewardship education. The present levels of giving in relation to the average weekly wage would lead us to believe that a goal of five per cent would need to be promoted on the basis of growth in giving and people assisted to move in deliberate steps over a period of three to four years towards their desired goal.

THE FUTURE

It is obvious that over the next two years the Section is going to be under severe pressure by way of demand from parishes for Directed Programmes. In addition, the Section has expectations placed upon it from a considerable number of Methodist Circuits for specific assistance in self-directed programmes, together with the provision of a wide range of educational material. A study on the meaning of wealth in contemporary New Zealand is being prepared for publication before Christmas. Further, the Section sees itself playing a role in the development of a concept of Stewardship in its broadest sense as it applies to the church at large.

PLANNING AND TRAINING SECTION

The major task during the past year has been overseeing the introduction of LIVING FAITH within Methodist congregations, and the Union and Co-operating Parishes which have sought our help. On the whole, the response to LIVING FAITH has been positive and even enthusiastic. Sales have exceeded the expectations of the Joint Board of Christian Education and each of the partner Churches. In fact the Joint Board has set aside a significant reserve which it will use in pegging prices as much as possible during the next two years. It is hoped that there will be no increase in 1983.

There have been a few areas of criticism, particularly in the adult area and in the lack of specialist youth resources for those beyond the Fourth Form. Research has been undertaken during the year which should lead to some changes in these in 1983. The Staff of the Joint Board listen carefully to all suggestions and criticisms that are offered concerning their resources, and teachers and leaders are encouraged to pass them on to the Division

For ministers, the links with the lectionary have not been as close or consistent as it was originally hoped might be possible, but the educational cycle does have strong links with the ecumenical lectionary at various points and does stay close to its main themes. These links have been a positive advance. Because of the production of the Ministers' Guide and the emphasis on the links between worship and education, many ministers are now more aware of the content of the educational ministry taking place within their congregations, and seeing themselves as educators as well as pastors, preachers, evangelists, etc.

It is important that those using LIVING FAITH be aware of the very important distinction between the LIVING FAITH approach to Educational Ministry and the LIVING FAITH Resources. An example of the content of the LIVING FAITH approach can be seen in the first section of this report. It is a philosophy about Christian Education and its outworking within the Community of Faith in contrast with the written resources of use to teachers and students. LIVING FAITH resources are readily available. Members of staff see their basic task as helping congregations to grapple with the shape of their educational ministry. In this regard an increasing amount of work is being undertaken in helping congregations to review their Sunday morning programme, the relationship between worship and christian education, and the establishment of adult and house groups.

A further major area of work is with LAOS - the Methodist Lay Training Course. In the past four years over 200 different

people have enrolled in over 500 papers in the Lay Preachers' Section alone. These numbers continue unabated, and the recent re-introduction of Lay Preachers' Examinations as a pre-requisite for candidature for the ministry will accentuate this all the more. The extent of the Courses available in Samoan continues to grow through the translations and resources of the Rev. Siuala Amituana'i. The first Lay Preachers to complete their Courses in Samoan and to be accepted by the N.Z. Lay Preachers' Association are now beginning to be recognised.

A major concern is the consistency, and sometimes the rapidity with which set text books can go out of print. Almost overnight Courses can be put under threat. New Testament 2 has been re-written but changes will need to take place in Old Testament 2 and Worship 2 because of this problem.

The pleasing thing, however, is to see the way this segment of Lay Training is being used, both within our Church and others.

Interest in the Order of St. Stephen appears to be on the increase again with already firm placements made for 1983, and a number of other enquiries. The Members of the Order now total 116. It is interesting to note that the Presbyterian Church has commenced a parallel Order and in future we will share a common badge modelled on the one currently being used in the Order in the Uniting Church of Australia.

Regarding Youth Ministry, Youth Conferences were held in both New Plymouth and Dunedin over the New Year with positive outcomes from both. Although there is a preference for smaller Conferences where participation and the building of personal relationships are encouraged, yet there is also the need to build a national identity. So a decision has been made that this New Year there will be one Youth Conference - at Picton - in place of the two of recent years.

Another important meeting took place at Queen's Birthday Weekend when 50 representatives gathered for the 1982 Methodist Youth Consultation in Canterbury. Seventy members of the Presbyterian Youth Movement met at the same time on the same site, and some sessions were combined. The Consultation heard first-hand Reports from Regional Youth Task Groups, made decisions concerning the 1982-83 Youth Conference, decided that the location of the Connexional Youth Task Group would move to Wellington, raised some concerns about the needs of 18-30 year olds, and initiated a move to appoint a National Youth worker. This will be the subject of a separate Report. The concern for continuing staff support for Youth Ministry has been accentuated by the transfer of the Rev. Loyal

Gibson to a Circuit appointment, and by the impending move of John Grant into ministerial training. Tribute was paid last year to Loyal's work in the re-establishment of Youth Ministry. John Grant's work has also been noteworthy. During the past four years, funded almost solely by the Hamilton Trust, he has coped with the triple role of Youth Worker at St. Paul's, District Youth Worker, and Connexional Youth Worker. Lesly Grant has played a full part also in all three areas. Sometimes the balance between the diverse responsibilities has not been easy to maintain, but the Division expresses warm and deep gratitude to both John and Lesley for the leadership, sensitivity and unstinted service that they have given. More will be heard about Youth Ministry at Conference itself.

The Division recognises the importance of the educational dimensions implicit in the relationship between christian faith and social and community issues. We recognise this as an important segment of our work in which we have not made very much progress, but it has been high-lighted in the revised job description prepared for the Auckland-based Director. Such a task will involve issues such as racism, sexism, unemployment, multi-culturalism, etc.

STAFF

Director (Stewardship). This year brings to a conclusion the service which the Rev. Jock Hosking has given to the Connexion in this field. Jock was appointed to this specialist task by the 1972 Conference and the 10 years since have seen a number of significant developments. One of the most important has been the creation of the Joint Methodist/Presbyterian Stewardship Section serving both denominations. Both in terms of staff and programmes the Section is fully committed and its work load is increasing. Jock has provided strong and sensitive leadership. He has been firm in areas where he felt that compromise would have hurt the Churches true interests, but open to change and movement where he has seen these to be for the best. His leadership has enabled a continued widespread acceptance of stewardship throughout Circuits and Parishes, and a recognition that we would not have been able to survive without the impetus they have brought to our giving. As well as that, Jock has given careful and detailed supervision to the Division's Accounts during the past three years, and the expertise he displays in the Connexional Finance and Stewardship Committee is matched by his meticulous devotion here also. We wish him well in the future dimensions of ministry in which he will engage.

Details about a proposed new appointment to the position will be contained in a separate report.

Director (Planning & Training). As reported to last Conference

(p.193c) interviews took place in December 1981 to recommend a replacement for the Rev. Loyal Gibson. At Conference 1981 in order to assist with a critical stationing need, and to enable a Connexional strategy to be implemented, decisions were made for the Rev. Loyal Gibson to leave his position within the Division six months earlier than had been anticipated. After due consideration of all the alternatives and the implication of a gap in our services, the Division eventually recommended to General Purposes Committee meeting in May that the Rev. Dr. John Salmon be appointed on a half-time basis from the 1st July 1982, and on a full-time basis for a four year term from 1st February 1983. This came after wide reference to the elected and appointed leadership of the Connexion. Following Church Council agreement an approach was made to the President who made the appointment in the name of Conference. The Division now seeks the confirmation of Conference to that decision.

In undertaking a review of the position t' Board was not insensitive to the diverse thinking there is in our Church on Connexional staffing strategies. We looked as objectively as we could at eight alternatives, but were satisfied in the end that the present type of position best enabled us to carry through the tasks for which we bear responsibility. In the course of the discussions it became apparent, both within the Board and from Connexional responses, that we needed to be more specific and intentional about the educational task of relating Church and Community. Along with the servicing of educational ministry in local congregations and Districts, and the development of leadership, group and allied skills, the job description also expects the appointee to "assist in the provision of educational tools to help equip our people to be the Church in their community, and to relate, from a christian perspective to the issues of our day, e.g. race, peace, and justice, unemployment etc." This complements the task of the Executive Director who, while also involved in servicing congregational and District needs, and the development of leadership and other skills, tends to concentrate more on curriculum and resource development, the Lay Training Course and Divisional administration.

From an impressive group of interviewees, the Board recommended the appointment of the Rev. Dr. John Salmon as the person currently best able to fulfil the appointment.

Some of the factors which make such a fitting match between the person and the position are:-

- * His experience as a Circuit/Parish minister in both North and South Islands.
- * His academic achievements, which have been largely in

the realm of aspects of education.

- * His personal pilgrimage which enables him to empathise with a variety of theological positions and religious experiences.
- * His commitment to worship and liturgy and the importance of the parish as a base for mission and education.
- * His decision to remain within the ministry of the Church and to apply for this position rather than pursue outside options.
- * His potential as a Connexional leader (e.g. his appointment as a delegate to the 1983 W.C.C. Assembly, and his Chairmanship of the Faith and Order Committee).

The Board brings his nomination to this position with a great deal of confidence, and now seeks Conference's Confirmation of the actions taken during the year.

Director (Youth Ministry)

When the Rev. Loyal Gibson was appointed to the Methodist Education Division in 1977, an important part of his task involved the re-establishment of Youth Ministry. Among important milestones in what has now become a significant and growing part of our work, have been:

- (i) The establishment of a Connexional Youth Task Group (C.Y.T.G).
- (ii) The re-establishment of Methodist Youth Conferences.
- (iii) The appointment of John Grant, funded by the Hamilton Methodist Trust, and used part-time as a National Youth Co-ordinator.
- (iv) The establishment of Regional Youth Task Groups. (R.Y.T.G.'s).
- (v) The establishment of National Youth Consultations on an annual basis at Queen's Birthday Weekends.

The appointment of the Rev. Loyal Gibson with the Education Division ceased on the 30th June 1982. The appointment of Mr. John Grant as a part-time Connexional Youth Worker will cease at

31st January 1983 in the light of his acceptance as a student for the ministry.

The Methodist Youth Consultation meeting at Queen's Birthday Weekend in June 1982 has strongly urged the appointment of a National Youth Worker. The Methodist Education Division supported this move and brought it before Synods for comment and approval. Synods were also given the option of assessing the need for such a person on either a full-time or part-time basis. Synod responses appear later in this section. We have sought to make it clear that the job description for a full-time appointee will be very different to a part-time one. A full-time person would be the Director (Youth Ministry) and a full member of the Divisional Staff team, and of the Board. A part-time appointee would be more concerned with maintenance and co-ordination tasks and therefore more appropriately known as "Youth Ministry Co-ordinator".

The suggested job description for a full-time appointee would be:

- (i) The encouragement of Christian Commitment, discipleship, outreach, and action among youth and young adults.
- (ii) The Co-ordination of Youth and Young Adult activities, especially on a Regional and Connexional basis, e.g. Youth Conferences, National Youth Consultations.
- (iii) Assisting with the organising and running of Districts and Connexional Youth events and programmes, e.g. Youth Leadership Training, Music Schools, Bible Study Programmes, Educational Weekends adapted to local needs etc.
- (iv) Assisting with the preparation, publicising, and distribution of resource material for Youth and Young Adult ministry, and in particular, encouraging the development of N.Z. Youth Theology.
- (v) Contributing as a member of the Connexional Youth Task Group and the Education Division Board.
- (vi) Acting as a Consultant in Youth Ministry at Connexional, Regional and local levels, and working on a team basis with the Presbyterian Youth Consultant in areas of common concern, especially in Union and Co-operating parishes.
- (vii) Promoting New developments in Youth Ministry, and as a

high priority, fostering relationships between the cultural and racial sections of our church.

- (viii) Supporting Youth Ministry workers employed at District level; and persons undertaking the Order of St. Stephen work in the Youth area; and employed in Youth ministry at Parish and Congregational level.
- (ix) Encouraging youth and young adults to find a significant and meaningful place in the life of the Methodist Church at all levels, and confronting and encouraging Congregations, Committees, and other Courts, so that they are places where youths and young adults can feel comfortably able to make their contribution.
- (x) Along with members of the C.Y.T.G. and other youth and young adults representing the Methodist Church on ecumenical and secular youth bodies.
- (xi) Supporting, observing, and evaluating youth programmes on request.
- (xii) Encouraging developments in camping, especially at the youth and young adult level.

If a part-time appointment is felt necessary, or possible, there will be severe limitations on the above job description, only parts of which will apply.

Synod Responses show that seven (Auckland, Manukau, Waikato-Bay of Plenty, Taranaki-Wanganui, Wellington, South Canterbury, and Otago-Southland) voted overwhelmingly for this to have a Very High to High priority in our total Connexional strategy. North Canterbury's vote concentrated more in the "Moderate" region. Hawkes Bay-Manawatu overwhelmingly voted it "Unnecessary", and both Nelson and North Auckland had not been able to discuss it by the time of writing (early September) though their Chairmen had indicated personal high support.

When tabulated, individual Synod members gave the following assessments:

<u>Very High</u>	<u>High</u>	<u>Moderate</u>	<u>Low</u>	<u>Unnecessary</u>
161	84	27	11	32

This means that 245 gave the proposal a "High" to "Very High" priority over against 70 who gave it a lower rating.

In a similar way, 199 indicated their preference for a full-time appointment, 21 for a half-time appointment, and 39 voted for no appointment at all. In addition the Waikato-Bay of Plenty Synod felt that one of the existing staff of the Education Division should be employed half-time in Youth Ministry, and that two quarter time persons in other regions be employed in this work. North Canterbury also asked regarding the possibility of a number of local resource people being funded on a part-time basis. Hawkes Bay-Manawatu, in deeming the appointment unnecessary, felt the move ought also to be to a number of Regionally based consultants.

In the light of all these responses the Board feels that the most creative response to present needs and opportunities is to recommend a full-time appointment open to either a minister or lay person, and based on Wellington. Some of the funding for such an appointment could come from the Robert Gibson Trust Grant for Youth work, but most of it would need to appear as a new item on the Connexional Budget.

Because of the Synod responses and the need for extensive funding the Board has felt it should take no action in advertising the position until after Conference has had the opportunity to make its decision, as we feel it important that this appointment be made in the light of the total Connexional Staffing policy. An appropriate recommendation is attached.

K.J. Taylor - Chairman

E.F.I. Hanson - Executive Director

Recommendations:

1. That the Report be received.
2. That Conference record its gratitude to the Rev. J.S. Hosking for his ten years of Connexional leadership as Director (Stewardship). During this appointment he has given unsparingly of his time and energy in a demanding role, has kept the realities of, and the necessity for, Stewardship consistently before our Church, has seen the successful establishment of the Joint Methodist-Presbyterian Stewardship Section, has trained and worked with an important team of full-time and part-time Staff, and has played a significant part in the financial policy making of the Connexion and Division.
3. That Conference confirms the action of the

the President in appointing the Rev. Dr. John B. Salmon as Director (Planning and Training) on a half-time basis from the 1st July 1982, and appoints him full-time to that position from 1st February 1983 for a period of four years.

4. (a) That Conference approves in principle the appointment of a full-time Director (Youth Ministry).

(b) That Conference requests the Education Division to proceed to such an appointment as soon as practicable.
5. That the Financial Statements be received and adopted.
6. That Board members for 1983 be:

METHODIST EDUCATION DIVISION

SUPPLEMENTARY REPORT 1982

APPOINTMENT OF DIRECTOR (STEWARDSHIP)

During the past two years the Director has been involved in seeking a suitable person, either ministerial or lay, to replace the Rev. J.S. Hosking as Director of the Joint Methodist/Presbyterian Stewardship Section within the Methodist Education Division.

The main tasks of such a person are:

Administration - general oversight and management of the Section, and of the Field Staff.

Training and Enabling - the equipping of local leadership and the training of persons at District, regional and national level.

Production of Resources - the provision of educational and resource material and study programmes.

Promotion and Education - in the concepts and practices of Christian Stewardship in general, and with particular reference to the Connexional Budget of the Methodist Church.

Consultation - Consultative assistance, along with other staff, to Churches, Circuits, Parishes, to enable them to set and achieve realistic financial goals and priorities and to plan strategies.

Fund Raising - The organisation and directing of Stewardship Programmes in local Churches, Circuits, Parishes, etc.

The Board of the Division now wish to recommend the appointment of MR. WALTER J.F. SCOTT as Director (Stewardship) from the 1st February 1983.

Mr. Scott is a Company Secretary currently working for a motor vehicle firm in Blenheim where he has lived for the past eight years. Prior to that he has worked in various administrative and accounting positions in Southland with a Stock and Station Agent, a firm of Chartered Accountants and the Southland Savings Bank. He is 49 years of age. He has had a life-long association with the Presbyterian

Church and is currently an elder, a member of the Parish Council, and Convenor of the Outreach Committee in St. Andrew's Presbyterian Church Blenheim. His wife, Valerie, comes from a strong Methodist background and is also an ordained elder. They have four children. His interests include photography.

Mr. Scott has a sound practical knowledge of finance, budgeting, management and marketing, as well as the production of audio visuals and other promotional material.

He feels a strong motivation to full-time service as a lay person, believes the position offers the stimulation and challenge to which he can respond, and that this is the best way in which his talents and experience can be used in the service of the Church.

The interviewing Committee was impressed with Mr. Scott as a person and the qualities he will bring to the task. It is recognised that he will be little known within the Connexion, and that his involvement within the Presbyterian Church has been mainly in parish life with little active participation at regional or national level. We believe, however, that he has the capacity to undertake the new learnings that the position involves and has the potential to give the kind of significant leadership that both denominations will be seeking from him. Within the Section he will be working in a team relationship with the Rev. W.R. Vinten, the full-time Field Officer, and the Joint Methodist/Presbyterian Advisory Group, and it is anticipated that they will support and guide him. Throughout the selection and appointment process, there has been continuous and full consultation with the Presbyterian Church, especially with the Rev. Lester Reid, Director of the Parish Development and Mission Department, who has been an active member of the selecting and appointing Committee of the Board. The appropriate Presbyterian Committee has given its approval to the recommendation.

As the appointment is a Connexional one, we now seek the approval of Synods and Conference. It is proposed that the commencement date be the 1st February, 1983, and that the term of appointment be for four years, with a review in the fourth year, and the possibility of a further term.

K.J. Taylor
Chairman

E.F.I. Hanson
Executive Director

Recommendation

"That Mr. Walter J.F. Scott be appointed Director (Stewardship) for a term of four years from 1st February 1983".

REPORT FROM THE SPECIAL COMMITTEE
JOINT BOARD FOR MISSION OVERSEAS, PRESBYTERIAN/
METHODIST ECUMENCIAL AND INTERNATIONAL AFFAIRS
COMMITTEES INTO ONE WORKING COMMISSION

MISSION IS - A FURTHER STEP:

The Committee entrusted with the task of preparing and circulating the popular report on the proposal to bring together the Joint Board for Mission Overseas, the Presbyterian and Methodist Ecumenical and International Committees into one working commission met in Auckland on July 6 and 7 1982. Our responsibility was to assess the replies sent in from Presbyteries and Methodist and Presbyterian parishes, and take a further step in filling out the proposal for scrutiny and comment by Methodist Synods. This material is also being sent to Presbyteries to help assist its members in preparation for Assembly. We, therefore, share with you the further work done.

RESPONSES FROM PRESBYTERIES AND PARISHES/CIRCUITS

The responses were moderate and a number referred to the popular report as being short on specifics. Nevertheless, the thrust was to go on with the proposal and supply fuller details for Assembly and Conference. The main issues raised had to do with enhancing the importance of evangelism; the size of the co-ordinating body and the fear that the new structure may prove a costly exercise. Other comments need to be heard as well and these included the recognition that evangelism and justice were not mutually exclusive. The gospel challenges the church and the world to hear and obey the great commission of its Lord and at the same time to hear and respond to the plaintive cry of disadvantaged people for whom Christ also died. The committee listened carefully to those concerns and has tried to fill out the proposal with these things in mind.

THE PROPOSAL

The framework spelled out to the Assembly and Conference last year involves "the ongoing work being done through different units or work groups located regionally. They will bring together not only the task of mission but also social justice and ecumenical relations in areas where our churches work. Thus an opportunity is provided for relating New Zealand to Asia and the Pacific more strongly than through the Joint Board for Mission Overseas, and partnership and mutuality in mission is emphasised. It also means that our mission is carried out in a realistic context".

The co-ordinating body we now believe should be reduced from 25 to 15 people, made up of 10 people from the 5 regional units plus 3 Presbyterians and 2 Methodists appointed by Assembly and Conference. One of this number would be appointed Chairperson/Moderator and the three full-time Secretaries would be associated with the Board/

Council/Commission. Final decisions are yet to be made on a name. The Council for Mission and Ecumenical Relations has surfaced as a possibility - any reactions or alternative suggestions?

We believe there should be a General Secretary and two Associate Secretaries located regionally in Auckland, Wellington and Christchurch. We are open to the placement of the General Secretary either in Auckland or Wellington and that location would become the nerve centre of the operation. Adequate provision would be made for an administrator to be employed to enable the General Secretary to co-ordinate the work of the regional units.

The regional units would be 5 in number, located in Auckland, Hamilton, Wellington, Christchurch and Timaru and south including Dunedin. These would consist of about 12-15 people appointed to give adequate coverage to the churches' life and expertise. The five units would be serviced by the three Secretaries and they are planned in such a way as to give each Secretary and unit some responsibility for the places where overseas mission staff are located. The proposed location of the units will enable at least two of the Secretaries each to cover an area of Pacific and Asian work.

The total work of the International and Ecumenical Committees will be integrated into the various units. This will enable issues in connection with ecumenical relationships within as well as beyond New Zealand, and human rights and justice concerns, to be related to the specific countries allocated to each unit. In schematic form it would look like this:

UNIT I Polynesia - Samoa, Tonga, Cooks, Niue, Kiribati, Tuvalu, Fiji; relating directly with national churches in those countries; responsible for relationship with Pacific Council of Churches; concerned with issues like immigration, nuclear-free zone, trade imbalance; located in Auckland; serviced by Secretary I.

UNIT II North East Asia and India - Hong Kong, Taiwan, Korea, Japan (China), India; relating directly with national churches in those countries; concerned with human rights and social justice; located in Hamilton; serviced by Secretary I.

UNIT III Melanesia - Vanuatu, Papua New Guinea, Solomons, New Caledonia; relating directly with national churches in those countries; responsible for relationships with Melanesian Council of Churches; concerned with French colonialism and human rights; located area Timaru and south including Dunedin; serviced by Secretary III.

UNIT IV South East Asia - Singapore, Burma, Thailand, Indonesia, Philippines; relating directly with national churches in those countries; responsible for relationships with Christian Conference of Asia, and National Council of Churches (N.Z.): concerned with human rights, militarism and social justice; located in Christchurch; serviced by Secretary III.

UNIT V Africa (Botswana); America, Europe, Middle East; relating directly with national churches in those countries; responsi-

ble for relationships with World Council of Churches; concerned with human rights and social justice; located in Wellington - available to Government agencies and embassies; serviced by Secretary II.

One possibility is that the General Secretary could be located in Wellington, and if so the co-ordinating function would be carried out from that centre.

CO-ORDINATING BODY

A Board/Council/Commission with a membership of 15 as explained above. It would be the policy-making body and also responsible for education and publicity. It would be responsible, too, for the maintaining of our churches' respective world confessional relationships. Serviced by the General Secretary, it would meet three times a year, probably in the central part of New Zealand.

PROPOSED TIMETABLE

This document to be shared with the 1982 Assembly and Conference with a view to gathering general approval of the directions and outlined structure, recognising that there are still some matters to be worked on in 1983 before final ratification would be sought from the 1983 Conference and Assembly.

Negotiable matters are:

(1) The financial arrangements so that the new Council/Commission can be a totally integrated operation with its own unified budget. Issues here have to do with financial ratios of the two churches' input, and the independent management of a common budget.

(2) Staff recruitment and procedures for appointment with a view to having these approved in 1983 and staff appointed in time to commence in July 1984. This is planned to coincide with the beginning of a new financial year. Assembly and Conference to be asked to set up special work group to do this.

(3) Unified budget to be approved by April 1984.

(4) Final shape of Council/Commission - name, personnel on it and the regional units, ready with appropriate Assembly/Conference approvals in time to start July 1 1984. Reactions arising out of Synods, Presbyteries, Conference and Assembly will be valuable material for the planning committee to complete its work in 1983.

COSTING

A report with some detail on present and future costs was examined at the meeting. An overall outline and comparison is as follows:

1. Present Costs (1982/83 estimates)

Joint Board - 2 Secretaries	
1 Office Secretary/Administrator	
1 Typist	
1 Publicity Officer	
Office Administration	\$152,000
International and Ecumenical Committees	4,000
Total	\$156,000

brought forward \$156,000

2. New Council/Commission

a. Centralised structure in Auckland:

If the third Secretary was appointed, as always
was the intention of Assembly and Conference
when the Joint Board was created: 34,000
Therefore, total cost of centralised structure \$190,000

b. Regional Structure:

General Secretary and associated costs, full-
time Administrator/Office Secretary, \$ 60,000
Two Associate Secretaries and associated
costs with part-time typist \$ 80,000
Publicity person with appropriate budget 40,000
Committee travel 12,000
Additional overseas travel (over and above what
is included in present budgets 10,000
\$ 202,000

There would, of course, be some money required for the establishment of the required offices, but that would be a once and would mainly be in the area of office equipment. \$ 10,000

From the comparison, the additional costs relate to the additional Secretary and travel involved in bringing the co-ordinating Commission and regional units together, plus an additional amount for publicity purposes.

In summary, it looks like this:

Present way of operating with three separate
Committees 156,000
One additional Secretary based in Auckland 34,000

Amalgamation of three Committees located region-
ally with 3 Secretaries (as outlined above) \$202,000

Positive advantage of the regional structure is that it will bring the work closer to the local church and should be a more supportive way of helping it express its total mission. It will avoid a fair measure of duplication and unify some aspects of the mission of the church. It will not be too costly - the main difference really being the appointment of a third Secretary.

It will give the church a fuller opportunity to be involved in thinking through and working out what it means to express our commitment to "the whole area of God's concern for his people - their personal relationship to himself, their human wellbeing, spiritual, physical and mental, the societies and environment in which they live". As last year's report indicated "we see mission as a marriage of evangelism, ministry to human need, concern for social justice & concern for the world in which we live; the declaration that we are committed to working with other churches, agencies and people where this seems the most effective way of responding to the opportunities and responsibilities presented to us.

Prepared by W.G. Tucker and W.A. Best for Committee.
8 July 1982.

RECOMMENDATIONS:

1. That the Report be received.
2. That the principle of the amalgamation of the three Committees be reaffirmed.
3. That the proposed structure be approved.
4. That the Committee be directed to finalise the negotiable matters for ratification at Assembly and Conference 1983.

METHODIST PROVIDENT SOCIETY LIMIED ANNUAL REPORT TO CONFERENCE

It is with pleasure that the annual report to members and annual accounts for the Methodist Provident Society are presented to Conference. While not large in total members, 408 as at 30th June 1982, the Society members have been able to generate a substantial operating surplus for the benefit of the Church. Total surplus for the year is \$9,519. The Society feels that it would be wise to make provision in its annual accounts for an equalisation account to provide for the possibility of any reduction in operating surplus in the future and has therefore resolved to make available to Conference the sum of \$6,019 from its surplus for the year, retaining the balance of \$3,500 against future requirements. The Society is pleased to note that the amount made available to Conference is still virtually double that available for the year ending 31st March 1982 and almost 6-fold the figure available for the 15 months ending 31st March 1980.

The generation of surplus income is not the only way by which the Provident Society assists the life and work of the Methodist Church. In the Report to members Conference will note that reference was made to the substantial sums made available to both the Probert redevelopment through Development Deposits of \$112,287; and through Nominated Trust Advances of \$178,729 to local projects. The value of this assistance to the Church must be taken into account for the full measure of generous support available to the Church from the Society's members to be recognised.

At the Society's Annual General Meeting in September a proposal to amend the Rules of the Society was approved. The additional Rule is

"Rule 23A

The Board may from time to time appoint additional officers to serve and promote the objects, purposes and effective operation of the Society."

The purpose of the Rule change is to enable the Society to appoint Honorary Deputy Chairpersons to promote the work of the Society in various locations. The first such appointment being that of Mr Harold Francis with responsibility for the North Canterbury District. Other appointments will be made as appropriate. Under the Rules of the Society it is necessary for any amendment to its Rules to be submitted to Conference for ratification.

Reference is made in the Annual Report of the Society of the possibilities that would be available to the Provident Society should all Church members join and deposit the sum of \$1.00 per week. While it

is accepted that 100% membership is an impossible goal, the level of assistance available through increasing membership and support of the Society will no doubt be obvious. What increase in Membership does Conference see as attainable for the Society in the next 2 years? Are one thousand members in another 2 years possible.

The Society is constantly seeking additional members and further ways in which it may serve the Church. I commend membership of the Society as a way in which individual Church members may at minimal cost and inconvenience provide further, tangible assistance to their Church.

G.E. Hill - Chairman.

ANNUAL REPORT TO MEMBERS

It is my privilege as Chairman to report a second year of sustained growth in the membership of and funds entrusted to your society.

As at 31st March 1982 membership of the Society stood at 403, an increase of 105 members over the 31st March 1981 figure. By 30th June 1982 membership had grown slightly to a total of 408, against the total of 380 as at 30th June 1981. Funds lodged with the Society as at 31st March 1982 totalled \$403,726 which is a substantial increase of nearly \$265,000 or 188% over the funds invested as at 31st March 1981 of \$139,000. The growth of the Society since its inception is most evident when one considers that as at 31st March 1980 the Society had a total membership of 175 people with deposits totalling \$83,000. Development of the Society's services has contributed much to the increase in membership and will hopefully do so in the future.

The range of account types available to members of the Society has increased since 31st March 1981 by the introduction on 1st April of that year of the Provident Society's Development Deposits. These Deposits were referred to in last year's Report and have been the subject of substantial advertising within the Church during the last 18 months. These Deposits provide the means whereby Church members with funds available for investment may deposit their money for terms in excess of 2 years with interest at the rate of $11\frac{1}{2}\%$, payable half yearly. The funds so generated are used to assist the financing of connexionally important property developments with the first assistance being made available to the Probert redevelopment, the income from which will go to fund theological education. For the 12 months ending 31st March 1982 a total of \$112,237 was received in Development Deposits from a total of 52 depositors. Subsequent deposits to 30th June have added a further \$5,320 to this which means that a total of \$117,557 has been made available to the Probert redevelopment, which has materially assisted the Probert Trust Board in their redevelopment proposals.

Further funds from Church members are sought, not only to assist the Probert development, but also a number of other worthwhile projects that will be commenced in the near future.

It would perhaps be appropriate in this regard for me to mention the Methodist Trust Association redevelopment project on the old Wellington South Parish Church property in Riddiford Street and possible connexional involvement in the Hamilton Trust redevelopment as projects deserving of members' support. Development Deposits may

be tagged for the assistance of a specific project or the application of their investment may be left to the discretion of the Society.

A further area of considerable growth within the Society has been the provision of Nominated Trust Advances through the Society and the Church Building and Loan Fund whereby local parishioners' funds are made available on loan to their local Church. Loans may either be made interest free or at the Society's normal rate of interest and as at 31st March 1982 a total of \$139,560 had been advanced interest free and \$39,169 at interest as against \$35,600 interest free on 31st March 1981 and \$8,950 at interest. Loans have now been arranged for in excess of 2 dozen Parishes for amounts ranging from \$1,700 to over \$40,000 and for purposes ranging from a new ablution block at a camp site to the provision of three refugee flats to assist the resettlement in New Zealand of groups of dispossessed persons.

The Nominated Trust Advances facilities within the Methodist Provident Society allow for the proper recording of loan information between the parishioners and their local Church and enable a degree of detached administration of loans and deposits which will assist in overcoming a repeat of past situations where uncertainty exists as to whether deposits have been repaid or forgiven or just forgotten.

The Provident Society is particularly gratified to note the large amount of funds that are advanced through this system free of interest. Such generous assistance by individual Church members is of the greatest benefit to the Parishes and Trust receiving such assistance.

For many years the Church has endeavoured to meet the car finance requirements of its ministry through a small Fund within the Connexional accounts, originally known as the Transport Trust Board and more latterly renamed the Presbyters, Deacons and Lay Workers Fund. This is a small Fund which is under considerable pressure to supply the loans requested from it and in an attempt to alleviate the ongoing shortage of funds the Society arranged for the introduction of car replacement accounts, acting in the same function as ordinary interest bearing accounts available to ministers with the suggestion that contributing members would each month lodge the depreciation content of their mileage allowance in their account. It was seen that such deposit would have a two-fold advantage. Firstly, it would provide a nest-egg for the minister towards the purchase price of his next motor vehicle and secondly, from the funds received the Methodist Provident Society would be able to make loans available to the Presbyters, Deacons and Lay Workers Fund at moderate rates of interest. As at 31st March 1982 a total of \$7,298 had been received by the Society as deposits to the vehicle replacement accounts and while this is a great increase over the \$774 deposited as at 31st March 1981 it still represents less than two standard loans from the Presbyters, Deacons and Lay Workers Fund. The Society sees car replacement accounts as one relatively straightforward method for ministers to provide for their future motor vehicle needs while at the same time in a co-operative fashion providing funds to assist fellow ministers. To date only 22 ministers have opened car replacement accounts and the Society sincerely recommends such an account to all members of the ministry. General participation would result in finance for car purchase being available at comparatively low interest rates.

The remaining two account types within the Society are ordinary call deposit accounts, one interest free and the other receiving interest at the Society's standard rate, presently $\frac{1}{2}\%$ per month cumulative. As at 31st March 1982 there was a total of \$14,499 deposited in the interest free deposits and \$90,963 in the interest bearing deposits. These represent a slight decrease in the case of the interest free deposits from last year's figure of \$14,768 and a moderate increase in the interest bearing deposits of just under \$12,000 from 31st March 1981 figure of \$78,886. The funds generated still total in excess of \$105,000 and the Society is appreciative of the support received from its members. Last year's Report mentioned that the present membership of the Society was only a small fraction in comparison to the total membership possible if the majority of Church members decided to become members of the Methodist Provident Society. A minimal deposit of \$1.00 a week from each member of the Church would still result in an annual inflow to the Society of almost \$1 million a year, which would enable the Society to meet a number of calls upon it, both for loan monies and for the allocation of surplus income at really no cost to the Church members.

I urge you therefore to bring the Society to the notice of other members of your local Church who may be unaware of the existence of the Society and the advantages available, not only to individual Church members, but to the Church as a whole.

The Income and Expenditure Statement attached to the Report shows a much higher level of activity for the Society during the year and it is worth noting that the costs of administration have been contained at virtually the same level as the 1981 figures, with approximately $2\frac{1}{2}$ times the turnover in Society activity.

I would again remind members of the insurance cover available to them through the Society's agency with General Accident at competitive premium rates with the added incentive of a refund or bonus payment on the premiums paid being credited to the member's account with the Society. In the 12 months to 31st March 1982 a total of nearly \$2,000 was credited to members' accounts from this source. The activities of the Society have resulted in a balance of \$8,611 being transferred to the Appropriation Account which is in excess of 4 times the figure available for the year ending 31st March 1981. To this figure can be added the balance of \$908 from Church Purposes Account which represents the interest foregone by Members who have elected to retain their deposits within the interest free section of the Society. This additional generosity on their part means that there is a total available in the Appropriation Account of \$9,519. In the past the Society has made the full amount available in this account to Conference each year, but your Directors feel that such excellent levels of operating surplus may not always be available and are therefore recommending that \$3,500 of this amount be transferred to an equalisation reserve for future years and that the balance of \$6,019 be made available to Conference for distribution as it sees fit. For the last two years Conference has directed the Society's surplus to the assistance of student training in Circuit/Parish settings, and a total of \$3,737 has now been made available for this purpose. Society members will be interested to learn how Conference makes use of the Society's gift to the Church for its life and mission this year.

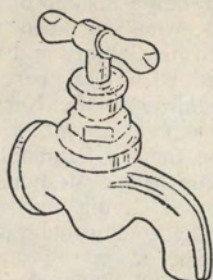
Earlier this year the Society was gratified to receive an approach from one of its Board Members, Mr. Harold Francis, who was keen to make his time and commercial experience available to his Society and to his Church. Accordingly the Society has arranged with Mr. Francis that he carry out a programme on behalf of the Society in the North Canterbury District whereby he is available to meet and talk with Church members individually or Church groups on the theme of financial assistance to the Church, not only through membership of the Methodist Provident Society, but also on such matters as Deferred Giving and the creation of Charitable Trusts. On behalf of the Society I would take this opportunity of thanking Harold for his timely offer.

Reference was made in last year's Report to the Society having come of age. The results of its maturity and its members' generosity are, I believe, to be commended and on behalf of the Church I thank members for their support.

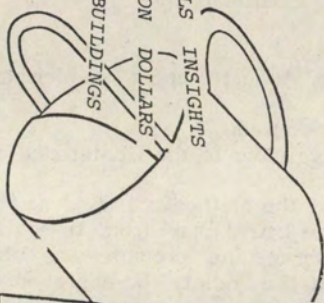
G.E. Hill,
Chairman.

RECOMMENDATIONS:

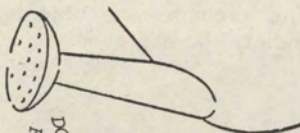
1. That the Annual Report and the Annual Report to Members be received.
2. That the Financial Statements be adopted.
3. That the sum of \$6,019 be made available to the Conference of the Methodist Church 1982 for distribution.
4. That the alteration of the Rules of the Methodist Provident Society by the addition of Rule 23A "The Board may from time to time appoint additional officers to serve and promote the objects, purposes and effective operation of the Society" be approved.



GIFTS SKILLS
FAITH VISION
BEQUESTS BUILDINGS



BUDGET



DOLLARS GRANTS
BUILDINGS GIFTS
FUNDS GENERATED TO HELP GROW LOANS
MINISTRY
LOCAL CHURCHES



"THE CONNEXION"

CHURCH BUILDING & LOAN
METHODIST TRUST ASSN.
METHODIST PROVIDENT SOCY.
GENERAL PURPOSES TRUST
INSURANCE FUND
SUPERNUMERARY FUND

WHAT'S GROWING?

IN EFFECTIVE MISSION

BOARD OF ADMINISTRATION - REPORT TO CONFERENCE

WHAT'S GROWING ?

- * Earlier this year the Board of Administration met for an evening and a day
- * to review the five years of its work since it was formed in 1977, and
- * to consider its future way ahead in being effective in the life and service of the Church.

Discoveries made and insights shared included:

1. we are moving out of a period (125-150 years) of maintenance of structure into a time of growth -
2. effective, efficient, adequate administration can **FREE-UP** resources (not only material resources, but especially people-resources) for mission.

The Division is assisted in its work by a growing number of voluntary helpers

<i>Cedric Radcliffe</i>	<i>-</i>	<i>Printery</i>
<i>Pat Greening</i>	<i>)</i>	
<i>Harold Brown</i>	<i>)</i>	<i>Archives</i>
<i>Olive Thompson</i>	<i>)</i>	
<i>Ralph Patchett</i>	<i>-</i>	<i>Property</i>
<i>Dorothy Irvine</i>	<i>-</i>	<i>Various</i>

and is looking forward to Allison Greening's Year of Service under the Order of St Stephen.

A

SUPERNUMERARY FUND

The Fund continues to be managed by the Board of Administration acting as Trustee under the provisions of the Trust Deed.

(1) ACTUARY REPORT REVIEW

The triennial review of the Fund by William M. Mercer - Ericksen Limited, the Fund Actuary has been received. The Report is presented in full:

ACTUARIAL VALUATION AS AT 31 JANUARY 1982

In accordance with your instructions we have pleasure in reporting on our actuarial valuation of the Fund as at 31 January 1982. Our last report was made three years ago as at 31 January 1979. Since that time approval has been obtained under the Superannuation Schemes Act 1976 regulations and a number of benefit improvements have been made.

Benefits and Contributions

As the benefits have changed somewhat, we propose to set them out in detail.

Ministers normally retire at age 65. At that time they will receive an annual pension of \$111.58 for each complete year of membership up to a maximum of 40 years. On the death of the minister this pension will continue at the rate of 60% to the surviving spouse to whom they were married at the date of retirement. The spouse's pension ceases three months after the date of re-marriage. At retirement ministers and their wives or husbands can commute up to 75% of their pensions for a lump sum. Should the minister retire before age 65 then the above rate of pension is reduced by 2% for each year by which his age at retirement is less than 65. Under the Trust Deed the above rate of pension can be increased depending on the results of actuarial valuations. Supernumerary ministers have their annual pensions increased to the same level as current ministers.

On the death of a minister in service the spouse will receive an annual pension of 60% of the minister's expected pension based on his potential service to age 65. A lump sum of two-and-a-half times the annual stipend is also payable.

Should a minister withdraw from the Fund with less than 5 years' membership, he receives a return of his own contributions plus compound interest at a rate determined by the Trustees, being not less than 5% per annum. On withdrawal with more than 5 years' membership then the above amount is increased by 2½% for each year of contributory membership.

Full members contribute at the rate of 10% of their stipend. 50%-members contribute at half the rate and receive half the level of benefits described above. The current stipend is \$13,200 per annum. An amount equal to the above contributions is paid to the Fund from the Connexional Budget and other Church sources.

The payment of furniture grants to retiring ministers was discontinued after 31 January 1980.

Membership

We have summarised the membership details in the schedule below:

MEMBERS

Year of Birth Group	Number of Contributing Ministers		No. of Ministers not contributing	
	Male	Female	Male	Female
1915-19	4			
1920-24	19	1	2	
1925-29	34	3	3	1
1930-34	38	5	5	
1935-39	26	2	6	
1940-44	31	2	4	
1945-49	14	-	1	
1950-54	11	2		
1955-59	1	-	1	1
	178	15	21	2

In the intervaluation period the number of contributory ministers increased from 172 to 193. The number of male ministers contributing to the Fund increased by 10 to 178 and the number of lady ministers contributing to the Fund increased by 11 to 15.

The number of ministers not contributing to the Fund increased by 2 to 23.

PENSIONERS

Type of Pension	Number of Pensions	Amount of Pension
Single Life Pensions		S
Males	4	7,045
Females	44	62,698
Joint Life Pensions:	83	115,348
Amount payable in Reversion	-	(121,005)

The number of male supernumerary ministers receiving annuities from the Fund increased by 1 to 87. 83 of these ministers were married and had consequent prospective liabilities for reversionary annuities to their widows. There were also 2 lady supernumerary ministers and 42 widows receiving annuities from the Fund.

Accounts

The progress of the Fund over the last three years can be summarised in the following consolidated revenue account.

CONSOLIDATED REVENUE ACCOUNT FOR PERIOD FROM 1 FEBRUARY 1979 to 31 JANUARY 1982			
	\$000s		\$000s
Fund as at 1 Feb. 1979	1,026	Annuities paid	324
Personal Contributions	594	Retirement lump sums	414
Connexional Budget contributions	393	Furniture Grants paid	2
Other contributions	212	Refunds of contributions	49
Net investment income	974	Working Expenses	79
		Fund as at 31 January 1982	<u>2,331</u>
	<u>\$3,199</u>		<u>\$3,199</u>

The amount of the Fund includes the value of properties taken at either their valuation figure in 1979 or cost price. Company shares are included at book value. Their market value at the valuation date exceeded their book value by \$104,000.

The average yield on the Fund over the three year period excluding capital gains was as follows:-

<u>Year ended 31 January</u>	<u>Average Yield</u>
1980	10.9%
1981	10.6%
1982	13.2%

Valuation Basis

Over the recent past the yield on the Fund has exceeded our interest assumption by a good margin. Interest rates have continued to increase to record high levels. Rate of inflation have also been high.

Future increases to existing supernumerary ministers are desirable to protect against the erosion of living standards by inflation. We consider the present interest assumption suitable to assist in the funding of future benefit increases from increased investment income. Furthermore the use of a consistent valuation basis enables the experience of the Fund to be measured more accurately which again assists in determining the new levels at which benefits may be set.

We have therefore adopted the same valuation basis for this valuation as was used three years ago. For completeness it is summarised below:-

Rate of interest	: 5% per annum
Mortality of ministers during service	: The A49-52 table of mortality deduced by the Institute of Actuaries for assured lives.
Mortality of Annuitants	: The table of annuitants mortality as deduced by the Institute of Actuaries known as the a(55) tables.

We have assumed that there are no 50% members as at the valuation date.

Valuation Results

On the basis of the above assumptions we have performed projections of the expected income and outgoings in respect of each minister, supernumerary and widow. The results of the calculations are summarised in the following valuation balance sheet in which credit has been taken for future contributions at the total rate of 20% of stipend for contributing members.

VALUATION BALANCE SHEET AS AT 31 JANUARY 1982			
<u>Liabilities</u>	<u>\$000s</u>	<u>Assets</u>	<u>\$000s</u>
Prospective annuities to ministers	3,550	Present value of future contributions of \$2,640 per annum per contributing member	5,191
Current annuities to supernumeraries	939		
Current annuities to widows	487	Amount of fund as at 31 January 1982	2,331
Prospective annuities to widows	411		
Death Benefits	1,123		
Surplus	1,012		
	<u>7,522</u>		<u>7,522</u>

The valuation balance sheet discloses a surplus of \$1,012,000. This compares with the surplus of \$1,879,000 which resulted in 1979. However, since the actuarial valuation in 1979 the annual pension per year of service has increased from \$45.60 to \$111.58, an increase of 145%. The major reasons for the healthy state of the Fund are:

- (i) the increase in the number of contributing members. This results in the increasing costs of future benefits being spread over a larger number of members.
- (ii) an interest return on the Fund in excess of the valuation rate.

RECOMMENDATION:

The surplus represents 16% of the total value of benefits as at the valuation date. The current rate of interest being earned on the Fund is higher than that assumed in the valuation basis and can be expected to remain so over the next three years. Stipends and hence contributions are anticipated to rise from 1 July 1982. We recommend that benefits should be increased by a compound rate of between 6% per annum and 10% per annum over the next three years. The 6% per annum level is a very conservative lower limit. The 10% rate represents a safe upper bound. The actual rate of increase chosen by the Trustees should be reviewed at the next triennial valuation."

considered by some to be too high by some members of the Fund. Other members planning to use the commutation option of the Fund to assist their retirement home purchase will continue to carry expectations of a commutation payment for this purpose. One result of a lower contribution would be the need of a minister without a home to save a higher sum for this purpose. While the Fund provides options for Members it is primarily a Superannuation Fund and against an ever changing climate of Government decisions affecting retirement the Trustee considers that for the next twelve months no change to the rate be made. However, the matter will be kept under review. This approach is supported by the view that Circuit/Parishes would not at the present moment welcome a compensating higher employer contribution without further adjustment to the stipend. Added to this (at the time of the preparation of this report) are unresolved questions relating to the present right of commutation of up to 75% of benefit entitlement. It is considered that premature decision at this time would be unwise.

2. FUNDING FOR A RETIREMENT HOME

The Trustee has referred this matter to be dealt with by the Board of Administration.

3. THE PROVISION OF A LONG TERM SICKNESS DISABILITY BENEFIT

The Trustee has worked with the Fund's Actuary on additional clauses to the Trust Deed providing:

- (a) a long term sickness benefit to be paid 3 months after date of commencement of the disabling sickness for a maximum period of 21 months.
- (b) The option of the payment of a lump sum equal to $2\frac{1}{2}$ times stipend if a minister is unable to resume ministry following disabling sickness.

Amendments to the Trust Deed are being worked on:

BENEFIT ON LONG TERM SICKNESS

5.12 to enable the Trustee to maintain income of any sick or disabled member to a level of the Standard Minimum Stipend.

BENEFIT ON PERMANENT DISABILITY

5.13 provisions so that

- (i) If a member becomes a Supernumerary under Clause 5.1 as a result of disabling sickness or accident, the member shall be entitled to receive a lump sum equal to the amount which would have been payable in accordance with Clause 6.2 hereof had the member died on the date which the member became a Supernumerary;
- (ii) The Trustee, with the consent of the Church, and after consideration of the medical evidence, shall decide whether a member shall become a Supernumerary under Clause 5.1 in terms of the foregoing Clause 5.13 (i). The amount of the lump sum and date of payment will be as decided by the Trustee not exceeding a sum equivalent to $2\frac{1}{2}$ times the Standard Minimum Stipend and in accordance with the provision of Clause 5.12 ii (b) above in

accordance with the provisions of this Trust Deed and the prevailing legislation pertaining to Superannuation Schemes.

- (3) Conference asked that the Board consider the concerns of a memorial from the Onehunga Circuit: "that Clause 4.1.3 an employing body". (1981 Conference Resolutions p.649, No. 3)

The attention of the Conference is drawn to a fundamental principle of the Fund: its mutuality.

Basic to the operation of the Fund is mutuality:

(a) the mutuality of all members -

(i) contributing ministers,

(ii) retired ministers

(iii) widows.

(b) the mutuality of all employers: Circuits and Parishes, and other employers whose contributions are to the Fund: the Fund is a "pool"; not an individual account for each member.

In the past, employer contributions to the Fund were made by way of the Connexional Budget, and each Circuit/Parish, with or without an appointment, contributed in this way to the Fund.

The present Trust Deed works on the same mutual principle as well as Connexionally, when it seeks contribution from Circuits/Parishes who (because of decisions of Stationing Committee and the Conference, perhaps due to a shortage of Ministers) are without an appointment for a year or so.

In a Connexional manner, all Circuits/Parishes contribute to the "pool" and thus to the benefit of all the members, including retired ministers and widows.

The Trustee considers that no change to the provisions of Clause 4.1.3 is appropriate.

(4) CONTRIBUTION TO THE SUPERNUMERARY FUND FROM CIRCUITS AND PARISHES SERVED BY NON-STIPENDIARY MINISTRY.

As an employer, our church contributes an "employer" contribution to the Supernumerary Fund through which provision is made for:

1. Retired Ministers
2. Widows of Ministers
3. A benefit on the death of a minister in a current appointment.
4. A long term sickness disability benefit (proposed)
5. Assistance to a minister engaged in approved study leave (Overseas Study)

Within the connexional and mutual basis of our Church and the Fund, a case can be made for seeking a suitable "employer contribution" from Circuits/Parishes served by non-stipendiary ministry. The Trustee advises that consideration is being given to seeking contribution from Circuits/Parishes where through the appointment of non-stipendiary ministry to that Circuit/Parish no employer contribution is presently made.

A number of Synods have responded to this suggestion and raised with the Trustee matters concerning Non-Stipendiary and/or

Self-Supporting ministers and their relationship with and payment into the Supernumerary Fund. These concerns must be further studied.

(5) BUDGET 1982

The 1982 Budget introduced two measures directly affecting the Supernumerary Fund. The first measure was the increase to \$1,200 in the amount of supernumerary fund payments that may be deducted for tax assessment purposes. This is a major improvement and will go some distance towards resolving some of the points expressed by ministers during the Trustees review of the Supernumerary Fund. Whether this figure is adjusted by the Government regularly or not will influence the level of member and employer contributions.

The second matter was the change in tax exemption status of Superannuation Funds providing more than 25% of their benefits as lump sum payments. Representations have been made to the Minister of Finance and the Government Actuary by the Trustee, as part of an approach by a majority of Churches. The Trustee will be able to report any progress in this matter to Conference. The Trustee may have to reconsider the provisions of Section 14 - the Home Acquisition Fund.

Should the dispensation be obtained (as has been the case in past occasions of a similar nature) the Fund may continue as presently constituted. If the Government unable to continue the exemption then it will be necessary for changes to be made the basic structure of the Fund before 31st March 1983. Should this be necessary it will be the subject of a separate report from the Trustee when full information is available.

(6) PROPERTY AND INVESTMENTS

As reported last year the Century Supermarket property was sold and two additional properties purchased. No further properties have been acquired by the Fund during the year although approximately \$50,000 has been expended in capital improvements to the Kilmore Street property. All of the Fund's properties are fully tenanted and are providing satisfactory income returns as well as enabling the Fund to maintain the value of its capital funds during the present time of high inflation.

The Fund continues to support the Methodist Trust Association and has substantial investments in the Long Term Funds of the Association. Through this source the Fund has interests in several commercial properties and other diverse investments.

(7) SUMMARY

The Financial Statements record the position of the Fund as at 31st January 1982.

Members Subscriptions last year were	\$235,296.60
Employers subsidies last year were	\$244,864.10
Arrears of Subscriptions last year were	\$ 4,876.41
Arrears of Subsidies last year	\$ 7,624.32

Contributing Members	193
Beneficiaries	131

RECOMMENDATION:

1. That the Report be received.
2. That in response to concerns expressed by the Taranaki-Wanganui Synod, Conference requests the Trustee to give consideration of the relationship of Self-Supporting ministers to the Supernumerary Fund with particular regard to the Death Benefit.

B

LAY WORKERS RETIRING FUND

As with the Supernumerary Fund the Lay Workers Fund is administered by the Board of Administration acting as Trustee in terms of the Trust Deed.

The Fund presently has 25 contributing members (a decrease of one on the previous year) representing Lay Employees of the Missions, Divisions and other employing groups in the Church. The Fund provides full payment of the benefit due on retirement in one lump sum payment with no pension or annuity provision and accordingly consideration is being given to the implementations of the 1982 Budget announcements on taxing Lump Sum Pension Schemes and as this affects the Lay Workers Fund.

Once the regulations are promulgated the Trustee will communicate with members of the Lay Workers Fund to discuss the future conduct of the Fund with them.

Options include:

- A. The Fund continuing as a lump sum scheme and the Fund paying tax.
- B. The Fund becoming a Pension Fund with a commutation right of up to 25%.
- C. Winding up the Fund.
- D. Exploring other alternatives.

Arrangements have recently been completed for the payment of a death benefit equal to two and half times salary on the death of members of the Lay Workers Fund. As with the Supernumerary Fund such provision provides a greater level of security for dependants of Lay Employees of the Church.

RECOMMENDATION:

1. That the Report be received.

C

INSURANCE FUND

CALAMITY COVER

The Insurance scheme arranged in 1979 sought primarily to provide "calamity" cover so that the whole Church was adequately protected in any case of major damage or loss. Other covers provided and available are subsidiary to this prime intention.

Conference will be aware from articles in "FOCUS" and other material, of the significant losses experienced in the last few years as the direct result of arson, including Tauranga; Trinity, Dunedin; and that the insurance year 16th May 1981 to 16th May 1982 was a year unprecedented in the 160 year history of the Methodist Church in New Zealand since its beginnings, in terms of major losses and damages to

property.

The Christchurch Central Mission was particularly badly hit, suffering four costly incidents.

This record of major claims and out-turn in our position had profound effects on the Church's relationships in the insurance market.

RENEGOTIATIONS

With the out-turn of the insurance position the scheme required renegotiation early in the year. The guidelines that were followed were:

- (a) to retain the policy, written by the Church, to meet the Church's particular and peculiar needs;
- (b) to practice "Connexionalism" in difficult, as well as favourable times;
- (c) to maintain a rate that was "affordable" by local Churches, and on realistic sums insured.

The results of the renegotiation were:

- (a) the Church's unique policy without any changes was underwritten by A.M.P. Fire & General Insurance Co. of New Zealand Ltd.
- (b) the deductible amount on all claims after the first in any one year became \$100 (the sum had previously been \$50).
- (c) the premium rate was increased by 11.58% on the previous year's rate.

The present insurance market is fluid and Insurance Companies operate on the present premium/loss record.

REVIEW BY LOCAL CHURCHES

The Fund has aimed to provide effective insurance cover to the Church with minimum administration. To this end, it has been possible to operate without requiring new valuations every year.

However, to maintain reasonable cover (neither over-insured or under-insured) it is necessary to provide for periodic review. This is practical on a three-year basis, and has been sought for the 1982/83 year. Although notice was given of such review in February, and advice and encouragement was given in March and April, by the renewal date of 16th May, 60 of more than 200 had submitted their instructions of sums to be insured. After another month, a further 70 had been received.

It is important that those responsible for the oversight and management of property in the life of the Church keep in touch with the sums insured: the cover provided is the responsibility of the local Trust, Committee, Group or Body, and "afterwards is too late" to discover that the sum insured was inadequate.

EXPERIENCE

The Church has faced, coped with, and corrected to a very large extent, a massive under-insurance of its property which was one of the prime concerns which gave rise to the initiating of the Scheme in 1979.

As a Connexion we are grateful for all the efforts of many people who have made possible the effectiveness of the Scheme which operates and provides for Church property and plant to be adequately insured at

a reasonable cost.

The kinds of cover provided, and the effectiveness of the unique policy have also been proved by the experiences of the past years, and especially from December 1981 to February 1982 when several major fires occurred.

And the Church generally has a growing understanding of insurance, both the need for it and the benefits accruing from it.

CLAIMS

The number of claims on the Fund for the 1981/82 year is about the same for the previous year, but the sum involved in each claim averages considerably higher.

Glass claims are still the most numerous, and vandalism appears to be increasing, as does burglary. Communion vessels, silver plate, microphones, appear to be vulnerable, and Churches are well advised to consider both the security of such property and means of recognition and identification should it be stolen; photographic records are useful. Information setting out the steps to be followed in making claims has been sent out widely, and these steps will need to be strictly followed. Claims should be notified as soon as possible and must be notified within one month to be accepted.

EFFECTIVE

After three full years of operation, the Insurance Scheme is demonstrating the effectiveness of the vision of its setting up. It needs to be recognised that the Church, working together with one policy, is involved in no small endeavour, and in this considerable undertaking is largely dependent on local, voluntary people operating the mechanics of the scheme.

The flexibility of the Church's policy, written for its particular and peculiar needs, has been sufficiently demonstrated to encourage its continued support by the whole Church through all those who administer its property resources.

RECOMMENDATION:

1. That the Report be received.

D PRESBYTERS, DEACONS AND LAY WORKERS FUND

The Fund has had another year of high demand with a further 18 personal loans totalling \$45,800 being advanced, for the purchase of replacement motor vehicles by Ministers. As reported in last year's review the Fund relies heavily on loan support from the Connexional Banking Scheme - Special Account and the Methodist Provident Society. It had been hoped to reduce dependence on the Special Account through the increasing availability of loan monies from the Car Replacement Account with the Methodist Provident Society but this has not proved possible as the ministry has yet to fully accept the Car Replacement Account as the point of savings for replacement vehicles. As the capital of the Fund is small, this sets definite limits to the amount the Fund itself can borrow. Increasingly Ministers will need to help themselves and each other through increased support of

Car Replacement Accounts if the Fund in the future is to any significant extent, be able to help Ministers with the purchase of their cars.

In the meantime continued reliance on the Special Account must result in increasing interest charge out rates for standard loans to enable the Fund to meet the increasing cost of overdraft money. The Presbyters, Deacons and Lay Workers Fund has always endeavoured to provide loans at the lowest possible interest rates but in no way can the Fund endeavour to subsidise or in other ways diminish the actual cost of borrowing. The only way of providing cheap car purchase finance is by the pooling of "savings" for car purchases from car depreciation (in the mileage allowance) in Car Replacement Accounts.

The Fund has continued to operate as the vehicle for loans to ministers approaching retirement to enable their purchase of a retirement dwelling. A further six loans were funded from other sources were advanced during the year - a total of \$70,100.

A change in the qualifying conditions has been approved to operate from the 1st February 1983. From that date loans will be available to Ministers aged 58 years or older (previously 60 years) or those who have been in the active ministry of the Church for at least 33 years (previously 35 years) and who continuing in active ministry are property owners or purchasers.

This relaxation in the qualifying terms will assist a larger number of ministers to make earlier arrangements for their retirement housing needs.

As at the 30th June 1982 the Presbyters, Deacons and Lay Workers Loan Fund had a total of \$130,466 advanced in 78 personal loans for cars and a further \$100,000 advanced in 8 housing loans. Its capital fund, however, is only slightly increased from \$17,027 to \$17,649 with general loans from the Connexional Banking Scheme - Special Account and the Provident Society still representing indebtedness of over five and half times the capital value of the Fund.

RECOMMENDATIONS:

1. That the Report be received.
2. That Conference notes that unless Ministers support the Car Replacement Account with the Methodist Provident Society for savings towards replacement motor vehicles, there will not be sufficient money to meet demands.

E

CONNEXIONAL BANKING SCHEME - SPECIAL ACCOUNT

The availability of short term bridging finance from a Church source created by Connexional co-operation in the Banking Scheme has again proved its usefulness in the year under review.

As is well known interest rates "in the market place" climbed steeply during the year. High interest rates fuelled by inflation, create many problems.

The possibility of obtaining not only finance but receiving it at a comparatively modest rate therefore offered most constructive support where needed for innovative mission and helped to get projects started. The Church is well served by its Special Account and the

Connexional Banking Scheme which makes it possible. The advantages for the Church of the pooling of its otherwise scattered resources cannot be stressed to much.

In addition to providing readily accessible, low interest, short term loan finance, the scheme earns welcome income available towards the Connexional Budget. Circuits and Parishes all benefit from this "subsidy" as it reduces the demand the Budget places on them. In this way they share in the advantages resulting from the Connexional Banking Scheme. It is also an acknowledgement of the collective efforts of local Church officials who in their administration participate in its operation.

The amount of \$29,500 is available from Special Account income towards the 1982/83 Budget. This brings total contributions from this source since its inception to \$107,166.

During the year movements in and out of the Special Account amounted to no less than \$887,000. Advances ranged from \$1,000 to \$78,000.

It is a strict requirement that proof is supplied that the advance requested is bridging finance and can be repaid from other funding within six months.

Amongst the various projects supported in this way this year were the New Church Centre in Blenheim, housing accommodation for Trinity College, several Church extensions and parsonage purchases. The Mangere Methodist Maori Centre for which the Special Account provided the initial bridging finance (repaid within 6 months) for the purchase of the land is now well underway and with similar assistance is helped again towards further completion.

From the continuing assistance given the advantages of our banking arrangements can again be seen as of assistance to the whole Church. The Board of Administration expresses its appreciation for the full backing by the Connexion of the Scheme which it hopes will continue to help initiatives becoming realised in Gospel orientated projects.

RECOMMENDATION:

1. That the Report be received.

F

METHODIST GENERAL PURPOSES TRUST BOARD

I. REORGANISATION

The redefinition of the Funds held by the General Purposes Trust Fund has continued during the last year. Negotiations are underway to complete the transfer of a few remaining balances on general deposit with the Trust. The transfer to the Church Building and Loan Fund of the balances held representing the proceeds of sale of church plant have enabled that Fund to undertake larger loans to ongoing church building programmes.

Similarly the streamlining of the Perpetual Deposits into identifiable deposits with the Methodist Trust Association has assisted the administration of these Funds significantly and has in many cases resulted in the increased availability of income to service the needs for which the deposits/bequests were established.

II. SPECIAL TRUSTS

The Connexion continues to be well served by the generosity and foresight of present and former members of the Church who have been able to make provision, either in their wills by bequest or during their life-time by gift, of capital sums, the income from which goes to assist in the life and work of various areas within the Church.

(A) WINSTONE FUND

Distributable income for the year ended 31/3/82 amounted to \$17,700 and assistance has been continued to Supernumerary Ministers and Widows needing additional support and to financially impoverished Circuits and Parishes to enable them to meet minimum stipend payments.

(B) F.W. WALTERS and W.F. WALTERS TRUSTS

Reference was made last year to the increasing importance of these Trusts as income producers with the widest possible benefit throughout the Connexion and Overseas. Following the investment of the Capital of both Funds in the Methodist Trust Association, the Association has been able to secure the purchase of a property in Hamilton, the 'home area' of the Walters Family. The property is occupied by International Harvester N.Z. Limited and is seen as representing part of the proceeds of the Walters Trust and will provide a most worthwhile investment on behalf of the Methodist Trust Association in the years to come. Distribution of the Trusts for the year to the 30th June 1982 total in excess of \$ 32,500. Amendments to the F.W. Walters Trust Deed are considered desirable and detailed proposals will be presented to Conference.

(C) SMETHURST ESTATE

The General Purposes Trust Board acts as Trustee on behalf of the N.Z. Womens' Methodist Fellowship to hold title to the Smethurst property in Auckland. The property was sold during the year and has realised a substantial capital sum which is presently held in the General Purposes Trust Board pending the outcome of recommendations from the Convention of the N.Z. Methodist Womens' Fellowship.

(D) LOWER HIGH STREET TRUST

Discussions have been held with the North Canterbury Synod and former Trustees with a view to revision of the provisions of the Lower High St Trust Deed. Agreement has been reached regarding the future distribution of the income. After consultation with the President's Legal Adviser the necessary Resolutions to put into effect the results of such discussions are appended.

III. BEQUESTS

(A) UNDESIGNATED LEGACIES

In addition to larger Trusts the General Purposes Trust Board receives and administers many small bequests of some hundreds of dollars each that continue to represent the interest and care of a now deceased church member for their Church.

As well as deposits for specific purposes the General Purposes

Trust Board receives on behalf of Conference a number of general bequests for the ongoing work and life of the Church. The income from these Undesignated Legacies is available for Conference to decide its eventual allocations.

For the year ending 30th June 1982 a total of \$1,908.92 is available from various sources within this general description.

(B) RECENT BEQUESTS

The Church has received a number of bequests including:

(i) Estate Lillian Lane

A bequest totalling \$33,600, the income from which is to be applied for the benefit of Homes for the Aged and Youth Hostels as decided by the Church.

The Board will make detailed recommendations to the Conference General Purposes Committee with a view to a recommendation being brought to this Conference.

(ii) Estate John Angus Ross

A bequest expected to total \$14,500 with the income available to the Masterton Childrens Home and to be disbursed annually.

(iii) Estate Alice Hutton

A bequest of \$12,000 for the benefit of the South Island Childrens Home.

(iv) Gideon Smales Church Site Trust

As well as the administration of cash deposits, the General Purposes Trust Board is also charged with the oversight and management of a number of properties. One of these is the Gideon Smales Church Site which is managed by the Gideon Smales Church Site Trust Board. In accordance with the decisions of the High Court, Methodist appointments to the Trust are made by Conference. On the recommendation of the Auckland Synod Conference is requested to authorise the appointments of Messrs. Alan McKerras and Bradley Shaw as the two Methodist Trustees to the Trust.

RECOMMENDATIONS:

1. That the Report be received.
2. That the sum of \$1,908.92 held in the Undesignated Connexional Legacies Account be allocated.
3. That Messrs. A. McKerras and B. Shaw be appointed the two Methodist Trustees to the Gideon Smales Church Site Trust Board.
4. (i) That the net distributable income of the Lower High St Trust be distributed by the Trustee, The Methodist Trust General Purposes Trust Board, henceforth:-

(a) As to Forty per cent (40%), to the North Canterbury Synod for use within the District for people oriented Mission and/or Ministry. Without limiting the generality of this provision, such Mission and/or Ministry shall include Hospital Chaplaincy, Sector Ministry Chaplaincy, Youth Workers and Regional Resource personnel.

- (b) As to Sixty per cent (60%), to the North Canterbury Synod for distribution within the District as grants for the assistance of Circuits, Parishes or Trusts either in capital projects or towards the meeting of interest obligations.
- (ii) That any previous Resolution of Conference or provision by Deed relative to the distribution of such income is hereby repealed.
5. (i) That the net annual distributable income of the Trust be distributed by the Trustee, The Methodist General Purposes Trust Board, henceforth:-
- (a) As to fifty five percent (55%) thereof, to the Church Building and Loan Fund of the Methodist Church of New Zealand for the capital of the said Fund.
- (b) As to thirty one percent (31%) thereof to the Waikato-Bay of Plenty Synod for use by it in assisting the Synod or any circuit Parish or Congregation within the Synod boundaries in the establishment or continuation of innovative forms of Mission and/or Ministry.
- (c) As to 4% Four percent to the Waikato-Bay of Plenty Synod for a period of ten (10) years hereafter for the benefit of the Otorohanga Methodist Church and thereafter for use in such manner as the Synod shall from time to time determine.
- (d) As to ten percent (10%) thereof, to the Joint Board for Mission Overseas, for use in such manner as the Board shall from time to time determine.
- (ii) That any previous resolution of Conference or provision by Deed relative to the distribution of such income is hereby repealed.

G

CHURCH BUILDING AND LOAN FUND

Last year the Board drew attention to the impact of inflation, interest rates and building costs on the Fund and especially to the steps it considered necessary to counteract the impact.

In particular it recommended changes in interest rates, loan patterns, repayment obligations and the number of years for which money would be made available.

The proposal it put before Conference found acceptance, with the exception of the charge of 2.5% flat of the amount of each loan for working expenses, which charge it was decided would remain unaltered. As the changes are detailed in last year's report and in the resolutions of Conference, as published and printed in the "Reports and Resolutions of the Annual Conference 1981", we refrain from repeating or enumerating them in this report. Suffice it to say that since the previous report was written inflation hit us as hard as before, that market interest rates have soared, building cost further risen and loan money has become more difficult to obtain. All this confirms that the Conference resolutions were necessary steps. The Board this year commenced to implement the changes.

The first to take advantage of the possibility to obtain a

Supplementary Bridging Finance Loan was the Wesley Centre in Blenheim which applied for and was granted a Supplementary Building Fund Loan of \$10,000, carrying an interest rate of 6% flat over the full amount for the full term of the loan, which has to be repaid in monthly instalments over a period of 6 years. This means an effective rate of less than 11% most reasonable in today's climate.

The Auckland Tongan Trust was the first to receive a loan to be repaid by inflation adjusted (initially 7.5% per annum cumulative) instalments. This loan was for \$15,000 to be repaid in monthly instalments over a period of 5 years. Inflation adjusted repayment loans were thereafter granted to Morrinsville for its Church building programme, to Tauranga for the rebuilding of its Church and to Tawa Union Parish for alterations and extensions to its St Stephen's Building. The Tawa project was also granted a Supplementary Building Fund loan and it was pleasing to note the considerable self-help "evidenced by the participation of parishioners through deposits in the Nominated Trust Advances Scheme, in this way providing additional finance. An example of the Methodist Provident Society Scheme's possibilities was the situation where funds were urgently needed for deferred maintenance. As the Church Building and Loan Fund does not lend for maintenance, only for capital purposes, the Committee was able to suggest that Church members be asked to lend the money required through deposits in the Nominated Trust Advances Scheme. By the Church Building and Loan fund acting as the intermediary, a difficult problem could be solved.

Several more Circuits and Parishes were assisted with loans to be repaid by inflation adjusted instalments (now normal) and Nelson was granted a normal loan of \$10,000 and a Supplementary Building Fund loan of \$25,000 to provide for an urgently needed replacement parsonage. The possibility of obtaining normal loans (inflation adjusted repayments) and supplementary loans, to obtain deposits through the Nominated Trust Advance Scheme and if necessary Bridging finance from the Special Account offers the Church a range of funding options which in consultation with the Church Building and Loan Fund provides local initiative a basis on which programmes can be planned and hopefully executed. The approval of the Synod/District Property Advisory Committee of the project and underlying strategy is a first requirement. In appropriate cases the approval of the Courts of other denominations have to be sought. The Board of Administration through the Church Building and Loan Fund Committee acting on behalf of Conference is charged with the task of giving final approval, which entails scrutiny of building plans and funding proposals.

However preliminary to that, the Church Building and Loan Fund Committee, especially in cases of larger projects, generally consults with the initiating Circuit/Parish about a variety of matters, and has the opportunity from wide experience to assist with recommendations for building construction changes and for additional outside finance, where required. In this way the Committee believes considerable and valuable assistance has been and can be given. To continue to serve the Church in its mission by giving assistance in the manner set out in this report is seen by the Board and its Church Building and Loan Fund

Committee both as a duty and a privilege. The present members of the Committee are: Messrs G.E. Hill, R. de R. Flesher, N.G. Hillary, C.B. Radcliffe, I.K. Ayers, Revs R.H. Allen, S.C. Horrill, J.E. Langley, Dr P.J. Moss, The General Secretary and the Finance Manager.

RECOMMENDATION:

1. That the Report be received.

REPORT ON THE CONSENT FOR PROPERTY,
SALES, PURCHASES, BUILDINGS, LOANS

The Committee has given approval on behalf of the Conference as under. If not acted upon by the 31st May 1983, approval expires.

SALE OF PROPERTIES

NORTHLAND:

- (1121) WELLSFORD CO-OP. - Port Albert - Parsonage \$20,000

AUCKLAND:

- (2020) AUCKLAND CENTRAL MISSION - Oakgrove Flat
- 727 Massey Rd, Mangere
(2101) HENDERSON - Parsonage 34 Edmonton Road
(2160) GLENFIELD CO-OP. - Sections, Lots 12 & 15
(2251) BOMBAY - Land
(2270) HELENSVILLE - Parsonage
(2273) HELENSVILLE - Church
(2283) WHANGAPARAOA - Sections, Lots 3 & 4
(2291) WARKWORTH - Dome Valley Section
(2500) MAORI DIVISION - Disposal of Waima F4 & F8 Blocks
(2820) TRINITY COLLEGE - Buttle House, 2 Beckham Pl., Grafton
(2830) WESLEY COLLEGE TRUST BOARD - Continuation of Freeholding
Scheme Waikowhai Park, Lots 71, 45, 68, 153 & 251 -
Hillsborough Rd, Lots 322, 348 & 460

WAIKATO-BAY OF PLENTY:

- (3011) THAMES UNION - Church Property 114 Franklin St. not less than
\$19,000
(3031) PAEROA - Parsonage
(3063) TAHUNA - Land \$5,500
(3082) HAMILTON - Parsonage Liverpool Street
(3131) HUNTLY CO-OP. - Former Parsonage 34 Hakanea St, Huntly
(3171) ROTORUA - Transfer of Hinemoa St. Church property to M.T.A.
\$250,000
(3303) MATIERE - Church \$600
(3321) COROMANDEL - Parsonage
(3331) HILLCREST CO-OP. - Church Cambridge Rd.
- Lot 11 Subdivision 45 (Tamahere)

HAWKES BAY-MANAWATU:

- (5011) NAPIER-RIVERBEND - Riverbend Road Church \$37,000
- (5014) NAPIER-GREENMEADOWS - Parsonage 81 Gloucester St, Taradale \$49,000
- (5101) PALMERSTON NORTH - Parsonage 524 Church Street
- (5121) FEILDING - Parsonage
- (5141) SANSON-RONGOTEA-TAIKOREA - 1/4 acre Section 14 Burt St, Sanson

WELLINGTON:

- (6011) WESLEY, TARANAKI ST - Acquisition by Wellington City Council of Scotts Lane
- (6030) WELLINGTON SOUTH - Trinity Church - Part of property to M.T.A. for shopping complex \$160,000
- (6032) WELLINGTON SOUTH UNION - 298 Adelaide Rd, Newtown \$42,000
- (6102) PLIMMERTON - Church Motuhana Rd \$40,000
- (6124) PETONE - Parsonage 20 Kensington Ave \$43,000
- (6193) MASTERTON-ST LUKE'S UNION - Site cnr Chapel St/Lincoln Rd \$53,000

NELSON:

- (7035) RICHMOND-NELSON - Acquisition by Council of frontage to Richmond Parsonage
- (7071) BLENHEIM - Wesley Centre - Properties at Renwick, Havelock, Tua Marina.
- (7076) REDWOODTOWN - Property Lot 2 \$10,500 - Lots 1, 3, 4 & 5 cnr Weld & McKenzie Sts

NORTH CANTERBURY:

- (8010) CHRISTCHURCH CENTRAL MISSION - Kowai Bush property \$27,408.55
- Property 316 Oxford Tce \$25,000
- (8022) SOMERFIELD ST MARK'S - 173 Barrington Street
- (8123) RICCARTON-MASHAM - Withells Rd cemetery site
- Section Avonhead Road
- (8151) SOCKBURN - 44 & 46 Springs Rd, Hornby \$20,000
- (8195) RANGIORA PARSONAGES - Former Parsonage 204 King St, Rangiora \$44,000

SOUTH CANTERBURY:

- (8389) ASHBURTON PARSONAGES - 275 Cameron St, Ashburton \$18,000

OTAGO-SOUTHLAND:

- (9020) DUNEDIN MISSION - Parsonage 53 Sunbury St. \$93,000
- (9034) DUNEDIN MISSION - Maori Hill Church \$33,500
- (9112) INVERCARGILL ST PETER'S - 206 Earn St (Wormwood Scrubs) \$26,000

SUNDRY:

- (9321) METHODIST WOMEN'S FELLOWSHIP - Smethurst House 229 Tamaki Drive, Auckland \$269,000
- (9312) H.M. & C.E. INVESTMENT FUNDS BOARD - 173 Waihi Rd, Hawera \$20,000 - 15 Ward St, Te Kuiti \$9,000 - 216 Victoria St, Dargaville \$20,000

PURCHASES

AUCKLAND:

- (2001) AUCKLAND DISTRICT TONGAN TRUST, NEW LYNN - former St.
Andrew's Church building New Lynn Co-op. Parish \$32,000
(2020) AUCKLAND CENTRAL MISSION - 7 Vernon St, Papakura - Work
Skills Development Programme
(2161) GLENFIELD-ALBANY CO-OP. - Vicarage 25 Chivalry Rd, Glenfield
\$85,000
(2250) TUAKAU UNION - Land from Education Brd \$31,500
(2820) TRINITY THEOLOGICAL COLLEGE - House

WAIKATO-BAY OF PLENTY:

- (3082) HAMILTON - Parsonage 104 Beerescourt Rd, Hamilton \$82,000
(3110) CHARTWELL CO-OP. - Second Minister's House 23 Pulham Cres.
\$55,000
ROTORUA - Unit for Housing Retirement Trust, 44 Ann Street

HAWKES BAY-MANAWATU:

- (5014) NAPIER-GREENMEADOWS - Replacement Parsonage 67a Gloucester
St, Greenmeadows \$80,000
(5101) PALMERSTON NORTH - Property Main Street
(5121) FEILDING - Replacement Parsonage

WELLINGTON:

- (6121) LOWER HUTT - Parsonage 52 Nelson Street

NELSON:

- (7011) NELSON ST. JOHN'S - Replacement Parsonage

NORTH CANTERBURY:

- (8010) CHRISTCHURCH CENTRAL MISSION - House Property 22 Jollies
Pass Road, Hanmer \$32,000
(8081) CHRISTCHURCH OPAWA - 7 Aynsley Tce \$35,000
(8195) RANGIORA PARSONAGES - 246 King St, Rangiora \$65,000

OTAGO-SOUTHLAND:

- (9020) DUNEDIN MISSION - Replacement Parsonage 10 Lynwood Ave,
\$93,000

BUILDINGS

(E) Erection (A) Alteration

NORTHLAND:

- (1006) REDHILL CAMP TRUST (E) - Accommodation extension & provision
of office.
(1011) MANGONUI UNION (E) - New Centre, Kaitaia
(1084) RAUMANGA (A) - Minister's study/garage & storage space
37 Murdoch Cres.
(1102) TOKA TOKA (A) - Removal of Church to Paparoa

AUCKLAND:

- (2001) AUCKLAND DISTRICT TONGAN TRUST (A) - Redevelopment of house
4 Herbert Rd \$15,000
- (2020) AUCKLAND CENTRAL MISSION (E) - Chapel/Quiet Room Wesley
Hospital \$55,000
- (A) 7 Vernon St, Papakura for Work Skills Development
Programme \$25,000
- (2031) BALMORAL-ROSKILL (A) - Redevelopment Dominion Road Church
Main Hall \$7,250
- (2061) REMUERA (A) - Alteration to Hall complex at St Paul's.
- (2102) GLEN EDEN - Ground Development
- (2141) TAKAPUNA (E) - Foyer to Church and Hall
- (2142) CAMPBELL'S BAY (A) - Toilet facilities enhancement All Hallows
- (2221) MANUREWA (E) - Caretaker Flat at Church Centre
- (2291) WARKWORTH (E) - Church Centre completed \$75,000 approx.
- (2500) MAORI DIVISION (E) - "Wharepuni" Centre 298 Massey Rd, Mangere

WAIKATO-BAY OF PLENTY:

- (3006) CAMP EPWORTH (E) - Camp development Karapiro. Plans in p'cl.
- (3031) PAEROA (E) - Development of sections - commercial development
on "ex church" land.
- (3051) TE AROHA CO-OP. (E) - Foyer & access to Church & Hall
- (3061) MORRINSVILLE (E) - Church building extensions.
- (3141) MATAMATA UNION (E) - Replacement of garage/toolshed \$2000.
- (3151) PUTARURU CO-OP. (A) - Alterations & additions to Church.
- (3171) ROTORUA (BAINBRIDGE) (E) - Building of workshop & community
centre on the Old Taupo Road property.
- (3171) ROTORUA (E) - Church & Hall - relocation Old Taupo Road.
- (3180) TAUPO UNION (A) - Additions to Church Centre.
- (3191) TAURANGA (E) - Rebuilding programme Wesley Church 13th Ave.
- (3211) TE PUKE (E) - Redevelopment project - lounge, meetings room,
kitchen, storeroom, toilets.
- (3331) HILLCREST CO-OP. (E) - New Church and administration block.

TARANAKI-WANGANUI:

- (4050) HAWERA (A) - Upgrading church properties.
- (4095) WANGANUI TRINITY (A) - Upgrading frontage Trinity commercial
building \$88,000 est.

HAWKES BAY-MANAWATU:

- (5041) GISBORNE, WESLEY (E) - General purpose room.
- (5141) RONGOTEA-SANSON CO-OP. (A) - Parsonage
- Tarsealing around Church and Hall
- (5160) TAMATEA-NAPIER (E) - Community Church
- (5170) WAIPAWA CO-OP. (A) - Extension Church Building

WELLINGTON:

- (6030) WELLINGTON SOUTH (E) - New Trinity Church, Newtown
- (6111) TAWA UNION (A) - Alterations & extensions to St Stephen's
- (6121) LOWER HUTT-PETONE (A) - Engineering strengthening of Lower
Hutt church
- (6200) ST. JAMES MASTERTON UNION (A) - Alterations to Church house

NELSON:

(7081) PICTON UNION (A) - Alterations to Church

NORTH CANTERBURY:

- (8010) CHRISTCHURCH CENTRAL MISSION (E) - Residential Club
Community building \$1,200,000
(8051) SUMNER REDCLIFFS UNION (E) - Building of 4 ownership units
(8142) CHRISTCHURCH-PAPANUI (A) - Alterations to St David's
Wairakei Road church
(8173) DUNSANDEL (LEESTON CO-OP.) (E) - New Church building

SUNDRY ITEMS

- (3191) TAURANGA - Surrender of Right-of-Way from land owned by
Mr Cameron.
(6171) FEATHERSTON UNION - Transfer of lease of Featherston Service
Station.
(9020) DUNEDIN MISSION - Access way - car park Moray Place
easement.

THE FOLLOWING PROPERTIES HAVE BEEN SOLD/PURCHASED/BUILT
UNDER DELEGATED AUTHORITY TO THE INVESTMENT BOARD

Sale of Edgware Road Supermarket - Supernumerary Fund.
Sub-division of land Berry St, Christchurch - Supernumerary Fund.
Purchase of Rotorua Church land and redevelopment - M.T.A. (Hinemoa
Street)
Purchase part Trinity Church land Newtown (Riddiford Street) and
redevelopment - M.T.A.
Purchase of 140 Kilmore Street, Christchurch - Supernumerary Fund.
Purchase of Demeter House, Christchurch - Supernumerary Fund.
Building - Probert No. 1 & No. 2 Redevelopments (Newton Rd, Auckland.
Purchase of Te Rapa property (Hamilton) - M.T.A.
Purchase of 63-65 Birkenhead Ave, Auckland - M.T.A.
Purchase of property Capt.Springs Rd, Te Papapapa, Auckland - M.T.A.
Purchase of property Hobson St, Auckland - M.T.A.

LOANS

At the 31st May 1982, there were 112 Loans current (149 last
year).

Northland	5	Wellington	11
Auckland	36	Nelson	3
Waikato-Bay of Plenty	10	North Canterbury	23
Taranaki-Wanganui	3	South Canterbury	5
Hawkes Bay-Manawatu	8	Otago-Southland	8

NEW LOANS:

22 new loans totalling \$251,700.00 were advanced during the year
as follows:

NORTHLAND:

Whangarei St John's Church Centre: \$15,500.00

Redhill Camp: \$3,000.00
Redhill Camp: (NTA) \$3,000.00

AUCKLAND:

Whangaparaoa Central: (NTA) \$21,000.00
Henderson: \$9,200.00
Tongan Trust: \$15,000.00

WAIKATO-BAY OF PLENTY:

Otumoetai: (NTA) \$500.00
Morrinsville: \$10,000.00

WELLINGTON:

Tawa Union: \$30,000.00

NELSON:

Blenheim: \$45,000.00
Blenheim: (NTA) \$45,000.00

NORTH CANTERBURY:

South East Christchurch Union: \$10,000.00
St. Stephen's: (NTA) \$39,500.00

OTAGO-SOUTHLAND:

West Dunedin Union: \$5,000.00

LOANS REPAID:

A total of 19 Loans were repaid during the year.

LEGACIES AND GRANTS TO THE FUND

During the year the following legacies were received:

E.E. Clark Estate	\$1,294.00
A.W. Westney Estate	7,800.00
M.B. Gilmore Estate	500.00
A.H. Hayman Estate	785.00
F.W. Walters Trust	<u>11,722.00</u>
	<u>\$22,101.00</u>

The Board acknowledges with sincere appreciation these gifts to the Capital of the Fund.

DEVELOPMENT FUND

For Special Training Projects the sum of \$1,177.00 was made available as grants at 31st May 1982, the Balances in the Funds were:

Development Fund	\$22,648
Special Training Sector Fund	\$12,754

SECTOR MINISTRIES FUND

During the year, Grants were made to:

Porirua	\$5,000
Wellington Urban Training Centre	\$1,700
Chaplaincy - Technical Institutes	\$1,500
Papakura Youth Ministry	\$2,000
St. Luke's Masterton Youth Work	\$1,500

At 30th June, 1982 the balance in the Fund was \$76,813.

SITES FUND

There were no Grants made during the year. At the 31st May, 1982 the balance in the Fund was \$11,896.

RECOMMENDATION:

1. That the Report be received.

HARCHIVES

Work in the Methodist Archives has continued steadily during the past year. Requests of a family, pastoral or historical nature are being received continually and in most cases help is able to be given in answering these. Progress is being made also on the organisational side.

ARRANGEMENT AND DESCRIPTION OF METHODIST ARCHIVES

An archival coding system, divided into three groupings - Conference, District and Local - has been adopted and is now being implemented. It is envisaged that all Methodist archival material in New Zealand be numbered according to this system. This will assist in the compilation of a Connexional Register and other finding aids.

INFORMATION LEAFLETS AND QUESTIONNAIRES

Leaflets and questionnaires were sent out to each Church in April requesting the appointment of local archivists who would

- (a) assist in the recovery of records
- (b) arrange for safekeeping of same, and
- (c) compile a comprehensive list, a copy of this to be sent to the Connexional Office.

From the few replies received so far it is evident that there is much valuable material in the local situation, some of which is at risk of being lost or destroyed. A letter has since been sent to all Synods urging that attention be given to this request because, for any comprehensive planning, it is important to know the extent of local holdings. Connexional and District material, baptismal, marriage and membership records and Circuit Schedule Books now in a local situation (and completed) are to be sent to the Connexional Office. (See Conference Report, 1981).

APPROVED REPOSITORIES

Criteria have now been set for the approval of repositories and a form of agreement for the deposit of Methodist Archives prepared. Until an overall situation is apparent from the return of questionnaires from the Circuits and Parishes, it is not practical to take any further steps of depositing records in regional centres. The only approved Methodist repository at this stage is the Methodist Connexional Office.

CRITERIA FOR AN APPROVED REPOSITORY

An approved repository may be generally defined as one which meets adequately the expected demands of users and respects the wishes of depositors.

This general definition may be developed as follows:

1. The receiving body must be prepared to accept material on a loan basis, with a formal agreement setting forth the terms of deposit.
2. The repository will undertake to produce a proper descriptive list of the records deposited, if such a list does not already exist. This list will be communicated to the Custodian of Early Church Records and to the National Register of Archives. Any descriptive list will include the series and other references adopted for all Methodist records.
3. The repository will have adequate premises for the care and preservation of records. In this matter the Church follows the requirements of the National Archives for its approved repositories. (See 1 of the Guidelines).
4. The repository will have adequate facilities for the users of records, including reading facilities, supervision over the reading room, readily available finding aids and regular opening times amounting to at least 20 hours per week. These requirements accord with those of the National Archives for its approved repositories. (See 2 and 3 of the Guidelines).
5. The repository will have adequate staff for the proper care and use of records. It will be staffed at least 20 hours per week and be under the control of a recognised archivist. The Church accepts the National Archives' definition of a recognised archivist. (See 4 and 5 of the Guidelines).

APPENDIX A

GUIDELINES OF NATIONAL ARCHIVES OF NEW ZEALAND

An approved repository should have the capacity to meet expected demands. It is not envisaged that there should be more than one designated repository in any one region.

Requirements which need to be met are set out below:

1. Adequate Premises.

Consideration must be given to fire precautions - adequate extinguishers and if possible smoke detectors and direct link to the fire station; Non-inflammable materials should be used as much as possible; precautions must be taken with electrical fittings and all wiring should be in metal (not PVC) conduit; the advice of fire prevention authorities should be sought about fire resistant materials and precautions in general; there should be no smoking.

Reasonably stable temperature and relative humidity is necessary.

Measures should be taken to control dust, dirt, fumes and pests.

The storage area should not be liable to any subsidence or to flooding, whether from natural causes or from plumbing.

The floor loading should be adequate.

The premises must be suitably secure against illegal access.

There should be a separate storage area (to which there is no public access) for the archives and this should be furnished with appropriate shelving.

2. There should be adequate provision for readers, and supervision over the reading room, which should be open at regular times for at least 20 hours per week.
3. Details of holdings: should be readily available and supplied to the National Register of Archives. Regular reports (at least once a year) should be sent to the Chief Archivist. The Chief Archivist will have a right of inspection of government and local government holdings.
4. The institution should be staffed at least 20 hours per week and controlled by a recognised archivist. For this recognition the requirements are a diploma in archives administration or a certificate from a recognised course in archives administration, or some other qualification and degree of experience approved by the Chief Archivist and a duly authorised selection panel.
5. Implicit in the above is that there should be continuity - the institution must be established and able to provide reasonable assurance of continued professional care.

STUDENTS' WORK

In the summer vacation help was given by several students and their work was most appreciated. Life and Labour records were compiled for Home Missionaries, Maori Ministers and Deaconesses. A subject index was compiled for the Minutes of Conference and this will also form the basis for indexing Church newspapers and other archival records.

FRIENDS OF THE ARCHIVES

We are also very grateful to a number of 'Friends of the Archives' for work being done:

Mrs Pat Greening, assisting in genealogical research
Mrs Dorothy Irvine, updating Life and Labour records
Mrs Olive Thompson, recovering information from pre 1880
baptismal and marriage registers

Rev. Harold Brown, checking and completing Conference Journals,
recovering Presidential and Vice-Presidential papers, Minutes
and papers of Conference Committees.

Rev. Don Prince, collating Methodist attitudes and reactions to the
Springbok Tour.

There is work on further finding aids which could be done in a home setting by any with a particular interest, and a practical knowledge of the Methodist Church and the Connexional system, and to this end several inquiries have already been received.

GENERAL

We are grateful for help given by Miss Rosemary Collier, archivist, for a day's work answering general questions and outlining a basic archival system. Also we are appreciative of continuing help and guidance from the Alexander Turnbull Library (Mrs Patricia Olliff), and the Canterbury Museum (Miss Margaret Cullen).

RECOMMENDATIONS:

1. That the Report be received.
2. That Conference stress the urgency of educating our people as to the importance of safeguarding the heritage which is ours and which is being lost as personal papers and diaries and records are being destroyed.

I

STIPENDS

After extensive study and discussion the Conference 1981 adopted a revised stipend formula. It built upon what had been achieved in the past and offered ministers similar 'cash in hand income' at least cost to the local Church.

CONFERENCE RESOLUTIONS - NOVEMBER 1981

- "1. That Conference adopt, from 1st April 1982 the principles contained in proposal B on p.372 of the Report.
2. (a) That the total of the tax-free allowances deductible for tax purposes by all ministers be fixed at $7\frac{1}{2}\%$ of the notional stipend.
(b) That the Special Committee, through the Administration Division clear as soon as possible with the Inland Revenue Department the acceptability of such percentages as tax-free allowances for all ministers.
3. That annual adjustments be as from 1st July on the basis of the 12 month movement in C.P.I. figures for the period ending 31st March immediately preceding the adjustment, and that the base stipend figure for the 1982/83 adjustment be \$12,835."
(p.372f & 659 Reports & Resolutions of Conference 1981)

Since the Conference a group of ministers responded to a survey on expenses requested by the Inland Revenue Department. The results of the Survey supported our submissions to the Inland Revenue Department and we are grateful for the helpful replies. The following table shows the average expenses incurred by 17 ministers in various situations throughout the country.

(table on next page)

Employment related expenses incurred in year ended 31 March 1982:

AVERAGE

1. Subscriptions	64
2. Books, journals, periodicals (max. \$20 per vol.)	294
3. Clothing	74
4. In Service Training Expenses	42
5. Tools of Trade (max. \$100 per item)	90
6. Non re-imbursed Car Travel Exps.	284
Other Travel	80
7. Use of House as Study	209
8. Gas/Electricity for Study	62
9. Non-reimbursed Stationery, Stamps, etc.	80
10. Hospitality Supplied	
(a) Cost as given by Minister	185
(b) Application of a "cost formula" (Now with Inland Revenue Department)	406
11. Accommodation	42
12. Other Expenses	48

TOTAL: Minister Supplied 1,095

TOTAL: Minister's figures plus hospitality cost formula 1,369

As a result we were able to announce in the July Information Leaflet on Stipends that the Commissioner of Inland Revenue has advised (by letter of 18 June 1982 to the Administration Division):

"From the information provided I am prepared to exempt the allowance up to a maximum of \$940 for all the expenditure incurred by the Ministers during the year ended 31 March 1982. Each individual Minister will be entitled to claim his actual expenses to the extent they exceed \$940. The exempt allowance should be shown on the IR 12 tax deduction certificate in the appropriate column in relation to non-taxable cash allowances."

Ministers have been advised to claim in their Tax Return for the year ended 31 March 1982 \$940 in one sum as tax-free allowance. If a larger amount of expenses is claimed then the Department may ask for proof of the full amount claimed.

TAX-FREE ALLOWANCES FOR 1982/83

The Inland Revenue Department was requested that for the 1982/83 the tax-free reimbursing expense allowance be established as \$1,115 (which amount is based on 7½ per cent of the annual stipend of \$14,863.) Because of limitations placed on the deduction of certain kind of expenses set out in the Fourth Schedule to the Tax Act the Department could not agree to an automatic percentage allowance. Discussions with the Department are continuing to arrive at a tax-free allowance figure for 1982/83. Should a lesser figure than the \$1,115 applied for (as tax-free allowances) be approved by the Inland Revenue Department, then the difference between the \$1,115 and the approved figure, to the extent that the Minister cannot substantiate the excess, becomes the Minister's own responsibility for tax purposes, as the Department will treat the excess as income.

It is understood that some Ministers will choose not to keep records in order to substantiate a claim greater than that allowed by the Inland

Revenue Department. That is each Minister's decision and some tax liability may result.

If Ministers choose to keep records of "acts of hospitality" offered, we suggest that it be recorded on a weekly basis as:

- Full Board
- Bed and Breakfast
- Lunches
- Dinners
- Morning & Afternoon Teas
- Suppers

(Rates for income tax purposes may be supplied by the Administration Division later and follow any approval given by the Department).

Pending revision, the tax-free allowance of the previous year of \$940 is valid for the 82/83 year. Officers of the Inland Revenue Department see no reason why increased Annual Expenses should not be approved each year.

WAGE FREEZE REGULATIONS:

The Wage Freeze Regulations 1982 stipulate:

"5.--(1) RATES OF REMUNERATION NOT TO BE INCREASED --(1) Notwithstanding anything in any enactment or in any instrument, no instrument which supersedes an instrument or is an amendment of another instrument shall fix a rate of remuneration that exceeds the rate of remuneration lawfully payable under the superseded or amended instrument.

(2) For the purposes of this regulation, any instrument made at any time after the 22nd day of June 1982, purporting to increase any rate of remuneration payable under any instrument, or to provide for payment of any additional remuneration to a person (being a worker, a State employee, or any other person) whose rates of remuneration are fixed by any instrument, shall be deemed to be an amendment of the instrument by which those rates are fixed, whether the increase or payment purports to have effect before, on, or after the close of the 22nd day of June 1983."

The instrument by which the Stipend for Ministers for 1982/83 was fixed was the Conference decision of November 1981 and the announcement of the remuneration operative as from 1 July 1982 is not a new instrument.

The increase of remuneration is in keeping with the Wage Freeze Regulations.

The November 1982 Conference cannot decide on an increase as from 1 July 1983 as would normally be done, but as the Wage Freeze Regulations 1982 expire on 22 June 1983, a decision may be made after this last date. is accepted that the wage freeze regulations present any further adjustment until they are lifted or amended.

STIPEND AND OTHER REMUNERATION FROM 1 JULY 1982

The General Purposes Committee of the Conference at its meeting at Otaki on the 28th April 1982 made a number of recommendations to the President. In the light of the recent discussions with and the decision of the Inland Revenue Department and in accordance with the spirit and intentions of the General Purposes Committee as expressed in its April 1982 meeting, the Acting President has confirmed that in accordance with the 1981 Conference decisions:

1. From 1/7/82 the Stipend for Presbyters and Deacons operative to 30/6/83 is to be \$14,863 p.a.
2. There is to be a deduction of \$1,351 p.a. in respect of rental for Church provided housing.
3. In addition to Stipend, the figure fixed for Working Expenses Allowances to all Presbyters and Deacons from 1/7/82 be \$1,115 p.a. However, until this amount is approved by the Inland Revenue Department, only the presently approved figure of \$940 p.a. be paid.

FLEXIBILITY REQUIRED

In reviewing discussions and decisions of the last eight months, considerable progress towards achieving the intentions and directions set by the Conference may be recognised. Not all may agree with every decision or aspect but the firm goals of

- * "adequate remuneration and retirement provisions"
- * "at least cost to the local Church"

are more clearly evident.

SUMMARY

The Board believes that, with the corrected Stipend base, an annual increase based strictly on cost of living figures and a more adequate reimbursement for actual expenses, the Church has a credible and straightforward stipend policy, and that presbyters and Church alike can be open and direct in their dealings with the Inland Revenue Dept.

HOUSING ALLOWANCE

Changes in the Stipend formula and a small number of unresolved situations indicate the need for clarification on several matters relating to the operation of the housing allowance. The Board offers a suggested resolution.

RECOMMENDATIONS:

1. That the Report be received.
2. That this Conference confirms the resolutions of Conference 1981 re Stipends in the following words. . . . (Specific resolution to be presented to Conference).
- 3(a) That Conference reconfirms its policy, established in 1973 and confirmed in 1975 that presbyters with permission to live in their own homes be paid a housing allowance of 1/6 of the Standard Minimum Stipend.
- (b) That from 1 February 1983 all other agreements entered into before 1 January 1976 be cancelled and replaced with 1/6 of the Standard Minimum Stipend as in 3(a) above.

- (c) That where no Church provided accommodation is available and presbyters live in their own homes, the President may, on the recommendation of the Development Division and the Synod authorise the payment of a housing allowance greater than 1/6. This allowance to be reviewed each year.

J

REMOVAL EXPENSES FUND

The practice of the Methodist Church in the removal arrangements and expenses of ministers moving to new appointments, when compared with other negotiating Churches, and in the particular relationships of Union and Co-operating Parishes is sufficiently different to be exceptional - 'significantly Connexional'.

The present basis for Removal Expenses is:

A. Methodist Circuits:

As each Circuit contributes to the Removal Expenses Fund through the Connexional Budget, the Fund pays removal costs.

UNION AND CO-OPERATING PARISHES

B. Parishes which contribute directly to Denominational Budgets:

pay Removal Expenses in ratio:-

Parish pays proportion the same proportion to Presbyterian Budget.

Methodist Connexion pays proportion the same as proportion paid to Methodist Connexional Budget.

C. Parishes which contribute to the Budgets of Presbyterian Church and Methodist Church through the Presbyterian Church of New Zealand:

The Parish pays the full costs of removal.

(There is no payment from the Methodist Removal Expenses Fund because this non-common item is not included in the portion passed on to the Methodist Connexional Budget.)

NOTE: In such Parishes, there ought to be provision made for the expenditure in due time for removal.

Some difficulties

1. As the way Districts allocate the Connexional Budget to Union and Co-operating Parishes is not uniform and the removal expenses component of the District Budget sometimes not specifically dealt with as a 'non-common item', some Union Parishes have been disappointed when seeking payment by the Fund.
2. As the seven Anglican Diocese each handle removal costs differently, Co-operating Parishes with Anglican partnership have various expectation on the Removal Expenses Fund. It is sometimes difficult to establish a ratio and so there have been a number of unsatisfactory and unhappy resolutions of the question of payment, or share of payment in past years, and until now, no ready solution.

Proposals

The J.N.C.C.E. June consultation on financial matters gave

consideration to removal expenses. The outline of the proposals of this report were shared with the September meeting of the J.N.C.C.E. and further discussions with partner Churches is anticipated prior to Conference with a view to mutual acceptance and understanding of the implications to Co-operating Parishes with Anglican partnership.

The possibility of a similar arrangement to the Connexional Removal Fund for all Co-operative Ventures either voluntary or mandatory could be pursued if sufficient indication of support was received for Co-operative Ventures.

1. As the system of the Anglican, Church of Christ and Presbyterian Church is normally that the Parish pays removal costs, it is recommended that this should be the Methodist procedure for all Co-operative Ventures. All Union and Co-operating Parishes would then be responsible for their own removal costs. Some Grant-in-Aid towards removal cost in special circumstance would continue.
2. It is suggested that as the Removal Expenses Fund was the only remaining "non-common item" that contributors to the Fund be raised by way of a direct per member levy on all Methodist Circuits (including Maori Circuits). This would result in a common Methodist Connexional Budget for all Circuits and Parishes. As previously the Fund was fully guaranteed within the Budget it is proposed that the levy rank ahead of Connexional Budget contributions by Circuits.

RECOMMENDATIONS:

- 1(a) That the Removal Expenses Fund not receive contributions from Co-operative Ventures.
- (b) Removal Expenses of Co-operative Ventures not be met by Removal Fund; but assistance might be given by way of Grant-in-Aid.
2. That contributions to the Removal Expenses Fund be raised as a direct levy on all Methodist Circuits and that the Fund pay removal expenses relating to Circuits.
3. That the levy be determined in its October Meeting by the Finance and Stewardship Committee annually on a per member basis and the total levy to be spread over members be initially arrived at in the following manner:
 - (a) by determining as at 30 June of each year the actual removal expenses paid in the previous twelve months
 - (b) adding to or deducting from the amount determined under (a), the shortage or surplus, this being the difference between the levy received for the previous 12 months and actual removal expenses paid in that period
 - (c) adding to the amount determined under (a) and (b) a percentage equal to the percentage of increase of the Budget for the year ended 30 June following (i.e. the Budget at that time being determined). The basis year will be the Connexional Year ended on 30 June prior to the October Meeting and the levy will be for the number of members on circuits rolls as at that date.
4. That payment of the levy by Circuits rank ahead of contributions to the Connexional Budget.

K SECTOR MINISTRIES FUND

Conference Resolution 1981:

"That the Board of Administration, with the Development Division be asked:

(a) to review and report on the basis of the Sector Ministries' Fund, and

(b) to continue to discuss the basis on which Grants are made; and report to Synods and Conference 1982.

During the year discussion with the Development Division has taken place and will continue during the early part of 1983 with a view to a report being forwarded to Synods and Conference 1983.

RECOMMENDATION:

1. That the Report be received.

L ECUMENICAL RELATIONSHIPS NATIONAL COUNCIL OF CHURCHES - WORLD METHODIST COUNCIL

Relationships of our Methodist Church in New Zealand with the National Council of Churches and the World Methodist Council are under the oversight of a Committee of the Board of Administration. This year the Committee has met bi-monthly under the convenership of Rev. John Roberts. The present members are: Rev's J.H. Roberts, A.K. Woodley, A.A. Grundy, B.H. Turner, Dr. P.M. Guthardt, Mesdames M. Balfour, D. Irvine, Mr. D. Thorns.

I. NATIONAL COUNCIL OF CHURCHES

The Thirty-ninth General Meeting of the National Council of Churches in New Zealand was held in Wellington from August 22 - 25 1982. Our representatives at the meeting were Rev's Rua Rakena, John Roberts, Alan Woodley, Mesdames Doreen Hill, Marie Smith and Mr Bob Sullivan. The Executive of the Council which meets six monthly met in Christchurch in February. Rev's Rua Rakena and John Roberts serve on the Executive. The Working Committee meets monthly and Rev's John Roberts & Alan Woodley serves on that Committee. Rev. Alan Woodley serves on the Finance Committee.

WORLD COUNCIL OF CHURCHES TEAM VISIT

In preparation for the World Council of Churches Assembly meeting in Vancouver in 1983 a number of team visits involving church representatives from around the world have been arranged. New Zealand hosted one of these team visits from August 13 - 24. The team comprised Dr Stuart Kinga, (W.C.C. Staff Member - Christian Medical Commission), Mr Dietrich Affeld (Evangelical Church, German Democratic Republic), Ms Sithembiso Nyoni (Churches of Christ, Zimbabwe) and Rev. Thomas Tellez (Baptist, Nicaragua). The N.C.C. was responsible for arrangements for the team. After arrival and orientation, team members split up for visits to various centres. Care was taken to see that provincial towns were included in the itinerary. Many meetings of an ecumenical nature were

held. Unfortunately some of these were quite poorly attended despite more than adequate publicity. The team members were all present at the General Meeting of the N.C.C. and led the Bible Studies and shared in a reflection on their experiences. It was agreed that this is the most significant form of ecumenical communication that the World Council of Churches had entered into with member churches. The General Meeting was greatly enriched by their presence.

A NEW ECUMENICAL STRUCTURE

At the General Meeting in 1982 discussion with the Roman Catholic Church was encouraged with a view to their participation in a Council of Churches. The Bishops Conference of the Catholic Church looked favourably on the idea. Subsequently representatives of the N.C.C. and the Roman Catholic Church met on 3 June to consider the proposal. In the belief that the Holy Spirit is calling us to take another step forward on the ecumenical scene, a new ecumenical body replacing the present N.C.C. was proposed. It would include the Roman Catholic Church and other Churches which may wish to join. At the meeting a variety of papers were presented and discussed. A draft constitution for a New Zealand Council of Churches was prepared. There was a remarkable degree of unanimity at the Meeting. The draft constitution was considered at the General Meeting of the N.C.C. Details of Commissions, Committees, staffing and finance for the new Council still need to be worked out. The General Meeting supported in principle the aims and objectives of the proposal and commended them to the member churches. General approval was given to the proposed constitution. The Bishops Conference of the Roman Catholic Church will consider the draft constitution in September. A further meeting of representatives of the N.C.C. and the Catholic Church will follow. An revised constitution will then be presented to member churches of the N.C.C. for support. This constitution will be presented at Conference with an appropriate recommendation and Conference asked to support the formation of The New Zealand Council of Churches.

RACISM PROGRAMME

The first step in this five year programme was the preparation of a tabloid "Our Own Backyard". Over 450,000 copies were distributed throughout New Zealand in 1981. Some 500 'Leader Guides' for use with the tabloid have been issued. Anglican Priest Bob Scott was appointed to the N.C.C. Staff on 1 March 1982. His responsibility is to co-ordinate and expand the programme. He is based in the N.C.C. Auckland Regional Office. The emphasis is on discussion and sharing of insights and experience at the parish, regional and national level. There are also training programmes for community and parish groups. Over 75% of the Programme is directed to the Churches. The Roman Catholic Church has associated itself with the Programme and made a financial contribution. Parishes may now 'contract' into the Programme for a study and workshop on racism. Twelve weeks of research and data collection under appropriate supervision is entered into. This local research ensures that the final training session is grounded in local experience and insights.

CHRISTIAN WORLD SERVICE

The 1981 Christmas Appeal raised \$405,646 for emergency aid and development and justice programmes. This figure was 8.7% up on the 1980 figure. A trial letter box distribution of Christmas Appeal envelopes for the 1982 Appeal is to take place in the Canterbury region in association with the Roman Catholic Church.

The financial contributions channelled through C.W.S. represent

- * A sharing of resources by approximately 1,000 parishes and church related units throughout New Zealand.
- * Responses to the tragic circumstances affecting those caught in such disasters as wars, cyclones, famines, floods, earthquakes and fires.
- * A partnership with the personnel and leadership of approximately 100 development projects and programmes in over 40 countries.
- * A commitment to development education within New Zealand so that Christians here can better understand how our lifestyle contributes to others' problems as well as their solutions.

During the year the Director was able to visit Poland to make an assessment of the situation in that country. The C.W.S. Chairperson, Rev. Albert Grundy, retires after 8 years of able leadership to be replaced by Archdeacon Alan McKenzie. The Director, Rev. Brian Turner has been reappointed to the position for a further 3 years.

A position paper "Part of the Problem or Part of the Solution" was presented to the N.C.C. General Meeting. It raises important issues for the Churches. It was endorsed as suitable for distribution and examination within the Churches. The paper is reproduced as an Appendix to this report. A 'popular' presentation will be submitted to the Churches.

WELLINGTON OFFICE - YOUTH WORK

The appointment of the Rev. Peter Glensor as Wellington Regional Secretary has made for a valuable N.C.C. presence in the southern half of the North Island. Peter also has responsibility for ecumenical youth work. A two day retreat for national full-time Church Youth Workers has been arranged. A four day conference of theological students involving 30 students from all theological colleges and the Bible College was held. A further gathering is proposed for 1983. In February young people were invited to a 'pilgrimage' to Porirua. The success of this event has encouraged plans for a similar event in Anzac Weekend 1983 at Featherston on the theme "Community and Peace". A workshop on Racism with a parish youth group has been held. The youth programme has only just begun but it is expected that in the next year it will include leadership training, ecumenical work camps, and the production of ecumenical study/action resources for youth groups.

CHURCH AND SOCIETY COMMISSION

The Commission operates with a core group of about 15 regular members and a panel of specialists who are involved in particular issues as the need arises. Its work is wide ranging. Main areas of work have been:

Economics: Becoming increasingly aware of the central place of economics in the development of people the Commission has been

involved in unemployment, the accountability of trans-national corporations and the shift in resources away from the disadvantaged.

Peace: The Commission has continued to work for a Nuclear Free Pacific and in support of regional and national peace movements.

Racism: The Commission has been involved in education regarding Bastion Point, submissions on Waitangi Day and opposition to restrictions on students from the Pacific Islands obtaining education in New Zealand.

INTER-CHURCH COMMISSION ON IMMIGRATION AND REFUGEE RESETTLEMENT

The major concern of the Commission for several years has been the resettlement of Indo-Chinese refugees. Since 1975 over 4,401 refugees have been resettled in New Zealand. A further intake of 650 Indo-Chinese has been approved for the period 1 July 1982 to 30 June 1983. Priority will be given to refugees with immediate relatives in New Zealand.

The Commission has also helped to resettle East European refugees from Poland, Romania, Czechoslovakia and Hungary. A first refugee family from Afghanistan arrived in May 1982.

Certain pressures are being faced by the Commission. Sponsors are becoming more difficult to find, particularly in the main centres. The Government Grant of \$20,000 p.a. has remained static for several years and there is little prospect of an increase.

WOMENS COMMITTEE

There have been three main areas of work covered by sub-committees - World Day of Prayer, Fellowship of the Least Coin and Social Change. The N.C.C. General Meeting approved a proposal for the Womens Committee that it become a Commission with two distinct structures - A Committee for the World Day of Prayer and the Fellowship of the Least Coin and a Committee on Womens Affairs. Having the status of a Commission, the N.C.C. would appoint members to the Committee rather than the member churches. The Womens Committee already has full representation from the Roman Catholic Church. The study project "Christian Women Today" has proved most encouraging.

JOINT WORKING COMMITTEE

For sometime the J.W.C. has been following with interest the publications of the Planning Council and Commission for the Future. It has also continued to be involved with matters of penal policy. Currently the topic "Church and State" is being considered. It considered the topic from a biblical and historical perspective in November 1981. In May this year it considered the subject "The Nature and Purpose of Law" in the New Zealand context.

The Committee is seeking ways to make its work more widely known.

CHAPLAINCIES

University: Several meetings have been held to review funding. The Anglican General Synod has agreed to provide the full grant to the end of 1983 but after that it cannot guarantee the full

amount. Other N.C.C. member churches have similar difficulties. The future funding and/or style of chaplaincy will again have to be reviewed and reflect other priorities to all areas where there is need for chaplaincy.

Prison: Rev. Ed Boyd is the new Senior Prison Chaplain. The Government Penal Policy Review Report caused some uncertainty and concern for Chaplains. The N.C.C. made representations on this and other matters raised in the Report. A working paper on ways congregations can assist prisoners and their families has been prepared by the N.C.C.

Methodist Strategy re Chaplaincies: At the instigation of the Christchurch Committee the Development Division has taken this matter up and prepared an initial report for Church Council.

INTERNATIONAL AFFAIRS

The N.C.C. is represented on the Joint Methodist/Presbyterian International Relations Committee. This arrangement has developed well. It has been further improved with the appointment of an N.C.C. Sub-Committee which has enabled a more flexible N.C.C. response to issues raised. A variety of submissions have been made during the year also public statements and/or letters.

ECUMENICAL SECRETARIAT ON DEVELOPMENT

The Secretariat's aim of development education is continually being evaluated. At a meeting in March 1982 the Secretariat's primary aim was summarised by the Chairman, Bishop Ashby, as "to remind the Churches of their essential commitment to justice and make its major priority education for social change". The interests of the marginalised in society are constantly kept in view and to this end a broad range of activities has been promoted including education for social change seminars, Christian Action Week, and a consultation on Trans-National Corporations. A "code for resource development" has been prepared and support provided to a variety of groups working for social justice.

TE RUNANGA WHAKAWHANAUNGA I NGA HAHI O AOTEAROA

The Maori Section of the N.C.C. has now been replaced by Te Runanga Whakawhanaunga I Nga Hahi O Aotearoa. A report will be presented by the Maori Division.

II. WORLD METHODIST CONFERENCE

The Executive of the World Methodist Council meets in Brussels in September. Rev. Alan Woodley will attend. He will also be attending a Meeting of the Social and International Affairs Committee of the Council.

In response to a resolution of the International Affairs Committee of our last Conference a letter on a 'Nuclear Free Pacific' was prepared and sent to Conferences of the Methodist Church in the U.S.A. A number of encouraging responses have been received.

RECOMMENDATIONS:

1. That the Report be received.
2. That Conference encourages Circuits and Parishes to consider entering into the contract system of analysing racism in New Zealand offered by the N.C.C.-Racism Programme.
3. That Conference commend the 1982 Christmas Appeal to Circuits and Parishes.
4. That Conference endorse the stance of Christian World Service as outlined in the paper "Part of the Problem or Part of the Solution?"
5. That Conference endorse the re-appointment of Rev. Brian Turner as Director of Christian World Service for a further 3 year term from 1 July 1983.
6. That Conference acknowledge with gratitude the service of Rev. Albert Grundy as Chairperson of C.W.S. for eight years.
7. That Conference appoint the following for 1982/1983:
 - (i) Executive of the N.C.C. - Rev's R. Rakena, J. Roberts
 - (ii) Womens Committee - Mesdames M. Balfour, D. Roberts and S. Tahere.

APPENDIX:

CHRISTIAN WORLD SERVICE

PART OF THE PROBLEM OR PART OF THE SOLUTION?

This is more a position paper than a report for it attempts to grapple with one basic issue rather than a series of activities. The activities are mentioned in passing, but the basic issue addressed is whether Christian World Service (CWS) is part of the problem of rampant poverty and powerlessness in so much of the world, or part of the solution?

The question may seem incredible when we recall that CWS was established to help address the problem and contribute towards its solution. But at the time CWS (or its forerunner) was established, the analysis of why so much of the world is poverty ridden and powerless was different to the analysis that is gathering momentum today. And because the analysis is different, the solution - strategies before us today are (or should be) different also.

Until comparatively recently, CWS endorsed an approach which for shorthand purposes we can call Model A. Briefly this model assumes that

- * *The main cause of problems lies predominantly outside NZ and primarily within the overseas situations in question.*
- * *The main solution to such problems lies in providing cash and material aid and in training experts and offering advice how to be successful (like us?).*
- * *The main development goals should be economic independence, a high GNP (Gross National Product), competitive free-market relationships, and aid of a cash/commodity/trade variety when necessary.*
- * *The main source of control over local development is really*

external to the situation of need in foreign, multi-national institutions and personnel. The recipient situations are subservient to the economic (and often military) priorities of dominant (and donor) countries.

Model B can be our shorthand for a more relevant analysis and set of solution-strategies that is gaining momentum today. Briefly, this model assumes that

- * The problems other countries experience have a lot to do with the way we and similar countries relate to the countries in difficulty; that in the way N.Z. aids and trades and conducts its foreign policy, we are often part of other countries' problems. (For instance we contribute to the unemployment and balance of payment problems in Tonga by refusing Tonga the opportunity to export tomatoes to N.Z. during our winter.)
- * The main solution is one that gets at the cause of a problem instead of using aid to maintain dependencies under the superficial guise of promoting self-reliance. The ability to assess casual factors depends on the quality of analysis and related skills that are available.
- * The development goals promoted by Model B are therefore those that stress equality of opportunity and access to resources within a country. Self-determination and collective self-reliance are important goals for situations attempting to move towards less dependence on traditional aid (the long-term goal is a post-aid era).
- * Control in a Model B sense should primarily be internal and subservient to the basic needs of the local population, but not unmindful of the needs of the international community.

Models A & B Summarized

	Model A	Model B
1. Main <u>cause</u> of problem	Outside N.Z. and mainly within the overseas situation in question.	Problem includes N.Z. in the way we and other similar countries aid & trade & relate to the overseas situation in difficulty.
2. Main <u>solution</u>	Provide outside aid in cash, goods, training etc.	Help people tackle the cause of their problems & come up with their home grown solutions. Support these solutions Realise that the dominant life-style within N.Z. contributes to other peoples' problems. Engage in structural analysis & development education to discover and do something about this.

	Model A	Model B
3. Main development <u>goals</u>	Independence, assisted by aid from superior - partners when necessary	Inter-dependence or collective self-reliance. Self-determination based on equality of opportunity, access to resources, and less dependence on external aid.
4. Main source of <u>control</u> over local development.	Lip service paid to - local control but real control is by foreign multi-national and international institutions and personnel	Primarily internal and local control, governed by the basic needs of the local population, but not unmindful of the needs of the international community.

Why is the change from Model A to Model B necessary?

Because Model A is making little significant impact on the widening gap between rich and poor, powerful and powerless people.

CWS got slotted into Model A following World War II. The massive destruction of Church and Society in Europe led to the mobilization of the Church throughout the world to provide inter-church aid. So CWS (or more correctly, its predecessor) emerged, and was solidly fueled for take off by the first Christmas Appeal in 1946 - 36 years ago.

Our concern in those days was inter-church emergency and reconstruction aid along the lines of Model A. Our zeal was fired by the themes of Faith and Scripture, notably Matthew 25 (Parable of the Talents and 'Unto them is unto me'), Luke 10 (The Good Samaritan), 1 Corinthians 8 and 9 (the Corinthian Collection) and Acts 6 (Distribution Deacons).

Fueled by this guidance, we went on and applied the model of post-war relief and reconstruction to all and sundry situations, assuming that success in one area would automatically lead to success elsewhere. By the end of the 1950s it became apparent that alarming gaps between rich and poor throughout the world were growing larger not smaller.

The United Nations embarked on its first development decade in an attempt to bridge the gap. Church agencies also intensified their effort. The 1960s passed, and with little real progress made, the United Nations swung into the second development decade and again the Church followed. As the 1970s closed it was apparent that a radical reappraisal was required.

Within the WCC network, the need for this reappraisal was apparent to some as early as the mid-1960s. 1968 and the WCC Assembly in Uppsala saw a significant change in emphasis - sin and salvation were no longer just individual concerns; they were rediscovered in their corporate and institutional sense. Zachaeus was not saved by Jesus because he was a small man stuck up in a sycamore tree. Nor was he saved to merely correct his past rip-off practices;

he was saved so that saving ripples might influence Zachaeus' employing body: the corrupt inland revenue department of his day.

After 1968, WCC programmes and priorities started to reflect more strongly this concern with institutions and processes as well as individuals. Two WCC programmes in particular moved very firmly in this direction: Urban Rural Mission (URM) and the Churches' Commission for Participation in Development (CCPD).

The closest equivalent to Christian World Service in the WCC, the Commission for Inter-Church Aid, Refugee and World Service (CICARWS) has had more difficulty moving from Model A to Model B. Their difficulty has been our difficulty in N.Z. Their constituency like ours is still more firmly committed to Model A than to Model B. And the reaction in their constituency has been similar to the reaction in ours: a search for alternative funding channels committed primarily to Model A rather than Model B.

Alternative funding channels has meant that of the maximum international church aid available, less than 10% (approx. NZ\$80m) is channelled through the WCC.

On the N.Z. scene, CWS has in the past few years enjoyed increased support and confidence from NCC member churches, but the \$500,000 plus CWS channels each year, is small compared to the total mission-cum-development funding amassed each year by N.Z. churches and para-church agencies.

CWS is presently straddling the fence between Models A & B.

We are caught between a firmer commitment to Model B and the urgent tugging of some in our constituency to return to Model A; between those who measure success in terms of Model A priorities and those in terms of Model B priorities.

The realities of the world and the realities of our Faith leave us little alternative but to move increasingly into Model B. The guidance of scripture sustains that conviction.

The provision of emergency assistance, as encouraged by our Lord (Matthew 25), remains a priority regardless of Model A or B. And the parable of the Good Samaritan (Luke 10) which we mentioned in terms of Model A has much more mileage in terms of the local control and initiatives stressed in Model B.

God's gift of discernment (Romans 12) is crucial to an endorsement of Model B where the ability to determine the casual dimensions of a problem is a priority compared to the more predetermined approach of Model A.

The Transition from Model A to Model B is not easy.

The movement from an approach that is concerned primarily with the effects, to one that attempts to address the cause of problems is not an easy transition. It is particularly difficult when an operation like CWS was designed for Model A, rather than Model B.

As we make the move,

- * *We have to leave behind some of the baggage of Model A (as people of Faith have to do whenever they move forward). We*

came for instance, to a stage in our aid and development pilgrimage when we realised it was no longer helpful to send old clothes overseas. Then we learnt that in some situations where fuel and mechanics are short, it is better to provide water buffalo than tractors. Milk powder for babies seemed a great boon until a devastating disease and death rate retaught us the value and inbuilt purity of a mother's supply compared to unhygienic and mis-measured bottle supplies.

More recently, we have been taught to question the false individualism, elitism and division (in receiving communities), fostered by child sponsorship schemes. Most seriously of all, we have had to start demolishing the myth that the more aid in cash, kind or personnel we send overseas, the better. The quality of our assistance is infinitely more valuable than the quantity.

- * These learnings led us to not only drop off some inhibiting aid baggage, but to pick up new insights, skills and emphasis.

Our emphasis on discerning the cause of problems has made us hungry for better skills of analysis. Together with the National Catholic Commission, the Ecumenical Secretariat on Development and the Urban Training Centre, CWS is providing New Zealand Church personnel with such skills through structural analysis seminars.

Christian World Service and Development Education.

There has been some questioning of Christian World Service's funding of development education within N.Z. Given that our traditional mandate is people overseas, some sections of our constituency fail to appreciate that money spent within N.Z. does in fact help those overseas.

Money spent in N.Z. does help those overseas because

1. It increases our understanding of the problems faced overseas.
2. Development education in N.Z. shows us how the dominant life-style within N.Z. impinges on those we seek to relate to overseas. (See the Tomatoes and Tonga example referred to above).
3. Development education also shows us how, given the opportunity, we pass onto weaker partners, the trade and foreign policy pressures imposed on us by such stronger partners as the EEC, USA etc.
4. Many overseas partners say they are not convinced we can really help them with their problems if we do not take seriously development problems within N.Z. This message came through very clearly from Pacific partners at the Pacific Conference of Churches' Assembly in Tonga, May 1981.

5. Our overseas partners ask us repeatedly to see the relationship between the development options we choose and the effects of our choice on our relationship with them. Pacific partners for instance, say that if we do not stand up to some multinationals operating within N.Z., what change have they of standing up to them, particularly when such companies use N.Z. as a springboard for economic dives into the Pacific.

Our commitment to development education as to our development mandate as a whole, is above all a commitment to work at the causes of mal-development so that injustices can be prevented as well as overcome and that the human family can live under the Lordship of Christ in a correct interdependence with one another and the whole created universe.

An ultimate nagging question remains: Is it possible to have a just system of resource sharing within such an unjust world economic order?

It's a question that stimulates the question we started with: Is Christian World Service part of the problem of world inequality or part of the solution?

Fence straddling merely allows CWS to stir the dust on either side of the fence.

M GENERAL

1. That the Financial Statements for the following Funds administered by the Board of Administration be received and adopted:
 - (a) Board of Administration
 - (b) Church Building and Loan Fund
 - (c) Supernumerary and Allied Funds
 - (d) General Purposes Trust Fund
 - (e) Presbyters, Deacons and Lay Workers Loan Fund
 - (f) Connexional Expenses Fund
 - (g) Removal Expenses Fund
 - (h) Board of Administration Insurance Account
 - (i) Connexional Fire Insurance Fund
 - (j) Connexional Budget
2. That the Board of Administration for 1983 be as submitted to and approved by Conference and as printed in the Year Book.

LAW REVISION

During the year the progressive revision of the Law Book has continued and the Law Book adopted by our Conference has been published, the revised law on white paper and the unrevised on buff.

This year has seen the revision of:

- Section 1 - Pastoral Discipline of Members
- Section 2 - Pastoral Discipline and Trial of Ministers
- Section 3 - Parishes
- Section 4 - Synods
- Section 9 - Connexional Appointments

including Agenda Guidelines where appropriate.

There will be a Special Committee of Detail of Conference arranged to meet prior to the Conference to consider the law revised during this year.

It is anticipated that as a result of the Committee's work, the revisions will be tabled in the Conference at an Opening Session to lie upon the table and that decisions of the Conference would make it possible for the Conference to agree to the revisions just prior to the close of the Conference. As some of the further revisions involve the rights of the ministry and the laity, Conference is asked to adopt new provisions on an experimental basis and to authorise their use and to confirm the revisions placed before Conference 1981.

It is pleasing to the Committee that the revisions made have met with the general acceptance of the Church.

RECOMMENDATIONS:

1. That the Report be received.
2. That the revised Sections tabled at this Conference be accepted by the Conference.
3. That the revised Sections as tabled at this Conference be approved by the Conference for use on an experimental basis during 1983 and that Synods, Parishes and Circuits be urged to use the new law so that when Conference 1983 reconsiders it the discussion can be in the light of experimental use during 1983.
4. That Conference recognise that on any matter contained in the revised Sections presented for the first time to this Conference deemed by the Conference to affect the rights of the ministry or laity under Section 5 - 5.1 of the Law Book, the current provisions remain extant until Conference 1983 adopts the new law.
5. That the revised Sections placed before Conference 1981 be adopted subject to the following amendments and additions:

Section 5 - The Conference

Amend Clause 4.4 by the addition to the list of Representatives:

N.Z. Lay Preachers' Association.

Amend Clause 7.1 to read President's Legal Adviser. See Section 5 - 6.14.

Section 10(C) - TRUSTS/SOCIETIES/BOARDS INCORPORATED UNDER ACTS OF PARLIAMENT ...

Add - Clause 6.1 Corso.

Add - Clause 7.1 Christian Audio Visual Society of New Zealand Inc.

Clause 8.1 The Gideon Smales Church Site Trust Board.
- Incorporated under the Charitable Trust Act 1957. Established under the provisions of the will of the late Gideon Smales.

NEW ZEALAND METHODIST SOCIAL SERVICES ASSOCIATION

REPORT TO CONFERENCE 1983

It is obvious from the area reports that a great deal of traditional as well as innovative social service work is being done in our four social service areas in New Zealand. Perhaps most helpful of all is the way in which some local Circuits and parishes are seeking to serve the community as part of the ongoing life of the Church. One of the objectives of the N.Z.M.S.S.A. is to assist churches to do this.

Family Support Fund: At the 1981 Convention of the Methodist Women's Fellowship the Rev. Wilf Falkingham received from Mrs. Ella Trathen, the President, a cheque for \$27,533 being the proceeds of the Special Objective 1981. This magnificent gift has been invested in the M.T.A. and the interest each year will be used "to assist handicapped, deprived, disadvantaged or gifted children whose parents have not the finance to help these children to reach their full potential". All ministers have received brochures and application forms and the M.S.S.A. welcomes applications.

Robert Gibson Trust: Those who work in Methodist Child Care in the North Island are grateful to the Robert Gibson Trustees for their continued support and allocation this year of \$7,300 which went to work at Masterton, Arohanui, Auckland and Manuwatu.

Australia-New Zealand Social Service Conference: Representatives from New Zealand attended the 6th Australia and New Zealand Mission and Social Service Conference held at Perth in July. The Conference concentrated on the theme of "Building a Caring Community". We were well served by several keynote speakers, saw something of the caring church and community in action and reflected on what we had seen and heard. Each day began with a most helpful Bible Study led by the Rev. Bill Loader.

Rev. W.E. Falkingham, M.B.E: From the time Wilf was appointed as a young minister to become the Superintendent of the Christchurch Central Mission in 1951 he has become a much loved and well respected servant of the Church, especially in the field of social service. He has been responsible for many innovations in social service work. He was founder of Lifeline in New Zealand and has been a member of the N.Z.M.S.S.A. almost since its inception and was its Convener for 11 years. The N.Z.M.S.S.A. salutes him and prays for him and Evelyn every blessing in their retirement.

Social Welfare in New Zealand: Conference 1982 asked the N.Z. M.S.S.A. to prepare a report and proposals for action with respect to the needs and areas of concern affecting the concept and practice of The Welfare State in New Zealand. The M.S.S.A. reports as follows:

Some Social Principles of the Methodist Church of N.Z: The message spelled out by the Methodist Conference thirty years ago and reaffirmed in 1967, in the form of "Some Social Principles of the Methodist Church" possesses we believe an evergreen message.

"The ethical and social principles of the Methodist Movement is the ideal of essential Christianity. Methodism's impact on the life of the eighteenth century was due in some degree to the re-discovery

of the social message. In 1743, John Wesley wrote (An Earnest Appeal to Men of Reason and Religion) "We see, on every side, either men of no religion at all, or men of a lifeless, formal religion. We....should greatly rejoice if by any means we might convince some that there is a better religion to be attained, a religion worthy of God that gave it. And this we conceive to be no other than love: the love of God and of all mankind; the loving God with all our heart and soul and strength, as having first loved us, as the fountain of all the good we have received, and of all we hope to enjoy; and the loving every soul which God hath made, every man on the earth as his own soul."

"Believing this and recognising that society at present falls far short of the Christian ideal, the Methodist Church stands for:-

1. The sacredness of human personality and the equal value of all men in the sight of God.
2. Adequate opportunities of employment for all those willing and able to work, and reasonable standards of living for those who, because of age or infirmity, are not able to work.
3. The co-operation of employers and employees for the benefit of the community.
4. The duty of all to render conscientious service, the condemnation of scamped work, of sweated labour and of consumer exploitation.
5. The right to a just return for services rendered and the right to good housing and a healthy environment.
6. The wise use and careful conservation of the world's physical resources.
7. The removal of the root causes of poverty, unemployment and war.
8. The promoting of social and industrial reforms by lawful means.
9. The right to freedom of conscience, constitutional liberty, secrecy of the ballot and access to the Courts.
10. Christian influence in politics and civic affairs.
11. The conviction that the Gospel of Our Lord Jesus Christ contains the message that will promote effectively the regeneration and reconstruction of society.

The Methodist Church reminds her people that Christian ethics cannot be maintained without Christian faith. The good life of the Christian and faith in Christ are inseparable. When one fails the other cannot last."

These principles re-emphasise the indivisibility of word and deed for the Church. A dichotomy between word and action in the Church's life is unacceptable. Word and action are one and the same thing of God's revelation of Himself to mankind. Christ came into the world to establish peace, harmony and welfare. Indeed, welfare is what Christ is about; about the people for whom and with

whom we work; about injustice, poverty, unemployment and oppression."

The need to underline these fundamental truths and principles emerges from an increasing concern over what is happening in so many aspects of New Zealand's social welfare policy and practices. The erosion of what was regarded as a well established and secure foundation is now all too obvious. In housing, education, health and welfare services, retrenchment threatens, or is already underway; while unemployment and people on the move seeking employment and housing add to the welfare register.

THESE DEVELOPMENTS POSE PROBLEMS FOR OUR CHURCH AS A WHOLE - NOT JUST THOSE DIRECTLY INVOLVED IN SOCIAL SERVICES.

The Death or Reformation of the Welfare State: Over the 40-50 years during which the Welfare State philosophy has been in practice in New Zealand there has remained a close working relationship between the Churches and the State. Church members, clergy and laity were among those who worked with politicians and social workers in the early development of the New Zealand Welfare State System. Since that time, Churches have been consistent supporters of the principles of social responsibility for the basic welfare of citizens and have been ready to enter into partnership with the State to ensure that basic rights are protected and needs met.

This supportive role has been particularly true of those churches whose members came from working class origins and whose form of Christianity included a clear and strong belief in the protection of the individual and family, in the work place, and special concern for health, education and social welfare. The development of Central Missions in major urban areas by the Methodist Church has been evidence of a solid and confident commitment to responding to the call of Jesus to meet the needs of the poor, lonely and oppressed.

As can be expected with any movement of people, there have been considerable changes from the early days when the concept of the welfare state was an idea, to its current practice in the 1980's. Population has increased, cities have grown larger, and to meet these factors Government has developed a form of institutional care which has resulted in large Government Departments servicing the needs of many people throughout the country. This has resulted in latter years, in a growing feeling throughout the society that the influence and power of the state institutions has developed to an extent that the needs of the people they are intended to serve are being forgotten or made of secondary importance to the needs of the institutions themselves. For example, the development of a large professional work force of teachers, nurses, doctors and social workers whose livelihood depends upon the efficient functioning of a Government Department and the existence of the poor has at times been seen to be of greater importance than the immediate needs of a homeless or sick person.

Alongside a growing sense of uneasiness concerning the power of the state through the institutionalisation of health, education and welfare, there has also emerged in recent years a body of opinion which casts fundamental doubt on the basic principles of the welfare state. Rather than accepting a premise that the function of the state is to ensure the maintenance of basic human rights; and that

the resources of the state must be directed towards that goal as a first priority, there has emerged the belief that human welfare will only be enhanced as a result of economic and technological progress of the society, which itself is organised on a free enterprise or capitalist model. This opinion casts doubt on the principle of allocating as a first priority, the resources of the state to basic human needs. It is believed that the welfare state both saps the creative energy of the individual, who only thrives within the context of competition; and that the potential for growth in the society is undermined, because state resources are being allocated into what is seen as the unproductive sector. It is a belief that the creation of wealth through the accumulation of profits must come before the priority of servicing human need.

In recent years under the present Government, steps have therefore been made to shift the responsibility for servicing human need away from central government and government-based institutions to voluntary associations which themselves operate in the local community. This process has been initiated-out of a belief in free enterprise as opposed to state control, and a belief that the move will result in a financial saving on the state budget. For their part, voluntary associations, including Churches, have initially accepted the state's invitation to assume more responsibility for welfare needs and have been ready to develop their programmes in collaboration with the state. Hence there was an initial flow of capital into the voluntary sector and a move towards the decentralisation in health, education and welfare.

At the local community level, in the face of rapidly emerging critical social, economic and health needs of dispossessed groups of people, community organisations emerged, attempting to meet immediate needs. As these groups have become more organised within the last few years, so too has their political effectiveness increased. Given that their philosophy is one based on community development, we now see a conflict emerging between the philosophy and practice of community groups which is based on social justice, and the principles of development as espoused by central Government. As a result, central Government has now initiated a process of cutting back on funding of those voluntary associations which are grass roots and is attempting to re-establish working relationships with politically reliable, nationally based voluntary associations.

This process is resulting in an impending sense of crisis at the local community level, where self-help programmes are on the point of collapse; voluntary associations who are being expected to respond to Government calls for partnership, are realising that they themselves cannot sustain a form of service to the society which will meet the needs of all deserving people, and within welfare state Government institutions there is arising a sense of despair amongst personnel who no longer find that they have the resources in finance or staff to meet the known needs of the poor, the homeless and the sick.

Within this context, citizens, including Church members are being challenged to re-examine the philosophy and practice of the welfare state as we experience it and as we can see its development

or elimination during the next decade. Consideration will need to be given to the tension between state control and the related problems of institutionalisation, the need for locally based community initiatives, and the place of specialised services which demand professional and technical skills, as well as sophisticated resources. Questions will also need to be asked concerning the role of voluntary associations, including the Churches, considering whether these organisations are either capable or ought to be involved in delivery services and to what extent are they to be involved in community building exercises, placing their resources within the context of groups of people, rather than bricks and mortar. There will need to be consideration of the nature of the relationship between the voluntary association and the state; and underlying these considerations there will need again to emerge a conviction with respect to fundamental priorities for the development of our society. Are they to be based on human rights or are they to be based on economic development, and to what extent are these two factors inter-related and how?

Without a consideration of these and related questions, it is probable that our society as we know it today will move rapidly into a state of relative social chaos, brought about by the creation of a large and growing number of alienated poor, an apathetic reasonably affluent middle group, and a small group of privileged rich people.

RECOMMENDATIONS:

1. *That the report and financial statements be received.*
2. *That the Rev. D.B. Gordon be re-appointed as Convener of the N.Z.M.S.S.A.*
3. *That Mr. Roger Hames be re-appointed as Treasurer of the N.Z.M.S.S.A.*
4. *That Conference noting the urgency of the matters contained in the report on Social Welfare in New Zealand recommends as a matter of priority that this be a major thrust for study and action in Circuits and parishes in 1983.*
5. *That Conference asks the Central Area Committee of the NZMSSA in consultation with the Department of Christian Education to prepare an education kit on Social Welfare in New Zealand.*
6. *That Conference records with gratitude the outstanding service of the Rev. W.E. Falkingham, M.B.E. as Superintendent of the Christchurch Central Mission for almost 32 years and Convener of N.Z.M.S.S.A. for 11 years.*

AUCKLAND METHODIST CENTRAL MISSION

ANNUAL REPORT 1982

During the last decade the Mission has moved into several new areas of service which could never have been anticipated in the more comfortable economic climate of the 60's and early 70's. Our work is divided today into several major areas of activity.

AGED CARE: Rising costs are still a cause for great concern. Although the Board makes every effort to keep these to a minimum the major cost of wages is largely beyond our control. It is also necessary for us to employ more staff as our residents become increasingly frailer and more specialised care is needed. We are endeavouring to co-ordinate more closely our Homes and Hospitals so it may be possible for us to transfer more readily residents in Homes where there is no hospital, to Wesley Hospital when the need arises.

At Everil Orr a covered skyway linking Caughey House and Aroha Hospital has been completed and as a result we have been able to accommodate 23 more frail ambulant residents.

At Wesley Hospital plans have been completed for the Chapel and gifts towards this project are still being received. Our appeal has now reached \$27,815 but approximately \$75,000 in total will be needed for this work. The contract has been let and work has started.

18 months ago the Central Mission, which was one of the pioneers of Day Centre work for the elderly at Everil Orr in establishing St. Margaret's Centre at its own expense, submitted plans and a request for subsidy assistance for a Day Centre at Wesley Hospital. We believe that in order to encourage voluntary agencies to help maintain people in their own homes, subsidies should be made available to organisations to help in this work. As this was a new departure it needed Government assessment. This has now been completed and we are very glad that the Minister of Health has recently announced a new policy of subsidies for Day Centres for elderly people. We expect shortly to submit plans for a Day Centre at Kamo Home, Whangarei as well as for the one at Wesley Hospital, Auckland.

CHILD CARE: This has been a difficult year due to staff changes but in spite of this steady progress has been maintained.

Mr. Keith Hayes continues as Director of Child Care. We offer a variety of resources for care - residential, foster and supportive. There have been 82 children placed in foster care this year. Our immediate and on going concern is recruitment and training of suitable committed foster parents, particularly for long term care. We continue with our supportive and after care work, and appreciate the assistance we receive from two trained volunteers in this vital work.

GOODWILL INDUSTRIES & WORK SKILLS DEVELOPMENT: From its small beginnings in a basement of a house in Manurewa in August, 1980, this section of our work has grown considerably. Our Business Manager is Mr. Chris Hollyer.

We are most grateful to Mr. Des Vince for making available to us free of charge for a year, his Papakura premises. When the time was up we purchased the premises, extended the workshop and now on this complex have several groups of young men under the Works Skills

Development Scheme doing woodwork, car maintenance, recycling of medicine bottles and young women learning sewing skills and serving in our Goodwill shop at Papakura. Another of these schemes was tree felling and clearing the property at our camp site at Omaru Bay on Waiheke Island.

Our aim in all this work is to enable disadvantaged young people to learn primary work skills and settle them in suitable employment. We have been most grateful for the tremendous support we have received from volunteer helpers from the Papakura Circuit.

COMMUNITY & SOCIAL WORK DIVISION: In February, 1974 the Auckland City Mission (Anglican) and the Methodist Central Mission merged its community and social work to form Anglican Methodist Social Services. Since that time community work has been developed further in various suburbs and the Pacific Centre which deals with requests for help from many of our Island people in the city, has grown. The first Director of A.M.S.S. was also the Anglican City Missioner. On his retirement the A.M.S.S. Board appointed Archdeacon Jim Greenaway as Director and the Anglican Church appointed a new City Missioner.

This was a period of re-evaluation as the Director of A.M.S.S. and the new City Missioner had to sort out priorities with their respective Boards at a time when inflation threatened to put the whole organisation in jeopardy. Towards the end of last year the Auckland City Mission asked, under the terms of the original agreement that the partnership should come to an end. We were reluctant for this to happen but appreciated the reasons.

Although A.M.S.S. has ceased to exist as an organisation its work continues in a Division of the Auckland Methodist Central Mission now known as the Community and Social Services Division of the Auckland Methodist Central Mission.

Last year when intensive discussions were taking place regarding the future of the Service the Board of Management endorsed the theology and community principles that undergird the philosophy of A.M.S.S. and affirmed its confidence in the Director, Archdeacon Jim Greenaway and members of his staff who implemented the policy. With that confidence the Central Mission continues the work begun by A.M.S.S. just over eight years ago. It is our hope that the ecumenical nature of the agency will continue.

Perhaps the major social problem facing many people today is the cost of accommodation and the inability of many families to find suitable homes at a reasonable rent. Some social service agencies have provided limited emergency accommodation. Instead of following this line and securing one or two houses we have endeavoured, through our Community Workers, to seek to help people in their housing problems and try to encourage changes in local body and Government policy in this field.

FINANCE: The gross cost of the Missions care programme for this year was just on three and a half million dollars. Of this \$3,170,000 was spent on aged care current expenditure, excluding any capital development at our four Homes and Hospitals in the greater Auckland area.

It is our aim, as far as possible, to break even in this division. In the past we have faced some heavy losses but this year, through a totally accurate budget and good fortune we almost broke

even with an overall deficit of exactly \$500.

The total cost of our Child Care Division was just on \$207,000 with a deficit of just over \$99,000 in running expenses.

Investment income of just over \$89,000 and generous gifts of nearly \$12,000 meant that we had a surplus of \$1,817.

The Mission made a grant of \$80,000 for the year ending 31st December, 1981 to A.M.S.S. for its last year of operation in that form. Goodwill Industries and our Work Skills Development scheme cost the Mission in current expenses over and above Government funding, just over \$21,000.

Other grants which the Mission made for ecumenical social work, or on behalf of the Methodist Church of New Zealand, amounted to just over \$20,000.

We are grateful that generous people and organisations still remember us in gifts and legacies without which it would be impossible to expand our work and difficult to maintain our properties in good order.

CONCLUSION: As the years go by we become ever more conscious of the debt the whole church owes to faithful laypersons who serve in so many ways. In the Auckland Central Mission a number serve, not only on the Board of Management but also give freely of their time and skills in committee work and give hours of valuable advice and counsel.

Paul spoke truly when he talked of gifts of administration and today he may well have added engineering, architecture, accountancy, law, social work, insurance and many other skills which faithful people give freely to the Mission of Jesus Christ.

We are grateful to God for such dedication.

D.B. Gordon
Superintendent.

RECOMMENDATION:

1. That the report be received.
2. That the Board of Management of the Auckland Methodist Central Mission for 1983 be: *Revs.D.B. Gordon (Chairman), G. Brazendale B.E. Jones, one other minister to be appointed, Messrs. I.R. Souster, (Secretary), H.T. Garlick (Treasurer), W.F. Christian, H.L. Clark, A. Galuvao, M.C. Copeland, C.W. Firth, N.W. Firth, G.M. Lawry, K.H. Lawry, K.J. Long, G.H. Peak, F.M. Souster, D.G. Smith, A.H. Winstone, Misses R.K. McConnell, J.V. Fowler.*
3. That the Rev. D. Bruce Gordon be designated for appointment at the 1983 Conference for a further term of up to six years as Superintendent of the Auckland Methodist Central Mission.
4. That Clause 15 of the Constitution of the Mission be rescinded and the following Clause be adopted instead:
"The foregoing trusts, powers and rules may from time to time be rescinded, amended, altered or added to by the Mission by resolution of the Board PROVIDED HOWEVER that no such resolution shall be effective until it has been approved by the Conference of the Methodist Church of New Zealand and that no such rescission, amendment, alteration or addition shall alter the exclusively charitable nature of the Mission."

MANAWATU METHODIST SOCIAL SERVICE CENTRE

- A DIVISION OF THE PALMERSTON NORTH METHODIST PARISH

Now in its nineteenth year of operation the Manawatu Methodist Social Service Centre continues to hold an important place among the area's social service agencies. The work undertaken ensures that the church is a highly visible, caring, yet challenging presence in a society where so many are disadvantaged and dispossessed. The staff are here to serve, heal and liberate the lonely, broken and imprisoned members of the community who seek help; but also strive to confront and change the systems and structures which frustrate and deny the full potential of human persons.

CASEWORK AND COUNSELLING

As the economic situation worsens so the need and demand for practical and financial assistance increases. Of particular concern this past year, as in other centres, has been the accommodation problem. There have been many heart-rending situations encountered and in the face of these staff have taken a leading role in publicising the problem and in confronting Government and community agencies with the responsibility to deal with it.

The demand for counselling has also increased and now occupies much staff time. We are hopeful that more volunteers can be trained to undertake this work.

HOME SUPPORT

The year saw the loss of one of our home support workers through ill-health, but Bertha Zurcher continues humbly to give herself up for others. We are currently evaluating our resources before again seeking to expand this part of our service.

The Centre has initiated the country's first ever Conference on home help services and this will take place in Palmerston North in November. The staff are heavily involved in its planning and organisation.

SOCIAL EDUCATION

Continuing our interest and commitment in this area we have this year run our first marriage enrichment course, an assertiveness training course and a series of 'Living with Loneliness'. In the future we hope to stage a seminar on 'Religion and Mental Health'.

The staff are frequently involved in assisting other groups with educational and training events. Examples are a structural analysis workshop, a management course and various human relations programmes.

COMMUNITY INVOLVEMENT

The staff are deeply involved in providing ideas and energy at various points and levels in the community and through their efforts the church is made more aware of the community needs. Agencies where the staff provide particularly strong input include Marriage Guidance, Community Service Council, N.Z. Association of Social Workers and Community Volunteers.

They also maintain an active involvement with Council of

FINANCE

Although as always our costs keep increasing, we have also been heartened by our increased income, particularly from our goodwill shop. Other support has increased as well to such an extent that we are now able to replace the rapidly ageing social service van, which apart from our own use has become a most valuable community resource.

However, in spite of this happy state of affairs, we are having to exercise good stewardship to maintain present staff levels and also to consider future expansion.

THE FUTURE

We are currently doing some long-term future planning as the parish also goes through some soul-searching, but we are trusting that the outcome will be a more creative response to the needs that surround us.

CONCLUSION

It is not possible in a two page report such as this, to convey a "total picture" of the Centre and its life and involvement in the community. But it is obvious that a total commitment to the task is very real, and the Management Committee and the Parish as a whole, would wish to convey to the staff and a large number of volunteers, their appreciation for their ongoing input of time, skills, energy and dedication. The Management Committee would also like to acknowledge the financial support of Charitable Trusts and other donors of money and gifts to the Centre during this past year.

Ken Fay, Chairman
Philip McConkey, Director
Maurice Boniface, Treasurer

RECOMMENDATIONS:

1. That the Report be received.
2. That the Management Committee for 1982/83 will be:

Mr P. McConkey	Mr D. Petersen
Miss M. Perowne	Rev. E. Trask
Mr K. Fay	Mrs J. Wynn
Mr M. Boniface	Miss P. Patrick
Mrs V. Osborne	Mrs R. Gordon
Mr R. Conwell	Mr R. Patteson
Mr J. Andrew	Mrs A. Pritchard
Mr S. Good	Dr A. Webster
Mr N. Bird	Mr M. Patchett
Mr M. Hancock	Mr G. Pritchard
Miss B. Zurcher	

In the three years since the 20 residents moved into the Family Village at Havelock North, there have been the growing pains of discovering and accepting each other's strengths and weaknesses. Teenagers and elderly, children and couples have learned to live together as an extended family, but have respected the privacy of each household. Grandad Stan got married and brought Nana Marjorie to live in the Village. Three teenagers have begun work, two have gone to University, and Sara a young teacher has come to live as a covenant member in the Village.

There has been a constant stream of visitors living in the guest accommodation, weekend retreats, offenders sent by the Court to do Community Service, as well as supporting the "families-under-stress" living in the four guest homes. Budgeting, counselling, individual and group sessions have been used to teach living skills.

The regular pattern of community life includes daily devotions at 7am and 7pm, often also attended by others in the neighbourhood. The weekly Friday night meal is shared together in the Village dining room and is an opportunity to include visitors. The permanent residents share in a Village Council which meets for an hour on Wednesday night. The weekly Communion at 7am on Tuesday, and Worship at 9am on Sunday are shared with the Congregation.

We have seen the exciting strategy radiating from Arohanui, of multiplying "House Churches". People are realising that God may not call them to sell their homes, but He does want us to become a committed part of an extended Christian household, which together form the local congregation. About 100 people are now meeting regularly, centering their Christian growth in their House Church, and reflecting this together in Sunday Worship. New Converts are finding support in these extended Christian families, which are like the Family community in a scattered form. It took a little time for the local Havelock North congregation to accept a sense of partnership with the resident village people. As there have been transformed lives and church growth through the ministry of the holy spirit in the village, there has been new purpose and unity, with evangelism and social action together.

RECOMMENDATION:

1. That the Report be received.



The old-fashioned big family, with its sisters and its cousins, its uncles and its grandpas, its mix of young and old, provided a kind of acceptance and haven that's hard to do without. Today, all over the country people are trying to recreate that supportive, human relationship—turning strangers into families.



THE AROHANUI COVENANT



GIVING A TITHE TO GOD

The first 10% is our gift of money to increase His Kingdom.



HOSPITALITY

Jesus Himself is the Head of our home, and to welcome a guest is to be attentive to their needs, listen and learn from them, as well as share with them the presence of Jesus.



TO SERVE OTHERS

Each Christian community is a place to encourage one another to discover and develop our God given abilities. Each is useful. None is a competitor.



MAKE DISCIPLES OF JESUS

When we demonstrate the living presence of Jesus, look to Him, live for Him, worship Him, then the harmony and love for each other will be an environment where others can meet and love Him too.

AN ALTERNATIVE LIFE-STYLE

Sprawling suburbs and ¼ acre sections dominate our neighbourhood. A few people can escape to 10 acre farmlets. In West Germany "high-rise" flats were a housing solution for population growth, but today nearly a quarter of a million stand empty as people refuse to live in them.

In New Zealand "urban sprawl" not only destroys vast acres of valuable land, but helps separate people.

AROHANUI is one town-planning alternative in "low-close" living.

WEEKLY WORSHIP

This priority is my first appointment for the week. My absence is a discourtesy to God and the members of my Christian family, unless I can offer an explanation and know their support for being elsewhere.



A LIFE OF PRAYER TOGETHER

Daily personal prayer helps us maintain an inner peace. Conversations with the Lord as a group brings a sense of common purpose in seeking and doing God's will.



WEEKLY FELLOWSHIP MEAL

Once a week a common meal shared brings fellowship and a time to include visitors.

The "sevenfold Covenant", was not a restriction, but a welcome way of knowing what was expected of each other. It gave us a simple, specific understanding that avoided the threatening feeling of being unsure of each other's hopes. We followed the simple guidelines of the early Christian Church in Acts, chapter 4, verses 43-47. It gave a clear picture to others who may want to observe the "cluster" before committing themselves. It is also a protection from casual romantics who may want to rush in and help without counting the cost and discipline which comes from learning to "wait upon God, and find the harmony of a co-operative ministry". It was a deliberate bond which meant we owed something to each other. Our shared life was a joint decision.



CHRISTCHURCH METHODIST CENTRAL MISSION

ANNUAL REPORT TO CONFERENCE 1982

STAFF CHANGES

Rev. John Roberts, who was designated as Superintendent at last Conference, was inducted as Superintendent of the Mission by the President of the Conference on September 5.

Rev. Cliff M. Russ was appointed Executive Director and commenced work with the Mission in February. At the same time Mr and Mrs Geoff and Doreen Hill joined the staff as Church and Community Workers and Mr Ron Johnson assumed a new role as Business Manager of Goodwill Industries.

FUTURE STRATEGY COMMITTEE

For the past two years this committee has been planning future policy. Some of its recommendations have already been implemented by the Board. This is reflected in staff appointments reported above. The Board has asked the committee to continue its work and in particular to consider the Mission's future social work role.

THE ROLE OF THE CHURCH

The congregational life of the Mission centres on the Durham Street Church. We are looking seriously at our role as an inner city church. We believe we need to take the context in which we are set more seriously. Our immediate environment comprises office premises, residential community, the media, Law Courts, retail sector, travellers' accommodation, the Arts and Medical facilities. We are seeking to discover what our ministry in these varied areas might be.

Our Aldersgate premises with cafeteria, workshops and lounges, continue to be an important means of contact with people in the city and their needs.

Rev. Roger Herft, Evangelism Resource person of the Methodist Church, has helped us in the project of reaching out and serving and sharing our faith.

There has been a considerable growth of community mindedness in inner city areas as neighbourhood action groups have emerged. We respond positively to these interchanges. It is important that we in the church listen to the voices of those seeking to create a more concerned and caring life in the urban setting.

We can be their partners.

CHILD CARE REPORT

The five Family Units at Papanui and the Family Home in Barrington Street were responsible for the residential care of 139 children during the last year. In addition 174 children were placed in foster homes. On 31 March this year 103 children were under the care of the Homes, 21 of these being teenagers.

Fewer families are coming into care, rather the child who has problems within the family. The tendency is for short term care working with the referring agency. There continues to be a considerable support of families in the community which enables children to continue living at home. The Parents' Group continues to give support and encouragement to some of these families.

FAMILY HOME, BARRINGTON STREET

This Family Home was established like an ordinary home in any street. The aim was to provide an environment similar to that of any family. There are no signs indicating that this is a Children's Home.

The staffing has been stable for a number of years, so the feeling of security is given to the seven children who live there. It is a joy to see them developing and growing as other families in the community.

DAY CARE CENTRE

The Day Care Centre in Harewood Road has a roll of 46 children attending either full time or several days a week, with a waiting list of 24. The Centre has an A Grade certificate, and is run by four staff and a number of voluntary helpers. The children are encouraged to take part in all the varied activities to develop a sense of security, independence and co-operation.

AGED CARE REPORT

RESIDENTIAL CLUB

The Fairhaven Residential Club was officially opened on Saturday, 13 March, by His Excellency the Governor General, the Hon. Sir David Beattie, and dedicated by the President of the Methodist Church of New Zealand, the Rev. E.D. Grounds.

At the time of writing this report 46 people are in residence. Our Social Workers are currently assessing further applicants and all 50 units will be occupied very soon.

The Residential Club Appeal Committee charged with the task of raising \$300,000 over a three year period, has received contributions so far of \$130,000. New fund raising efforts are now being planned.

GREEN GABLES

This Presbyterian-Methodist Home and Hospital for the Aged in Nelson was established by the Methodist Central Mission and the P.S.S.A. The Trust Board expresses its appreciation of the work of the Management Committee under the chairmanship of Mr Alan F. Thomas, and other sub-committees involved in the smooth running of our work for elderly residents and patients in Nelson city.

We gratefully acknowledge the work of Sister E. Pyfers who, as Matron, has maintained good staff relationships, a high standard of care for residents and patients and good public relationships. We regret that she will resign from our service in August to move to Christchurch. During the year the Hospital lounge was extended.

WESLEY LODGE

This Home for the Aged celebrates its 30th anniversary this year. It was officially opened by Sir John Marshall, then Minister of Health, on November 22, 1952. The first Matron, Miss Emma Borrow (now Mrs E. Ayers), is now a patient in Fairhaven Hospital.

This stately private residence was purchased from the McKellar family at a cost of nineteen thousand pounds. A further twelve thousand pounds was spent on alterations to convert it into a home for the Aged. The Architect was the late Mr Melville Lawry.

During the past 30 years some hundreds of frail elderly people have been cared for by a dedicated staff team. This year there were 16 admissions and six discharges.

The Health Department has recommended major kitchen alterations which will cost approximately \$50,000.

WESLEY HOSPITAL

For the past year there has been a bed occupancy of 97.7%. There were 47 admissions, 11 discharges and 11 deaths.

An inservice education programme helps to maintain a high standard of care. A new appointment this year was that of Activities Supervisor (Mrs Dorothy Francis). The Principal Nurse reports that the results have been most exciting and rewarding. A wide variety of therapy and recreational activities have stimulated those participating.

FAIRHAVEN HOME AND HOSPITAL

Fairhaven Hospital has been functioning for seven years. Bed occupancy is very high, 97.6% for the past year. Admissions have been 41, discharges 13, and deaths 12.

Fairhaven Residential Home is in its 13th year of operation and there is full occupancy at the time of this report. There have been 10 admissions during the year and five from the Residential Floor have been transferred to the Hospital.

Inservice Education programmes have been organised and three Junior Aids are attending the Private Hospitals' Training Programme co-ordinated by Mrs Wendy Fleming. Charge Nurse M. Grady is responsible for clinical teaching on the Nurse Aid level.

In September, 1981, an Activities Supervisor was appointed, and the results have been most rewarding. Colleen Saunders has carried out a regular programme but has allowed time for unexpected activities such as outings. Housie, bowls, music, reading aloud newspaper items and short stories, outings to such places as Orana Park, and City Malls for shopping, have been carried out with the aid of a group of volunteers.

WESLEY HOUSE, PICTON.

In her annual report, the Matron, Mrs Molly Decke, reports that in May there were 25 permanent residents. During the year short term holiday accommodation has been made available to 23 elderly people who came in most cases from Christchurch.

Mrs Decke says "Many of our residents are becoming more frail and needing much more help in various ways. We are pleased to help in any way we can. Old age can be a wonderful period of life and I believe it is so for our residents. My wish for them is that they will remain happy and alert as they move into the future."

DIXON HOUSE

This Residential Home for the elderly at Greymouth provides accommodation for 30 residents. On the same site is a block of eight flats. Mrs M. Vaughan continues to give able leadership as Matron.

The Combined Churches Trust Board, which is responsible for this Home, is indebted to the Management Committee for its supervision of this work on behalf of the Churches.

Mr Bill Marshall who has served as Administrator-Secretary for many years has resigned due to his transfer to Dunedin. The Superintendent of the Mission has been Chairman of the Trust Board since its establishment and retired this year.

MEDICO-SOCIAL WORKERS' REPORT - AGED CARE.

Medico-Social Worker Miss Mary Caygill resigned on 15 January to enter St Johns College, Auckland, to study for the Methodist ministry and the Mission is greatly indebted to her for the qualities she brought to her work.

Ms Marie Irwin joined the staff on 22 February and has already made a valued contribution with her varying insights and positive approach.

The fire on 11 April, 1981, which gutted the cottage used as headquarters by the Social Workers, destroyed many records, books and statistics.

Mrs McGlinn visited Australia during May to observe Aged Care work in Sydney, Adelaide and Melbourne, and obtained many insights which have been valuable in establishing the Residential Club.

Miss Caygill continued her involvement with community education programmes, while Mrs McGlinn endeavoured to link up parishes with the needs of some of the elderly in their midst, and in maintaining liaison in the support of individual helpers.

LIFE LINE, CHRISTCHURCH

The total number of calls logged by Life Line for the past year was 6,270, an average of approximately 523 per month. These calls fell into many categories, and a great number of clients presented with multi problems, thereby requiring much more time and effort from the counsellor.

A further research programme based on our statistics has been undertaken by Dr Andrew Hornblow, who has been associated with Life Line for many years. Findings from this study will be made available later in the year.

Mondays, Wednesdays and Thursdays appear as the busiest days and the busiest shifts are from 12 noon - 5 p.m. and 5 p.m. to 11 p.m.

It is interesting to note that the largest number of calls come in the 20 - 35 age group (767) with 35 - 50 years following (429). These figures are not really surprising as there have been indications for a long time that the former age group, many being young mothers, are at risk with many suffering depression and loneliness, with the additional pressures of setting up a home and bringing up a family. The age groups of 15 - 20 years and 50 + recorded 349 and 339 calls respectively.

818 Face-to-face counselling appointments were arranged with our social work staff, most of these coming from clients, who, having talked with the telephone counsellor, were encouraged to have ongoing counselling help. Referrals from other agencies, G.P.'s etc. made up the remainder.

The most frequent problems presented were for marriage and/or family, depression and loneliness, others being breakdown of relationships, lack of confidence, sexuality, grief, loss and many more. Such counselling occupies a great deal of time and expertise but it means that whoever needs this type of help is not barred because they cannot afford high fees. Life Line makes no charge for services given.

REHUA COMMUNITY

Since our last report certain changes have taken place at Rehua. On 30 November, 1981, Government aid pertaining to the Trade Trainee Scheme ceased. From that date Rehua reverted to the complete control of the Mission as it was prior to 1966.

Rehua is now run as a community involving all Hostel amenities including the Marae. Residents are informed that they live in a Marae environment and are expected to adhere to the conditions and rulings as set down by the Elders of the Marae.

Although still in its early stages, the present scheme does seem to be working. For this we owe grateful thanks to Rev. and Mrs Jim Manahi, Mr and Mrs David Manukau and Mr and Mrs Bill Davis, all of whom are key figures, with the committee, in providing voluntary service. The Marae Trustees are headed by the leading Elder of the Ngaitahu people, Mr Riki Ellison with Mr Terry Ryan as Secretary.

ALDERSGATE WORKSHOPS

The Aldersgate Workshops have had a busy year catering for a variety of people needing creative and recreational activities - recreation playing a really important part of the programme.

The Workshops are seen by many agencies as an extension to their own social work process. We have referrals from a wide cross section i.e. Justice Department, Bishopdale Counselling Centre, Labour Department, Polytechnic, Plunket Society, Burwood and Sunnyside Hospital. The importance of the work is in helping the continuity of both people without jobs and people who have some disabilities who wish to return to work.

Throughout the year at any one time we have had ten people employed under the Social Welfare Job Creation Programme helping with the programme we offer. This scheme will terminate on January 31, 1983.

The Community Mental Health Team conducted a staff and volunteer training programme over a period of four weeks during the winter.

The Centre has been recognised by the Social Welfare Department as a suitable organisation for receiving salary subsidy as a sheltered workshop. Other grants we have received are from :

- | | |
|--|-------|
| 1. Ministry of Recreation and Sport - Dept. of Internal Affairs | \$549 |
| 2. Christchurch City Council - Recreation and Community Development Fund | \$500 |

GENERAL SOCIAL WORK

This year nearly 300 situations have been investigated by the two social workers based at the Mission headquarters. The circumstances are as varied as the people and families who present. Those who are unable to manage on the amount of benefit, unemployment, high rental costs, high power accounts, these are the greatest causes for seeking help. Delays in benefits coming through, delays in applying for a benefit, irresponsibility or lack of foresight when quitting a job,

(this involves a longer wait for benefit payments), and itinerant, unsettled living by younger people, give rise to the need for help, when there is little or no money for food or clothing.

One of the greatest pressures on benefits would be cost of accommodation. Two week's rent and a bond (equalling two weeks' rent) and a week's rent to the agent - total five weeks' rent - is a formidable amount. Add to that often a bond for power and the result is well nigh impossible to meet.

The non-existence of reasonably priced rental accommodation in Christchurch only adds to the plight of families and individuals on low incomes. Family breakups where each parent requires separate accommodation and the trend towards young people leaving home in their early teens creates such a scarcity.

The cost of helping those who turn to our agency in crisis situations involves an amount of \$6,651 in groceries, clothing, bedding and travel vouchers.

GOODWILL INDUSTRIES

Growth has been the keyword as people have responded to the requirement for more goods to service the Mission's growing involvement in assisting people in need. This year has seen the opening of a new spacious shop in Colombo Street City south, making a total of seven Goodwill Stores throughout the city. The growth expansion has been assisted by the 80 Goodwill dropbins scattered around the city and a further 20 of these are planned for the coming year.

An exciting new development for the Industry is currently being planned to run side by side with our Bulk Store operation in Woolston, which will take the form of a Goodwill Community Work Centre to cater for discharged psychiatric patients. Initially six women will train as machinists. They will mainly recycle clothing and materials donated to the Mission and the products will be marketed through the Mission's Goodwill stores. Support is being given by a Committee comprised of Social Workers and Rehabilitation Officers from Princess Margaret Hospital, Sunnyside Hospital and the Rehabilitation League.

Because of these proposed developments and the steady growth of the Goodwill Industry, the appointment of a full time Goodwill Operations Manager was made in January.

HANMER HOUSE

The Mission's holiday home at Kowai Bush was sold and the proceeds used for the purchase of a property at Hanmer Springs. This is a large house property in Jollies Pass Road. It comprises two flats. Bookings may be made through the Mission Office.

Considerable improvements need to be made and upgrading work will proceed as finances become available from rental income. Discussions are being held with members of some of the Hanmer Churches with a view to establishing a committee to provide oversight of the premises and support for any people facing problems whose holidays have been arranged by Social Workers.

MISSION FIRES

During the past twelve months eight arson fires of Mission premises have disrupted our work. Both property and vehicles have suffered considerable damage. The Printing Department and Medico-Social

Workers' offices were completely gutted. The Aldersgate Cafeteria was badly damaged, as was the Cambridge Terrace Church. A decision was made to allow the Ferrymead Trust to dismantle the Church for re-erection as a church hall at the Ferrymead Historical Village. The Church, erected in 1873, was the mother church of Primitive Methodism in Canterbury.

SUMMARY OF FACTS AND FIGURES, 1982

220 children supported by Child Care workers

331 Aged People accommodated

6270 calls to Life Line for help

881 Life Line personal counselling appointments.

Expenditure on services operated by the Mission exceeded \$2,000,000 for the first time (\$2,052,057).

Income from Goodwill Stores almost trebled in the past five years.

INTERESTING COMPARISONS

In 1950 the only staff of the Mission was the Minister and a team of dedicated lay people. Today there are nearly 300 staff members serving people in various capacities. In addition 300 volunteers give their time and abilities in helping people.

MISSION SITES

When the Mission and Durham Street Church amalgamated, it was agreed that ultimately the administrative and social work staff be located on one site. It has now been agreed in principle that when it is financially viable, all our staff and city services be located on the Durham Street site. We now seek Synod/Conference approval of this proposal.

THANKS

I express my gratitude to the Conference for my appointment to this Mission in 1950 until now. This long-term appointment has enabled many social work plans and services to be established.

I am grateful for the support of the North Canterbury Synod and many churches and individuals throughout the social service area. Lay people with a vision of the call of God to be the servant church have, backed by many supporters in the community, been responsible for the growth and development of our services to people.

I give thanks to God for the initiatives and support that lay people and ministerial colleagues have taken. I have counted it a privilege to be part of a people committed to caring in the name of Christ and the Church.

WILF E. FALKINGHAM, Superintendent
JOHN H. ROBERTS, Superintendent -
Designate

RECOMMENDATIONS:

1. That the Report be received.
2. That the members of the Board of Management for 1983 be Rev. J.H. Roberts (Chairman), Messrs M.E. Lloyd (Treasurer), N.P. Alcorn, I.D. Blair, A.A. Dingwall, R. Flesher, N.G. Hillary, P.E. Hulsman, G.F. Lowry, R. Mitchell, R.K. Price, C.B. Radcliffe, J. Suckling, Revs. A.N. Bell, B.G. Harkness, A.W. Tahere, Mesdames M. Barnett, D.J. Irvine, P.M. Milne, J.A. Moor and Miss P.A. Hulks.

Staff Officers: Rev. C.M. Russ, Secretary
Mr J.A. Cullen, Accountant

COMBINED OPERATING STATEMENT

For year ending March 31, 1982

Aged Care — Aldersgate Workshops — Child
Care — Cafeterias — Goodwill Stores — Life Line
— Rehua Maori Hostel — Social Services —
Youthline — Youth Hostel.

Total Income received from

Aged Care — Boarding fees and sundry income from two hospitals and three residential homes	\$919,334
Government Subsidies - hospitals	497,265
Child Care — Capitation grants	171,934
Maintenance, board from parents, family benefits, grants, donations and sundry from two homes and Day Care Centre	98,927
Share of combined Children's Home Appeal	8,375
Rehua Maori Hostel Government Subsidies	61,304
Boarding fees and sundry	37,509
Social Services Grants and donations, Goodwill Stores, Administration received, rents, interest, sundry	244,729
Youthline — Grants and donations	2,058
Youth Hostel — Boarding fees	5,559
	\$2,046,994

Total costs all departments

Aged Care — Home and hospitals	\$1,382,926
Child Care — Harewood Road and Barrington Street Homes and Day Care	302,964
Life Line Services — Net cost	11,764
Prisoners Rehabilitation Total expenses	10,620
Rehua Maori Hostel — Total expenses	100,388
Social Services Relief	6,651
Counselling Services	28,903
Publicity and advertising	6,491
Property and Plant Maintenance	7,875
Net deficit - cafeteria, Aldersgate Workshops, Printing and Laundry Departments	38,245
Administration costs	133,320
Depreciation	5,333
Youthline	2,058
Youth Hostel	14,519
	\$2,052,057

Net Operating Deficit for year

266

For the past financial year our combined welfare operations resulted in a net working deficit of \$5,063. This compared with a net surplus shown for the previous year of \$12,676.

We showed a net surplus of income over expenses in our operations for Aged Care, Goodwill Stores and all Social Service Departments. Regrettably this was offset by a deficit shown in our Child Care operations despite careful financial planning and budgeting during the year. This was unavoidable and the overall result was the deficit as shown above.

The income and expenditure statement gives an analysis of the income and expenses attaching to each of our separate works for the past financial year. Our Goodwill Store operations continue to show increasing net surpluses each year upon which we are very dependent for our many social works.

In a difficult financial year effected by escalating inflation and increasing costs in most items of expenditure we are fortunate that our net deficit was not greater in view of the funds we handle. This was due in no small part to the careful management of budgeting of our financial accounts during the year.

We are indebted to our many staff members for their continuing efforts and dedication in our many works of caring supported by a host of generous voluntary helpers.

A detailed audited copy of our completed annual accounts is available for inspection at the Mission offices at 209 Cambridge Terrace as space does not permit us to print the full details in this report.

Legacies received for development work were as follows:

For Child Care	\$59,670
For Mission general purposes	17,930
For Aged Care	93,050
For Wesley House, Marlborough	3,550



There have been some significant changes in the strategy of the Mission since last we reported to Conference.

- * The Mission Board, after a period of some uncertainty about the funding of its Aged Care operation, made public its decision to maintain its commitment in this area. Some of the uncertainty related to the level of Government support, and though the financial situation remains clouded in the long term the Board is seeking ways of developing its work at Company Bay Hospital and Home.
- * One of these directions is in relation to the day care of the elderly. It is expected that such an operation will be established at Eventide Home and will serve the needs of the elderly in the Peninsula area. This sort of development is in line with the general policy of the Department of Health which seeks for ways of assisting the elderly in their own homes, rather than by institutionalising them.
- * The Day Care Centre for pre-school children has had a very busy year, and the demand for places has exceeded the supply. The Board has plans for increasing the number of places which can be made available.
- * The Goodwill Store, having been the first in the field in this city now faces a considerable amount of competition. The Board has been considering the possibility of extending the operation, but the economic climate does not seem encouraging.
- * The Anglican-Methodist Family Care Centre is working at the frontier, as it were, of some of the day's most pressing social problems. It is at present in the process of establishing a Family Support Scheme which will express the Church's concern closer to the point of origin of these problems.

After 12 years the founder-director of the Centre, Mr Bob Walton retires and takes with him the goodwill and sincere appreciation of the Mission.

- * The complex task of bringing the social service work of the Mission into a closer relationship with the affairs of the parish churches continues to challenge the Mission Board and the Quarterly Meeting. There has, however, been real progress in the year under review.
- * The change in Superintendency took place during the year and the fact that this happened so smoothly is, in particular, a tribute to the quality of the leadership which was given by the previous Superintendent, the Rev'd Dave Mullan.

D.J.Phillipps
Superintendent

F.W.Wilson
Secretary

RECOMMENDATIONS

1. That the Report be received.
2. That the membership of the Board be as printed in the Year Book.

TRINITY METHODIST THEOLOGICAL COLLEGE COUNCIL

ANNUAL REPORT 1982

The Council has continued to meet regularly during the year under the Chairmanship of Rev. J.A. Penman. A new representative, Mrs. Jill van de Geer, was appointed to the Council with the approval of the President early in 1982. This year the student representative is Mrs. Audrey Dickinson whose contribution to the work of the Council is acknowledged.

1. Fieldworker in Ministry - Rev. D.S. Mullan, appointed by Conference in 1981 as the Fieldworker in Ministry on the staff of the College, has begun his work enthusiastically. Contact with the home-setting students attached to the College has been quickly established and the oversight of their programmes is developing well.

The Council has bought a house in College Road to accommodate the Fieldworker. It is being extended and renovated to bring it up to a reasonable standard of accommodation and to provide a flat as well.

2. Education for Ministry - Some of the concerns expressed in last year's report have been the stimulus to further discussions between the Council and the Committee on Ministry. Rev. B.E. Jones and Rev. J.H. Osborne visited the Council early in the year to exchange ideas about selection procedures, continuing education for ministers, and the relationship of the College training to the needs of clergy in the field.

Encouraged by expressions of support from various quarters in the Church, the Council has proceeded with the investigation of the possibility of establishing a Study/Retreat Centre. Rev. N.E. Brookes devoted his study leave to further examination of the project. At this stage the Council has expressed a preference for an on-campus location for the centre and has been negotiating with St. John's College Trust Board about a possible site.

3. Grafton Properties - As reported to Synods in September the Council has been concerned to develop long-term plans for these valuable properties in co-operation with the Methodist Trust Association. At present the Council has leased two houses to church people involved in inner city ministry of various kinds. The lease on the Trinity College buildings has been renewed at \$105,000 a year until the end of 1983. The Council has authorised an engineering survey of the building to determine the feasibility of bringing it up to standard in respect of earthquake requirements. The results of the survey will be valuable in helping the Association and the Council to decide whether development or disposal is the best way of using the properties to guarantee an adequate long-term income for

ministerial education. The policy was determined in accepting the ideas of a sub-committee to the Council in April which reported as follows:

1. *The major value of the Grafton properties to the Church at this time is the production of adequate revenue to meet the church's present and future financial needs for ministerial education.*
2. *We do not see the church or college being able to use the main hostel buildings, chapel and classrooms for ministerial education.*
3. *We can envisage possible uses by the Council and by the Church of Richmond and Leigh Houses, Ranston House and 134 Grafton Road. These uses could apply also to adjacent properties owned by Wesley College.*
4. *If the total property is required for development so as to ensure an adequate income then the total property should be developed. Our preference, however, is to retain at least Ranston House and 134 Grafton Road.*

The College Council would like express appreciation to the Methodist Trust Association for the developments undertaken on its behalf and for the process of consultation which has kept the Council well informed of progress and planning.

4. College Students (a) Accommodation for students at St. John's College is becoming a problem because of the rising number of married people accepted for training. It is increasingly difficult for the St. John's Board of Governors to keep to the terms of the original agreement by providing free accommodation for Methodist students. Our Anglican partners are feeling the pressure of finding sufficient married accommodation and the Council believes that our Church should be aware of the situation facing the College.

(b) The Council has received several requests to admit overseas students to the College for training. In response the Council has decided that priority should be given to students in the following order:

- (i) Pacific countries.
- (ii) Christian Conference of Asia.
- (iii) Other countries.

(c) The visit of the Principal to the Theological Colleges in the South Pacific has opened up the possibility of exchanges of both staff and students between them and St. John's. It also provides an opportunity for closer and continuing contact to be developed.

(d) The Council draws the Church's attention to the need for ensuring that some of our ablest young people are presented with the challenge of entering the ministry and seeing it as a fulfilling calling.

5. Student Allowances - The Council will be paying student allowances during 1983 as follows for a 40 week college year:

- * *Single students: Full board during term time, plus \$975 allowance, plus \$15 per week during May and August vacation.*
- * *Married students: Free Accommodation for the full year, plus \$2,924 allowance.*
- * *Children's allowances:*

<i>Pre-school</i>	<i>\$495</i>
<i>Primary</i>	<i>\$517</i>
<i>Secondary</i>	<i>\$706</i>
- * *Book allowances: \$200 first year, \$300 second and third years.*
- * *Free lunches during term time.*
- * *No tuition fees are paid.*

J.A. Penman (Chairman)
J.R. Osborn (Secretary)

RECOMMENDATIONS:

1. That the report be received.
2. That the Council for 1983 be: Rev.J.A. Penman (Chairman), Rev. B.K. Rowe (Principal), Revs.D.B. Gordon, R.D. Rakena, E.B. Clarke, D.J. Bush, N.E. Brookes, Dr. W.J. Stuart, Miss J.V. Fowler, Mrs. J. van de Geer, Dr. C. Small, Messrs. J. Osborn (Secretary), L.V. Riesterer (Treasurer), C.B. Fenwick, a student representative
3. That the Conference has no objection to the sale of the Grafton properties, in whole or in part, if that is necessary to ensure adequate income for continuing ministerial education.

J.A. Penman (Chairman)

J.R. Osborn (Secretary)

WELFARE OF THE CHURCH COMMITTEE

STATIONING COMMITTEE PERSONNEL

Considerable time was spent in debating the issues of economy and fair representation. The following points were raised:

- (a) membership of Church Council and the Committees in April/May and October has to be limited for financial and administrative reasons;
- (b) continuity of membership is somewhat affected at the Conference meetings by the addition of some extra District members who will find it difficult to pick up the strand of earlier deliberations;
- (c) as ministerial appointments are seen in terms of three years, lay representation needs to be seen in the same light, because of the significance of this Committee within the life of the Connexion;
- (d) in the light of the above it may be that appointments to the Committee should be staggered to avoid too great a change of personnel in any one year;
- (e) Conference needs to be reminded that it gives a great deal of responsibility to a limited number of leaders and of the possibility of misunderstanding when so much of the work is of a confidential nature.

This Committee has NO RECOMMENDATION to make.

MEMORIALS

The Committee noted that there are already checks in the laws to eliminate misuse of this system. However, with the proviso of only seven days notice prior to Conference it is realized that Synods may not have an opportunity of reflecting on a Memorial. Rather than complicate the procedures by further restrictions the Committee believes that an education exercise on the use of the present system would be sufficient.

This Committee has NO RECOMMENDATION to make.

CHAIRMAN OF DISTRICT

The Committee considered alternatives before reaching a final decision. 'Chairperson' is a more inclusive term. 'Bishop' cannot be freed of its historical and denomination connections. As the task of the chairman is not simply in leading meetings but is largely involved with pastoral oversight another term picking up this emphasis while retaining a Methodist historical link was sought. In 1784 Wesley set apart Coke as 'Superintendent' of the North American work. Moreover the use of this title in relation to Central Missions, Circuits, Boards and Divisions make the term 'Chairman' even more anomalous. The Committee was aware of the work of the Commission on Episcopacy. It is also aware that the District now encompasses more than just a group of Circuits, and brings together union and co-operating parishes, Central Missions, divisions, boards and committees. The District Chairman represents Methodist 'episkope' in this setting.

The Committee RECOMMENDS that the designation 'Chairman of District' be altered to 'District Superintendent'.

The Committee acted in consultation with the Auckland-based Law Revision Committee on an ad hoc basis. Drafts of suggested law revisions have been considered and from time to time there has been an opportunity to discuss such matters. The Committee is concerned that the trial basis on which the amended laws will be used will be seen as just that and that in 1983 there will be a Connexional wide reflection on the significant changes that are taking place. The Committee sees this as one of its principal tasks for 1983.

This Committee has NO RECOMMENDATION to make.

G.D. Pratt,
Chairperson.

A.R. Upson,
Convener.

NEW ZEALAND METHODIST LAY PREACHERS' ASSOCIATION

ANNUAL REPORT FOR YEAR ENDING 30 JUNE 1982

THE ROLE OF THE LAY PREACHER:

THE ROLE OF THE LAY PREACHERS' ASSOCIATION:

These aspects of the Lay Preacher have exercised the minds of the Dominion Executive since the result of the Church Union proposals made it apparent that the Methodist Church in New Zealand is to continue with its own identity for some time into the future.

Independently of these discussions, and, until recently unknown by the Dominion Executive, the Auckland District Executive with the same concerns has been discussing the same subject.

Some of these concerns are:

1. The standing of the Lay Preacher within N.Z. Methodism.
2. The use, or non-use of Lay Preachers in our pulpits.
3. The relationship between our Ministers and their Lay Preachers.
4. The attitude of our Ministers towards encouraging our young people to enter, and to study, for Lay Preaching.
5. The standing of the Lay Preachers' Association within the Methodist Connexion in New Zealand.

Our thinking has yet to be clarified and all contributions from our members will be doubly welcomed. We hear talk of concerns and of apathy. What have you to say?

ACCREDITATION CERTIFICATES:

The following have been welcomed into the ranks of our Lay Preachers.

Elizabeth C. MILLER - Invercargill; Kenneth Raymond SMITH - Invercargill (currently in training as a Presbyterian at St. John's College); Ross McKERRAS - Papatoetoe (currently with the Wycliffe Bible Translators in Papua New Guinea); John PIHAMA - Whakatane.

LONG SERVICE DIPLOMAS:

For services rendered over the years, the Church records its thanks to: Lawrence H. WESTON, Dunedin - 26 years; Marjorie A. CRAIG, Tauranga - 30 years; Douglas W. CHISHOLM, Napier - 37 years; W. Clifford CHIRNSIDE, Dunedin - 44 years; Charles W. MALCOLM, Mission Bay - 50 years; Jack E. HORRELL, Oxford District Union Parish - 65 years.

STUDY GROUPS:

A guided LAOS training course has been set up by a concerned Minister for 16 members of Hamilton and Hamilton East Circuits, 10 of whom are studying for accreditation as Lay Preachers.

Whakatane Co-operating Parish have a lively Quarterly Preachers' Meeting which embraces Anglican, Presbyterian and Methodist Clergy, and Lay Preachers and Lay Readers.

We feel sure that there are other equally concerned Ministers throughout the country but we have no knowledge of their activities.

STUDY TEXT BOOKS:

In response to a concern expressed regarding the non-availability of recommended study text books, the Dominion Executive set up a "clearing centre" to introduce anyone who needed a particular book to someone who possessed the same, and who was

willing to lend or sell. The response has not been as overwhelming as the initial noises seemed to indicate, but the scheme is working.

"THE PREACHER":

Three issues were published during the current year, and letters received by the Executive indicate that it is received with pleasure and read with interest.

Printing costs have been brought under control through the good offices of our Treasurer, who has undertaken the tasks of typing and printing. Postage, however, consumes a disproportionate share of the total cost of production and distribution.

FINANCE:

With tighter control over "The Preacher" expenses, our Balance Sheet is in a somewhat more healthy state. Our members are becoming more aware of belonging and have contributed in subscriptions this financial year, at \$5-00 per annum, the sum of \$522-00, as compared with \$215-00 last year.

The \$650-87 deficit in 1980/81 has become a \$382-35 credit in 1981/82. Our accumulated funds stand at \$4925-83 as at 30th June 1982. As you read this, please, remember that it is the interest on \$4600-00 of that amount, together with your subscriptions, which helps to pay our operating expenses, and there is no room for complacency.

BRANCHES KNOWN TO BE ACTIVE:

1. Invercargill Preachers meeting.
2. Auckland District L.P. Executive - meets first Tuesday of each month in Pitt Street Methodist Church 5.30 p.m.
3. North Canterbury District L.P. Executive.

For the Executive -

G.E. Simpson	President
A.R. Speirs	Secretary
A. Bettany	Treasurer

RECOMMENDATION:

That the Report be received.

WESLEY HISTORICAL SOCIETY (N.Z.)

The death of the Rev. Leslie R.M. Gilmore on the 18th July last came as a shock and a great blow to the Wesley Historical Society as well as to other parts of the life of the Church family. For almost 35 years Les Gilmore had been the "W.H.S." in the eyes of most Methodist folk, and especially to those who attended Conference. He became assistant Secretary in 1947 and a year later Secretary. From then on his drive, energy and enthusiasm carried the Society on from strength to strength. Perhaps the high point as far as publishing was concerned was the 150th Anniversary Histories - four volumes which are a monumental record of the life of our Church in New Zealand. It is significant of Les Gilmore's ability as a manager, that membership more than doubled during his term of office (from 155 in 1948 to 310 in 1979) and yet subscriptions rose only from 5/-

to \$5 - a tenfold increase, while ministerial stipends rose more than thirtyfold! The Society and the whole Church owe Les Gilmore a great debt.

This Conference also sees the retirement of the Rev. George Laurenson from the post of President of the Society. Associated with the Society from its inception, he served for a time as Secretary. In 1975 he became President and gave a notable lead to the work of the Society. We owe much to him for his wise guidance as well as for his historical work - most notably the volume "Te Hahi Weteriana", and exhaustive account of Methodism and the Maori people 1922-1972.

PUBLICATIONS:

No. 38 - The Wesleyan Missionaries to N.Z. Before 1840
by J.R.M. Owens.

This was issued during the year. By Conference time we hope that three more publications will be available:

No. 37 - Auckland Central Mission : Programmes and
Personalities in the 1930's.

No. 39 - The Probert Trust Story, by Rev. E.W. Hames.

No. 40 - The Search for Unity - Methodism and Ecumenism in
N.Z., by A.K. Petch, J.J. Lewis & R.D. Rakena.

It is also expected that there will be on sale by that time, copies of Wesley Chambers important work on Samuel Ironside. This book which was foreshadowed in our last report is expected to be off the press by the end of September.

G.G. Carter's collection of Solomon Islands biographies "Ti-ē Varanē - Stories about People of Courage from Solomon Islands" is still not widely known among the people of the Church. Copies will be available at Conference.

FUTURE PUBLICATIONS:

The whole publishing programme will need to be reviewed but it is known that G.G. Carter's biography of Sister Lina Jones should be available by the middle of next year and other works are planned.

ANNUAL MEETING

The Annual Meeting will be held on Saturday 6th November at 11.30 a.m. in Napier.

G.I. LAURENSEN - President, G.G. CARTER - Chairman of the
Executive.

RECOMMENDATION

1. That the Report be received.

NEW ZEALAND METHODIST WOMEN'S FELLOWSHIP

ANNUAL REPORT FOR YEAR ENDED 31ST AUGUST 1982

It is with a deep sense of love and gratitude that we present the 19th Annual Report of the New Zealand Methodist Women's Fellowship.

TRIBUTES:

During the year many families have been sadly bereaved and our loving prayerful sympathy is extended to all of you. Honour will be paid during Convention to:

Mrs Norah Humphries
Sister Jean Miller
Grace Catherine Hana

and more tributes are to be received.

MEMBERSHIP:

As we have received just over half of our Annual District Returns at the time of compilation of this report for Conference we are unable to present definite figures.

Perhaps it is not our task to be over concerned by the arithmetic of growth or decline but to be grateful for the quality and strength of our membership in other ways. Verbal clarification will be presented at Conference.

NATIONAL EXECUTIVE:

The year has been increasingly busy necessitating several two full day meetings on several months - in terms of travel and time this has meant considerable sacrifice and we especially thank those of our National Executive who have provided overnight hospitality for our Blenheim members. Each member has had a considerable workload and has taken pride, integrity and willingness in the fulfilment of their particular role.

We have been especially delighted to share with our Sister Churches at their Conference level. During my absence overseas Betty Parker attended the Association of Presbyterian Women and I joined with the Catholic Women's League in Nelson and the Association of Anglican Women in Wellington. What a wonderfully humbling experience to be brought to one's knees in prayer. The sharing of our concerns and aspirations has been immeasurable and I sincerely hope this exchange will continue.

As President I attended the Church Conference in Christchurch and the Church Council in Otaki. I really believe that these are opportunities for bridge building within the Methodist Church of New Zealand and know that more women should be part of Church Council. Women's support of and participation in the mission of the Church stems from very deep wells of prayer, bible study and theological reflection and the church needs women and men of courage NOW.

Thank you to so many of you who have been complimentary of my President's letter - I have enjoyed this method of communicating and appreciate very fully your comments, letters of support and the uses to which you have put the letters. A local Church in my area is having an 8 a.m. prayer service followed by breakfast as outlined in my last letter for "Prayer for the World Day". I think that is

terrific.

Visiting with you has been a tremendous experience - to see and hear at first hand the obvious depth of caring has been a joy that has uplifted and encouraged me far more than words can say.

DISTRICT COUNCILS:

The annual reports are words evidencing deeds of tremendous worth continually being carried out by our membership. Fellowship women reaching out in a responsiveness to need of whatever kind. Our warmest encouragement to all who have accepted office in leadership and appreciation to those of you who will loyally support and uphold the Fellowship in its diverse area of action. Involvement in World Day of Prayer has continued and a response to the suggestion of Regional Gatherings has been good. A few Districts embarking on this idea were amply rewarded by their success and I am sure will be repeated by those who ventured into this area of outreach.

FINANCE:

Thank you to those Districts who responded to Treasurer Betty's request at National Council to forward your monies in regularly, thus enabling investment and a higher return for our monthly expenses.

Stamps and Tea Coupons this year have raised \$6,764.96.

Medical and Educational Fund \$2,828.57.

Almost \$40,000 has been given to Local Church Trusts and other local church activities which must give emphasis to the words of a former President of our Church when he said "the women of the Church have a way of getting things done." One small district averaged \$350 per member per year to the Fellowship funds. Tongan Hurricane Relief Fund, Central Missions, Children's Homes, are just a few of the other recipients of Fellowship care and concern.

SPECIAL OBJECTIVE:

"The Money Tree" The first payment from interest received has been made to the respective Central Missions and an attractive brochure has been prepared for distribution to Ministers and District Fellowships advising application methods for grants.

"Etina Havea Memorial Appeal" has raised approximately \$24,000 at the time of writing. Thank you again and again.

SPECIAL OBJECTIVE 1982-83:

to be launched officially at Convention is an objective with a difference - "WOMEN AT RISK".

This is going to give opportunity to all members to make themselves "Women at Risk" - to take up challenges never before suggested, to research into our own communities and sense its special needs and discover things about other women that will increase our sensitivity. As we study the Bible application that will accompany the project there is an exciting prospect for us all. Take up the Challenge.

KURAHUNA:

\$9,770 has been available for distribution this year for assistance for girls and we as an executive have been delighted to receive very appreciative letters from some of the recipients. Grateful appreciation is accorded the Auckland committee who thoughtfully and prayerfully administer the fund on behalf of the

Methodist Women's Fellowship.

SMETHURST:

This property has been sold and Convention will see us defining in the terms of the bequest by the late Mrs Smethurst, the very best way to administer this generous monetary capital given to the M.W.F.

TE KOMITI WHAITI o TE ROOPU WAHINE:

My association with our Maori friends has been joyous. I attended the Hui-a-tau at Te Kuiti in October and was deeply moved at the giving of the Sunday collection to our Special Objective, making it the first donation received for the Etina Havea fund. In May we were together at Patea and studied "Wake Up - Discover the Faith". My life has been enriched in so many ways on the marae and I will always hold close to my heart the actions of love, prayerful support and inclusion that has been my privilege and honour.

WORLD FEDERATION OF METHODIST WOMEN:

The "Tree of Life" newsletter is now coming regularly to N.Z. and the new editor is bringing us closer together with the material provided.

Our World President, Oknah Kim Lah, is travelling widely with particular emphasis on the countries where M.W.F. is less known. Pray deeply for Oknah and her World Officers.

NATIONAL PROGRAMME COMMITTEE:

This committee with Marcia Baker as leader will retire from office at Convention. We record our thanks to Marcia for all that has been done in the compilation of new programmes and the distribution throughout the Fellowships.

The new committee will be sited on the South Island West Coast with Rosalie Sugrue as Convener. Good use is being made of this facility which is a self-supporting committee. Congratulations!

MISSIONS:

The highlight of our year has been the implementation of the Student Adoption scheme in association with St. John's College. Hopefully next year there may be a student for each of our Districts.

There is much emphasis in Mission work right throughout the Fellowships and the Mission Associate scheme along with the Presbyterian work continues to go smoothly.

J.C.W.O.

Meets annually in Wellington in March at Wellington and value is gained from the denominational sharing of needs and concerns. The sharing of Christmas messages was again called for in August and was continued on the basis of appreciation expressed after last year's effort.

CORSO:

We remain affiliated and our representative attended the Annual meeting in Wellington and I attended a special meeting while in Wellington. Your representative attends local meetings and helped with the local annual appeal.

NATIONAL COUNCIL OF WOMEN:

Affiliation is strong throughout New Zealand and no doubt is

synonymous of the value one gains. Wider issues effecting women and men are to the forefront in this organisation and the diversity of remit material gives further emphasis to this. Mrs Marjorie Best will attend National Conference in Lower Hutt in October.

DEACONESS ASSOCIATION:

Jean Waugh attended Convocation on your behalf earlier this year. There was a small number in attendance but a very worthwhile time of prayer and study, fun and fellowship was enjoyed by those present.

M.W.F. OF THE FUTURE

All districts have been circularised on this matter and the findings collated for presentation at Convention. It has been interesting to find that the positives outweigh the negatives, but that is no cause for complacency and action is needed.

NATIONAL COUNCIL - OCTOBER 1981 NELSON

The theme "Search! God Gives meaning to Life", and 100% representation from all Districts was gratifying. Following from there, it was agreed that we recognise the work of Sister Rona Collins at the end of her Vice Presidential year for the Church and a small presentation was made in appreciation of a lifetime of service.

The NATIONAL BIENNIAL CONVENTION will be held in Upper Hutt in October with the theme "Through Faith to Fulfilment" and at the conclusion of Convention Mrs Doreen Hill and her North Canterbury Executive will be dedicated to office for the ensuing two years.

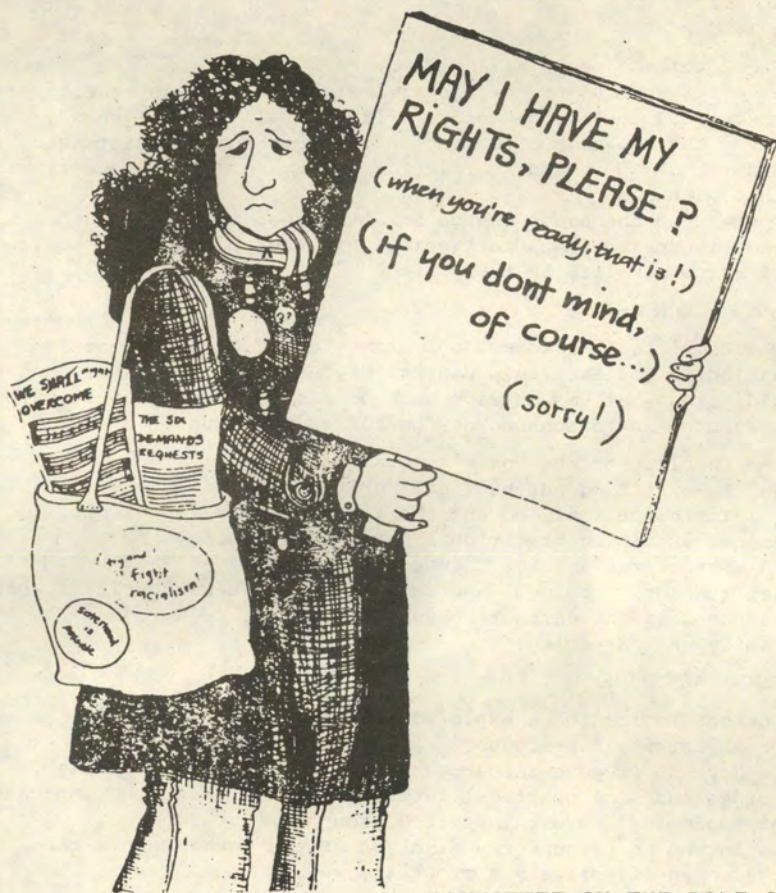
We in NELSON-MARLBOROUGH come to the end of our term of office as your National Executive all greatly enriched and humbled in the experience that has been ours to share with you. There is much for us to talk about in our faith and our calling to the work that God asks us to do. Paul asks us to bring to our discussion a transformed mind - I am sure each of us has been transformed in many ways, but I strongly believe that there are priorities for us to speak on and act on from our own strength, to be joyful in Hope and especially to BUILD EACH OTHER UP. We need a community of Hope - it will bring a new vitality to our faith. The Church needs us - whatever our age. Our future will be assured if women like you and me are prepared to take steps to show by our actions that the Methodist Women's Fellowship has a continuing vitality.

GOD BLESS YOU ALL.

ELLA M. TRATHEN - PRESIDENT
BERYL J. PAINE - SECRETARY

RECOMMENDATION:

That this Report be received.



COMMITTEE ON THE ROLE OF WOMEN
IN CHURCH & SOCIETY

ANNUAL REPORT

10 women and 4 men serve on this Committee, of whom 4 are presbyters and 10 lay people. There are also 7 corresponding members. At the first meeting there was spontaneous agreement that the title "The Community of Women and Men in Church & Society" more effectively conveyed the intention and vision of the Committee.

FUNCTIONS

The Committee seeks to:

1. base its actions on the gospel insight that Jesus came in order that everyone "may have life - life in all its fullness".
2. study the relation of Christian theology and feminist thought.
3. understand the changing roles of women and men in society and in the church.
4. foster and encourage change in attitudes, working towards creative partnership particularly in the courts and positions of responsibility in the church.

AREAS OF CONCERN

The Committee has worked out from the W.C.C. programme culminating in the Sheffield Conference, July 1981, and has sought to avoid doing what has already been done elsewhere. Papers have been presented and discussed on the following issues:

1. The theology of the women's movement:
 - (a) Re-examining our biblical heritage.
 - (b) The concept of God and the language used in worship.
 - (c) Re-examining traditional Christian theology.
 - (d) Structures and how things are done.
2. Implications for local churches of the awakening role of women.
3. Partnership and personal development.
4. Family and parenting.

PROPOSED ACTIONS

1. Further topics to be explored include: Women in the Presbyterate, Consciousness Raising, and Power.
2. We hope to prepare resource materials, including reading guides and some practical material for fostering the community of women and men within church groups.
3. We intend to present the findings of the Committee to the church in effectively appropriate ways.

LINKS WITH THE PRESBYTERIANS

Contact has been maintained with the equivalent Presbyterian Committee through participatory observers and the exchange of findings.

RESPONSE FROM AUGUST SYNODS

Only five Synods responded to our August report: three approved the change of title, one wished to amend the title, replacing "Women and Men" by "People", and one referred the recommendation back to the Committee, seeking the views of the Presbyterians on the name change and expressing concern about the shift of emphasis. Two people were suggested as further corresponding members. One Synod

requested that the Committee recommend a definition of its task which has been set out in this report under "Functions".

RESPONSE TO AUGUST SYNODS' FINDINGS

In seeking to change the title, it was felt that we were in no way seeking to change the aims of the Committee. We feel strongly that the liberation of women to full participation cannot take place unless men too are liberated. Women's experience and spirituality will not even be heard, much less acted upon, unless men and women together are open enough to listen and accept one another. While we shall continue to explore women's attitudes and gifts, we feel it is short-sighted to confine our work solely to women's issues. We do not live in isolation.

We also take into account that much has changed in society, if not in the church, during the last ten years. We are not starting from scratch on these issues and we therefore see community and creative partnership as realistic and appropriate goals. At least one member of our Committee agreed with the opposing Synod.

"... to try to see what a non-oppressive power-sharing community of women and men in the church might look like ..."

"The demand for an inclusive community that would free women from oppressive stereotypes, is also a call to liberation for those who have traditionally been the oppressors."

"A feminist is a person who recognises women as people."

RECOMMENDATIONS:

1. That the Report be received.
2. That the title of the Committee on the Role of Women in Church & Society be changed to "The Community of Women and Men in Church and Society".
3. That the section "Functions" in this report be approved as a definition of the task of this Committee.

ARMED SERVICES CHAPLAINCY COMMITTEE

The Committee has met in Wellington twice this year, its meetings coinciding with the Chaplains' Dominion Advisory Council.

The Rev. John Manihera continues to be our only full-time chaplain and he is serving the Church well in activities based on Linton Camp. His work includes counselling, visitation, periods of instruction and involvement in unit exercises. John feels privileged to serve the Church in this way and is grateful for the confidence the Church has in him and the support given.

The Rev. Bob Short is an active T.F. Chaplain who, for two Annual Camps has been Padre to the 6 Hauraki Regiment. His work has been greatly appreciated by all ranks.

The Committee places on record the valued services of Mr. V.H. Creswell who died in August. Vic's death leaves a gap on the Committee which will be hard to fill. The Committee seeks leave to bring the name of a replacement to Conference.

Reginald Thorpe, Chairman
Mervyn Dine, Senior Chaplain

RECOMMENDATIONS:

1. That the Report be received.
2. That the Chaplains for 1983 be:
 - (a) Full-time: The Rev. John I. Manihera (Army)
 - (b) Part-time: The Rev's M.L. Dine, S.C. Grant, B.W. Neal and R.D. Short.
3. That the Methodist representatives on the Regional Advisory Committees be:

Northern:	M.L. Dine
Central:	J.S. Hosking
Southern:	W.L. Wallace.
4. That the Committee for 1983 be: Group-Captain Thorpe (Chairman), the Rev's M.L. Dine, R.J. Hamlin, J.S. Hosking, S.C. Grant, J.I. Manihera (Secretary), Messrs. J.M. McKinney, D.J. Sellens and H.F. Hart (leave of absence) plus one to be nominated to Conference. (Note: Some appointments subject to stationing).

INTERNATIONAL RELATIONS JOINT COMMITTEE

1. THREE COMMITTEE DISCUSSIONS

The Co-Conveners have attended meetings in Auckland and been part of the continuing discussions on this important subject. The Committee has discussed the proposal as it has developed, and points of concern have been passed on to the negotiating representatives. The full report of the discussions appears elsewhere in the Conference and Assembly papers.

2. N.C.C. INTERNATIONAL AFFAIRS

In March 1982 the NCC Executive approved of the arrangement whereby a group of six acts as an NCC sub-committee within the Joint International Affairs Committee. They are, the Joint Committee Co-Conveners; the CCA International Affairs Moderator, Mr Russell Marshall; the two NCC appointees on the Committee, the Rev. Lance Robinson (Anglican) and the Rev. Brent Smallbone (Baptist); and the NCC Wellington Secretary, the Rev. Peter Glensor.

This arrangement seems to be developing well, and will be continued into 1983, with a further two NCC appointees and a permanent Roman Catholic observer.

During 1982 the committee has joined with other Church groups in expressing concern, particularly over human rights situations in South Africa, and the Philippines, and with the invasion by Israel of the Lebanon. Deputations were made to the Philippine's Defence Minister (re Church workers detained in the Philippines) and the Chief Ombudsman (re an Asian regional seminar on human rights). The NCC committee made a submission to the Select Committee on Disarmament and Arms Control, and to a Select Committee on Samoan Citizenship.

The NCC member churches will be able to receive materials produced by the Joint Committee on peacemaking and other background resources. While the viewpoints and spheres of interest of the NCC and the Joint Committee are not always identical, the partnership is fruitful and worthwhile.

3. DISARMAMENT AND PEACE ISSUES

The Committee has been involved in a number of activities, local, regional, and world wide.

- (i) For the purposes of making submissions to the House of Representatives Select Committee on Disarmament and Arms Control, the Joint Committee prepared separate submissions outlining the policy position of Conference and Assembly on this issue since the late 1940s. An appendix to the Methodist submission contained an outline of concerns about security alliances; and the appendix to the Presbyterian submission contained the 1978 paper, "Disarmament : A Christian Comment".
- (ii) In keeping with a policy in place for some years now, the Joint Committee expressed its concern to the Government about the visit to a New Zealand port of the nuclear powered naval vessel, the USS Truxton presumed to carry nuclear armaments.
- (iii) The Committee notes and comments for study a report to the Commission for the Future: Future Contingencies : Nuclear

Disaster (No. 4 in a series). We regret that the work of this Commission has come to an end. Both this publication and an earlier booklet on International Relations were of considerable value to committees like ourselves.

- (iv) Since early in the 1970s PCC member churches have been increasingly concerned about nuclear testing in their regions. This concern entered a new phase with the announced intention of some countries to dump nuclear waste in the Pacific Ocean. Increasingly attention has become focussed on the military activities of the United States in Micronesia and Hawaii. The Fourth Assembly of the PCC passed the following resolution in May 1981:

"We reaffirm our commitment to a nuclear-free Pacific.

As Christian people committed to stewardship, justice and peace-making, we oppose and condemn the use of the Pacific for the testing, storage, and transportation of nuclear weapons and weapons delivery systems; the disposal of radioactive wastes; the passage of nuclear-powered submarines and ships.

We recognise the intimate relationship not only between the development of nuclear energy and the problems of radioactive waste disposal, but also with nuclear weapons proliferation. We therefore object to further development of nuclear power until the problems of waste and proliferation are convincingly resolved.

Further, as Christian people we are concerned about the colossal investment required for nuclear armaments and nuclear power, and urge the investment of our limited resources towards total human development, particularly for poor and rural communities, and for alternative safe and renewable sources of energy".

In June the PCC published a booklet highlighting the concern member churches share about nuclear energy and armaments. Funding to enable the Pacific Churches to publish came from churches in Europe. The Joint Committee endorses this concern and sent a copy of the booklet to each member of the New Zealand Parliament together with a letter expressing our own concerns. To date 42 of the M.P's have replied - a number expressing views similar to the Committee. We are glad to make this booklet available to church schools, and eventually to Synods and Presbyteries. The PCC is to be commended for this publication: A Call to a New Exodus : An Anti-Nuclear Primer for Pacific Peoples.

- (v) The Committee has monitored events in Poland and watches with concern the activities of the Soviet Union not only in traditional spheres of influence but also in newer areas of interest surrounding the Indian and Pacific Oceans.

4. HUMAN RIGHTS

- (i) The Joint Committee is in close contact with agencies in the Uniting Church in Australia about efforts being made by the

Christian community to bring about changes in the status of the Aboriginal people.

- (ii) The Joint Committee has made representations to the Philippine Government as well as to the Ambassador to New Zealand about the status of political prisoners.
- (iii) The Committee continues to monitor events in the Republic of Korea and in Taiwan, and is in touch with other churches in the world community with whom we share an interest in this part of Asia.
- (iv) In our 1981 report we discussed in detail French interests in New Caledonia (Appendix B), we have continued to monitor the situation in that country.

5. MAJOR INTERESTS

(i) CENTRAL AMERICA

In the 1981 report we dealt with El Salvador. The N.C.C. International Affairs group has prepared short papers (2 pages) dealing with the situation in Latin American countries. These are available from the Wellington office (P.O. Box 27-364 Wellington), and the Joint Committee would endorse the significance of this resource as an educational tool for parish study groups. The Committee hopes to bring down an in-depth study of this region in a subsequent report.

(ii) THE MIDDLE EAST

In our report last year we said ... "One must seriously question whether there is not any military action upon her neighbours which Israel would not be prepared to execute if she believed it to be in her interests to do so". Those words have been chillingly confirmed in the actions of Israel since early June. On 4th June, Israeli forces invaded Lebanon in an attempt to wipe out the Palestinians. By mid-July, the Israeli forces of some 100,000 men and using the latest weapons from the USA (including cluster bombs) had destroyed more than 14 Palestinian camps in South Lebanon; three main cities (Saida, Tyre, Damour) and more than 14 villages. The death toll rises continuously, by June 30 numbering 10,000 with 40,000 injured and 40,000 missing. Estimates of refugees - people displaced and made homeless - are as high as 800,000.

The vast majority of people affected are civilians - Lebanese or Palestinian. The Director of the WCC Commission on International Affairs said, "There was a premeditated carefully planned, ruthlessly executed aggression. The objective was to exterminate Palestinian nationalism. The invasion was part of the Israeli attempt at solving the Palestinian problem by force both within the occupied territories and outside".

There has been clear condemnation of the invasion world-wide. The Christian churches, including here in New Zealand, have protested strongly at the brutal Israeli action. While the history of the sufferings of the Jewish people is fully acknowledged, this cannot in any way justify Israel's invasion, which caused immense suffering to others. As well as the military casualties, there is growing evidence of serious human rights violations, as the Israeli army moved north. Thousands

of Palestinians have been dislocated. Many others are being detained in camps, under conditions contravening international conventions.

Lebanon was created as a state after the collapse of the Ottoman Empire in 1918. It was under French jurisdiction and from the beginning aimed at being a democratic, secular state. There is a delicate balance between the political power of the Orthodox Christians, and the two main Moslem sects. Lebanon has always been a haven for exiles and was therefore willing to accept the Palestinians driven from Jordan in 1971. Within Lebanon, the internal balances were increasingly precarious, with growing conflict between the Phalangist Maronites (a Christian group in communion with Rome) and Moslems. This conflict has never been a "religious" one - many Christians have remained neutral or strongly support the Palestinians - but one where religion is used as a weapon. Civil war broke out in the early 1970s and Syrian troops were sent by the Arab states as a peace-keeping force. Israel has consistently supported the Phalangists, most notably in their invasion of southern Lebanon in 1978. The Israeli Strategy has been to try to isolate the Palestinians and ultimately to destroy them as a political force.

The PLO stance in initially refusing to recognise the right of Israel to exist has been gradually modifying in recent years. This process continues with a claim in late July 1982 by a U.S. congressman, that the PLO leader signed a document affirming various UN resolutions on the Palestinian question. The reality is that Israel and the US must negotiate with the PLO in matters relating to the Palestinian people.

The Christian Church, for whom this region is her birth-place, has been deeply involved in current events. Through the Middle East Council of Churches, large-scale relief and reconstruction work is being undertaken. The churches worldwide have been helped in understanding the situation by materials from Christians on the spot. Unanimous expressions of horror and outrage, as well as a massive flow of relief funds, have come from Christian churches throughout the world.

We believe that Israel must withdraw unconditionally to the pre-1967 borders. We affirm Israel's right to exist within recognised borders. And we affirm the right of the Palestinian people to self-determination and to a homeland.

(iii) CONFLICT IN THE SOUTH ATLANTIC

In April to June this year, Argentina invaded and occupied the Falkland Islands, and Britain responded by mobilising about 100 ships, including merchantmen and auxiliaries, and sailing for the South Atlantic in a massive show of strength. Intensive political efforts backed by the threat of military retaliation were unsuccessful to regain the Islands and Britain found it necessary to regain them by force.

By the time the British flag had been raised again at Port Stanley a total of 777 people from both sides had lost their lives and the 10 weeks' action had cost Britain an estimated \$2,000 million. Neither Britain or Argentina in their

difficult economic situations could afford the cost of the war.

The churches in Argentina, against a background of opposition against the poor human rights record of their military junta, disagreed with the act of invasion but supported the justice of the Argentina claim to the Falkland Islands.

The churches in Britain regretted the need for a show of military strength, asked for the British government to negotiate and to avoid an invasion of the islands. Statements from most of the British churches, at least by implication, condoned the sending of the military task force.

A strong statement from the General Secretary of the World Council of Churches called upon the churches in Argentina and United Kingdom to "communicate to their respective governments, the concern of the worldwide ecumenical community, and to press them to pursue without ceasing the path of negotiation". The statement went on, "The use of military force by any side cannot be accepted, especially as such acts of force are becoming an alarming pattern world-wide ... Violence runs the risk of becoming a major conflagration, further exacerbating world tensions and the security of people".

The call of the Joint International Relations Committee to the New Zealand Government and released to the media, urged our government "to take a peacemaking role in aiding negotiations between Argentina and Great Britain". We were concerned about the likely loss of life, the waste of resources, the risk of military escalation and the further destabilisation of world order, should Britain commit its forces to war. In the event, New Zealand had already shown its determination to back Britain in whatever measures were necessary to regain the Falklands, by expelling the Argentine ambassador, and later committing a frigate to substitute in the Indian Ocean for British ships required in the South Atlantic.

It is clear now that Argentina miscalculated the force of the British response to invasion and that President Galtieri expected to pull off his gamble. For its part, Britain did not adequately appreciate the threat from Argentina until the occupation was complete. It is also clear that during the 15 years there have been negotiations with Argentina over the Falklands, Britain has consistently refused any compromise on the question of British sovereignty of the islands. The United Nations has consistently invited Britain to negotiate sovereignty. During the conflict the committee circulated releases from the World Council of Churches, Ecumenical Press Service so that there could be some awareness of world-wide Christian reaction to the conflict. We were pleased that one Presbyterian Public Questions Committee responded.

6. COMMITTEE OPERATIONS

The Committee carries an increasing workload and has managed to survive with shoe-string servicing. Should the Three Committee Consultation proposal about the future of this Committee be unacceptable then steps will need to be taken to provide part-time assistance

similar to that now used by the Joint Public Questions Committee.

7. COMMITTEE MEMBERSHIP

During the year the Committee has lost the services of the following: Mr R. Patterson (on transfer), Mr W. Kelly (after many years of service to the Methodist Committee), and the Rev. Owen Robinson (after more than 30 years of connection with the Presbyterian Committee).

8. PEACEMAKING : A CHRISTIAN CALLING

The Committee is taking the step this year of seeking the consent of Conference and Assembly to share with the wider church a number of resolutions dealing with policy matters. The accompanying paper is designed to set the background for discussing the recommendations. The Committee is not asking for comment on this paper, but does ask for reactions to the recommendations. We seek the help of ministers so that congregational discussion could take place before Quarterly meetings/sessions/Parish Councils discuss these matters. A limited amount of supplementary discussion material, including Bible Studies will be available from the Committee (at \$10 per pack) as a backup for ministers.

This issue is the most important the Committees have brought before the churches in recent years. We hope there will be serious discussion at all levels and a wide-spread response.

Graeme McIver (Chairperson) James Veitch (Secretary)

RECOMMENDATIONS

1. That the Report be received.
2. That Conference notes that the Joint Committee serves the National Council of Churches as a resource and discussion group in International Affairs and welcomes the participation of N.C.C. appointees in the work of the Committee.
3. That the paper Peacemaking : A Christian Calling and the accompanying recommendations be received and sent down for discussion and report by Quarterly Meetings/Parish Councils by June 30th and by Synods by July 31st.
4. That Conference allows the Joint Committee to make available the paper on Peacemaking to the member churches of the National Council of Churches, through its Executive, and invites them to also study this issue.
5. That Conference instructs the Joint Committee upon receiving the replies to take up relevant matters with the New Zealand Government, and related bodies, and other interested institutions indicating the provisional nature of the responses.
6. That this Conference instructs the Joint Committee to report the results of the replies to the recommendations being sent down, to the 1983 Conference with a view to seeking approval of policy principles and confirming actions already taken.

INTERNATIONAL RELATIONS COMMITTEE
METHODIST AND PRESBYTERIAN CHURCHES OF NEW ZEALAND
STUDY DOCUMENT

PEACEMAKING : A CHRISTIAN CALLING

INTRODUCTION

The nuclear arms race, the whole question of disarmament, and the Christian commitment to peacemaking in the light of the realities of our world situation, focuses attention on the contemporary mission of the church.

The present world situation is horrific. Two paths stretch out ahead of us. One path leads to survival and life, the other leads to annihilation and death. All of humanity has arrived at this juncture of choice. The path we choose will change for all time the mission of the church, for what the Christian community will proclaim as The Gospel will now be determined by that choice. At the end of his life, looking back on the events of the past, and pondering the future, Moses spoke to the people of God:

"I am now giving you the choice between life or death,
between God's blessing and God's curse, and I call heaven
and earth to witness the choice you make. Choose life."

(Deuteronomy 30:19 GNB)

These are prophetic words of relevance for our time.

Jesus said "I came not to judge the world but to save it" (John 12:47). The responsibility of "saving the world" lies with the people of God who are called to carry through this task and to share with the living Lord of the Church in the renewal and remaking of all creation. (Ephesians 1:22-23; Colossians 1:20)

What God did in Jesus He continues to do through the church, the people of God, who from generation to generation try to hear and interpret the Word of God for their own lives and for the life of the world.

But it is rare for the world to be confronted with an ultimate choice. So as this choice is made it is essential for the church to be responsible to the Word of God, and to be courageous to act on it at all levels of decision making, both nationally and internationally.

Our struggle is not against the peoples of the earth who, given the choice will choose life, but against what Paul identifies as, "principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places." (Ephesians 6:12 RSV).

The struggle is against those who, in the exercise of power and influence, plan the future and chart the course of destiny without God or the peoples of the earth in mind. It is the Christian community - world wide - who is committed to challenging politicians, military commanders, multinational armament companies, industrial and

commercial concerns, and banking corporations and institutions, to choose for the human family of the future the path of life and not death.

The nuclear issue which involves the use of energy as well as arms is what stands astride the history of the world forcing a choice between two paths. Lord Louis Mountbatten has written:

"In the event of a nuclear war there will be no chances, there will be no survivors - all will be obliterated ... Nuclear devastation is not science fiction - it is a matter of fact. The world now stands on the brink of the final abyss. Let us resolve to take all possible practical steps to ensure that we do not, through our own folly, go over the edge."

But the tragedy is that "At present, most of us do nothing" about this issue. We abrogate any responsibility we may have to encourage the policy makers to choose life.

"We look away. We remain calm. We are silent. We take refuge in the hope that the holocaust won't happen, and turn back to our individual concerns. We deny the truth that is all around us. Indifferent to the future of our kind, we grow indifferent to one another. We drift apart. We grow cold. We drowse our way toward the end of the world."

(The Fate of the Earth, Jonathan Schell p. 230)

Omar Bradley, a United States Army General once wrote: "Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living. We have grasped the mystery of the atom and rejected the Sermon on the Mount."

In North - South : A Programme for Survival we read that: "Public opinion must be better informed of the burden and waste of the arms race, of the damage it does to our economies, and of the greater importance of other measures which it deprives of resources. More arms do not make mankind safer only poorer." (p. 117)

The task is therefore to inform our churches at all levels so that people may begin to choose the path of life instead of death. The task is to encourage the people of God to undertake the new and urgent task of proclaiming the Lordship of Christ and of translating this Good News into decisive and committed witness and action, so that all who exercise political, military and economic power and influence in the world community will be forced to

"hammer their swords into ploughs and their spears into pruning-knives," so that "nations will never go to war," and "never prepare for battle again" and "everyone will live in peace." (Micah 4:3-4 GNB)

Disarm or Die - that is the choice!

But the world-wide Christian community has in a sense already chosen life, for anything else would be a rejection of Jesus and His message. So the Christian community must be prepared to live out its choice and, regardless of the cost, confront its entire constituency with the nature of the nuclear issue and our involvement in it, and

mobilise them into action, and so turn back the militaristic madness that threatens our annihilation. That will not be easy for we live in a cruel, unjust and selfish world.

Writing in Sojourners' Magazine in August 1979 Billy Graham warned:

"The present insanity of the global arms race, if continued, will lead inevitably to a conflagration so great that Auschwitz will seem like a minor rehearsal ... Is a nuclear holocaust inevitable if the arms race is not stopped? Frankly the answer is almost certainly yes ... The nuclear issue is not just a political issue - it is a moral and spiritual issue as well ... I believe that the Christian especially has a responsibility to work for peace in our world."

We are keenly aware that the issue of peacemaking will arouse wide ranging discussion. The Committee recognises too that differences of opinion will arise out of such discussion. This we accept as part of the process of studying an issue which is "very close to the bone". This is a subject in which Christians from all theological traditions have become involved as thinkers and participants. We invite our readers to take a journey with us, and to work out how we as individuals and as a church would like to act in relation to the suggested policy matters raised at the end in the form of suggested recommendations/deliverances.

THE NUCLEAR AGE

The most significant date in the whole of world history 6th August 1945, the day on which a United States Airforce bomber, Enola Gay, dropped an atomic bomb (uranium 235) on the city of Hiroshima. It was small by modern standards but the results were devastating. Approximately 130,000 people died: 20% from direct injuries sustained during the blast, 60% from burns induced by thermal radiation released by the explosion and by fires started by the blast, and 20% from the effects of nuclear radiation. More people were to die in the months that followed, many from cancer and nerve-related illness. One eye witness recalls the scene:

"I climbed Hijiyama Hill and looked down. I saw that Hiroshima had disappeared ... I was shocked by the sight ... that experience of looking down and finding nothing left of Hiroshima, was so shocking that I simply can't express what I felt ... Hiroshima didn't exist ... just didn't exist."

(From Hiroshima to Harrisburg, Garrison, p. 27)

When the first test atomic bomb was detonated, in New Mexico (on 16th July 1945) scientists realised the enormity of the weapon they had created. From that day onwards "we knew the world would not be the same," wrote J.R. Oppenheimer, who directed the research and production programme. Another scientific observer wrote that the experience was "the nearest thing to doomsday that one could possibly imagine. I am sure that at the end of the world - in the last millisecond of the earth's existence - the last man will see what we have just seen." (Garrison p. 21). After that test explosion

political and military planners took over, and a live experiment on Hiroshima was carried out, then, three days later, on 9th August, a second bomb was dropped on the city of Nagasaki. It was a plutonium weapon. The radiation this explosion emitted took the lives of thousands of people silently and invisibly. The 'invisible contamination' struck without warning ... and there was no cure. People kept dying more than two days later. Casualties were about half what they had been at Hiroshima due largely to the terrain of Nagasaki. What makes the 6th August the most significant date in the entire history of the human race? On that day the nuclear age was born. Up until that point in time no one had been able to destroy the planet earth. From that point onwards the human race can be annihilated and the planet destroyed. The 6th August 1945 is unique. By one of those strange and ironical quirks of history the 6th August is also the Feast of Transfiguration! It is a day that proclaims both death and life.

THE SITUATION NOW

Since 1945 the world has lived in the nuclear age and managed to avoid the kind of military confrontation which could involve the use of such weapons. The principle of deterrence might appear to have worked. But now the principle becomes shaky, and with reason. The escalation of the nuclear arms race, the level of sophistication and research into new forms of such weaponry, are producing political instability.

Present estimates based on published figures indicate that the total number of nuclear warheads,

"may be in excess of 40,000. In explosive power these warheads are reported to range from about 100 tons up to more than 30 million tons equivalent of chemical explosive. The largest weapon ever tested released an energy approximately 4,000 times that of the atomic bomb that levelled Hiroshima and there is, in principle, no upper limit to the explosive yield that may be attained. The total strength of present nuclear arsenals may be equivalent to one million Hiroshima bombs ... this is equivalent to more than 3 tons for every man, woman and child on earth."

(Secretary General, United Nations.

Comprehensive Study of Nuclear Weapons 1981)

The potential of such arsenals can be described in this way: "Just two U.S. Poseidon submarines which can carry 320 nuclear weapons with the destructive potential of 1,000 Hiroshima-size weapons can destroy all the 200 major Soviet cities.

Just two Soviet Delta III submarines which carry 224 nuclear weapons with the destructive potential of nearly 2,000 Hiroshima-size weapons can destroy the 200 major U.S. cities."

(Defense Monitor xi.ii. 1982 p.10)

Put in another way: America's existing nuclear capability can annihilate the entire population of the world twelve (12) times over. The Soviet Union has a similar capability. Within a few years at the present rate of escalation the potential these two nations wield for

destruction will have doubled.

The development and introduction into service of the Trident submarine will increase the readiness of the United States for war and provoke greater efforts on the part of the Soviet Union to meet, or to supersede this development.

The Trident submarine (about 30 are planned) is designed to travel 8½ years without being refuelled. The first version will carry missiles loaded with eight 100 kiloton warheads. (Hiroshima was destroyed by one 15 kiloton bomb). The second version will be equipped with missiles carrying either fourteen 150 kiloton, or seven 300 kiloton warheads. One submarine could destroy up to 336 cities with blasts ten times the magnitude of the Hiroshima bomb. It is designed to be an "unanswerable first-strike attack weapon". There is no limit in sight to the way in which nuclear weapons can be developed and to the creation of supporting systems to increase strike and defence effectiveness.

The production of the neutron bomb is yet another indication of the escalating arms race. Devised by physicist Samuel T. Cohen, this bomb keeps the explosive yield as low as possible and lets the neutrons burst freely. It thus has six times the immediate radiation level of a normal nuclear weapon and reduces the fall-out level by half. "The radiation would kill soldiers inside their tanks while minimizing the damage done to ... territory and civilians". In lay language, the neutron bomb is designed to cut down the area affected by the blast, but expand the area contaminated by radiation. It has been created for use in Europe - "by nature it is for fighting nuclear war on battlefields." (Bulletin of Atomic Scientists, October 1981 p.6 ff). Add to this escalation scenario another fact: 5 nations at present have both nuclear weapons and delivery systems, a further 5 are in a position to develop such weapons and systems, and the Stockholm International Peace Research Institute predicts that by 1985 membership of the nuclear club could be as many as 35 nations.

It appears that there are still no adequate and binding safeguards to limit the spread of nuclear technology, to prevent more nations building their own weapons and thus increasing the risk of nuclear disaster. In fact by the end of this decade the super powers will have developed the capability to destroy each other's satellites through laser technology, thus expanding the race against time into outer space.

There is more to be said. Nuclear weapons also kill indirectly by breaking down all the human and national systems upon which human beings depend for survival. There will not be any life at all when nuclear weapons are used. Nothing, literally nothing, will survive. The only vantage point from which to view the result will be from that of a corpse - "but from that vantage point, of course, there is nothing to report." (Schell p.26). In recent writings (see for example, Schell's : The Fate of the Earth), the idea that there can ever be a limited nuclear war is analysed. The most likely answer is that limited wars will trigger off larger conflicts. The theory of nuclear deterrence is also examined. With the escalation of the arms race this theory is eroded. Talk of anyone surviving (in special shelters or in remote parts of the globe) seems a rather pious hope.

While clearly 'we have entered the nuclear age and cannot get

back out of it, and there is no escape from the doors of knowledge through which wisely or unwisely the human race is going'. (McGeorge Bundy) nuclear arms escalation is increasing global insecurity forcing the world community to search urgently for new paths of wisdom.

VOICES OF CONCERN

"The continual preparations for war demonstrated by the production of ever more numerous, powerful, and sophisticated weapons ... show that there is a desire to be ready for war, and being ready means being able to start it; it also means taking the risk that sometime, somewhere, someone can set in motion the terrible mechanism of general destructions."

(John Paul II speaking to the UN 1979)

Billy Graham, addressing a Moscow Conference on Peace on 11th May 1982 said:

"I am convinced one of the most vivid and tragic signs of man's rebellion against God's order in our present generation is the possibility of nuclear war. I include here the whole scope of modern weapons that are able to destroy life - conventional, biochemical, and nuclear weapons. I know that the issue of legitimate national defence is complex. I am not a pacifist, nor am I for unilateral disarmament. Police and military forces are unfortunately necessary as long as man's nature is the way it is. But the unchecked production of weapons of mass destruction by the nations of the world is a mindless fever which threatens to consume much of our world and destroy the sacred gift of life."

The situation has become so urgent that a number of churches have initiated studies and published reports aimed at educating church members and underlining the Biblical-theological responsibility of the world-wide Christian community to work for peace. These include Presbyterians in the U.S.A., the Uniting Church in Australia, the Church of Scotland, the Evangelical Church of Germany, the World Council of Churches and the Pacific Council of Churches.

There have been other voices of concern: huge demonstrations of people's protests in Britain, Europe and the United States:

- * The World Council of Churches Public Hearing on Nuclear Disarmament, Amsterdam, 25th November 1981.
- * Future Contingencies : Nuclear Disaster - A report to the Commission for the Future, March 1982 (Wellington)
- * The publication by the Pacific Conference of Churches of A Call to a New Exodus : an Anti-Nuclear Primer for Pacific Peoples, July 1982.
- * The Second United Nations Session on Disarmament and Arms Control, New York 7th June - 5th July 1982.
- * The New Zealand House of Representatives Select Committee on Disarmament and Arms Control 1982.

Such voices of concern from the World Church, from the United

Nations and from people's movements, are not new but have been growing in intensity as the arms race has continued.

An expert witness, Admiral Hyman Richover, testifying before the American Congress' Joint Economic Committee (28th January 1982) was the founder of the nuclear navy. In the course of his testimony he said:

"every time you do produce radiation, you produce something that has life, in some cases for billions of years. And I think the human race is going to wreck itself; therefore it's important that we get control of this horrible force and try to eliminate it.

I do not believe that nuclear power is worth it if it creates radiation."

Richover was questioned about the possibility of nuclear war, and said:

"I'm not proud of the part I've played (in the development of nuclear energy). That's why I'm such a great exponent of stopping this whole nonsense of war. The lesson of history is that when a war starts, every nation will ultimately use whatever weapon has been available ... Therefore, we must expect that if another war - a serious war - breaks out, we will use nuclear energy in some form."

WHAT CAN BE DONE?

"It is important to enlighten public opinion on the real situation about the bomb. We can be saved from its consequences only by action on an international scale which will make war and the preparation for war unnecessary and even impossible."

(Einstein on Peace. p. 404)

Albert Einstein was under few illusions about the dangers facing the world:

"... any future war would mean the end of civilized humanity." (p. 480)

As a scientist who had helped create atomic energy, but who had then forseen the disaster ahead he aimed to arouse public opinion by supplying people with the information which could change political and military planning:

"... Since both the United States and the Soviet Union persist in their mutually stubborn attitude (over disarmament) we cannot expect that either of them will make any constructive peace moves. Only a collective effort on the part of those nations which are militarily weak has any chance of success." (p. 576)

Strenuous efforts are being made world-wide by peoples of different religions and ideological backgrounds to meet the precarious situation into which the world has been placed by the continuing escalation in the nuclear arms race, and the spread of nuclear energy without effective safeguards and protection.

Some sections of the world-wide Christian community have been

part of the peace movement. Through the efforts of the World Council of Churches other member churches have become more conscious of the meaning of Christian responsibility in the nuclear age. But, until the last five years the urgency of the present situation has not been recognised world-wide by Christian people.

The Methodist and Presbyterian Churches' International Relations Committees have been conscious of the importance of the nuclear issue to our churches and have been reporting regularly to Conference and Assembly since the conclusion of the Second World War. Initially the Committees felt, along with many other groups, that nuclear energy and technology could be harnessed and controlled to serve the interests of the human community. While the New Zealand Government has repeatedly given the churches assurances on this point, nuclear escalation has continued to undermine the credibility of such assurances. In 1969 a paper on Nuclear Warfare prepared by the Presbyterian Committee was authorised for publication by the Assembly but due to financial difficulties was not published. In 1978 a document appended to the Presbyterian Committee report and entitled "Christian Perspective on Disarmament : A Contemporary Comment", was published by the Committee as a response to the Government Greenpaper on Disarmament and Arms Control. In 1982 the Joint Committee, working separately, made submissions on Disarmament and Arms Control to a select committee of the House of Representatives. The Methodist Committee has also had a long history of working towards disarmament.

THE NEW ZEALAND GOVERNMENT'S POSITION

The Minister of Defence in the Introduction to his department's report to Parliament (March 1982) called for debate on the issues surrounding the nuclear question. (p.6.) That introduction highlighted matters important to this discussion in the churches.

The report acknowledges that since 1978 "the dangers have multiplied and with them the questions for the future ... Heightening tension between the super powers, not least over the question of strategic arms and tactical nuclear weapons, is a cause for widely-felt anxiety; feelings about nuclear weapons now run particularly strong in many countries in the west". (p.3)

It acknowledges that New Zealand is unable to escape the harsh realities and the violence characteristic of our times and sees our isolation as no defence. We cannot stand and cope alone in the world community but need to belong to alliances and play our part in defending our interests in this part of the world. The report identifies ANZUS as an important, indeed an essential part of our foreign policy.

This Defence report also comments:

"Some would have us wish these problems away and pretend that such harsh realities as nuclear power and nuclear weapons can be dealt with by passing resolutions or declaring unverified nuclear free zones." (p.4)

The Defence Department report highlights the major world concern ('the need to avoid nuclear war') and underlines the 'edifice of deterrence' which 'has powerfully held the peace between two competitive and very potent super powers for over three decades' (p.5) but "New Zealand has forsworn the use, acquisition and storage on its

territory of nuclear weapons. We are not and never will be a nuclear state." (p.5) This is an important and significant policy statement.

The Minister defends the use of New Zealand ports by United States navy nuclear powered ships on the grounds that "so far in millions of ship days of nuclear propulsion there has not been a significant nuclear mishap." Ships visiting New Zealand ports may be carrying nuclear weapons but if they are "they are not of a strategic character and therefore not a nuclear target. The seaborne component of the nuclear deterrent is deployed in ballistic missile carrying submarines." (p.6) This means that such visiting ships "do not bring with them the slightest risk of nuclear attack on the port which offers them hospitality." (p.6)

The Government thus defends its present policy of security alliances, visits of nuclear powered ships, and the question of the possible nuclear quality of armaments carried in these and other visiting naval vessels.

CHRISTIAN RESPONSIBILITY : SOME IDEAS

The Church has never been short of ideals to live by. In a sermon, preached during the World Council of Churches Public Hearing, Professor Berkoff of the University of Leiden re-wrote the message of Micah for our times:

"O people of Israel, O Church of Jesus Christ, if you really want to remove the obstacles on the road to the realm of peace, it is clear what you have to do: just walk in the name of your true God, whose name is the Lord, the God who forbids you to manipulate His name in vain, who wants you to have no other idols and ideologies before Him. Walk in the name of that truly human and humane God, Jesus Christ. He saves not by violence but by love, He was not overcome by evil, but overcame evil with good. Jesus seems to fall completely on that way, but God raised Him from the dead and so justified His strange concept and way of life."

(Up Your Priorities. Derek McNicol)

There are two sayings of Jesus which are particularly apt for this study:

"Blessed are the peacemakers, for they shall be called God's children."

(Matthew 5: 9)

"The thief comes only to steal and kill and destroy; I came that they may have life and have it abundantly."

(John 10:10)

Christian peacemaking is rooted in the life of Jesus and is recognised as God's call to His people. John Stott has written:

"Peacemaking is a divine activity and we can claim to be authentic children of God only if we seek to do what our heavenly Father is doing ... (Christianity Today Feb. 7 1980)

... God Himself is a peacemaker. If we want to qualify as His authentic children, we must be peacemakers too."

(Christianity Today March 7 1980)

Peacemaking is thus an ethical imperative arising out of the good

news God made known in and through Jesus. In other words, peace-making is a Christian activity which flows from the doctrine of God. It is part of the nature of discipleship that Christians are not only for peace, as an ideal, but are called to be active as peacemakers in the world-wide and local community.

The doctrine of God leads to the doctrine of reconciliation. When we link these two doctrines together we are recognising the reality of sin and the way it manifests itself in the principalities and powers that threaten to destroy all that God has created. In spite of sin God has begun to redeem his creation - in the Exodus and the subsequent history of the Israelite people, in the life, death and resurrection of Jesus, and through the church, God is redeeming creation and transforming history, calling His people to be agents of reconciling love in the world today. The Bible calls the people of God into a special community which has an extraordinary vision. In the world-wide community Christians are bearers of a single destiny for all the human race - the care and management of all of God's creation.

This is a persistent vision of joy, well-being and prosperity which is hauntingly clustered around a single concept : SHALOM.

Shalom has many dimensions - salvation, righteousness, love, loyalty, truth, grace, blessing, justice. (Read Leviticus 26:4-6; Ezekiel 34:25-29; and Ephesians 2:14, Mark 4:37-39)

Shalom is well-being in the midst of threats - it is well-being of a 'this-worldly kind' - material, physical, historical. It is well-being for the individual and for the community. When justice is practised and righteousness lived Shalom flows into reconciliation (Amos 5:14-15; Isaiah 1:16-17; Isaiah 32:16-17). It has a recreating power which refashions and remoulds all that it affects.

On the other hand, disruption of any kind is the absence of Shalom and is expressed in economic inequalities, the perversion of the judicial process and political oppression (Micah 2:1-2; Amos 5:10-24). So there can be no reconciliation without justice, and no justice without proclaiming the story of how God has acted in and through Jesus and what that means for people and for the world. Peacemakers are reconcilers who live a life of Shalom, who practice justice, and who proclaim by life and words that Jesus Christ is Lord.

The New Testament gives important insights or principles to guide our thinking on peacemaking:

- * The birth of Jesus heralded the coming of peace. (Luke 1:77-79; Luke 2:13-14)
- * Jesus made peace by living as a peacemaker and by dying for God's new way of life - suffering love. (Col. 1: 19-20; 2:13-15; Ephesians 2:13-16)
- * This new way of life is symbolised by the cross, and God calls all, in the Gospel, to take upon themselves that way of Life. (Mark 8:34; 2 Corinthians 5:17-19)
- * The principle of equal retribution characteristic of Old Testament teaching is replaced by 'suffering love'. (Matthew 5:38-45)

But suffering love is not passive and submissive. Jesus turned on people who were deliberately perverse, renounced hypocrisy with fierce

scathing denunciations, drove out those who abused the sacredness of the temple, and spoke of the good news dividing hearers and causing dissension in families and in the community. But He was not for violence in the way of the world at that time as those present at the time of His arrest discovered. The symbol of His ministry was not the dagger but the cross - an infinitely more powerful symbol of life and hope.

The way of Jesus was a new way of handling violence and death. It was the way of suffering love that would bring forth justice and peace, the like of which the world had never seen. It involved living salvation; it involved loving others. Agape is one of the dimensions of Shalom - it means a love that 'keeps on coming on' in spite of the circumstances; it means a love that seeks to overpower evil. Agape transforms situations (turns the other cheek) repairs inequalities (gives away a cloak to one in need) and is the spring-board for rebuilding personal relationships and remaking communities. (1 Corinthians 13)

Jesus called His disciples to live in this way. That is the way Christians lived in community until the time of Constantine when the prize of becoming the state religion of Europe brought about a change in Christian social action. At that time weapons of war and the cross were carried together and became the symbols of the Christian.

There have been, since that time, minority protests but always the protests have been lost in the quest for church - state accommodation. The theory that a war could be waged in a moral way was an important outcome of this accommodation and lasted for centuries. (See the 1978 Presbyterian Committee Paper - Disarmament : A Christian Comment). With the introduction of 'saturation' or 'cluster' bombing by the Allied Air Forces during the Second World War the 'just war' theory fell apart; with the destruction of Hiroshima and Nagasaki the idea of 'proportionate retaliation' and 'discriminate war' no longer made any sense.

With the bombing of Hiroshima the relationship between the Christian faith and the world-view of Western governments was dissolved. For the first time, in centuries, the church was and is free to rediscover its Biblical roots as the people of God, to live out Shalom and thus realise a peacemaking vocation in the midst of the nations of the world. It is no longer bound to the dream of Christendom - a dream of conquering the world for Christ - it now can become the world-wide community of faith, and like 'salt' and 'yeast' permeate the structures of societies; it is free to realise its ancient form of community and begin to live out a new sense of mission in the world today.

QUO VADIS DOMINE?

"Where to Lord?" One clue is offered in the turning point of world history, the 6th August 1945. That day was the Feast of Transfiguration. It recalls the incident in the life of Jesus (Matthew 17:1-13; Mark 9:2-13; Luke 9:28-36) in which a change came over Him: "His face was shining like the sun, and His clothes were dazzling white". On Jesus, the man from Nazareth, God laid His stamp of approval. From this point onwards there was for Jesus no turning back - the course of destiny had been ordered. "This is my own dear

Son, with whom I am pleased ... listen to Him!"

The coincidence is that these two events fall on the same day. Does Hiroshima Day, because it is also the Feast of Transfiguration, mean that God has spoken a prophetic word to His people? Does it mean that weapons of war must no longer be carried with the cross? Are not nuclear weapons the denial of all that the cross means? From the 6th August 1945 until the end of time Christians as individuals, and the world-wide community of Christians (the church) cannot escape God's prophetic challenge.

To put this point in the words of a contemporary writer:

"In the cross, all things are reconciled; in the bomb all things are destroyed. In the cross, violence is defeated; in the bomb, violence is victorious. In the cross, evil has been overcome; in the bomb evil has dominion. In the cross, death is swallowed up; in the bomb, death reigns supreme. Which will hold sway in our times? Will we choose to live under the sign of the cross, or the sign of the bomb? Finally, which sign will the church choose for its own life? The great evangelistic task before us is to convert our people from the bomb to the cross ... A church that places its trust in the bomb is a church that no longer trusts in the Lord." (Jim Wallis)

In the nuclear age, the bomb threatens to destroy the entire human race. With continuing escalation and the spread of nuclear technology and capability the principle of deterrence is eroded. As time goes by nuclear war becomes inevitable ... unless the spiral of violence in the world can be broken, unless the nuclear nations can be forced by world opinion to de-escalate the process and to work towards the goal of putting aside nuclear weapons and technology, ... unless there is a timetable to eliminate them. "Nuclear weapons cannot defend us; they can only destroy us." (Wallis)

This study began by talking about two paths lying ahead. It talked of choices to be made. We have surveyed the scene and thought about the Christian commitment to peacemaking. The Christian, we noted, should have already made a choice.

"The choices don't include war any longer. They consist now of peace, on the one hand, and annihilation on the other." (Jonathan Schell, p. 193.)

We finish with prayer:

O God who loves us; in the midst of news of war and rumours of wars, we lift up our dream for peace.

Help us to know that we have more than dreams, that we have your presence with us enabling us to live out our dreams.

We pray for our Church, for Christians in our country and Christians throughout the world that we may hear your word and live it out.

Intervene, O Lord, and share with us your power to become your peacemakers.

Pour out your spirit upon us that we may participate in your continuing creation and work to sustain what you, by your suffering love provide.

Make us peacemakers! We pray in the name of the Prince of

Peace, the one who loves us, and overcomes death for us,
Jesus Christ our Lord. Amen.

(Adapted from "Peacemonger Press" Summer 1980,
West-Park United Presbyterian Church, New York City.)

SUGGESTED RECOMMENDATIONS/DELIVERANCES

1. The Methodist and Presbyterian Churches acknowledge that:
 - (i) God acted in Jesus Christ to bring peace among the nations; that He calls all Christians to be peacemakers and therefore there can be no justification for Christians who are called to follow Christ and to save life, to heal and love others, to support the development of nuclear weapons.
 - (ii) At this point in history most governments support military priorities which cause invaluable and limited resources to be diverted unproductively towards weapons and ways of killing and wounding people.
 - (iii) Nuclear war would be the ultimate in human violence and environmental disaster.
 - (iv) Nuclear weapons are designed as a demonic method of killing and wasting people and destroying God's creation.
 - (v) Therefore Methodist and Presbyterian Church members commit themselves to the calling of peacemaking.
2. The Methodist and Presbyterian Churches urge the New Zealand Government to:
 - (i) Ensure that no overseas aid is given by New Zealand to serve military purposes other than in conjunction with (iii) below.
 - (ii) Prohibit all foreign military forces from establishing, having access to, or using New Zealand facilities or bases (except for nations specified in (iii) below.)
 - (iii) Develop a defence policy for New Zealand not aligned with nuclear super-powers but worked out in consultation and conjunction with Pacific Island Nations and Australia.
 - (iv) Seek to establish security alliances with regional neighbours without the inclusion of a nuclear element.
3. The Methodist and Presbyterian Churches request the New Zealand Government, as another step to general and complete disarmament, to urge the Governments of the U.S.A. and U.S.S.R. to:
 - (i) Complete without delay the negotiation of a comprehensive ban on nuclear tests;
 - (ii) Complete as soon as possible the current phase of SALT and continue to use this forum to reach agreement on a substantial reduction of their nuclear arsenals;
 - (iii) Proceed towards a disengagement and reduction of their forces in Central Europe, Asia, Central America and Africa.
 - (iv) Stop all deployment of their forces in the Pacific Ocean and their nuclear powered vessels traversing these oceans;
 - (v) Agree on additional effective measures to ban the military use of Outer Space;
 - (vi) Agree not to use nuclear weapons.
 - (vii) Halt the production of weapons-grade fissionable material;
 - (viii) Ban the production, stockpiling and use of chemical and

biological weapons.

- (ix) To agree not to sell or in any way make nuclear materials or weapons available to other nations.
4. The Methodist and Presbyterian Churches request the New Zealand Government to urge governments who already have nuclear weapons, or are in the process of acquiring or developing such weapons to:
 - (i) Agree not to use such weapons;
 - (ii) To halt the production of weapons-grade fissionable material;
 - (iii) To join in the negotiation of a comprehensive ban on nuclear tests.
 - (iv) To accept such other conditions governing nuclear weapons as may be agreed to in the SALT negotiations.
 5. Methodist and Presbyterian Churches as a step to general and complete disarmament urges the New Zealand Government to call upon the President of France to stop immediately the testing of nuclear devices in the Pacific, and in consultation with Pacific Island Governments and Australia, to take whatever steps may be necessary to prevent France from continuing to act unilaterally with respect to nuclear testing in the Pacific.
 6. Methodist and Presbyterian Churches urge the New Zealand Government to consult with Pacific neighbours and Australia with a view to establishing a verifiable nuclear-weapon free zone for the Pacific.
 7. Methodist and Presbyterian Churches urge the New Zealand Government to consult with Pacific Island Governments and Australia with a view to working out a policy and strategy to prevent nuclear wastes from being dumped in the Pacific Ocean.
 8. Methodist and Presbyterian Churches reaffirm their support for all Armed-Forces chaplains in their pastoral work.
 9. Methodist and Presbyterian Churches request the staffs of St John's College, Auckland and the Theological Hall, Knox College to hold study courses which include Biblical, theological and ethical perspectives on peace.
 10. Methodist and Presbyterian Churches support ecumenical initiatives for Peace and Disarmament and in particular, efforts being made by the World Council of Churches and the Pacific Conference of Churches.
 11. Methodist and Presbyterian Churches ask the Joint International Relations Committee to discuss these deliverances/resolutions with the Uniting Church in Australia, the Presbyterian Church of Australia, and partner churches in the Pacific with a view to ascertaining their response and to report back to the 1983 Conference and Assembly.
 12. Methodist and Presbyterian Churches instruct the Joint International Relations Committee to share this documentation and these resolutions and deliverances with all political parties represented in the New Zealand Parliament, the Federation of Labour, and other Peace groups with a view to disseminating information on this subject.

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TRINITY METHODIST THEOLOGICAL COLLEGE COUNCIL

PRINCIPAL'S REPORT

In 1982 we have 10 people preparing for the Diaconate in the home setting programme, 8 preparing for ordination to the Presbyterate in the home setting programme and 16 preparing for ordination to the Presbyterate within the theological college. The study programmes of the home setting students have varied according to the need and experience of each person. Within the College, 12 have been engaged in studies leading toward the L.Th. Diploma, one has been engaged in preparing an S.Th. Thesis, one has been pursuing B.D. studies and 3 have been engaged in non degree or diploma studies.

During the year we have welcomed a number of overseas scholars or visitors including Bishop Leslie Boseto who spent the first term with us; Dr. Albert Outler, distinguished Wesleyan scholar from the U.S.A.; Dr. George Caird and Dr. Martin Cressey, both from the United Kingdom. We appreciated a visit from the President and are grateful to Divisional staff who came to introduce the work of their Divisions to the student body. The Methodist Women's Fellowship have instituted a system whereby district fellowships "adopt a student" for a period. This caring gesture is appreciated. Circuits from which students come to the College are encouraged to maintain supportive contact during the College years. For home setting students the support and encouragement of the home church is an essential part of preparation for ordination.

We have welcomed the addition of David Mullan to the Methodist staff. His appointment as Fieldworker-in-Ministry enables us to give more careful and sustained attention to the home setting programme and to the needs of beginning clergy. We were pleased that Dave was able to attend the Joint Board of Christian Education Staff Training event in Australia and to share in seminars led by Dr. James Fenhagen.

Dr. James Stuart continues to teach systematic theology and in addition has, in the absence of a lecturer in New Zealand studies, acted as co-ordinator for the cultural studies programme. In the third term he is to spend a brief period as visiting lecturer at Pattenon Theological Centre in Honiara at the invitation of the Anglican Church in New Zealand.

I have taught in the areas of Christian Education, Homiletics and Ministry Studies. During the second term I spent 6 weeks study leave in San Francisco followed by three weeks in the South Pacific visiting theological colleges in Fiji, Western Samoa and Tonga.

and the Connexion's sense of ownership of the College and its life. The worship life of the College remains as an unsatisfactory area of our life together and Anglican and Methodist understandings of ministry differ at significant points. The majority ethos, understandably, tends to dominate. We lack a focus of Methodist identity on the property or nearby, but, hopefully, the proposed Education Centre will provide such a focus. The success or failure of this venture in co-operation is finally to be judged by the work and lives of our graduates. We welcome feedback from the Connexion on the life and work of the College.

Finally, I express thanks to the Connexion for support, encouragement and prayers offered for and to students and staff over this last year.

B. Keith Rowe,
PRINCIPAL.

RANGIATEA MAORI COLLEGE TRUST BOARD

CHAIRMAN'S REPORT - 1982

The year 1981 closed with all the boys collecting their certificates of attainment from the Polytechnic Institute and their hostel and Maori Culture prizes at the break-up Christmas Party. The Maori Affairs Officers, the Polytechnic Tutors, the football coaches, the Maori Cultures teachers, and the Church pastoral work all play an important part in the development of the trainees. It is very rewarding to see the added confidence and high morale of the boys at the end of the course, living proof of a job well done and great credit to their Master and Matron. 1982 opened with another fine selection of 55 entrants.

HOSTEL LIFE:

Mr and Mrs Te Awhe, our Master and Matron, have again maintained an excellent standard within the Hostel, recruiting staff as required and fostering a happy relationship therein. The Board accepts that there is a lot of stress and strain in Hostel management and it is with regret that we have accepted the resignation of Mr and Mrs Te Awhe to take effect at the end of the year. They will then have completed nearly three years of service. Mr Te Awhe has contributed an indispensable and sterling performance bearing mind that he has also held down a full time night shift job in the community. We extend to them both our heartfelt thanks and best wishes for their future.

CLERICAL STAFF:

After many years in the office Mrs Kitchingman resigned at the end of 1981, to enjoy a well deserved retirement. The Board held a farewell afternoon tea and made a presentation in appreciation of her dedicated service. We have been fortunate in appointing Mrs Jocelyn Wood to this position.

On the combined faculty this year we have welcomed Dr. Allan Davidson to the position of lecturer in Church History and Dr. Keith Carley as lecturer in Old Testament. Dr. Godfrey Nicholson has been appointed lecturer in New Testament and will take up this task at the beginning of 1983. During the year the Board of Governors reappointed Drs. Raymond Pelly, George Armstrong and Terry Creagh for further 5 year terms. The Rev. John Tamahori's retirement at the end of 1981 and the decision to apply the money available for the lectureship in Maori Studies to the Ministry Officer of the Bishopric of Aotearoa has meant that we are, for the first time for many years, without a Maori presence on the staff. This is a great loss to the life of the College. The Warden and Dr. Creagh are at present on sabbatical leave, the Rev. Francis Foulkes taking the role of Acting Warden.

My visit to the Pacific enabled me to make significant contact with theological colleges and the way is open for us and them to develop mutually beneficial relationships. Four of our students spent the first term at Rarongo Theological College and Port Moresby and another student spent 3 months in Tonga over the Christmas period. The success of these two ventures provides encouragement as we endeavour to provide the opportunity for our students to have some significant overseas exposure, preferably in the Pacific, during their time at the College.

As reported at the last Conference, discussions regarding curriculum revision are proceeding within the College. The search is for an educational process which will prepare people to engage in a ministry which is true to the biblical and theological tradition and is responsive to today's New Zealand concerns in the Methodist Church and the wider community.

I would like to emphasize what is said in the Council's report about student accommodation in the College. The Church needs to be aware that our capacity to adequately house married students with 3 or more children is limited without having students or the Church contribute significantly to the costs involved. In any given year up to 11 flats can be expected to be available for Methodist use. Of the 37 flats owned or rented by the College, 12 have 3 or 4 bedrooms and 25 have 2 bedrooms. Accommodation of single students is no problem.

In 1972, the Conference received a proposal which would enable co-operative work in ministerial education to take place between the Methodist and Anglican Churches on an Anglican site. We have now had 10 years operating under the arrangements then negotiated. Those 10 years have brought changes in the form of our co-operation and we have not been unaffected by negative decisions made regarding church union during that period. A larger student body and faculty, excellent library and accommodation facilities are gains. These have, however, been bought at a cost in terms of Methodist ethos

SECRETARY:

The Trust encountered another setback when Mr W. Connor tendered his resignation as from June 30th. He has served the Board well and we were grateful that he was prepared to help appoint and smooth the transition for his successor. We are pleased to welcome Mr. Ken Martin as the new secretary and look forward to a warm happy relationship.

MAINTENANCE:

- (1) All dormitories, plus single occupancy rooms, have been completed re Renovation, Painting and Papering.
- (2) Matron's Flat has been redecorated in lounge, hallways, kitchen, bathroom with painting, paperhanging, wall dados and linos.
- (3) Main Dining room floor: resanded and resurfaced.
- (4) A self-paying Laundramat has been leased comprising a washer and dryer combination.

FINANCE:

After much representation to the Minister and Maori Affairs, the Trust have been reimbursed 50% of their operating losses up to June 1980. This amount was \$8,279. The Board is always conscious of the need to watch expenditure and it is in this field that the various Trusts have made our job possible to effect improvements and maintain standards within the Hostel. Shortly we hope to purchase a stove for the Matron's flat to enable the family to have more privacy and this step will mean an appeal once more to the Church Trusts.

Our thanks to those representatives of Grey, Kai Iwi, and the Wellington Charitable Aid for their help.

RATES:

Our submissions to the City Council for Rate relief were declined on the grounds that we are recognised as a Government Institution.

EDUCATION:

A grant of \$600 was made to Debbie Ngarewa, a pupil at the New Plymouth Girls High School. She is the last remaining pupil from Rangiatea and this will be the final grant.

CHAPLAIN:

The Rev. Couch maintains a monthly Church service at the Hostel and also takes a weekly Maori Culture class. The Board set aside \$400 to be paid to the Taranaki Maori Circuit.

MAORI CULTURE:

Mr Koro Hiroki takes Maori Culture also on a weekly basis.

LEASE:

A small committee continue negotiations with the Government on land surrounding Rangiatea and certain proposals have been submitted. However nothing has been finalised.

GENERAL:

The health and behaviour of the trainees has been good. Mr and Mrs Te Awhe and Staff have ably carried out their duties and the Hostel itself is in good heart.

In conclusion I should like to thank members of the Board who

give so generously of their time, knowledge and special expertise. It all involves sacrifice of one kind or another but I believe that the welfare of Rangiatea is in good and caring hands.

J.M. Armstrong, Chairman.

RECOMMENDATION:

1. That the Report be received.
2. That the Board Members for 1983 be:

WESLEY SOCIAL SERVICES TRUST BOARD (INC.)

ANNUAL REPORT TO CONFERENCE, 1982

INTRODUCTORY:

In a year marked by staff changes, rising costs, erosion of welfare state services and uncertainties in some aspects of the Board's work, it would be tempting to allow difficulties to be the predominant note. They cannot be disregarded, but the prevailing emphasis must be one of gratitude - of thanks to God for keeping us to the task; to a staff and Board members for loyal and sustained service; to churches and members who help sustain our work with their services, money and love; and the measure of support received from the community generally.

STAFFING:

Following the departure of the Rev. Bruce Mackie, the Board experienced considerable difficulty in filling the position of Executive Officer. Mr Arthur Lane was appointed in February 1982. In the interim pending his appointment, executive and administrative tasks were shared by other staff and to them we are grateful, especially Mr Bob Sullivan.

Wesleyhaven Staff: In February, Mrs Jean Hamer resigned as Matron at Wesleyhaven. The post has been filled by Mrs Barbara Sherwood, previously the Charge for Wesley Hospital. The appointee to the consequential vacancy at the Hospital is Mrs Jane Hall.

Mrs Sally Young, Recreation and Activities Officer also resigned. On the clerical side Mrs Bev. Burns, who was responsible for the Wesleyhaven office for several years left and has been succeeded by Mrs Cathy McEwen.

Medical and Therapy Staff: Dr G. Stokes, who served as a Medical Officer at Wesleyhaven over an extended period, left for Australia. The Board wishes to record appreciation of his valuable service. Dr R. Saunders has been appointed in his stead. We are grateful for the fine contribution by other medical staff - Dr S. Williams, Dr V. Whitehead and Dr R.K. Young; and the visiting physiotherapist, Mrs Jackson.

Social Worker: After 12 years as the Board's Social Worker, Mr Percy Clark retired at the end of 1981. His contribution was of the highest

worth - as evidenced by the expressions of gratitude and affection from residents and staff alike. The Board warmly acknowledges and records it thanks for his service and fidelity. Mr Bob Sullivan is his successor.

Board Office Staff: After a long period of relatively little movement, there have been several changes in our accounts staff during the year. Hopefully the position has now stabilised.

Pre-Employment Experience: As a means of helping to prepare young persons for employment, the Board has provided work experience for two young women, under the Department of Labour's scheme in this area. In the present difficult employment situation, the Board fully supports such a scheme and hopes it can continue to assist while there is a need.

CARE OF THE ELDERLY:

This continues to be the principal area of involvement for the Board, through its well established community at Wesleyhaven. All available accommodation is fully occupied, with considerable numbers of assessed applicants awaiting admission, especially for residential care. Inter alia, it stresses the importance of an appropriate admissions policy.

Although care in a setting such as Wesleyhaven involves the relinquishing by residents and patients of some independence and freedom, the Board is fully aware of the importance of maintaining these opportunities for each person under care. In a report recently submitted by a relieving medical officer of some considerable experience in care of the aged, he refers to "the policy of freedom within the limits of health and ability as a wise course" and expresses strong support for this approach.

It finds expression, we believe, in such things as an active Residents' Committee which takes the initiative in organising many activities, recreation and entertainment; and most importantly it helps to maintain strong community links. A successful Fair was also organised by the Committee, which uses its funds for the overall benefit and welfare of Wesleyhaven residents and patients.

Wesley Hospital: Optimum occupancy of the 32 beds has been maintained throughout the year and reflects the high level of need for continuing care in the geriatric area. In the use of the 31 continuing care beds and 1 intermittent care bed at the Hospital, a good working liaison has been developed with the Wellington Hospital Board and Hutt Hospital. This link operates to mutual advantage in a much wider context than the placement of patients, e.g. the pooling of information relating to the needs and care of patients, appropriate courses of treatment and geriatric nursing and co-ordination in the use of limited resources.

The financial assistance provided by the Wellington Hospital Board per medium of the Private Geriatric Hospital Special Assistance Scheme con-

tinues to operate extremely well and helps to a major extent with the Hospital's economic viability.

Hospital facilities have been improved by the installation of a suitable cool room and the upgrading of laundry equipment, in order to cope adequately with a greater load of patients' personal laundry.

Strand Home: Levels of dependency amongst residents are increasing and while this poses some difficulties on account of the design of the Home (with ramps to the two floors on which the residents' rooms are located) those limitations have not affected the Board's admission and care policy to any adverse extent. It maintains an admission policy based on need - an important criterion being that residents have reached the stage where they can no longer remain in their own homes or the community, even with the help of supportive services. A corollary to this policy is that an increasing measure of staff assistance is required in meeting the daily needs of residents, together with the implication of increased operating costs.

Villas: The year has seen few changes in the villa units. The 25 flats are occupied by 29 persons of an average age of 79.4 years. The eldest is 94. Regular oversight, the provision of the main meal of the day where required and a measure of nursing attention if necessary, enables the occupants to enjoy a large degree of independence in a secure environment.

A programme of exterior repairs, improvements and painting of the original wooden villas is well under way. Renovations and painting of other units is proposed.

New Flats (Ricketts Court): This development to the east of Strand Home was completed towards the end of 1981 and officially opened on 18 April 1982 by Mrs Grace Ricketts. All five units are occupied - with one change in occupancy on account of deterioration in health. Applications from couples have been more limited than expected. Currently, there are two married couples and three single occupancies. Approximately 50% of the present occupants need regular supervision and some additional services, thus the units are providing for a higher level of dependency than originally envisaged. The proximity of the units to Strand Home facilitates this oversight, but the cost of services will need further consideration.

LANDSCAPING and GROUNDS MAINTENANCE:

A great deal of grounds development has been undertaken to the environs of Ricketts Court. Concrete paths and steps of manageable grades provide the more active residents with additional walking opportunities. Garden areas around the flats have also been attractively shrub planted.

The area to the east of Strand Home is to be developed to give better access to the social hall, and a court with sit-out areas, arbours etc. The aim is to make this a memorial to the late George Whitlock, a member of the Board over a long period.

HEATING SERVICES:

Corrosion in the hot water reticulation pipes from the central boiler unit Strand Home, to Deckston Home and Wesley Hospital, has presented the Board with a major problem. After protracted delays, the provision of separate boilers at each of these units has been decided as the most satisfactory long-term solution - albeit very costly. The installations are now underway.

WESLEYHAVEN FAIR:

Increasing problems over the past 2-3 years in sustaining the Wesleyhaven Fair as an annual undertaking at Wesley Church, have made it necessary to review the future of this event. Members of the organising committee now find the work load too demanding on account of increasing age and insufficient new personnel coming forward. Storage and working space in the Wesley buildings also present difficulties. Reluctantly, it has been decided to discontinue.

In addition to the substantial funds which it has raised for Wesleyhaven the Fair has been a helpful means of making known the Board's work for the elderly to both church members and the public.

The contribution and effort which has been made by members of the organising committee, under the leadership of two energetic and enterprising organising secretaries, Mr H.F. Gardiner and Mrs Kath Queree (an aggregate of more than 20 years service), together with a loyal and committed band of helpers has been prodigious. The Board is profoundly grateful to them all and is aware that many other people would want to be associated with the Board in recording heartfelt thanks for this fine sustained effort.

FAMILY and COMMUNITY CARE:

Epworth House - Claremont Youth Hostel: By means of the facilities at Claremont, the Board has maintained a modest contribution to the living accommodation needs of young people in Wellington. On account, however, of developing concern over the condition of both this building and the adjoining property, Brougham House, a survey was undertaken. As a result, substantial expenditure is needed to meet the survey recommendations and the extent to which it can be progressed with is currently receiving the Board's attention.

Inner City Ministry, Wellington: In the contribution which the Trust Board makes towards the remuneration of a community worker on the Inner City Ministry staff, there is a sharing of responsibility with social welfare needs in the area. Without such a shared response, the capacity to be involved in a crucial area would be difficult.

Porirua: Liaison and support for the family care work undertaken by the Methodist minister at Porirua and a family care worker has been continued. The Board has also received representations on the wider question of providing financial help to maintain the particular form of Methodist ministry at Porirua. Currently the Board holds reservations that this is a level at which it has a financial responsibility - at

least to the extent sought. The Board has decided that the principle of involvement in this context needs further consideration.

Upper Hutt Family Care Centre: This is a community undertaking in which the Methodist and Presbyterian churches are involved to a major extent. Some help is also provided by the Department of Social Welfare. The work of the centre is largely educative and preventive, in developing more adequate individual and community attitudes to family welfare and concerns. The Board has been pleased to make a grant of \$2000 towards the operating costs of the Centre for its first year.

GOODWILL SHOPS:

The loss of our tenancy of the excellent space at 97 Taranaki Street and associated storage, early 1982, was a setback to the Board's Goodwill Shop activity. Alternative premises have been established at 159-161 Vivian Street and although much less space is available, the location is good. Furniture and household appliances cannot however be provided for in the limited quarters and with higher operating costs (rent and rates), the financial operation is less favourable than formerly.

Island Bay Shop has proved a most successful venture.

Willis Street Premises: On account of diminishing trade, increased rental and proximity to the Vivian Street Shop, the Willis Street premises have been closed. This step was taken with considerable regret as it was the Board's first Goodwill Shop.

Staff: Mrs Val Schultz was appointed as Organiser during the year. Her energy, enthusiasm and industry are greatly appreciated.

To the loyal and generous band of voluntary helpers who undertake a wide variety of tasks in preparing goods for sale, serving in the shops and ensuring the continuity of this service and source of income, the Board expresses its thanks.

WIDER LINKS:

These are principally with the Central District Methodist Social Services Association, the New Zealand Council of Christian Social Services and the Wellington Old People's Welfare Council. As an "extra" they involve additional travel, time and input, principally for the Chairman and staff members, but are important in forming an adequate perspective as to needs, available resources and developing issues in social welfare.

FINANCIAL:

It has proved a difficult year in that operating costs, particularly at Wesleyhaven, have been higher than budget expectations. Increases in fees for residents and patients have been insufficient to offset these costs, resulting in higher operating deficits and some call on reserves.

Grants, Bequests and Donations:

Gratitude is expressed for the help which the Board has received from outside sources during the year. Grants totally \$9 148.17 are acknowledged as follows:

	\$-
W.H. Denton Trust	1 000
Todd Family Trust	1 000
E.A. Williams Estate	200
J.R. McKenzie Trust	2 400
Sir Chas P. Skerrett Trust	298.17
C.H. Izard Bequest	500
J.B.S. Dudding Trust	3 000
Lower Hutt City Council	750

Bequests amounted to \$11 707 from two estates -
I.B. Burgess and C.M. Elliott.

Donations: These total \$4 144.52, the bulk of it being for Wesleyhaven.

CONCLUSION:

This review indicates that the principal focus and involvement of the Board's work is in care of the aged. Such a focus reflects not only an historical emphasis, but is a reminder that the growing numbers of elderly in New Zealand will pose a long-term challenge for our society as a whole. The fact that 1982 is the Year of the Ageing is therefore timely. Hopefully it will stimulate fresh interest over a broad range including local churches, in considering ways and means aimed at achieving adequate provision and care for our older members.

To this end, the Trust Board is currently examining its policy in welfare of the aged, with the objective of determining areas which call for re-emphasis or new approaches.

KEITH J. TAYLOR,

Chairman of the Board

RECOMMENDATION:

1. That the Report be received.

INTERIM REPORT OF THE MEDIA AND COMMUNICATIONS COMMITTEE

This Committee was established by resolution of Conference 1981 and incorporates the responsibility previously undertaken by two standing committees of the Conference: The Radio and Television Committee and the Interim Committee on Communication.

Its responsibilities embrace the management and publication of the church's official newspapers and magazines; assisting the church in sound continuing relationships with the media; developing and co-ordinating communication within the church.

The means by which the Connexion communicates with its membership has been the predominant matter before the committee in this year. When publication of the tabloid newspaper "New Citizen" ceased in 1979 Conference 1979 provided funding for an interim paper - "Focus". Both the initiating committee and Conference have always envisaged this publication to be an interim measure only, and this year the Media and Communications Committee has urgently commenced a review of the most efficient and viable means by which the church communicates both to its own membership and the wider community.

We have come to the firm belief that although there are a wide variety of options available in the area of communication, it is best achieved on a broad front by means of a tabloid newspaper. Nevertheless as the church will well know, there are widespread implications relating to staffing, management and financing of such a publication. This committee is presently undertaking detailed research on the practicability and economic viability of such a publication and will bring a more detailed report to Conference.

Other matters continue to receive the attention of the Committee:

- encouraging and enabling the local church to use better the facilities offered by public and private radio. Private radio and many provincial stations are willing to become involved in worthwhile religious broadcasting, provided it falls within the image being projected by the station. The initiative will often rest with the local church/es, and is best approached from an ecumenical basis. This year we have been able to encourage and help fund such a programme on Radio 1XX Whakatane. We vigorously commend such initiatives to other parishes and circuits and may be able to offer practical and some financial resources.

- oversight of the Broadcast Service Schedule on behalf of Radio New Zealand. For some years now there have been a greater number of churches suitable for broadcast services than there are services to be allocated. Nevertheless local churches are being encouraged to consider being available for such services as Radio New Zealand is anxious to make more use of urban and provincial congregations. Less frequently there are opportunities for outside broadcast services through Television New Zealand - the allocation of these services rests with TVNZ in consultation with

the convener of this committee.

- Prompting the Connexion to make better use of existing media facilities. There are a number of programme opportunities enabling the Methodist Church to be heard, especially through Radio New Zealand. At the present time the Connexion is making full use of these facilities freely offered to us. Such programmes as Kaleidoscope, The World of Religion, documentaries, and Faith & Works all provide opportunity for effective communication at a national level. Equally at present, the Connexion is all but ignoring the use of the Press. Personnel, the Church Calendar, decisions in the life of the church can all be used and developed to create an awareness of particular needs and problems. We can make better use of the various channels of influence and communication so that the message of the church may become meaningful and influential rather than the "non-event" that it often is in the mind of the wider community. When the church has some real "news" then extensive use should be made of the secular press. These matters must become an urgent priority for the church as we further develop our relationship with the media.
- Continuing relationships with the Communication departments of other denominations and media personnel. This year the convener has been elected Chairman of the Churches Committee on Broadcasting whose brief encompasses both radio and television, and represents the major New Zealand denominations to both Government and the personnel of radio and television services in New Zealand. With the provision of finance enabling a secretariat to be established, the CCB is demonstrating a new found enthusiasm and influence in broadcasting services and policies. Serious planning is proceeding for two ecumenical consultations to be held in 1983 on the structure and development of the media in New Zealand, and how the churches can best communicate the faith given the new structures.
- Communicating in the local church A further priority for a sub group of this committee is to be the production of a kit-set which will provide ideas and resources for more effective local communication. This includes the improved format of church bulletins and newsletters, better use of the "local newspaper", and the "How To" when it comes to the preparation and use of audio visuals. A minor step in this regard will taken at this year's Conference when at the conclusion of Conference an edited cassette will be available at subsidised costs to parishes and circuits as an "aid" to reporting the Conference to the local church.

It is easy to speak glibly of the requirements for sound communication, but it is another matter to be willing to convert this talk into action. The provision this year for the first time of some reasonable level of funding for the communications work of

the church has meant that this committee has been able to begin to act. Continued adequate funding is an absolute essential for the future. While we do not envisage the need for a "Communications Division" or structure operating in its own right, there is a pressing urgency for the Connexion to take the task of communication and the use of the media far more seriously than it has. It can then become a motivating force to assist the church in achieving its objectives. In the foreseeable future this may require the commitment of a full time staff person.

The church cannot afford the impact on its image of a stop-go policy that has been the norm of previous attempts in this vital dimension of ministry and mission.

Michael W Greer
Convener

Recommendation:

1. That the report be received.

DEVELOPMENT DIVISION

ANNUAL REPORT 1982.

INTRODUCTION

When Harvey Perkins was Secretary for the Development & Service Department of the Christian Conference of Asia, he constantly emphasised the meaning of the term 'development'. He stressed that its root meaning is to de-envelope something - to unwrap the trappings that enfold or cover it.

This is an image of development that the Division seeks to uphold in its activities. It sees its primary aim in the life of the Church as facilitating and encouraging the growth of ministries and strategies that are proposed locally and regionally, rather than imposing models of development and then seeking to generate support.

In this report the Board seeks to highlight its facilitating role in the following areas -

- * Cross-cultural Ministries.
- * Co-operative Ventures.
- * Strategies for Ministry and Mission.
- * Providing funds for the support and development of Ministry.
- * Epworth Bookroom - Auckland.
- * Evangelism.

1. CROSS-CULTURAL MINISTRIES

* FIJIAN MINISTRY: In April, the Rev Paula Niukula, Connexional Secretary for the Fijian Conference, visited both Auckland and Wellington Fijian Fellowships. While in New Zealand he affirmed the Fijian Conference's wish to develop a strong partnership with the New Zealand Conference to provide effective Ministry among Fijians resident in New Zealand.

In response to this encouragement and the expressed wishes of the Wellington and Auckland Fijian Fellowships, developments are well underway for the appointment of Fijian Ministers to both Centres.

+ Wellington: The Fijian Fellowship centres its activities in Wellington on Wesley Church, Taranaki Street. It has a membership of 60 adults and children, though at times more than 100 attend the Language Services.

Because the Fellowship is not large enough to support a full-time Ministry, the request for the appointment of a Self-supporting Fijian

Minister has been made. This has the support of the Wellington Central Circuit, The Wellington Synod and the Development Division. The Standing Committee of the Fijian Conference also supports the proposal. It sees the potential for this model of Ministry within the Fijian setting.

The Fijian Conference, which met in August, was asked to provide an Ordained Minister. The Minister will be appointed to the Wellington Central Circuit. The Circuit, in consultation with the District and the Development Division, has prepared guidelines and a job description for the Ministry.

+ Auckland: From mid-April to mid-July this year, the Rev Elia Samusamuvodre from Suva, conducted a Pastoral Survey among Fijians living in the Greater Auckland area.

In his final Report to the Auckland Fijian Advisory Committee he highlighted the need for an Ordained Fijian Minister to be appointed to serve among the Fijian Community.

- * *There are approximately 200 Methodist Fijians living in Auckland. Only a small proportion of this number come to Church because according to them "the Church neither cares nor visits them."*
- * *During the three months Rev Samusamuvodre worked in Auckland there was a noticeable increase in the number of people attending the Fijian Language Services on Sunday afternoons.*
- * *There are three Bible Study Groups operating at Onehunga, Central and Papakura. These groups benefitted by Elia's leadership and theological/biblical input.*
- * *Many families and individuals appreciated the in-depth pastoral visiting that Elia undertook while in Auckland. A feature of his visitation was to -*
 - a) *The sick - at home and in hospital.*
 - b) *Key Fijian individuals and families to whom many Fijians in Auckland gravitated to for support.*

As part of his Report, Elia proposed:

"That the New Zealand Conference request the Fijian Conference to appoint a Minister to serve in Auckland.

That initially the Fijian Minister be appointed to a Circuit and share his Ministry both with the Fijian Community and the Circuit as the Fijian Fellowship at present cannot meet the cost of full-time Ministry."

The proposition received the support of the Auckland Fijian Methodist Fellowship; the Auckland Fijian Advisory Committee; the Auckland Synod and the Development Division.

The Auckland Synod resolved in July -

1. *"That it supports in principle the Proposal from the Fijian Congregation and Advisory Committee that the Fijian Conference be requested to make available a suitable Minister to serve in Auckland for an initial four year term, beginning 1 February, 1983.*
2. *That it request its Executive to liaise with the Development Division to -*
 - a) *Explore the feasibility of a part-time Auckland Circuit base for a Fijian Minister.*
 - b) *Assess what Connexional financial assistance will be necessary to support the Ministry for the initial four year period.*
 - c) *Seek Conference Approval for the Proposal.*
 - d) *Facilitate the appointment if the 1982 Conference endorses the Proposal."*

By the end of August the Synod Executive had conferred with the Development Division and consulted with one Auckland Circuit as to the possibility of finding a suitable Circuit base for the Fijian Minister.

RECOMMENDATION 2

"That Conference support the moves being made to provide Ministers for the Auckland and Wellington Fijian Communities."

* TONGAN MINISTRY:

- + Formation of a Tongan Advisory Committee: The 1981 Conference resolved;
- a) *"That the Development Division initiate discussions with Auckland, Hamilton, Wellington, Petone, and Christchurch Tongan Groups to consider an appropriate way of co-ordinating the Conference's Oversight of Tongan Ministry and the method of reporting to Synods and Conference.*
 - b) *That the Division report to Conference, 1982."*

The Division convened a Consultation in Wellington from the 3 - 4 April, with representatives attending from the Auckland, Hamilton, Wellington and Petone Fellowships.

The purpose of the Consultation was stated as being;

- * To share the diversity of styles of providing Ministry for Tongans -
 - a) A Regional Model, with a full-time Tongan Minister, Auckland.
 - b) A Local Model, with Tongans being Ministered to by the Circuit Minister/s, Wellington.
- * To clarify the strategy of self-supporting Tongan Ministry for the Lower Hutt/Petone Circuit.
- * To ascertain how best to co-ordinate the Connexional oversight of Tongan Ministry and reporting to Synods and Conference.
- * To provide an opportunity to raise and reflect on critical issues facing the Tongan people resident in New Zealand.

Concerning the provision of Connexional oversight, the Consultation agreed to ask Conference to appoint a Tongan Advisory Committee.

The Division will be submitting directly to Conference a proposal setting out the purpose and membership of the Advisory Committee.

+ Formation of an Auckland Metropolitan Tongan Circuit: The 1981 General Purposes Committee requested the Division to clarify Rev Taniela Moala's relationship to the New Zealand Conference.

The Division recognised that in part the confused relationships are caused by the fact that Taniela has not formal Conference appointment. Further, it is clear that he is exercising a de facto Superintendency Ministry among Tongans in the Auckland/Manukau Districts and that there exists a de facto Tongan Circuit having its own Quarterly Meeting and Trust.

Accordingly, the Board has recommended to the Auckland and Manukau Districts that they facilitate the formation of a Tongan Circuit with the recommendation that the initial staffing be one ordained minister. This will enable the Stationing Committee to appoint Taniela to the new Circuit and so regularise his relationship with the Conference.

* SAMOAN MINISTRY:

+ Clarifying Rev Amituana'i's pastoral relationships with Auckland and Manukau Districts.

Early in the year the Board was requested to clarify Siauala's pastoral relationships to Circuits.

Although Siauala primarily exercises a Connexional Ministry there are some aspects of his Ministry that overlap into Circuit life. Two meetings were held in Auckland involving the Superintendent of the Division, Siauala and Circuit Ministers. From the discussions, material was prepared which was accepted as being a helpful description of Siauala's Ministerial roles. The material was -

- i) Restating the objectives of Siauala's Ministry with particular reference to its outworking in the Auckland and Manukau Districts.*
- ii) Pastoral priorities in Christian Ministry.*
- iii) Authority to Minister pastorally.*
- iv) Guidelines for Siauala's Pastoral Ministry.*

However, when it came to describe Siauala's mandate Connexionally there was felt the need for the Division to designate a more functional/descriptive title for him that adequately described his prime leadership role. The Board, therefore, recommends -

RECOMMENDATION 3

"That Conference approve the following title for the Samoan Staff of the Development Division;

+ Samoan Resources Minister - Rev Siauala Amitutana'i."

The provision of Samoan resources, especially for lay preachers, has been the major feature of Siauala's translation work over the last 12 months. He has translated homiletical material, introductory notes on Theology, Old and New Testament Notes, exegetical notes on the Acts of the Apostles.

Also, he has translated study and exam materials for self-supporting presbyters and deacons.

2. CO-OPERATIVE VENTURES

* ENCOURAGING A DEVELOPMENTAL FOCUS FOR CO-OPERATION:

In supporting the establishment of new co-operative ventures, the Board has sought to encourage the participating churches to set specific developmental goals for the life of the new parishes. Sometimes the process of establishing new relationships dominates the

agenda and focus of the parish to the detriment of development goals.

Further, where there is to be more than one Minister in a new Co-operative Venture, the Board has urged that careful consideration be given to the roles each Minister will exercise in the life of the Parish. It has drawn attention to the need to develop a team approach to Ministry and the importance of Ministers acknowledging their accountability to each other and the Parish.

* SUPPORTING CO-OPERATIVE VENTURES:

During the week from the 2 - 9 July 1982, Don Phillipps and Barry Jones visited the 12 Co-operative Ventures in Otago/Southland. Don initiated the visits for the following reasons -

- ONE : *He was interested to discover how the Co-operative Ventures viewed their future in the light of the failure of the Negotiating Churches to unite on the basis of the 1971 Plan for Union.*
- TWO : *He commenced his duties as Chairman of the Methodist District at the beginning of February, 1982. Because the 12 Co-operating Ventures form 75% of the total life of the District, Don was keen to make an informal visit and acquaint himself with their life and aspirations.*

NOTE: *In the District there are 16 Parishes, 12 of these are Co-operative Ventures.*

- THREE : *As the Development Division exercises on behalf of the Methodist Conference national oversight of Co-operative Ventures, Don was keen to have its Superintendent, Barry Jones, accompany him on a pastoral visit to each of the Otago/Southland Co-operative Ventures.*

Before starting the visits, Don and Barry identified four basic aims. They agreed that these should form the initial focus for each Parish Visit.

1. To help Parishes acknowledge the reality of the current ecumenical scene.
2. To encourage Parishes to state their expectations for the future.
3. To provide Parishes with an opportunity to state the nature of the support they need from their parent churches.
4. To encourage Parishes to share their learnings arising out of their co-operative life.

At the beginning of each informal meeting Don emphasised that the purpose of the visit was not to gather facts and figures. It was not another "Parish Probe". Rather it was an opportunity for each Parish to enter into a conversation with two Methodist Leaders.

The major issues that arose from the pastoral visits were -

- * Oversight.
- * Ministry.
- * Growth Issues.
- * The Church's relationship to the Community.
- * The Future.
- * Relationships with Parent Churches.
- * Learnings from the ecumenical pilgrimage.

Several of the Parishes expressed appreciation at the pastoral - informal nature of the visits because this enabled a creative sharing which is sometimes inhibited by the formal and routine visits of the Parent Churches and the Joint Regional Committee.

3. STRATEGIES FOR MINISTRY AND MISSION

* STRATEGY CONSULTATIONS:

This year Barry Jones has acted as facilitator at 9 Strategy Consultations. These were held at Porirua (2); Taumarunui; Te Aroha; Dinsdale (Hamilton); Welcome Bay (Tauranga); Nelson; Wellington West; Bell Block (New Plymouth).

In each of these events, participants were encouraged to share the concerns and hopes they hold for the Church, to identify resources for Mission and set realistic goals to shape the congregation's life and witness in the future.

* PORIRUA - ESTABLISHING A SOCIAL JUSTICE UNIT:

Since 1974 the Porirua Methodist Circuit has sought to focus on three levels of Ministry -

- a) A Community-orientated Ministry.
- b) Maintaining a congregational base.
- c) Co-operating with other Negotiating Churches.

Don Borrie sums up the focus of Ministry to the City in these terms;

"There is a ministry to be offered in Porirua which is different, but complimentary to that offered by other churches. Our emphasis on liberation, self-reliance, non-denominationalism with an unequivocal identification with the dispossessed and the poor is, I believe, a significant facet of the Gospel of Christ, active in Porirua."

Because Don's present term of appointment is due to conclude on the 31 January, 1983, the Wellington District and the Development Division shared in a Consultation with Don and representatives of the Circuit.

The aims of the Consultation were -

- + To state our present goals for Ministry in Porirua.
- + To share how they are being enacted.
- + To acknowledge the financial, ecumenical and theological pressures on the current strategy.
- + To identify alternative strategies and their implications.
- + To make specific recommendations to the Synod and the Development Division.

Five goals were readily identified as being the focus for Methodism's Ministry in Porirua:

- i) *To relate to the Community from a Biblical/Social Justice perspective.*
- ii) *To maintain and support a worshipping congregation in the name of Methodism.*
- iii) *To maintain and develop ecumenical relationships.*
- iv) *To provide a critical theological/ethical model of being the Church for the Wider Church (how to be minority Christians in an angry, secular world?)*
- v) *To Minister at depth to individual persons and families.*

Arising from the discussion were a series of recommendations. The most significant ones were -

- * "That Synod explore with the Wesley Social Services Trust Board the possibility of half-time financial support being available to fund the social/community dimension of the Porirua Methodist Ministry Strategy.
- * That Synod explore with the Wellington Presbytery the possibility of an organic co-operative venture involving Methodists and Presbyterians in Porirua which would retain the existing theological emphases/strategy for Ministry in the City and the possibility of one Methodist Member of the Ministerial Team.
- * That if Synod is convinced that the continuation of Ministry in Porirua is a viable proposition then it appoint a sub-committee to review Don's Ministry with a view to recommending whether or not his appointment is to be extended beyond 1 February, 1983."

Discussions have been held with the Wesley Social Services Trust Board seeking financial support for the Ministry in Porirua. However, the Trust has indicated that at this stage it cannot make funds available.

Because of the orientation of the Ministry, there is little financial support from within the City itself. Consequently, the bulk of the cost of Ministry must come from other than local sources.

Two meetings have been held with representatives of the Wellington Presbytery and the local Presbyterian Parish. Arising from these discussions has come the recommendation that there be established a Co-operative Porirua Social Justice Unit.

The Division endorses the importance of the Social Justice Model of Ministry based in Porirua and is actively trying to facilitate a viable proposition for consideration either by the 1982 or the 1983 Conference.

* APPOINTING A "PASTOR-AT-LARGE" AND ESTABLISHING A NEW UNION DISTRICT COUNCIL.

On the 17 June 1982, a representative consultation was held in Hanmer. The following Church Courts were represented -

- The Nelson Methodist District.
- Union District Council of Westland/Buller.
- Christchurch/Nelson/Marlborough Presbyteries.
- Presbyterian Ministry Committee.
- Methodist Development Division.

The purpose of the Consultation was to consider two propositions that had emerged from discussions between the Union District Council of Westland/Buller and the Rev Ian Provan, Southern Regional Officer for the Presbyterian Ministry Committee.

i) Pastor-at-Large:

That a senior minister be placed at Hanmer to function not only as a Minister of that Parish, but also as Pastor-at-Large for Parishes on the West Coast and the East Coast, North - Rangiora to Kaikoura.

The reasons for this proposal are;

1. To help overcome the isolation of ministers and parishes in remote areas.
2. To provide pastoral care of manse families.
3. To help maintain small parish units.
4. To promote the mission of the church in remote areas.

ii) The Formation of a Union District of North Canterbury/West Coast:

The purpose of this structure is to -

- a) *Give the Pastor-at-Large a defineable territory to cover.*
- b) *Give rural parishes on the West and East Coasts a sense of mutual/shared identity.*

Each proposition was carefully discussed and at the end of the meeting there was agreement by consensus that both schemes should be submitted to Assembly/Conference 1982, for approval.

It is envisaged that the Development division and the Presbyterian Ministry Committee will submit a joint proposal to the Conference and Assembly.

4. PROVIDING FUNDS FOR THE SUPPORT AND DEVELOPMENT OF MINISTRY

In 1974 the Conference approved the following criteria for use by the Division in allocating funds for the support of ministry -

- a) For the initial support of ministry in new housing areas.
- b) For the support of ministry where the needs and the demands of the community for care and assistance are greater than the congregation's ability to meet the total cost of ministry.
- c) For the support of Methodist participation in a parish involving two or more denominations (i.e. where a rationalization of personnel and resources has already taken place.)
- d) For the maintenance of marginal denominational or ecumenical ministry deemed strategically important by Regional and National Church Courts.

Because of the developing multi-cultural nature of Methodism, the wish of many Circuits/Parishes to explore new expressions of ministry and the call of the World Church that the poor and the powerless be a prime focus of the churches' ministry and resources, the Division submits three additional criteria to Conference for approval;

They are -

- e) For the development of ministry among Pacific Island Fellowships.
- f) For the development and maintenance of Ministry, specifically with the poor, powerless and disadvantaged.
- g) For the innovative development of ministry within and beyond Circuit/Parish life.

RECOMMENDATION 4

"That Conference give approval to the seven criteria to guide the Board of the Development Division in the allocation of funds for the support and development of Ministry."

* DISBURSEMENTS FROM THE DEVELOPMENT FUND

The Board is listing the grants it has approved over the last 2 years so that the Conference is aware of the range of people, agencies and circuits/parishes that have benefitted from the Fund.

a) GRANTS FROM THE CAPITAL PROJECTS COMPONENT

		\$
+	Porirua Circuit	Parsonage renovations 4,000
+	Otumoetai (Tauranga)	Purchase of property adjacent to the Church 4,000
+	Camp Epworth (Waikato)	Development of Camp facilities 4,000
+	Mangere Maori Centre	Building of a new Wharepunui 4,000
+	St Stephen's, Masham (Upper Riccarton)	Additions to the Church Centre 4,000

b) GRANTS FROM THE SPECIAL TRAINING COMPONENT

+	Rev John Roberts	Urban Ministry Course Sydney	300
+	Miss Miriam Stoodley	Bossey Ecumenical Institute Course	480
+	Mr Sialoga Lemalu	Visit to Tonga to study language and culture.	530
+	Rev David Arrowsmith	Visit to Samoa to study language and culture	300
+	Rev Roy Alexander	Travel costs to the Biennial Hospital Chaplain's Conference, Dunedin	260
+	District Chairmen	Special Training Session	1,000
+	Rev Doug Pratt	Leave to complete Doctoral studies	1,500
+	Rev Doug Burt	Bossey Ecumenical Institute Course	570

c) GRANTS FROM THE SECTOR MINISTRY FUND

+ Masterton Union Parish	Part-time Youth Worker 1980/81	1,500
+ Upper Hutt Co-op Parish	Chaplaincy to the Central Institute of Technology - 1980/81 - 1981/82	2,750 1,500
+ Wellington Urban Training Centre		1,700
+ Porirua Ministry	1980/81	5,000
+ Inter-Church Trade & Industry Mission (Canterbury)		1,000

5. A REVIEW OF THE CHAPLAINCY MODEL OF PROVIDING MINISTRY

* WHY THE REVIEW? Last year the Ecumenical Sub-committee of the Board of the Administration Division requested the Development Division to review all Chaplaincy Services that the Methodist Church was involved in.

What prompted the Ecumenical Committee to call for a review and overview was the effect of the Anglican Church's unilateral action in reducing and pegging its financial contributions to Ecumenical University Chaplaincies.

The Committee had before it a submission which argued that the University Chaplaincy Committee alone should review and shape the future strategy for Ministry to the University.

The Committee did not agree with this argument, and responded to the problem facing University Chaplaincy Services by requesting that the time had come for Methodism -

"To determine its priorities and how this effects the various chaplaincies that it is involved in.... there is a need to review our involvement in all forms of chaplaincy."

* THE PROCESS OF THE REVIEW: Early in March of this year the Development Division sent out a questionnaire to the following groups of people seeking a response -

* ACTIVE METHODIST CHAPLAINS - Armed Services; Wesley College; Hospitals; Inter-Church Trade & Industry; Prison.

* ALL DISTRICT CHAIRMEN

* ARMED FORCES CHAPLAINCY COMMITTEE

* WESLEY COLLEGE - Principal; Trust Board.

- * EXECUTIVE OF THE METHODIST WOMEN'S FELLOWSHIP
- * DIVISIONAL STAFF - *Principal of Trinity College.*
- * A SELECTED NUMBER OF LAYPERSONS - *With a Connexional perspective and also a relationship with Chaplaincy Services.*
- * ECUMENICAL SUB-COMMITTEE OF THE BOARD OF THE ADMINISTRATION DIVISION

* THE QUESTIONS

1. What is the rationale for the Chaplaincy Model of providing Ministry? Its strengths? Its weakness?
2. What alternatives are there to the present forms in which the chaplaincies express themselves?
- 3a. Are all Chaplaincy Services of equal importance?
- b. What should be the priorities for Chaplaincy in terms of the deployment of full-time ordained staff and financial support?
4. Should the Chaplaincy Model of providing Ministry be extended?
5. What questions should the Church be asking about Chaplaincy Services and/or the particular sectors of the Community in which the Chaplains invest their Ministry?

* OBSERVATIONS AND COMMENTS

In the interim report to Church Council in May, Barry Jones made the following observations and comments having studied the responses to the questionnaire.

1. PAROCHIALISM: It is clear that Chaplains can be as parochial as Parish Ministers. Several replies indicated an unwillingness to concede the importance, validity of other dimensions and sectors of Ministry.
2. A CARICATURE OF PARISH MINISTRY: Several submissions appeared to caricature the Parish Ministry. The affirmations some chaplains made about their 'being-in-the-world' conveyed the impression that Parish Ministry is not 'earthed' in the realities of life.
3. PAROCHIAL & CHAPLAINCY MODELS OF PROVIDING MINISTRY: The more objective responses stressed the importance of both Parochial and Chaplaincy Models of providing Ministry. Some submissions argued for the Parochial OR the Chaplaincy Model to be the normative and exclusive one.

4. MUTUAL ACCOUNTABILITY: There surfaced strong representations for mutual accountability whereby the institutional church and the chaplaincy staff and agencies would challenge and support each other.

5. UNCO-ORDINATED NATURE OF METHODISM'S CHAPLAINCY SERVICES: Several Chaplains remarked on the fragmented, unco-ordinated nature of the chaplaincy ministry within Methodism.

At the meeting of chaplains on the 1 April, one Chaplain observed at the conclusion that it was the first occasion that he had met with chaplains from other sectors and disciplines. At present there is no unified process whereby the whole chaplaincy ministry can report to the church at large.

6. THE IMPORTANCE OF THEOLOGICAL RATHER THAN PRAGMATIC CRITERIA TO DETERMINE THE SCOPE OF METHODISM'S CHAPLAINCY SERVICES.

There emerges from the submissions a strong call for theological criteria to be the basis of providing chaplaincy rather than the ability of certain institutions to pay for services, to be the controlling factor.

For example, the chaplaincies totally funded by the State - Armed Services and Prisons - are clearly not accountable to the church in the same measure as are other chaplaincies, nor vulnerable to change as those which are totally or partially funded by the Church.

7. WHICH SECTORS SHOULD METHODISM INVEST ITS LIMITED RESOURCES OF PERSONNEL AND FINANCE?

We have probably reached the point, where as a small and decreasing denomination, we need to acknowledge that we have restricted financial resources and limited depth of competent ordained clergy to place in chaplaincies.

Consequently, we will have to choose which of the various sectors of ministry we wish to invest staff and financial resources. It does not follow that this would mean that as a church we withdrew our presence from these sectors. It would mean however, that we seek to provide ministry through another model.

8. A PARTNERSHIP WITHIN MINISTRY: In order to help alleviate the professional isolation of chaplains we should consider appointing them to specific circuits/parishes as part of their terms of appointment to a chaplaincy.

Further, to ensure that these Ministers are more than 'notionally attached' to a circuit/parish, their role within the parochial setting should be clearly defined, as also should the parish's involvement and support for the chaplain designated.

* RECOMMENDATIONS:

At the end of the interim report there were five recommendations. They were:

1. That as a Council we affirm that Christ's Ministry embraces the whole of life and, therefore, our ministry and presence should not be confined to only certain sectors of life.
2. That while we believe in the universality of ministry we acknowledge as a Council the limits of our staff and financial resources.
Consequently, we request the Development Division to nominate to the 1983 May Church Council the number of staff to be employed in specific chaplaincies and what level of Connexional financial support should be made available.
- 3a. That Council request the Development Division to explore alternative ways of providing Christian Ministry and presence in specific institutions and sectors of society, that do not require the deployment of full-time ordained staff and full financial support.
4. That Council request the Development Division to recommend procedures whereby the various chaplaincies can report to Synods and Conference each year.

Note: At present only the Armed Services Chaplaincy Committee reports directly to Conference.

- 5a. That as from the beginning of the 1983 Connexional Year, all new chaplaincy appointments involve also a designated professional relationship with a specific circuit/parish.
- 5b. That early in the 1983 Connexional Year, Chairmen in whose Districts there are existing Chaplaincy Staff, initiate negotiations with them, their Boards and specific Parishes as to ways whereby they can be part of the Parochial Team, and also the Parish become accountable for supporting the specific Chaplaincy expressions of Ministry.

* CHURCH COUNCIL'S RESPONSE

Church Council recommended -

"That the Development Division be encouraged to pursue the Review along the lines of the recommendations contained within the Report."

* CONTINUATION OF THE REVIEW

At its meeting in July the Board of the Division resolved -

"To set up a sub-committee to facilitate the continuation of the review of the Chaplaincy Model of providing Ministry.

That the Committee's specific functions be to:

- i) Inform all chaplains and their agencies of the Report.*
- ii) Draw up a schedule of Methodist Chaplains and the level of Connexional support they currently receive.*
- iii) Draw up criteria to help the Division nominate to Church Council, 1983 -
 - a) The number of staff to be employed in specific chaplaincies.*
 - b) The level of Connexional financial support.**
- iv) Research alternative Models of providing chaplaincy services.*
- v) Suggest procedures as to how chaplains can report annually to Synods and Conference.*
- vi) Examine the feasibility of chaplains being appointed to specific circuits/parishes as a means of providing a parish base to their Sector Ministry.*
- vii) Solicit comments from chaplains, their agencies and others as to assisting the work of the review."*

6. EPWORTH BOOKROOM - AUCKLAND

When the restructuring of the Church took place in 1973, the Conference assigned to the Development Division 12 specific functions. One of these was;

"To be responsible for the Literature and Colporteur Society (Epworth Bookroom - Auckland) in the meantime."

1972 Minutes of Conference
Page 109.

For several years the Division, through its Epworth Bookroom Committee, has been concerned about the future viability of Bookroom operations in Auckland. With the resignation of Mr Alan Baily as Manager in December 1981, and the need to resolve the future of Epworth, Auckland, the Bookroom Committee convened a special consultation on the 12 March, 1982.

At the consultation were representatives from the Auckland and Manukau Districts, the Anglican Diocese, the North Shore, Auckland, South Auckland Presbyteries, the Education Division and the Auckland Epworth Bookroom Committee.

* Critical Issues

A number of critical issues facing the Bookroom were identified;

- * Lack of capital.
- * Poor patronage from Ministers/Lay People.
- * Too many competitors.
- * Increasing overhead expenses.
- * Lack of an effective marketing policy and staff to implement it.
- * Lack of commercial expertise to back the management of the Bookroom.
- * No permanent Bookroom Manager.

* Alternatives

Among the alternatives which were considered in detail were:

- * Cease to operate.
- * Amalgamate with another Bookroom.
- * Seek an infusion of capital to "prime the pump".
- * Relocate and/or establish a secular-religious literature outlet.
- * Continue at present in the 'Open Circle' but appoint a vigorous new manager with a clear focus on the marketing of Epworth stock.
- * Move to a mail-order operation.
- * Ask the Education Divisions of the Churches to promote sample copies of Epworth (Wellington) stock.
- * Seek a book corner in a commercial enterprise.

The Consultation concluded that the most appropriate option was to amalgamate with Epworth Bookroom (Wellington).

In response to this recommendation, the Board of the Education Division drew up a 15 point statement favouring amalgamation and stating that any proposed merger required a complete amalgamation of both operations and direct management under one person.

At its meeting on May 7 1982, the Board of the Development Division passed the following resolutions -

1. That the Board approve the transfer of assets and liabilities of Epworth Bookroom (Auckland) to the Education Division as from the 1 July 1982, and acknowledges that the Education Division accepts responsibility for the total operation of the Auckland Bookroom.

2. That the President of Conference be requested to approve the transfer of responsibility and oversight of Epworth (Auckland) from the Development Division to the Education Division as from 1 July, 1982.
3. That the Board expresses its appreciation to the Education Division for its willingness to accept responsibility for the total operations of Epworth (Auckland), thus ensuring the maintenance and development of the Bookroom as an outlet for Christian literature in Auckland.
4. That the Anglican Diocese of Auckland and the Presbyteries of North Shore, Auckland and South Auckland be advised of the transfer of responsibility.
5. That the Auckland Epworth Bookroom Committee be thanked for its services, and disbanded.

On the 31 May, 1982, the President of Conference, Rev E D Grounds, gave approval for the amalgamation.

The Division is confident in the management and marketing oversight services that the Education Division is now providing for Epworth (Auckland).

It has expressed its appreciation to the Bookroom Staff and Committee for their efforts in maintaining an outlet for Christian literature over the years.

7. EVANGELISM - Report of the 'Making Disciples' Task Group

a) OVERSEAS EVANGELISM RESOURCE PERSON

"Our hope and prayer is that we may have so shared the ordinariness of faith, that fears and misconceptions on evangelism as 'up-front' tasks, may have been exorcised in order that the majesty and grandeur of God may shine through each of us, His servants, impotent and weak as we are; through His church with all its failings; and in His world with its immense suffering; that His love may reign - His peace prevail - His justice and righteousness cover the earth; that all Humankind may discover the glory of true freedom in the love of Christ who makes all things new."

ROGER HERFT

The 'Overseas Evangelism Resource Person' Project quickly took shape around the person of the Rev Roger Herft, an Anglican Priest from Sri Lanka. One dimension of the Project was "108 days; moving through close to 4,000 miles; about 150 meetings; 40 beds; from the top of the North Island to the bottom of the South Island." Other important dimensions are described in Roger's 'Journal' and in comments from Circuits.

+ LOCAL CHURCH OBSERVATIONS

- * "Roger, in a very skilled way, enabled each person to feel important as a member of the group, and to share their own experiences of faith. It was an enriching experience. The group was encouraged to work out the way they wanted the mission to be detailed. They were going to become very much involved - and not sit back and let someone else 'do the evangelism'. The group experienced something of a 'spiritual culture shock'. Any preconceived images and ideas about evangelism and evangelists being a one-set mould vanished. Roger Herft was a resource person, and one with a message to share about the faith."
- * *"Without a doubt, Roger's visit gave us the confidence needed for this Parish to continue its journey of discovery, and we do it now with a much clearer vision and a defined purpose."*

As the Task Group evaluates the Project and prepares a Report, it believes that the objectives it brought to Conference in 1980 have largely been achieved. It is grateful for the negotiations and correspondence dealt with by the Development Division through its Superintendent, and for the funds which came from a number of sources.

Planning and Strategy discussion resulted in three foci -

NATIONAL	-	Consultation with the Task Group
REGIONAL	-	Seminars
LOCAL	-	Circuits/Parishes/Congregations

Within the latter there was a three-phase cycle of Planning - Action - Evaluation. The Project was monitored and modified as it proceeded.

* ROGER'S OBSERVATIONS

The Project was completed early in September. In his 'Journal' he observes....

- * *The richness and depth of the faith stories shared.*
- * *The significance of 'struggle' as an element of Good News... personal - congregational - divine.*
- * *A widespread image of evangelism as a crusading, campaigning activity which -*
- + *Encourages an attitude in which we become an audience which applauds -*
"rather than realising that the creative word that has touched our lives must be shared - each one has a story to tell; a faith to share; a cry to hear; a concern to respond to."

- * A search for definitions. But -

"It is not definitions that people respond to. It is love which is all-embracing, costly and lived!"

- * Difficulty with parts of the Task Group's brief for him.

- + The way we divided the Planning and Action Phases.

"If evangelism is the good news of Christ for our lives, then the concerns and tasks that the good news calls us to have must be responded to from the next moment - not delayed until the so-called 'action phase'."

- + The word 'Model' in our Objectives was intended to convey a strong commitment to action. For Roger it conveyed an up-front style which contradicted other things we said about being a resource person who would enable the people to be evangelists - not to watch a 'model'.

- + The dilemma of Co-operating and Union Parishes after the disappointment of the recent rejection of Church Union.
Roger sees -

"A very creative role for them, if they will engage in a search for the real identity of an authentic Christian Community for New Zealand today...rather than debating the rules of relationship."

- + A "division between the ideas of the leadership level of the church, and people in the parishes....a dangerous feeling among some ministers and people, that their lives and the life of the congregation, are governed by people within the Connexion who do not seem to have sufficient roots within parish life for its contribution to be accepted as authentic."

What is making Methodists distrustful of one another?

- * The Overseas Evangelism Resource Person Project had a clear Pakeha orientation, and therefore, left out other significant sections of the Church.
- * Many comments and observations for the Task Group to grapple with.
- * A preference for the words 'Being Evangelists' rather than 'Doing Evangelism'.

A full Report and Evaluation is being prepared. The Task Group wishes to maintain contacts with the Circuits and Parishes involved, in order to both learn and assist in ongoing developments in local mission and outreach.

+ APPRECIATION

Appreciation is expressed to the following -

- * The Conference for its adoption of the Project and for the provision of funds.
- * Dr Emilio Castro (Director, WCC Commission on World Mission & Evangelism, for advice and funds.
- * Bishop S W Fernando and the Parish of St Mary and St John, Nugegoda, for releasing Roger.
- * The Joint Board for Mission Overseas for collaboration and funds.
- * Circuits, Regions and Leaders who co-operated and provided funds.
- * The Development Division and its Superintendent, Barry Jones, who dealt with all the negotiations with different agencies.
- * To Roger's wife Cheryl, and sons Romesh and Jason, for the sacrifices which this Project cost them.

To Roger, our words cannot express the gratitude we feel. We say 'thank you', and we pray for you the same Grace, Mercy and Peace which you brought to us in the name of our Lord.

Go in Peace.

+ AFFIRMING THE LOCAL CHURCH AS A PRIME AGENT IN EVANGELISM

The major thrust of the Overseas Evangelism Resource Person Project was towards the local church, which continues to be the major orientation of the Task Group.

Frank Hanson has demonstrated the links between 'Living Faith' and Evangelism -

"Our educational ministry has a Making Disciples focus."

Percy Rushton has shared his hopes and plans for 'Doing Evangelism' at this Conference, in partnership with the mission of Hawkes Bay local churches.

Reports have been received of Weekend Workshops -

- in Nelson a District Synod event.
- in Hastings a Circuit focus on taking 'the next step in discipleship'.

When the Rev Alan Walker came to lead a Mission in Tauranga opportunity was taken to arrange a meeting with Auckland clergy, and to discuss our relationship to the World Methodist Evangelism Programme.

+ SCHOOL FOR EVANGELISTS

The other major event was the National School for Evangelists, held at the Pastoral Centre, Palmerston North, from the 30 May to 3 June.

42 people represented their Districts giving an inclusive coverage of age, sex, ethnic groups and theological orientations. This intensive experience was modelled on a similar Conference held by the Uniting Church in Australia.

Major themes were -

- WORSHIP - *The Base for Evangelism (led by Jack Penman).*
- GOSPEL RESOURCES FOR EVANGELISM - *Mark's Gospel (introduced by Keith Rowe).*
- THE NEW ZEALAND SETTING - *The Methodist Evangel (led by Dr Peter Lineham of Massey University).*

The Palmerston North Parish provided Worship for the Opening Pentecost Celebration, and for two of the evening worship events.

There were Workshops - Small Group Sharing - Singing - Morning Devotions.

There were disappointments -

- * No feedback to the Task Group as to hopes and expectations regarding its future work;
- * There wasn't available the 'bag of tricks' some people expected.
- * There was a feeling of 'information overload'.

This was an occasion to dwell upon God - the 'Who' of evangelism; to look behind the methods to the Gospel Resources; to reflect together upon our New Zealand Methodist pilgrimage; and to broaden and deepen our understanding of 'being evangelists'.

The Task Group is committed to persist with this kind of event - regularly; maybe more modestly (e.g. the Presbyterian Parish Development and Mission Department runs regular small-scale schools).

Thanks to those who provided the leadership of the School, especially Fred Wayne who co-ordinated the programme and also acted as facilitator; to the Director and Staff of the Pastoral Centre for their kind hospitality; and to the local Parish for its contributions.

+ FUTURE FOCUS OF THE TASK GROUP

Future work for the Task Group will be dominated by the outcomes and implications of the Overseas Evangelism Resource Person Project; the continuing evaluations of resources; and the responsibility to

encourage and support congregations as they actively engage in 'Making Disciples'.

"There is immense possibility when the 'Private and Confidential' label is removed from Faith, and it is shared. Miracles take place when there is no 'Unemployed' category in the Church."

ROGER HERFT

Thanks be to God for the 'miracles' which took place during Roger's ministry among us - and for the 'immense possibilities' he has opened up for us.

Edwin B Clarke - CHAIRPERSON

Barry E Jones - SUPERINTENDENT

RECOMMENDATION:

1. That the report be received.

AUCKLAND METHODIST FIJIAN FELLOWSHIP

ANNUAL REPORT 1982.

Last year's report forecast a possible survey of pastoral needs and opportunities among Fijian Methodists living short-term or permanently in the Auckland area.

With the help of the Development Division, and the Church in Fiji, the Rev Elia Samusamuvodre was released for three months from his work as Hospital Chaplain at Suva. In Auckland, between April and July, he fulfilled a dual role -

- * *As pastor to the congregation*
- * *Conducting a survey of the best way to provide for a continuing ministry.*

His report, received by the Development Division and the Auckland Synod, was also considered favourably by the Standing Committee of the Fiji Conference.

He recommends the appointment for an initial four year term of a Fijian Minister who will serve part-time as minister within an Auckland Circuit and part-time as pastor to the Fijian Community, who in turn will contribute to his support. The Fijian folk have now held three annual "Soli Vakamisinari" offerings and hold a reserve fund towards this provision.

Meantime, the frequency of Worship Services has been increased to one weekly, some now being held away from Pitt Street. The weekly House Meetings have been strengthened and regularly meet in the Central, Onehunga and Papakura areas. A regular Women's Fellowship has been commenced on Saturday afternoons at Pitt Street.

Thanks are due to those leaders, notably the President, the Auckland District Chairman, and the Rev Barry Jones for support and preaching assistance. Also to several laymen and women who give regular encouragement and support. The availability of Auckland Churches is also appreciated. This applies especially to Pitt Street, whose Trustees also provided free accommodation for the Rev Elia Samusamuvodre during his visit.

RECOMMENDATION:

1. That the report be received.

WELLINGTON FIJIAN CONGREGATION

The Fijian Congregation has now a Committee which organises programmes for the second Sunday of every month. It works very closely with Wesley Church.

The Committee meets once a month to plan for the congregation. We have started a separate account under the Fijian Congregation. This account is looked after by a Trustee of the Committee. The money will be used by the Committee for levies or contributions required by the Wesley Central Committee for any church activities, etc.

The main source of fund raising is family contributions at present. The Committee will put forward to the congregation for approval other ways of fund raising.

Apart from the Committee, the congregation also has a choir. Classes for our children have also been started. Apart from Services on the second Sunday of each month, films have also been screened.

The present membership of the Fijian Congregation is about 60 - adults and children included - but at times more than 100 attend our Services.

The Auckland Fijian Congregation has already extended an invitation to us for a Combined Service on the 3rd October, 1982. A party will accompany the Fijian rugby team to Auckland on the 2nd October.

A Combined Service with the Maori Anglican Church in Wellington has been planned for Sunday, 31st October.

We would like to express our thanks and appreciation to the Central Committee, Wesley Church, and in particular, the Rev Keith Taylor for the assistance and guidance given to us.

Ilaitia Damu

CHAIRMAN - FIJIAN CONGREGATION

SAMOAN POLICY COMMITTEE

ANNUAL REPORT.

The 1982 Samoan Policy Committee met at St John's Ponsonby, Auckland, on the 12 June. It had before it a variety of issues raised by Local and District Samoan Fellowships. These issues were:

A: MINISTRY

i) Request for a Samoan appointment to Papakura Circuit:

The Committee noted that the Fellowship was making this request through the normal church channels. It supported this move but left the matter to the Circuit, Manukau Synod and Conference.

ii) Concern regarding ministerial vacancies in Circuits where there are significant numbers of Pacific Islanders:

The Committee resolved that the convener request the Stationing Committee to note carefully the ethnic implications that arise when a circuit is left without ministerial appointment.

iii) A request that the Samoan Conference supply ministers when there are insufficient ministers available:

This matter was discussed fully and it was resolved that there is no need to ask the Samoan Conference to supply ministers as there are Samoans training for ministry within the Methodist Church of New Zealand.

iv) A request that no more candidates for Self-Supporting Ministry be accepted:

Concern was expressed about the quality of preaching, lack of depth in biblical understanding and interpretation among some Samoan Self-Supporting Ministers.

The Committee recommended to the Committee on Ministry that in future all candidates go through the normal candidate channels, have recognisable ability and qualities for ministry and be accepted by Samoan Local Fellowships.

B: PROPERTY MATTERS

i) Designating specific properties for use by Samoan Fellowships:

The Manukau Samoan Fellowship indicated that at times there are problems which arise when more than one Island group use church property. It sought the support of the Samoan Policy Committee that each Pacific Island Group have use of one particular property, thus overcoming the problems of joint use.

The Committee resolved that the Manukau Synod be asked to designate a particular place for use by the Manukau District Samoan Fellowship.

ii) Use of Methodist Properties by Samoan Conference Congregations:

The President shared a letter from the Samoan Conference which requested the New Zealand Methodist Conference to make available properties for use by Samoan Conference congregations.

After a long discussion the Committee reaffirmed its position that every request for use of property by the Samoan Conference congregations be considered on its merit, and that trustees be encouraged to consult with the Convener of the Samoan Policy Committee before responding to any request.

iii) The District Samoan Centre at St John's, Ponsonby:

The Auckland Samoan Fellowship was seeking financial support for the Stage Two development of the District Samoan Centre at St John's, Ponsonby.

The Committee felt that it was not able to respond to this request for funds. The President suggested that if the Auckland Samoan District Fellowship made a full report of the project and the financial support needed, that he would encourage appropriate action.

C: YOUTH

i) Youth Camp:

The Committee confirmed that a Youth Camp should be held during the Christmas period, 1983.

A sub-committee was appointed to arrange such a Youth Camp. The Rev F Kopelani was appointed as Convener of the sub-committee in co-operation with presidents and secretaries of Auckland and Manukau Youth Groups.

ii) Providing Samoan Sunday School Material in the Samoan Language:

The Masterton Samoan Fellowship requested that materials be available for Samoan children in the Samoan Language. The Committee supported this and requested that the Rev Amituana'i be responsible for making this material available in consultation with the Education Division.

D: STRUCTURE AND POLICY

Firstly, the Manukau Samoan District Fellowship had recommended that there be established a Manukau Samoan Circuit.

Secondly, the Auckland Samoan District Fellowship recommended

that a Samoan Division be formed within the Methodist Church of New Zealand.

Both of these matters were referred to the 1983 Samoan Policy Committee for discussion.

E: REPRESENTATIVES TO CONFERENCE, 1982:

Mr F Seiuli and Mr S Lologa.

F: MEMBERSHIP FOR 1983:

President, President-Elect, Rev. Barry E. Jones, Superintendent of the Development Division; Rev's Siauala Amituana'i, Tuuau Tiatia, Tanielu Sa'o, Faaoso Tugia, Faleaana Kopelani, Aso Saleupolu. Messrs. Salafai Mika, Solo Siaosi, Unasa Su, Fiavaaiga Seiuli, Letoa Alesana, Aogamalie Sione, Tavita Tietie, Lautofa Toeieiu, Uelese Uili, Malaga Kaleopa, Folasu Tupu, Faamanatu Isaia, Simi Elia, Arona Galuvao, Lani Tupu. Synod Representatives - Wellington, Hawkes Bay-Manawatu, Waikato-Bay of Plenty, Manukau, Auckland.

G: RECOMMENDATION:

That the report be received.

Chairman:	E D Grounds (President)
Convener:	S T Amituana'i

TONGAN METHODIST FELLOWSHIP

REPORT OF THE AUCKLAND AND MANUKAU DISTRICTS

MĀLŌ ʻĒ LELEI

Rejoicing in the work of the Lord, it is pleasing to note that during the year, a new Fellowship was established in Hamilton. This new Fellowship, together with the 12 Fellowships throughout Auckland and Manukau Districts, are being, and will continue to be, nurtured spiritually and physically supported by the District Tongan Methodist Committee working under the umbrella of the "Mother Church".

SEMINAR

During April a Seminar was held in Wellington in which the following items were discussed -

- * *The Tongan Ministry.*
- * *Future plans of the Tongan Methodist Fellowship in relation to the Tongan Self-supporting Ministers, should the latter's service be required by the circuits in New Zealand.*
- * *To establish a National Tongan Advisory Committee. Its members are to be comprised of representatives from each District.*
To correlate one Tongan Methodist Report for all Tongans in New Zealand to the Conference.
- * *Tongan Affairs in relation to Immigration and Housing Issues.*

At the end of the two day seminar, the representatives were asked to discuss the above mentioned items with the members of their Fellowship and to report back to the Superintendent of the Development Division any new ideas re above.

HOUSING

In trying to solve the Housing Issue, HRH Princess 'Ofeina-'ehe-langi Tuku'aho opened a new Family Home on the 20 March at 4 Herbert Road, Mt Eden. The Home, named by Her Royal Highness as "MAKA MO'UI" after the Almighty God as The Living-Stone, consists of four complete self-contained units and a meeting-room. It is currently occupied by four Tongan families.

The Tongan Methodist Provident Society continues to assist the Tongan Community in alleviating the housing problems.

CAMPS

During the year, District Easter Camps were held by the 12 Fellowships from Central, East and South Auckland Districts. A Combined Service was held on Easter Sunday at Pitt Street Methodist Church where 415

members participated in Holy Communion.

SERVICES

As in the past, the Services continued to be well attended. Services were held every Sunday and one day during the week at each District, while the Combined Service continued to be held at Pitt Street on the third Sunday of each month.

Among the noted preachers at the Combined Services was the President of the New Zealand Methodist Church, Rev E D Grounds. In attendance were the Governor General, Sir David and Lady Beattie, and HRH Princess Siulikutapu.

In May His Majesty King Taufa'ahau Tupou IV preached on Mother's Day, HRH Prince Fatafehi Tu'iipelehake (the King's brother) preached in August after he attended the Pacific Forum in Rotorua.

The Broadcast Service was conducted by Rev Taniela Moala at the South Auckland District Combined Service held at the Papatoetoe Methodist Church.

CONFERENCE

As a result of last year's Conference in Christchurch, a new District was established in Auckland as the Manukau District. Four Tongan Methodist Fellowships are inside the domain of the new District, however, there remains to be one Tongan District for Auckland and Manukau under the oversight of Rev Taniela Moala working together with the Stewards.

Six representatives attended the Conference of the Tongan Methodist Church held in Tonga during the year. At the Conference the extension of the services of Rev Taniela Moala were approved.

SPECIAL CONTRIBUTION

The New Zealand Methodist Church, together with the Auckland Tongan Methodist Fellowship, contributed the sum of NZ\$37,000 towards the Tongan Disaster Relief Fund to assist the victims of Hurricane Isaac. The generosity of all by means of cash and kind is gratefully acknowledged.

SUNDAY SCHOOL

The interests of parents, guardians and children in the Sunday School programmes are very encouraging. The "Faka-Me" occasion will be well remembered by many for a long time when the children superbly performed their biblical recitals. For the annual Sunday School Examinations, 279 children participated with satisfactory results.

SYNOD

The Tongan Methodist District Synod Meetings were well attended by the Papālangi Ministers, the Tongan Representatives from each Fellowship and chaired by Mr William Alexander. It has proven its usefulness in planning of the three-monthly programme of work towards the developing and improving of the varied services, likewise reviewing of the objectives of the Board of the Development Division.

WOMEN'S FELLOWSHIP

The Women's Fellowship continued to expand its services in recruiting more members to the programme. The well known occasion of the annual September Roll Call (Tali Ui) for confirmed Christians, was a great success. 12 women's choirs performed and 318 women answered their "UI".

ADVISORY COMMITTEE

The monthly meetings of a team of Stewards, their wives and lay preachers, continued to prove its usefulness in receiving the monthly reports together with the proposed work programme for each month from each Fellowship. The committee gratefully acknowledged the Report of the New Zealand President following his visits to Tonga, Fiji and Samoa.

CHOIR FESTIVAL

A Choir Festival was held at Pitt Street Methodist Church in December 1981, with 11 choirs participating. Because of its success a repeat of the same festival is now scheduled to be held in December of this year. The Tongan Methodist District Choir attended and sang at the Christchurch Conference, as well as performing at other similar important religious occasions.

BRASS BAND

The District Brass Band continued to expand its services in the Community. A Junior Brass Band musical education and training programme is underway, with increasing attendance by youth groups. During the year, the Brass Band performed at the District Service; the local Borough Council Festival; Borough Council functions as well as a special performance for His Majesty King Taufa'ahau Tupou IV.

YOUTH GROUPS

The Youth Groups continued their services in accordance with their objectives. These included visits to Prisons as well as executing other programmes suitable for youth such as a "Youth Sports Day" which is held annually and the best team in each competition is given a trophy. Although this highlights participation at District level, it attracts new members towards the church overall.

EDUCATION COMMITTEE

This Committee was set up at the beginning of this year to create an awareness of educational opportunities in the Tongan Community. An average of over 50 fourth, fifth, sixth and seventh form pupils are being assisted in their studies by a dozen or so University graduates and students. They meet in our Community Centre from 6 - 7.30p.m. every Wednesday evening. The programme is under the wing of the Pacific Islanders Educational Resource Centre at Herne Bay, Auckland, and some of our Methodist Stewards. Needless to say, it is very much appreciated by the pupils preparing for School Certificate and University Entrance and other examinations.

LAY PREACHERS' CLASS

The monthly Lay Preachers' class successfully accredited 3 in December, 8 in March, 2 in June and 7 in September Quarterly Meetings, with an annual total of 20. There is a total of 114 Lay Preachers who are fully utilised in the three-monthly preaching programme. The same opportunity is given to the visiting Lay Preachers from Tonga.

TRANSPORT

The 7 Fellowships with their own transport continue to enjoy their usefulness. Plans are underway to obtain two more vehicles - one for the District Brass Band and the other for the Northcote Tongan Methodist Fellowship.

COMMUNITY CENTRE

The Centre is being used almost daily for a wide variety of cultural, choral and religious activities. Plans are underway to obtain a permit from the Mt Eden Borough Council to build a tennis court etc on the adjacent empty section at 4 Herbert Road.

CONCLUSION

The Auckland District Tongan Fellowship wishes to express its sincere gratitude to the President, the Secretary and the New Zealand Methodist Conference; the Auckland Methodist District; the Superintendent and the Board of the Development Division; District Chairmen; Ministers and Officials for their untiring assistance to the Tongan Ministry during the year. Mālō 'aupito 'ae ngāue.

RECOMMENDATION

1. That the report be received.

T Kilifi Heimuli - SECRETARY

FAITH AND ORDER COMMITTEE

REPORT TO CONFERENCE

During 1982 the Faith and Order Committee has continued to work on a wide range of topics, and has sought to encourage debate within the Church on those topics which touch on central concerns for the life of the Church. Issues relating to Baptism were opened up early in the year, possible responses to the perceived trend towards Centralisation were put to August Synods, and aspects of the relationship between Deacons and Presbyters were presented for discussion in conjunction with the Committee on Ministry. The Committee has appreciated the willingness of Synods, and of individuals in the Church, to grapple with issues like these, and to respond to the Committee. This report, and the Committee's recommendations to Conference, reflect the debate and the responses.

The recommendation to proceed with the Order of Holy Communion is made against a background of fairly wide use in the Church, and a generally positive reaction both to the structure and the content of the Order. The section on Renewal of Baptism will not please everyone, but moves in a direction more acceptable to the majority, as evidenced by responses to the Committee's earlier proposals. The section regarding Centralisation has been re-written following the responses from Synods, and the related recommendations have been revised in the light of the same responses. Further work by the Joint Committee on Ministry/Faith and Order Sub-Committee on the Deacons and Presbyters paper has also been carried out and a report has been produced which takes account of comments from the Synods.

Dialogue of this kind seems immensely valuable in working through issues which are complex, and which closely affect the Church's life and the needs and beliefs of individual persons. There is great value also in the opportunity to reflect on such issues in small groups and in local settings. For this reason, the Committee proposes that the material on the Theology of Death, Dying and Eternal Life, and Wealth, and the Simple Lifestyle, be prepared in a form suitable for study by individuals and groups in the Circuits and Parishes of the Church.

ORDER FOR HOLY COMMUNION

Conference 1981 decided to hold the publication of the revised Order for Holy Communion for one year so that the Service could be more widely used and considered. To facilitate this process the Faith and Order Committee arranged with the Administration Division for the printing of one hundred copies for each District. The Committee notes also that a number of churches/circuits have printed their own copies based on the Order from the Minutes of Conference. This means that the Service Order is being used fairly widely throughout the country. A number of responses have been received by the Committee to date and these mainly express warm appreciation for the Order. Some minor amendments have been noted.

The main concern that has emerged relates to the Committee's decision to revert to the traditional practice of using the Nicene Creed in relation to the Eucharist, rather than the Apostle's Creed. The

length of the Nicene Creed is seen as a drawback as far as regular usage is concerned. This suggests that the Apostle's Creed should be included in the Service as an alternative when it is finally printed.

The Committee has asked for an expression of opinion regarding the retention of a commentary similar to that in the Blue Book Order of Service. Responses suggest that there is a desire to have a commentary alongside the Service.

The Order of Service printed for experimental use contains several amendments to the draft printed in the report to Conference 1981.

Work is about to commence on the provision of guidelines and Resources for Alternative Orders for Holy Communion.

RENEWAL OF BAPTISM

1. The Faith and Order committee accepts that the draft order for "Reaffirmation of Baptism" forwarded to Ministerial Synods for study, is likely to be construed as an order for re-baptism. Although the rubrics emphasise that the service is not re-baptism, the symbolic use of water, especially where total immersion is practised, give it the character of Baptism.

The Committee, therefore, believes that the wisest course is to abandon the attempt to produce an Order for the Re-affirmation of Baptism, and to produce a statement containing guide-lines for Baptism and the Renewal of Baptism.

2. Every Baptism, whether of an infant or an adult, involves the renewal of Baptism for every baptised member of the congregation. It is recognised that this is not explicit in the present Order for Baptism. It would be helpful if appropriate words were added to the Order, including questions and congregational responses.

The Committee would ask whether there is an appropriate and practicable symbolic action which could accompany this renewal. One suggestion is the sprinkling of the congregation with water.

3. The Committee sees a need for guidelines and material which could be used annually or more frequently if desired, for the Renewal of Baptism, highlighting growth in the Christian life and especially commitment to the service of Christ, His Church and His Kingdom.

Suggestions are that this service could well be used at Easter or mid-year.

The Committee would also draw attention to the elements of commitment in the Communion, Confirmation and Covenant Services.

4. In view of the experience of the Church in recent years, and of the committee in its attempt to draft an Order for Re-affirmation of Baptism, the Committee feels that there is need for education concerning Baptism, and especially the following aspects:
 - (a) Baptism as reception into the membership of the Church.
 - (b) The work of the Holy Spirit in the beginning of the Christian life and growth in grace.
 - (c) The need to recognise and celebrate significant stages in the work of the Holy Spirit, highlighting especially commitment to Christ.

- (d) The need to come to terms with the conscientious desire which some Methodists feel for Baptism, and others for re-Baptism, by immersion in water (as a New Testament precedent and requirement).

CENTRALISATION

The Faith and Order Committee was asked by Conference 1979 "to examine the apparent trend towards centralised authority in relation to Methodism's traditional structure and with reference to a renewed emphasis on the local church."

The Committee has examined the claims that there is such a trend. These claims appear to be based largely upon such factors as:

- the centralisation of accounts
- the holding of 'titles' of property by the Administration Division
- the demands of a Connexional Budget which often appears remote and impersonal to the local congregation
- the loss of field workers and the increase in the power of the Divisions
- the funding of Missionary work through the Connexional Budget
- en bloc procedures at Synods and Conference
- the perceived power of Church Council to directly influence the President
- the abolition of the "invitation" system in relation to stationing

It is evident that a trend towards centralisation, in these areas, has contributed to a feeling of loss of involvement in decision-making and responsibility. This has occurred at a time when greater responsibility is being sought by and for lay members.

Emerging out of this is the enormous problem of how to maintain the benefits that these changes bring without losing ground in such areas as local decision-making and responsibility, flexibility and openness. It is recognised that while centralisation can work to the detriment of the Church if it is taken to extremes, so can its opposite. Some of the concerns expressed about centralisation if acted upon could result in congregationalism. Therefore, the structures and practices of the Church need constant reviewing to achieve an appropriate balance between connexional, regional, and local responsibility and decision making.

1. REGIONALISATION

Due to a number of changes that have taken place in the life of the Church in recent years it appears that in many cases Quarterly Meetings have lost their significance and their appeal. Sometimes they are not very different from Leaders' Meetings. Often they are very poorly attended. In part this is due to the fact that the Leaders' Meetings have gained in importance, being seen as closer to the cutting edge of the life and mission of the local church. Also, in some instances, Synods are so small that they could virtually constitute a

large Quarterly Meeting.

At the other extreme are the very large Synods such as Auckland and North Canterbury. These often tend to become unwieldy and impersonal. They also mean that the District Chairman is asked to carry an almost impossible load. The administrative demands of such a task work against the need for the Chairman to adequately fulfil the function of being a pastor to the pastors.

The Faith and Order Committee recognizes the need for a clear link between the Connexion and the local congregation. The Committee is aware of the role and functions historically exercised by both the Synods and the Quarterly Meetings. Nevertheless, the Committee believes that the place of these courts, as they are at present structured, needs to be examined in the life of our Church.

The Committee favours a more regional approach with the large District Synods being divided into smaller Regional Synods. These Synods would continue to do the work of the present Synods but may also take on some of the tasks of the present Quarterly Meetings. The remaining tasks normally associated with the Quarterly Meetings would be given to Leaders' Meetings or, where appropriate, Parish Councils.

2. REVIEW OF STRUCTURES

The Faith and Order Committee understands that one of the original functions of the Church Council was to review the over all work of the Church including the Departments/Divisions. Over the years its seems that the role of the Church Council has changed somewhat and that it has become more of a general policy formulating body. We believe, however, that the need for a periodic review of the structure and working of the Church remains, otherwise there is a tendency, clearly of concern to some in the Church, for the structures to take on a life of their own. We question whether the Church Council, which as a permanent body is seen by some as being itself in need of review, would now be the right committee to take up this kind of task.

For this reason the Committee suggests that in order to take up the task of reviewing the structures of the church, as these relate to the Church's life and mission, and to the issues of centralisation and impersonalisation, that the Conference adopt the policy of nominating a committee every five years to carry out such a review. This committee would make its examination, bring its recommendations to the Conference, and then go out of existence. It would act rather like the way a District Triennial Visitation Committee acts in relation to the Circuits and Synods.

3. STATIONING

The Committee is aware that concern has been expressed by a number of Presbyters and Circuits to the effect that the stationing procedures have tended to become impersonal. The Committee realises, however, that for others the present stationing procedures represent a marked improvement on the old invitation system. The Committee therefore does not wish to argue for a reversion to the invitation system but rather to suggest a way in which the new system might be modified to enable greater personal involvement both by the Presbyters and by the Circuits/Parishes concerned.

The suggestion that the Committee makes is that before the first reading of stationing Conference grant permission for the names of Presbyters, and of Circuits/Parishes to be discussed, by either party. Furthermore, that Conference agree that the parties, in consultation with the District Chairmen concerned, may arrange for contact to be made with each other following the first reading of stationing.

4. CONTACT AND SUPPORT

The Committee has noted that there is a tendency for people who move away from their local Church to take up training for the ministry, or appointments overseas, to lose contact with their base congregation. This is, the Committee believes, detrimental both to the person concerned and to the local Church. For this reason the Committee wishes to encourage the Church to take steps that will ensure continuing supportive pastoral contact on the part of the local church towards both students in training for ministry, and those working for the Church overseas. Where the local church is not in a position to do this then the District Synod, of which that church is a part, might arrange for suitable contact to be maintained.

The Committee is aware also that persons working in specialist ministries may become isolated from the local churches in their region, and that institutions of the Church may experience a similar kind of isolation. The Committee believes that it would be helpful, on both counts, if local churches were designated by each Synod to take initiatives and responsibilities in these areas. So, for example, the care of hospital chaplains may be allocated to one Parish, contact with L.T.M. chaplains to another, and a special relationship, say, with a campsite, to yet another.

CONCLUSION

The Committee is encouraged to note that some of the Divisions of the Church are engaged in moves to decentralise their work, for example in the proposed changes to the structure of the Joint Board. Such moves will enable greater local involvement and will assist, we believe, in reducing the dissatisfaction felt by many in relation to centralisation.

The Committee believes that the suggestions made in this report, and the recommendations which arise from the report, will serve to counterbalance moves towards centralised authority. They will help foster local responsibility, and a greater sense of accountability on the part of the structured organisational life of the Church. It is the hope of the Committee that the work and mission of the Church may benefit as a result.

COMMUNION AT THE ORDINATION SERVICE

"That the Faith & Order Committee consider the liturgical and theological implications of only ordinands and their families receiving communion at the Ordination Service." (Minutes of Conference 1981 p. 633 res. 13).

The resolution arose out of some concern felt over the length of time and some difficulties experienced during the distribution of the elements in the Ordination Service at the last Conference; similar

concern has been felt on previous occasions.

Over recent years it has become customary for all present at the Ordination Service to receive the elements should they wish to do so. It has not been possible to discover when this happened for the first time nor the exact reasons for this taking place on that particular occasion. The Committee recommended the practice in the introduction to its revision of the Ordination Service in 1968 (Minutes of Conference 1968, p.311).

The following factors support the practice which has developed:

- (1) In the "catholic" tradition ordination takes place in the setting of the Eucharist and Methodism has followed this practice.
- (2) In Methodist tradition there is an invitation to all present at a service of Holy Communion to receive the elements if they wish to do so.

The order of service for Ordination is conducted by the President as one of the important events during the annual Conference.

While personal style and limitations of buildings may require some adaptation of the order of service these variations are only on minor points of detail (see Minutes of Conference 1973 p.277 - 282 & p. 306 res. 3 for the order of service of Ordination).

It appears that "communion for ordinands only" would be contrary to Methodist theology and tradition as now understood nor does our liturgy imply such a practice (see also Minutes of Conference 1968 p.313 res. 2b).

At the same time the concern that the Ordination Service be seen to go "decently and in order" is proper and every effort ought to be made to ensure that this is made possible.

Careful planning of the service within the particular buildings with a rehearsal or at least a briefing for those participating in the conduct of the service would prepare those who in one way or other play a part in the service.

Clear instructions to the congregation regarding the service including an acknowledgement "that all may but none must receive the elements" would help the congregation to appreciate and share in the service more fully.

LECTIONARY

Conference 1977 asked that the Faith & Order Committee prepare an "ecumenically oriented" Lectionary.

In 1978 the Faith & Order Committee began its work of enquiry and research into the most suitable basis for an ecumenically oriented Lectionary, which would commend itself for use within the Methodist Church and beyond.

The basis finally selected was the Lectionary of the Uniting Church in Australia, which in turn is based on the three-year Lectionary of the Roman Catholic Church.

This Lectionary has been chosen because it has gained a wide acceptance amongst many Churches in the Anglican, Lutheran, Methodist, Reformed and other traditions around the world as well as the Roman Catholic Church.

Many resources for worship and preaching have been prepared on

the basis of this Lectionary by various denominations/denominational publishers, thus enriching preparation and worship for those using the Lectionary. Further, the 'Living Faith' Christian Education resources published by the Joint Board are related to the Lectionary as prepared by the Uniting Church in Australia.

The first Lectionary was prepared on this basis in an experimental form in 1979, and renamed "Lectionary and Calendar" in 1981 to distinguish this annual publication from the Lectionary itself, which in its complete form covers a cycle of three years.

The Committee has prepared the Lectionary and Calendar to suit the general tradition of worship in the Methodist Church of New Zealand with minor amendments where appropriate.

When the full Lectionary - now revised by the Liturgical Commission of the U.C.A. - is published under the title "Introducing the Three Year Lectionary", the Committee intends to prepare additional material to be inserted in this publication for use in New Zealand. This insert will indicate more clearly the differences between the U.C.A. Lectionary and ours. It is expected also to present other material and references to enable more informed use of the Lectionary and the available resource materials.

It is intended to continue the publication of the annual Lectionary and Calendar as at present - as does the U.C.A. in Australia.

The Committee is looking at "With Love to the World", a set of daily Bible readings based on the Lectionary.

A STATEMENT ON THE THEOLOGY OF DEATH, DYING & ETERNAL LIFE

The Bible and other Christian sources throughout the centuries do not give a systematic doctrine of death, dying and eternal life. Nevertheless the Christian Faith has a strong word of affirmation to offer.

WE AFFIRM JESUS' CONCERN FOR WHOLENESS AND WELL-BEING:

Jesus was a healer, actively engaged in bringing physical, emotional and spiritual wholeness. He sought to heal both individuals and society. He encouraged people to take hold of life, its agony and ecstasy, its pain and celebration, to live life fully. Likewise, we are encouraged to search for ways that hold the possibility of wholeness. Life and death are part of that wholeness. The way we approach death will often reflect the way in which we have lived.

WE AFFIRM THE REALITY OF SUFFERING AND DEATH:

Within the totality of life are the realities of pain, suffering and death. The Christian Faith does not seek to deny these realities but to help us face them and live through them. Death is a part of our human experience. For some it is welcome; for others it is untimely, cruel and tragic. Feelings of anger, loss, sadness are natural and need to be expressed.

WE AFFIRM PERSONAL ACCOUNTABILITY AND RESPONSIBILITY:

As moral beings and unique individuals living in society we share in accountability and responsibility to God for how we live this

life. Although we are subject to many and varied influences we are nevertheless called to be responsible for the decisions we make, such as whether or not we care for others, and whether or not we choose to do what we believe is right. The ultimate destiny of all people remains in the hands of God: He alone is our judge.

WE AFFIRM RESURRECTION:

Christians believe that the life which was in Jesus was not overcome by death but was transformed by God. The resurrection of Jesus has special significance for Christians; it is our assurance that we too will be transformed by resurrection beyond death.

WE AFFIRM ETERNAL LIFE:

Eternal Life involves fellowship with God into which we may enter in this life, and which finds its fulfilment beyond death. It has to do with the quality of life, not its quantity. Eternal Life is a gift offered by God to all; we cannot earn it for ourselves.

WE AFFIRM THE COMMUNION OF SAINTS:

Nothing, not even death can separate us from the love of God. We and our loved ones who have died are still in God's care though parted from each other. Through God we remain one in spirit. The need to remember in prayer those who have died is felt by many bereaved people. It is consistent with Christian teaching and practice through the ages. However, it should be noted that the Christian Faith knows of no relation to the dead except in and through God.

WE AFFIRM DIVERSITY IN THE CHURCH TODAY:

The Christian Faith is a dynamic reality, living not static. For many Christians much traditional imagery used to express our beliefs has lost its appropriateness: e.g. imagery about heaven and hell, and life after death. For many other Christians such imagery remains a valid and meaningful expression of faith. Christians respond to this diversity in a number of ways; by accepting traditional imagery; by reinterpreting that imagery, or by seeking to identify and adopt more contemporary images and symbols. We affirm this diversity of expression in the richness of the Church. We know that it is our faith in God that unites us, and not necessarily the form in which we express our beliefs. The substance of Christian faith does not change. We affirm the love of God from which nothing in life or death can separate us.

"IN FULL CONNEXION"

Conference referred the following definition of 'In Full Connexion' to the Faith & Order Committee and the Law Revision Committee for further study during 1982, namely:

"Reception of a Presbyterian into Full Connexion confers membership of 'The Conference' which establishes that mutual responsibility between the Conference and the Presbyterian as expressed in the Laws and Regulations of the Methodist Church of N.Z."

The Faith & Order Committee believes this to be an adequate definition for inclusion in the revised Laws and Regulations.

INCLUSIVE LANGUAGE

The Committee has continued its work in the area of Inclusive Language and has been working on the Resource Kit.

The Kit will include the following papers and other items: An Old Testament Perspective; A New Testament and Early Church Perspective; Inclusive Language and a Pluralistic Community; A Sermon; Awareness Exercises; a list of hymns that use inclusive language; and a policy statement.

It is the hope of the Committee that the Kit will stimulate discussion in the life of the Church not merely in relation to the words that we use but also in terms of our Biblical understanding and our personal attitudes.

INTERIM REPORT ON METHODIST DOCTRINE

Conference 1981 asked that the Faith & Order Committee prepare "a statement on the central doctrines of Methodism, both historical and contemporary"

The Committee has commenced work on this task. In particular, the following topics have been selected for closer examination; Salvation and Personal Spirituality; Sin, Grace, and Human Responsibility; Holiness and Social Justice; The Ministry; The Church; and The Sacraments. Several papers outlining Wesley's theology, and subsequent Methodist developments, have been prepared. Others are in the process of preparation. These papers will form the basis for the next stage of the Committee's work.

INTERIM REPORT ON METHODIST-ROMAN CATHOLIC DIALOGUE

This Dialogue has continued through the year, with very fruitful discussion and the establishing of wider links between the two churches.

Following the initial exploratory meeting, the topics considered have been "The Nature of the Church", "Divine Revelation" and "The Place of Scripture". Documents from the Joint Commission of the Roman Catholic Church and the World Methodist Council have formed the background for discussion, but the Dialogue has sought to place the topics in a New Zealand context, and in response to issues raised locally.

Several of the Dialogue participants are also organising groups of Methodists and Roman Catholics in their local areas, to further the sharing and discussions.

It is also a pleasure to note that co-chairperson Bishop Peter Cullinane has been appointed to the World-level Dialogue.

This will give added strength to the work being undertaken in New Zealand.

DEACONS AND PRESBYTERS

A. INTRODUCTION

The Faith & Order Committee, and the Committee on Ministry, were asked by Conference to report on a few specific items relating to the ministry, including the issue of Full Connexion. The two Committees share a common mind on the issues reported.

Over recent years the Conference has received a number of statements and has made many significant decisions regarding ordained ministers. The most important discussions took place in 1976 when a comprehensive report (again from both Committees) gathered a number of themes from recent years. Conference then resolved (1976 p.262)

- + to accept candidates for non-stipendiary ministry
- + that the Diaconate was inclusive of men and women.

The hope was expressed that those who offered for these forms of ministry would assist the Connexion in developing its theology and practice.

Since then the Conference has received about 30 people as candidates for either the Diaconate or the Self-Supporting Presbyterate. It is clear that a significant development is taking place within the Church's understanding and practice of ministry. The Home-setting programme of preparation for ordination is itself a bold development.

The whole Church is called to exercise ministry in the name and Spirit of Jesus Christ. Within the life of the Church some are set aside for specific functions. Two such orders of ministry developed early in the Church's life and have persisted over the centuries:

- + the Deacon as a ministry of costly service in the name of Christ and a reminder to the whole Church of our common servant calling.
- + the Presbyter as a focus of leadership and unity in the congregation, assisting the Church to remain faithful to its calling and presiding at the eucharistic gathering.

Our experience of the last few years has led us to the point where we must clarify the distinctive nature of each of these ministries at the points of

- + selection of candidates
- + preparation and education for ordained ministry
- + and ordination to that ministry.

The report shares the conclusions we have reached on these issues and invites the Conference to pass some recommendations which, in our judgement, will enable the next steps to be taken in the development of the diaconate. We do not seek to traverse ground already covered in earlier reports to Conference and which spell out the Church's theological understanding of ministry. Our focus here is specific and practical.

1. ECUMENICAL CONSENSUS

Our Church's understanding of ministry lies within the emerging ecumenical consensus on the meaning of ministry, ordained and lay, as set out in recent statements from the Faith and Order section of the World Council of Churches (see e.g.: Faith & Order paper No.111, W.C.C. Geneva 1982). In particular we join with other Churches who recognise the significance of a restored diaconate in the mission of the Church. With them we recognise the diaconate as a form of ministry with its own integrity. We are not attracted to the idea of a "transitional diaconate" as currently exercised within the Anglican Communion.

2. DISTINCTIVE MARKS

As the role of the Presbyter is more familiar to our people, this report is addressed primarily to the distinctive marks of the Diaconate. It will demonstrate ways in which this particular ministry is distinguished from that of the Presbyter in selection, preparation and ordination.

B. DEACONS

The 1976 "widening" of the Diaconate arose out of a clearly felt need for some new form of community ministry, and in respect to people offering themselves for such a ministry.

1.Focus of Ministry:

In the thinking of our Church, the Diaconate is essentially a ministry with a localised function, often of quite specific character. The Presbyter has a more obvious "Connexional" function and cannot avoid being an "institutional" person, responsible for particular leadership functions in the Church. The Deacon is not bound up in such precise discipline and responsibility.

Ideally, the Deacon is free to respond to human need and to pioneer new expressions of Christian presence. It seems important to Methodists that the Diaconate operate outside the captivity of Church structures while yet within broad confines of Christian accountability.

The primary level of accountability for the Deacon also has a local and district focus whereas the Presbyter is finally responsible not to the local Church or even the District but to the Conference itself.

2. Selection for Ministry

Our experience has led us to see the need to recognise this local focus of diaconal ministry more clearly at the point of selection, preparation and ordination. The selection and assessment of Deacons needs to take place primarily in the local and district setting. There should be a significant element of Connexional involvement we have learnt that but the national assessment weekend for Presbyters is not appropriate for Deacons. Recent alternative developments in Deacon assessment seem to us to be preferable and should continue.

3. Preparation for Ordination

Those invited to prepare for ordination as Deacons will normally be qualified or experienced in some area of service prior to acceptance as candidates. Further education required by the Church will normally be in the home setting though we do not exclude the possibility of a period

in the Theological College. This study is prescribed and supervised by the Principal and Staff of the Theological College. Experience has led us to the conclusion that two years in the home setting programme is appropriate preparation for ordination as a Deacon followed by continuing involvement in training beyond ordination.

4. Ordination

The ordination of a Deacon should take place in the local/district setting. There should be appropriate Connexional representation, but the focus of the service should express the local nature of this ministry.

C. "IN FULL CONNEXION"

It follows from the foregoing that only Presbyters are in Full Connexion with the Conference. For them, membership of the Conference is at once a responsibility and an obligation. They are charged with the special care of the faith, belief and life of the Church. They are clearly and precisely accountable for its existence and subject to its discipline.

Deacons may be appointed as representative members of the Conference and the existing law will ensure that some are always present. They have a seat on Synod and local Church Courts.

The theological and practical distinctions between these two orders of ministry makes any form of automatic "progression" from the Diaconate to the Presbyterate quite inappropriate in the Methodist understanding. If a Deacon wishes to offer for the Presbyterate a new candidature is involved and the normal procedures should follow.

D. LOCAL PRESBYTERS

In 1976 Conference defined the new development in the Presbyterate in financial terms. These ministers were described as "non-stipendiary" or "self-supporting" and the latter term has come into general usage. We suggest that this definition misplaces the emphasis in describing this ministry, and have sought a more accurate term.

As the focus of this work is also in a defined localised setting (as distinct from that of the "itinerant" Presbyterian who may be stationed in any appointment) we are drawn to the traditional Methodist word "Local" to describe this ministry.

Removing the element of financial reward also would assist the Church to consider some appropriate payments that are, at present, technically not encouraged (though we observe that many receive allowances and even stipendiary remuneration of one kind and another). We feel this stipend-related concern should be taken up by the Administration Division's Stipend Committee.

WEALTH, AND THE SIMPLE LIFESTYLE - a working paper

1975 STATEMENT AFFIRMED

The Report on the Simple Life Style was received by the 1975 Conference. It created a good deal of interest and there continues to be a deep concern for the affirmations and implications expressed. We recognise that personal response and conversion to Jesus Christ will require a transformation of one's life style. 'But seek first his kingdom

and his righteousness, and all these things shall be yours as well.' (Matt. 6, 33)

PERSONAL EXPLORATION, LIBERATION

It is evident that many have kept this concern in the forefront of their reflection and prayer. A new spirituality can be seen to be emerging with the quest for the Kingdom at its centre. We need to affirm this priority and assist people to be liberated from the demons of our society; an obsession with economic growth and consumerism along with the accumulation of possessions and control over others which this brings. As the Taizé Community's Second Letter to the People of God stated: "In transforming your life, nobody is asking you to opt for stark austerity without any beauty or joy. Share everything you have and freedom will be yours."

TENSIONS EXPERIENCED

Those who have embarked upon simplifying their life-style have experienced sharp tensions. So permeated is our society and church by the spirit of capitalism that, not only is a great deal of support required by those who seek to live alternatives, but the simplifying process can be taken only so far. No one is able to disengage from society entirely and this means some kind of accommodation with a society many of whose dominant values are in conflict with the gospel.

STRUCTURES OF INJUSTICE

We have become more aware since 1975 of the way in which social and ecclesiastical structures shape our lives. Our structures, created and maintained by those who benefit from them, produce winners and losers both economically and in terms of personal fulfilment. We are learning that any withdrawal from attempts to humanize these structures would be an abrogation of moral responsibility. Not only is there a desire to simplify our own personal and family life-styles, there is also a growing appreciation of the need to understand and analyse the way in which our social structures operate.

GLOBAL PERSPECTIVE ESSENTIAL

At the same time there is an increasing recognition that we live in a world in which the north-south, rich-poor gap is ever widening. Decisions taken in one part of the world influence the quality of life in other parts - our newly perceived global inter-dependence has urgent implications for our discipleship. We are convinced that the search for a simple life style, if it remains at the individual level, may be a spiritual luxury. Mission in our day must take into account our responsibility for creation and our obligation to act in ways that produce justice in our international relations.

CHURCH'S UNIVERSAL CARING

We believe that the church is called to be a sign of that rich sharing and concern that God seeks for his world. But we must confess that we are only beginning to adopt a global perspective. In terms of the institutional use of resources we find that many of the same contradictions of wealth and inequality that characterize the world, are present in the church's experience. Ronald Sider observes, "Only if the

body of Christ is already beginning to live a radically new model of economic sharing will our demand for political change have integrity and impact. We must confess the tragic sinfulness of present economic relationships within the world wide body of Christ. While our brothers and sisters in the Third World ache for lack of minimal health care, minimal education, even just enough food to escape starvation, Christians in the northern hemisphere grow richer each year - like the Corinthian Christians who feasted without sharing their food with the poor members of the Church (1 Cor. 11, 20 - 29)" "Sharing the Wealth", The Christian Century June 8th 1977 p.560-65

OUR CHURCH'S RESOURCES

Because our church has virtually identified its pastoral presence with economic viability there has been a withdrawal from lower socio-economic neighbourhoods to the more affluent. Churches of St. Dives prosper, while those of St. Lazarus are closed. Neither should we be preoccupied with the rich aiding the poor. The church in its wealth needs to listen to the church of the poor. This listening may well be costly and painful, but it has within it the seeds of a corporate repentance.

CENTRALISATION

Trends that operate in society are often found to be pressures on the church. The move toward centralisation has unquestioned benefits e.g. in terms of ministerial superannuation. But because of its desirability in one field there need not be an uncritical acceptance of it across the board. There is the danger of concentrating power and of taking responsibility away from the local level. There may well be a need to reverse the trend here and move deliberately towards a decentralised, regional church.

CHURCH BUILDINGS

How important should buildings be in the life of our Church? For worship to be significant we acknowledge that our people need access to symbols that nourish the life of faith and sustain the vision of the Kingdom. But frequently a worship centre can be developed in community or education buildings that can be simple, flexible and at the same time beautiful. A church wishing to stress its detachment from society will insist on its own buildings: one that works within society for that society's transformation will have a different theology of buildings. Dialogue with other agencies and co-operation in regard to buildings could simplify our life, build relationships and provide a tangible witness to a sharing that transcends the selfishness and separation of individual ownership.

CONSISTENCY REQUIRED

There is a widespread feeling within the church that maintenance of the institution is absorbing too much energy; that resources of property and land tie up a great deal of time in administration and that financial investments are moving the church toward the large scale business enterprise. There is an impression that people are building an institution, rather than an institution serving the needs of people in communities.

FREEDOM FOR THE KINGDOM

The gospel calls us to travel light, not only personally and as families, but also as institutions. The gospel demands that we leave the preoccupations of denominational identity and institutional preservation and begin to adopt the perspective of the poor and the oppressed. The gospel invites us to hunger and thirst after justice. Our deepest commitments are often revealed by the way we employ our material resources. Simplicity liberates: elaborate plant, structures and institutions enslave. The credibility of the church is compromised if we advocate a simple life style for individuals, while our corporate life is moving in another direction. Structures as well as doctrines can be heretical. We are called to develop skills to minister to structures. Perhaps the best criteria we can adopt in all our material decision making is to ask "is this action of ours 'good news for the poor' (Lk. 4, 18) - will it help 'the humble poor believe'?" (MHB Hymn 1, v4).

"BAPTISM, EUCHARIST, AND MINISTRY"

A significant World Council of Churches Faith and Order statement has recently been published, and is now available in N.Z. It is Baptism, Eucharist and Ministry, Faith and Order Paper No. 111, WCC, Geneva 1982 - also known as the "Lima text".

This statement brings together work by Theologians from a full range of Church traditions and the insights and practices of many local Churches world-wide in relation to these three crucial areas of Christian belief and Church practice.

The N.Z. Faith and Order Committee commends the publication for study, noting that all three areas are touched on in some way in this report, and that specific mention of the statement is made in regard to Deacons and Presbyters.

COMMITTEE PERSONNEL AND PROCEDURES

The Faith and Order Committee is grateful to those people, who though not members of the Standing Committee, have served the Committee and the Church by participating in the various sub-committees and working groups. In particular thanks must be expressed to the Christchurch Sub-committee for its work on the paper headed 'Wealth, and the Simple Lifestyle', to the Auckland working group responsible for the paper on 'Death, Dying and Eternal Life', and to the Joint Sub-committee with the Committee on Ministry for the paper on 'Deacons and Presbyters'. Others have joined with members on the Standing Committee in participating in the ongoing Methodist-Roman Catholic Dialogue, and in the preliminary thinking that has taken place on the 'central doctrines of Methodism'.

The Committee continues to have a fairly extensive list of Corresponding members, ministerial and lay, many of whom have communicated with the committee during 1982 on a variety of matters. The Committee believes that this is one very useful way in which the voice of the wider Church can be heard by its members.

The Committee remains in dialogue with the Uniting Church in

Australia on questions pertaining to the Lectionary, and regularly receives the minutes and working papers prepared by the Victorian Commission on Doctrine and Liturgy of the Uniting Church. The Committee has also been represented in New Zealand at the meeting of the Anglican Provincial Commission on Prayerbook Revision.

RECOMMENDATIONS:

1. That the Faith and Order Committee proceed with the publication of the Order for Holy Communion.
2. That a brief commentary be included in the publication.
3. That, where appropriate, Pacific Language options be printed in the text.
4. That appropriate words of renewal of baptism be prepared by the Faith and Order Committee for inclusion in the existing Orders for Baptism.
5. That guidelines and material for the Renewal of Baptism (see para. 3 in the report) be prepared by the Faith and Order Committee.
6. That study material in relation to baptism be prepared by the Faith and Order Committee.
7. That the Order of Service for the Reaffirmation of Baptism (report to Conference 1981) not be approved for printing.
8. That the Church explore, in consultation with local congregations, Quarterly Meetings, and Synods, the possibility of establishing regional meetings (see Centralisation report) to act as the link between the parishes and the Connexion.
9. That the administrative structures of the Church, including the Divisions, the Theological College, and the Conference itself, be placed under periodic review, the reviewing body to be designated by Conference every 5 years.
10. That in consultation with an ad hoc group nominated by the Conference the Synods and Divisions of the Church be asked to explore ways in which communication with local churches can be made more effective and personal.
11. That in following the present stationing procedures it be clearly stated that prior to the first reading of stationing names of Presbyters and Circuits/Parishes may be discussed, by either party, and that after the first reading, in consultation with the District Chairmen concerned, contacts between the parties may be arranged.
12. That all people employed overseas by the Church, or being trained by the Church for ministry, receive continuing supportive pastoral contact from the Circuit/Parish or the District in which they offered for training and service.
13. That District Synods be asked to explore ways in which specific areas of the life of the Church within a District may be related to particular local churches within that District.
14. That the Church, connexionally, regionally and locally be encouraged to make wider use of ad hoc working groups brought together for specific tasks.
15. That Holy Communion continue to be available for all present at the Ordination Service
16. That the Lectionary of the Methodist Church of New Zealand continue to be based on the Lectionary of the Uniting Church in Australia.

17. That the Faith and Order Committee be responsible for the preparation of the annual Lectionary and Calendar and for any alterations or additional material.
 18. That the statement on Death, Dying and Eternal Life be prepared as a discussion paper for the Church in consultation with the Education Division.
 19. That the statement on Death, Dying and Eternal Life be made available in Maori, Samoan and Tongan.
 20. That Conference adopt the definition of 'In Full Connexion'.
 21. That, in view of the local emphasis in the ministry of a Deacon, Conference confirm the appropriateness of ordaining Deacons in the District in which they serve.
 22. That Conference adopt the recommendation that Presbyters be described as either 'itinerant' or 'local', depending on whether they are on a stipend and available for stationing in the normal manner, or are non-stipendiary and available for work only in a particular setting.
 23. That the statement on Wealth, and the Simple Lifestyle be prepared as a discussion paper for the Church in consultation with the Education Division, the paper to include a bibliography of suitable resource material.
 24. That the membership of the Faith and Order Committee be:
Rev's N.E. Brookes (Convener), B.R.J. Eagle, H. Gerritsen, I.M. Greenwood, A.K. Petch, Dr J.B. Salmon (Chairperson), J. Silvester, Dr W.J. Stuart, A.D. Stroobant, B. Taylor. Messrs C. Dyson, E. Laurenson, A. Palmer and R. Waugh.
- Note: Along with such additional names as the Committee will present at Conference.

COMMITTEE ON MINISTRY

BECOMING A PRESBYTER IN THE METHODIST CHURCH

The Committee on Ministry was asked by the last Conference to review procedures for the selection of persons offering themselves for ministerial education and for ordination as Presbyters (Year Book, p. 629). There was also a question raised at the same Conference as to whether candidates of some theological persuasions are disadvantaged by existing procedures.

The Committee has sought the views of others in the Church on these matters and reports that it received a most disappointing response. However, we are grateful to those individuals who expressed written views.

CRITERIA FOR MINISTRY:

The work of a Presbyterian is a demanding vocation and in our opinion, requires people of considerable ability and of deep faith if the Church is to truly serve God in our day and the future. Some in the Church suggest that selection standards should be more rigorous than at present. While a person may describe a personal sense of call to the ordained ministry it is the duty of the Church under God to test that call and to invite some to prepare for ordination. In the Methodist Church ordained ministry is exercised within the discipline of the

church as laid down by the Conference and accepted by all those who are "in Connexion" with the Conference.

A candidate for the ministry is dealt with within the confines of that same discipline and that discipline is accepted by those who offer as candidates. Selection involves a number of factors: assessment of candidates' faith and belief; their personality and skills; the needs of the Church at a given time; the availability of funds to provide them with an adequate educational experience.

It is difficult in our judgment to sustain the suggestion that candidates of some theological persuasions are disadvantaged. On the other hand, it may be appropriate for some people to wait a while before proceeding with their candidature, or be directed towards other possibilities for Christian service. Sometimes people offer who have limited experience in the Methodist Church, or who are not in sympathy with the emphases and traditions of Methodism, or who are recent converts and have not yet settled into a regular pattern of sustained Christian living. These are frequently among the reasons why a person's offer for ordination may be declined or at the Committee's suggestion, be postponed.

It would not be possible to devise a fully comprehensive list of the qualities that they might seek in those who it ordains as Presbyters. Those who are invited to prepare for ordination today will be asked to minister through into the 21st Century. Whatever social changes may take place over the next two decades it is certain that we will require men and women of great ability. The Committee therefore seeks people with qualities such as: a commitment to Jesus Christ as Lord of their lives; a desire to share the good news and to serve God in specific ways; a conviction about the truth of the Christian gospel and the purpose of the Church; an ability to relate to people in a caring manner; ability to communicate the faith through life, preaching and teaching; qualities of leadership, high ethical standards, ability to think clearly, to grasp new insights and to adjust to new situations with integrity and thoughtfulness; ability to work with other people and, in particular, to work in team relationships with lay Christians; sensitivity to issues of social justice in New Zealand and the wider Church; appreciation of the various cultures which together make up New Zealand society; a capacity for theological thought; a sense of humour, imagination and ability to relax with other people. No person will rate highly in all these qualities but through the selection procedure the Church endeavours to identify people who may, under the grace of God and with the support of the Church, develop those gifts and skills they already have, locate further gifts as yet unrealised and gain whatever skills and information they need to fulfil their ministry.

An assessment course and a profile of a candidate is developed through a series of personal interviews. The profile covers 10 categories as follows:

Five of these are measurements of general ability;

- * General ability and intelligence
- * Potential to undertake academic studies
- * Personality development
- * Skills in written, spoken and non-verbal communication
- * Skills in personal organisation, administration and planning

Five categories are more specifically related to a Church-related vocation:

- * Motivation - the call of God
- * Capacity for theological thought
- * Understanding the role of the contemporary and future ministry
- * Development of Christian experience in one's own inner life
- * Degree of support of family and home congregation

The Committee on Ministry believes the Connexion expects a reasonably high rating across all categories. It is our experience that deficiencies identified at this early stage tend to persist throughout a person's time in the theological college and throughout ministry.

THE PROCESS OF CANDIDATURE

It has become clear to the Committee over a period of years that it would be desirable if a decision regarding candidature could be made earlier in the year. At present the final decision cannot be communicated to a candidate until the report of the Committee on Ministry has been received by the Conference. This situation could be remedied if the Conference were to delegate to the Committee on Ministry the final decision on candidature, with a suitable review procedure.

The desirability of an earlier date arises from the following factors:

- (a) It is desirable that a briefer time elapse between a person expressing publicly his/her intention to offer as a candidate and a final decision being made. At present, the procedure can take up to nine months leaving a person in a limbo period. Questions regarding employment and the giving of notice are all complicated by our present procedure and our difficulty in giving a final answer until mid-November. It seems desirable to us that the period during which a person has publicly declared his/her intention to candidate should be much briefer.
- (b) An earlier date would give an accepted candidate longer to prepare for the shift to Theological College. Those who must put business matters in order, or see to the sale of a house, are put under very great pressure if this must all be done over the December/January period. Students in the college who have families have underlined the stresses they are placed under by the November date.
- (c) We have been informed by the Theological College that there will be increasing pressure upon accommodation over the next few years and that the apportionment of the accommodation between the Anglican and Methodist Churches is made more difficult by the November date. It would be desirable within the College if it was known by about 15th September as to who would be requiring accommodation the following year. Indeed, without this earlier decision the ability of the Church to offer accommodation will be severely prejudiced.

In looking at the procedures for candidature, the Committee is also anxious to strengthen the importance of the local church's assessment of a candidate and also to give added weight to the role of the District

Candidates' Convener. The role of this latter person, as we understand it, is to assist people to think through the nature of their offer of themselves to the Church; it is not an advocacy role.

The Committee's report to Synods brought many constructive responses. It seems that the needs of the Church would be met if the concluding nine points were made more specific. These are not in the nature of resolutions but for incorporation into the Guidelines for District Conveners of Candidates Committees. In presenting them in this form we want the Church to understand the importance of the College knowing the accommodation requirements of students as early as possible, and the desirability of shortening the period of uncertainty for candidates.

1. The Committee encourages discussion between the Candidate and the District Candidates Convener and with the Circuit/Parish. The latest date for receipt of completed application papers is 1st June.
2. The District Candidates Convener will work more closely with the local church in its procedures. If the D.C.C. shares at least one session with the local church this can only lead to a greater local appreciation of procedures and a more informed District report.
3. The Quarterly Meeting will vote, not only on the report prepared by its candidate's committee, but also express its mind on the suitability of the candidate. The Synods have expressed wide differences of opinion about whether the Quarterly Meeting should be able to stop a candidate from proceeding. The Quarterly Meeting should make clear its position which will then be discussed with the candidate at the District level. A candidate may then decide to withdraw his/her application, or may be encouraged to proceed in the light of further counselling.
4. The Ministerial Committee of the Synod, having met briefly with the candidate and heard the report, may endorse or modify the report, or pass an appropriate resolution relating to the candidate.

Some have raised the point that the Representative Synod should make this decision, but there are matters of available time and confidentiality that make it difficult to see the Representative Session being any more effective than the present arrangement. The Representative Session determines the membership of the District Candidates Committee (Law Book S2 - 3.10, 3.11) and should ensure that the most capable lay members are appointed. The decisions of the Ministerial Session should be reported to the full Synod.

5. The Assessment Course (or Courses) will be staffed by Methodist selectors appointed by the Committee on Ministry.

Two points have been raised: That the courses should be ecumenical, and that the assessment staff be appointed by Conference. The Committee on Ministry replies that since the candidates are offering for the Methodist ministry and will be financially supported by the Methodist Church, those who share in the selection procedures should be associated with the Methodist Church and understand the expectations concerning ministry in our

church.

The Church already has a number of people, ministerial and lay, with the kind of skills needed by assessment staff. The availability differs with circumstances, and the locality of the course depends on the candidates offering in a particular year. Since the Conference approved list would require administration by the Committee on Ministry it seems unnecessary to do more than up-date the existing register of suitable people. The Committee would, however, welcome the advice of Synods about suitably skilled people who could be added to the pool of prospective staff members.

6. The Course report will bring firm resolutions to the Standing Committee on Ministry.
7. The Standing Committee will make decisions to accept candidates and all concerned will be notified by 15th September. The Conference will then ratify these decisions.
8. Unsuccessful candidates may appeal for a reconsideration by the Conference Committee on Ministry. This must be lodged through the District Candidates Convener with the Convener of the Committee on Ministry by 1st October.
9. If successful, appellants will not necessarily be able to be offered a place at the College in the following year.

RECOMMENDATIONS:

1. That the revised report be received.
2. That the proposed changes be given general approval.
3. That the Draft Guidelines at present used by District Conveners be brought up-to-date by the Committee on Ministry and printed for wider circulation by the Administration Division.

WESLEY COLLEGE - PAERATA

SUPPLEMENTARY REPORT

INVESTMENT POWERS

In the Trust Board's Report, reference is made to the conversion of endowment assets. Action taken over the last 10 years not only has given a significantly better income return but also has provided substantial potential capital gain to counter the effects of inflation.

In achieving this objective the Board has encountered some difficulty due to the narrow investment powers contained in the Board's Act of Parliament, which does not reflect the present commercial environment, which is greatly changed from the circumstances applying when the Act was last amended. It is therefore proposed that steps be taken to widen slightly the Board's investment powers under the overall authority of the Conference.

This proposal will probably involve a Private Member's Bill to make the necessary amendment to the Act.

H.M. Denton - Chairman

N.L. Johnston - General Secretary.

RECOMMENDATIONS:

- 4(a) That Conference authorises and approves the powers of investment of the Board being widened to allow it, in addition to the powers of investment currently vested in the Board, to invest in such investments or securities as the Conference from time to time shall authorise.
- 4(b) That the Board is authorised to take such steps as may be necessary to alter its powers of investment accordingly.

REPORT ON THE 1981-1982 CONNEXIONAL BUDGET

As usual, the account was held open after the close of the financial year to receive late payments from Circuits and from the Presbyterian Church of New Zealand on behalf of Union Parishes. The date at which late payments ceased was 6th August.

PAYMENT TO DIVISIONS AND FUNDS

All "Guaranteed" were paid in full. The "Non-Guaranteed" were paid 90.4739%.

Comparative figures of previous years are:-

	<u>Guaranteed</u>	<u>Non-Guaranteed</u>	<u>Percentage Paid to Non-Guaranteed</u>
	\$	\$	%
1981-82	155,256	705,118	90.47
1980-81	360,783	487,481	93.78
1979-80	296,318	431,881	96.06
1978-79	259,016	378,063	97.49
1977-78	201,627	334,448	95.52
1976-77	171,407	284,953	98.62

RECEIPTS from Circuit and Union Parishes (including District Expenses)

	<u>Allocations</u>	<u>Contributions</u>	<u>Percentage</u>
	\$	\$	
1981-82	821,483	752,904	91.65
1980-81	890,237	828,341	93.05
1979-80	754,839	724,170	95.94
1978-79	653,178	626,119	95.86
1977-78	573,708	555,584	96.84
1976-77	473,472	465,918	98.40

RESULTS

(a)	Fully Paid		Not Fully Paid	
	Circuits	Union Parishes	Circuits	Union Parishes
1981-82	69	48	28	44
1980-81	60	52	37	38
1979-80	74	59	24	30
1978-79	82	55	20	28
1977-78	81	56	24	19
1976-77	86	51	17	18

(b) Percentage of Budget Allocation Reached:-

	Allocation	Contri- bution	Circuits		Allocation	Contri- bution	Union Parishes
			%				%
1981-82	663,385	618,856	93.29	158,098	134,048	84.78	
1980-81	703,595	667,319	94.84	492,775	425,791	86.41	
1979-80	605,080	585,965	96.84	389,538	356,554	91.53	
1978-79	533,659	516,461	96.78	330,059	296,440	89.81	
1977-78	481,026	469,116	97.52	243,169	228,639	94.02	
1976-77	410,311	404,991	98.70	184,430	172,175	93.36	

PAYMENTS TO DIVISIONS AND FUNDS 1981/82

GUARANTEED FUNDS	ALLOCATION	PAYMENT	
	\$	\$	
Removal Expenses Fund	45,345	45,345	
Connexional Expenses Fund	60,940	60,940	
	106,285	106,285	
1% Overseas Aid	8,282	8,282	(1% of \$752,905)
World Council of Churches	2,300	2,300	
Programme to Combat Racism	575	575	
Overseas Travel Programme	2,300	2,300	
Christian Conference of Asia	575	575	
Pacific Conference of Churches	460	460	
Overseas Travel Fund	1,000	1,000	
National Council of Churches	10,259	10,259	
N.C.C. University Chaplaincies	10,981	10,981	
Churches Education Commission	4,795	4,795	
J.C.C.U. & J.N.C.C.E.	6,869	6,869	
E.S.O.D.	575	575	
	155,256	155,256	Paid 100%
NON-GUARANTEED FUNDS			
Education Division	79,165	71,624	
Board of Administration	49,277	44,583	
Development Fund	8,000	7,237	
Development Division	93,592	84,676	
Maori Division	155,000	140,235	
Communications Committee	20,274	18,343	
Overseas Division	202,450	183,164	
	607,758	549,862	Paid 90.473%
GRAND TOTAL	763,014	705,118	Paid 92.4122%

A.K.Woodley, General Secretary, D.J. Janus, Finance Manager.

RECOMMENDATION: That the Report be received.

NOMINATIONS FOR PRESIDENT

PRESIDENT

NOMINATED BY

George G. Carter

Auckland District Synod

E. Francis I. Hanson

Wellington District Synod

Geoffrey E. Hill

Waikato-Bay of Plenty District Synod
North Canterbury District Synod
South Canterbury District Synod
Otago-Southland District Synod

GEORGE GILMOUR CARTER, M.A., DIP. ED.

George G. Carter, M.A., Dip. Ed. began preaching at the age of 16. Wartime training in nursing supplemented his teacher training and he was appointed as a teacher to the Solomon Islands Methodist District in 1949. He and his wife, Nancy, also a teacher, served in the Solomons for 17 years.

George, a minister from 1951, was appointed Superintendent of the Teop Circuit in 1953 and Chairman of the District in 1959. He was first Chairman of the Melanesian Methodist United Synod, helped to found Rarongo Theological College and other combined institutions and to lay the foundations of the present United Church in Papua New Guinea and Solomon Islands. After his return to New Zealand he served for nine years as General Secretary of Overseas Missions, guiding the church through a period of changing relationships with its former mission fields and preparing the way for the present Joint Board for Mission Overseas with the Presbyterians.

A feature of his Chairmanship was the development of a Melanesian ministry; of his Secretaryship it was the large number of missionary workers recruited, trained and sent overseas. During these years he served the Girls' Brigade movement as a local, Regional National and Pacific Fellowship Chaplain, and served a term as President of the Bible Society of New Zealand. Since 1975 he has given three years to historical research and writing and five to Circuit ministry in New Zealand (Paraparaumu and Henderson Circuits). He has several notable books to his credit. He has wide experience in a variety of Pacific cultures and is a strong supporter of multiculturalism. If elected he would be free to give as much time as needed to the task.

GEOFFREY EDWARD HILL

56 years. Vice-President of Conference 1976. A Lay Preacher for 36 years and past President Lay Preachers' Association. Chairman of Board of Administration since its inception in 1978. A community pharmacist for 33 years, is now employed as a Church and Community worker by the Christchurch Central Mission together with his wife Doreen, who is National President of the Methodist Women's Fellowship. They have three married children.

He has occupied many positions in the local Church, including a period as Circuit Steward, and also maintains a strong interest in ecumenical affairs, representing New Zealand Methodism at Uppsala World Council of Churches Conference in 1968. Community service includes 10 years with the Marriage Guidance movement, presently serving as a counsellor and supervisor, and also an active interest in Lifeline, Christchurch since its beginning in 1964. He is at present Chairman of the Lifeline committee and a member of their consultative committee.

ERASMERS FRANCIS IAN HANSON, B.A., B.D.

Frank Hanson is married with four children.

He had three years training for the ministry in Trinity Theological College, Auckland.

He has B.A. and B.D. degrees.

His church appointments have been Westport 5 years, Stoke 6 years, Lower Hutt 7 years and now Executive Director of the Education Division and in his fifth year.

For five years he was Convener of the International Affairs Committee of the Church.

He is in his fifth year as Wellington District Chairman.

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NOMINATIONS FOR VICE-PRESIDENT

VICE-PRESIDENT

NOMINATED BY

Albert A. Grundy, M.A.

North Canterbury District Synod

Lester F. Holdaway

Nelson District Synod

ALBERT A. GRUNDY, M.A.

Aged 48; widower; 3 children. Born Lyttelton, raised at Christchurch and attended Edgeware Road until being accepted for training in 1957.

Appointments - Hokitika 4 yrs, Wanganui North 5 yrs, Shirley (Chch East) 9 yrs and at present at Papanui. While in Wanganui spent 3 years as part-time prison chaplain and served as convener of Spiritual Advance Centre. On coming to Christchurch was appointed as a Methodist representative to the N.C.C. and elected as first Chairman of the Christian World Service Committee. Currently Chairman of North Canterbury Synod.

LESTER F. HOLDAWAY

Born Blenheim 15th October 1929.

Lived in and about Blenheim all his life, married, 4 children - 2 sons, 2 daughters.

Took part in Young Farmers' Club activities, prominent in debating, representing the district on a number occasions.

Member of Agriculture and Pastoral Assn Committee for 18 years, serving as President for 2 years, 1968-69,

Farmed in the Lower Wairau on a mixed cropping farm and in later years involved in pig production.

Held offices in Potato Growers and Pig Producers Organisations in District and National levels.

Panel Member of Marginal Lands Committee for 3 years until it was abolished in 1982.

Parents Members of Wesley Methodist Church, Blenheim, of which he became a member in 1948, was a Sunday School Teacher and Bible Class Leader for many years. Was a member of 1st Blenheim Coy Boys' Brigade as a boy then an Officer for 19 years.

Attained accreditation as a Lay Preacher in 1957 and has been a Preacher in Blenheim Circuit to this time. At the present time is Chairman of Wesley House, Picton Management Committee.

Has been a Society Steward at Wesley Church for many years and for the past 3 years Circuit Steward of the Blenheim Circuit. For the past 2 years has been Circuit Treasurer.

Has an interest in Theology as it relates to the relevance of the Gospel to the world and the life of today.

Takes part in Victoria University Continuing Education Seminars on Modern Theology.

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For Nomination and Election Procedures

See Laws and Regulations of the Methodist Church of New Zealand, Section 5 - 6.2f

CHURCH COUNCIL

The President, Rev. Ted Grounds, presided at the Meeting of Church Council on Monday, 7th October 1982, at Taranaki Street, where 40 representatives were present.

CHARISMATIC RENEWAL WITHIN THE METHODIST CHURCH

The Wellington District Chairman, Rev. Frank Hanson, reported on the Consultation held in July. A number of myths had been exploded and some better understandings had been created, and there had been a lot of helpful sharings. There was a strong affirmation of a desire to work within Methodist structures. The Synod considered it had been of such benefit, that a further consultation had been arranged.

Recognising the value of such a consultation which had proved so helpful to "non-charismatic" and "charismatic" Methodists alike, other Districts were encouraged to follow this lead.

PASTORAL LETTER

It was reported that 16,000 copies had been distributed. Districts reviewed its response and use: reports included its use in study groups, house groups, Bible Classes, and in material for services and sermons. Individual members had expressed appreciation for the directions set out in the letter, and there had also been some negative reactions, including difficulty in understanding, its coming "from the top". There were also reports of non-distribution, no action after distribution, and some Union Parishes saying they were unsure what place a Methodist document should have in their life.

It was agreed that it needed to be understood that this was a letter to be worked with, by members, congregations, Synods, and the Connexion over the next few years, and not just to be read over once and set aside, as the letter offers a common starting point for charting new directions and implementing new ways.

COMMUNICATIONS

Media and Communications Committee - Interim Report was presented to the Council and considered. A number of matters were raised and discussed and the Committee was encouraged to pursue and include these in its Report to Conference.

JOINT BOARD - FUTURE DIRECTIONS

It was reported to Church Council that the Special Committee having reported to Synods, was including in this Report to Conference an addendum which considered the District Synod responses.

PRESIDENT'S VISIT TO TONGA, FIJI and SAMOA

The President shared some of his experiences, particularly with regard to Samoa, the Samoan Conference, and on-going arrangements for a consultation which would be considering relationships between the parties, including the areas of property development, Christian education, and theological education. Church Council responded with suggestions to assist in an effective consultation.

NEW ZEALAND COUNCIL OF CHURCHES

It was reported that on the initiatives of the National Council of Churches, having received sufficient indications from the Roman Catholic Church, a new organisation was proposed. Parts of the draft constitution, including the objectives were before Church Council for information. It was expected that the Ecumenical Committee would bring an appropriate resolution before Conference.

RECOMMENDATION:

1. That the Report be received.

CHURCH UNION COMMITTEE
ANNUAL REPORT 1982.

INTRODUCTION:

In terms of the search for a Basis of Union, the period since October, 1981, to the present has been both decisive and tentative.

Three of the Negotiating Churches - Anglican/Congregational/Presbyterian - have decisively stated that the 1971 Plan for Union is not an appropriate basis for full organic co-operation.

When the Associated Churches of Christ was advised that the results of the Presbyterian referendum on the Plan for Union had been negative, it withdrew from its 1981 Conference Agenda motions relating to Church Union.

The tentative nature of the ongoing search is illustrated by the desire of the Anglican and Presbyterian Churches to each explore ways of proceeding to accomplish the unity of the Churches.

1. DENOMINATIONAL REFLECTIONS ON THE SEARCH FOR CHRISTIAN UNITY

In declining the Plan for Union as an appropriate Basis for Unity, the Anglican General Synod and the Presbyterian General Assembly each agreed to hold representative consultations to assess ways forward in the search for Christian Unity. The Presbyterian Assembly directed its Church Union Committee to -

"Call a representative conference to explore the issues inherent in seeking Union between the five Negotiating Churches and an appropriate direction to take in terms of a suitable basis."

The representative consultation was held in July and its findings will be reported to the Assembly by the Church Union Committee.

At the Anglican General Synod held in April, the Provincial Committee on Church Union was directed to arrange a representative consultation to -

"Consider the present position reached in negotiations for Union, and to explore ways in which the Church of the Province of New Zealand can move forward in the continuing search for Christian Unity."

It is likely that the consultation will take place early in 1983.

We note that on the 26 September, Anglicans and Roman Catholics shared in worship together to give expression to the progress made in their ongoing dialogue and relationships.

We affirm this initiative and acknowledge the importance of such expressions of unity which open up the possibility of deeper reconciliation between the Churches.

2. IMPLICATIONS FOR METHODISM OF THE REJECTION OF THE PLAN FOR UNION AND DENOMINATIONAL REFLECTIONS ON THE SEARCH FOR UNITY.

a) AFFIRMING CO-OPERATIVE VENTURES

With there being little prospect of Organic Union in the immediate future, we must acknowledge that Union and Co-operating Parishes are no longer interim measures in the Church's overall strategy. The failure of the Plan for Union has conferred upon them an expectation of permanence that was never envisaged when they were formed.

Consequently, greater attention must now be given to their ongoing needs for oversight; the easing of administrative duplication and an acknowledgement that they are visible local examples of the unity that has not been possible regionally or nationally.

Increasingly, the Joint National Committee on Church Extension is facing the implications of Co-operative Ventures becoming more of a permanent, rather than a transitional ecumenical strategy. Membership - Confirmation - Representation at regional and national Church Courts are only a few of the critical issues that Co-operative Ventures are requesting urgent action on.

b) AFFIRMING THE PILGRIMAGE OF OUR DENOMINATIONAL PARTNERS

Over the years, the Methodist Church has discovered that it is appropriate and important that it vigorously represents its hopes concerning the Unity of the Church.

It has also realised the importance of maintaining a credible dialogue with the other partner churches. Therefore, it has been important to respect and affirm their pilgrimage as well.

As each of the Negotiating Churches reflects on the future of co-operative action it is possible that the Methodist Church will need to acknowledge initiatives and issues generated by its partners.

While acknowledging the right of each partner to propose action aimed at accomplishing the visible unity of the church, the Methodist representatives of the Joint Commission on Church Union have constantly emphasized that the Commission is the most appropriate forum for the initiatives to be shared and tested.

3. THE JOINT COMMISSION ON CHURCH UNION

* THE MOOD OF THE CHURCHES

At its last meeting in June the Commission invited brief contributions from selected representatives on how they gauge the will and mood of their church at this time. In brief they reported -

- * *A willingness to continue the search for unity without prejudging its form.*
- * *An unwillingness to 'push' the question of Church Union at this time.*
- * *An affirmation of the place of union and co-operating parishes in the growing diversity of the churches.*
- * *A quest for a new sense of denominational identity.*
- * *New factors bringing their influence to bear on ecumenical understandings - conversations with the Roman Catholic Church and renewal through charismatic gifts.*

* AREAS OF FUTURE CONCERN

The past two years have produced a number of responses from the Commission. Disbanding has been one of the options seriously considered and, at this stage, rejected. Instead it has turned its attention to five areas of concern -

MINISTRY - its forms, orders and relationships with the Ministry of the whole People of God.

THE MONO-CULTURE AND MULTI-CULTURES in New Zealand Society.

AN INDIGENOUS MODEL OF UNITY - what kind of unity do we seek now? Federal, Organic, Spiritual, Covenant or Local?

CHRISTIAN INITIATION - Baptism, Confirmation, Church Membership, Re-Baptism, Confirmation in Co-operative Ventures.

CO-OPERATIVE LIFE - further co-operation at Local, Regional and National Levels.

In each of these areas there has been considerable advance but important difficulties remain. The JNCCE will continue to advance as far and as fast as the Churches allow.

* THE UNITY WE SEEK

The Commission affirmed in June that whatever shape future unity takes,

the following are indispensable characteristics -

A UNITY THAT -

- * Renews the lives of persons and the churches.*
- * Releases the gifts of ministry to the whole community.*
- * Affirms diversity.*
- * Strengthens the Church's evangelism and witness.*
- * Shares the ministries of laity and clergy.*
- * Incorporates cultural diversity.*
- * Expresses itself through flexible structures.*
- * Incorporates a form of episcopacy.*

Barry Jones
CONVENER

RECOMMENDATIONS:

1. That the Report be received.
2. That while acknowledging the result of the referendum held in 1981 indicated the desire of the majority of Methodist Members to enter into Union on the basis of the Plan for Union 1971, that the vote on this proposal be not put in view of the decisions of the Anglican, Congregational and Presbyterian Churches not to proceed on that basis.
3. That Conference affirms Union and Co-operating Parishes as visible expressions of the unity possible in Christ and that their presence and struggle encourages the Methodist Church in its continuing search for an appropriate Basis of Union.

REPORT TO THE SAMOAN AND NEW ZEALAND METHODIST CONFERENCES OF A
CONSULTATION HELD IN AUCKLAND ON THE 27TH AND 28TH OCTOBER, 1982, OF
REPRESENTATIVES OF THE CONFERENCES.

REPRESENTING THE SAMOAN CONFERENCE WERE:

Revs. Faatauva'a Tapuai, President of Conference, Sione Tamalii, Secretary of Conference, Lene Milo, Synod Chairman, Filemoni Nagaseu, Synod Chairman, Seloti Alainuuese, Synod Chairman, Apelu Tuimaseve, Synod Chairman (N.Z.), Elisara Lauulu, Synod Secretary, Faleupolu Taulelei, Synod Secretary, Lalomilo Kamu, Manager of Land Development, Amosa Lene, Principal of the Theological College, Messrs Mataese E. Lauulu, Standing Committee Member, Seumanu Tupea, Standing Committee Member, Taituaue Iese, N.Z. Layman, Mrs Laga F. Tupuai, President of Women (AUUSO).

REPRESENTING THE NEW ZEALAND CONFERENCE WERE:

Revs. Edmund D. Grounds, President of Conference, Alan K. Woodley, Secretary of Conference, B. Keith Rowe, Principal of the Theological College, D. Bruce Gordon, District Chairman, Graham Brazendale, Circuit Minister, Ian H. McKenzie, Circuit Minister, A. Siauala Amituana'i, Development Division, Messrs Lani Tupu, Folasa Tupu, Arona Galuvao, Matamua Ulufoto, Simi Elia, Tiatia Taulelei.

The consultation after lengthy and useful discussion recognised that the hopes and possibilities of the 1973 Agreement between the Conferences had not been achieved. It was seen that the hope of one Methodist Church in New Zealand would be unlikely in the near future but it was recognised that this vision would be before us as we entered into a new stage of partnership in New Zealand.

As a way forward the Consultation considered:

1. What is the nature of our work among Samoans in New Zealand?
2. What problems do we face?
3. What are the needs of the people amongst whom we work?
4. Issues we need to discuss together.

From the discussions the following issues emerged and some are developed in the recommendations.

ISSUES AND RECOMMENDATIONS:

Christian Education, the training of Sunday School teachers and Lay Preachers

1. It was agreed that it was desirable that Sunday Schools from both Conferences use the same material, and that as the Samoan Conference already has material in Samoan, the New Zealand Conference would be asked to consider using this material in Samoan Sunday Schools.
2. Training of Sunday School Teachers. The possibility of the appointment of a Director of Christian Education for Samoan speaking people to serve both Conferences was raised and recommended to the Conferences for consideration.
3. Training of Lay Preachers. It was reported that the Education Division of the New Zealand Conference have good lay preachers training material, and it was suggested that the Samoan Conference might consider using the New Zealand material.

Theological Education

1. The exchange of students between Piula and the N.Z. Methodist Theological College would be encouraged. The World Council of Churches to be approached to give financial support for a five year programme to assist in implementing the proposal with a view to an exchange in 1983. The Principal to take immediate action.
2. Exchange of staff between Piula and the N.Z. Methodist Theological College for teaching and study or research on a short term basis to be encouraged.
3. A Samoan staff person attached to the New Zealand Methodist Theological College for a longer period, i.e. twelve months - two years to be further explored.
4. New Zealand ministers with a significant Samoan membership in the congregation would be encouraged to visit Samoa to gain skills in language and an understanding of Samoan culture.
5. Samoan Conference ministers working in New Zealand may be given assistance in understanding of the New Zealand Way of Life by the New Zealand Conference.

Use of Buildings

The present procedure when a request is made by the Samoan Conference for the use of buildings owned by the New Zealand Conference was reviewed. Samoan Conference members expressed themselves satisfied with the procedures outlined. Noting that requests are first made to the minister of the Church who will consult with the Samoan Policy Committee convener and with final decision being taken by the local Church/Trust concerned.

Sharing in Decision Making

1. The suggestion was made that Samoan Conference representatives attend the New Zealand Conference and New Zealand representatives attend the Samoan Conference. This received considerable support but reservations were expressed on the ground that it might conflict with the Samoan Conference constitution. This matter would need further study and be resolved by the Samoan Conference.
2. The suggestion that the Samoan Conference Synod in New Zealand and the New Zealand Conference Synods exchange observers is recommended to the Conferences for approval.
3. Promise was seen in the work of a co-ordinator or co-ordinators but further consideration will need to be given to the person(s) tasks and accountability.
4. It was agreed that serious consideration would be given by the New Zealand Conference to extending an invitation to the Samoan Conference to appoint a representative to the Samoan Policy Advisory Committee of the New Zealand Conference as an observer.
5. We recognise that certain decisions need the approval of both Conferences, e.g. the appointment of co-ordinators. Other decisions need to be made locally, e.g. preaching plans, youth activity, etc.

Implementation

It is recommended that each Conference arrange for a person or persons to take action as necessary to carry out the directions and recommendations of the report and to advise the other

Conference of the steps taken.

A further consultation in approximately 12 months time (with possibly fewer participants) could be helpful in furthering the partnership of the Conferences.

APPENDIX I

PUBLIC QUESTIONS COMMITTEE

I CLYDE DAM

In addition to a media release, the Committee made a brief submission to the Select Committee supporting the provisions which assured that those bringing the Appeal would not suffer financially; objecting to the Government's action in legislating to set aside the decision of the Tribunal in order to pursue its own purposes, and affirming that this action sets a "very dangerous precedent" and brings the law and the decisions of the Courts into disrespect.

II CITIZENSHIP (WESTERN SAMOA BILL) 1982

Our Committee supported the action of other Church groups in upholding the rights to New Zealand citizenship granted to certain Samoans by the decision of the Privy Council - the highest Court of Appeal. We believe that the resultant legislation was too hastily introduced and that more time could have been allowed for consultation between Government and the Samoan Community.

III ACCIDENT COMPENSATION BILL

The Committee made submissions on this and appeared before the Select Committee.

Despite generally welcoming the Bill and its contents the Committee expressed reservations on three matters:

- (a) earnings related compensation to be 80% in lieu of the present 100%.
- (b) pain, mental suffering and loss of enjoyment of life to no longer comprise a compensation item.
- (c) the introduction of a discretionary provision where a client's injury occurred in the course of committing a crime.

Copies of the submission are available.

IV CHILD HEALTH

The Committee is at present studying the recent Health Department Report "Child Health and Child Health Services in New Zealand", Board of Health Series Report No. 31. "New Zealand has slipped from a pre-eminence in child health to a distinctly second order position". It was this trend which led to the establishment of the Review Committee in 1977 and to this report.

Many issues are raised including infant mortality, the care of the handicapped, adequacy of child health and hospital services, the disadvantages of solo parent families. Special significance to the Church is the question of parental competence and the need for preparation for parenthood. In this area particularly the Church could have an important role.

APPENDIX 1

SUPPLEMENTARY REPORT OF THE MEDIA AND COMMUNICATIONS COMMITTEE

In the interim report of this Committee (pages 316 to 318 in the Conference Agenda), we alluded to further considerations being given to the possible publication of a tabloid newspaper, and that this further report would be brought to Conference. In the context of the wider responsibilities as detailed in the earlier report, part of this committee's brief is the management and publication of the Methodist Church's official newspapers and magazines.

Over the years, our church has been publisher of a variety of organs:- The Methodist Times - The New Zealand Methodist - The New Citizen - Focus - each of which has endeavoured to meet the communication needs of the church of its day.

The latter publication was established as an interim measure, when in 1979 publication "New Citizen" ceased. The cessation of "New Citizen" was believed at the time to be the most appropriate action in the face of confused editorial priorities, a mounting question over the paper's credibility, a growing resistance to the responsibility of the local circuit/parish for delivery, and the paper's not insignificant (and compounding) financial difficulties.

While the establishment of "Focus" has maintained some measure of communication across the Connexion, it has not been able to offer the frequency, and thereby the continuity to encourage regular readership. It meets with mixed reception, more particularly in Union and Co-operating ventures.

As a result, the value attached to the not insubstantial cost of publishing "Focus" is currently being questioned. Such questioning implies no reflection on the efforts of its editor, but rather the perhaps unrealisable expectations the Conference set upon the "interim" measures of 1979.

The Committee this year has therefore given priority to considering the most appropriate means by which the Methodist Church in New Zealand can improve its communication, both within its own membership, partner denominations, and the wider community.

Certainly there is an exciting wide range of technology offered in the field of communications today - the possibilities are limitless. Nevertheless, against our objectives, and in real cost terms, the frequent and regular publication of a tabloid newspaper still provides the most effective, and most reasonable per head cost of the variety of communication media available.

After researching various alternatives the Media and Communications Committee is of the firm mind that the establishment of an appropriate and credible tabloid newspaper could again be a legitimate priority for the Connexion.

It would need to:

- a) cover the newsworthy activities of the Divisions, Committees, Parishes and Circuits
- b) to provide a regular place for articles from ethnic groups in the Church, possibly in their own languages.
- c) to present a balanced coverage of current affairs, international affairs and critical issues within a theological perspective
- d) to demonstrate an outlook which would ensure the paper is

acceptable and welcomed beyond the membership of the Methodist Church

- e) to embrace the pluralism of opinion with the church, not only theological but also cultural, social, and political
- f) to present sensitive, balanced, and constructive criticism of church structures if newsworthy and necessary
- g) that a Christian emphasis must be an integral part of the paper
- h) to encourage use of the talent available within the church for contributions in specialist areas.

The Resolution of the 1981 Conference which called Methodist people:

- to confess Christ and to be continually open to new steps in costly discipleship
- to live out the love of God for all people, particularly the poor, ignored and minority groups in our society.
- to develop centres of caring fellowship where faith may be nurtured and a true Christian obedience discerned.
- to work for the transformation of both persons and society refusing to divide these two aspects of Christian mission and bearing the pain of the struggles involved.
- in all this to live with a genuinely "catholic" spirit

and the subsequent expression of this resolution in the Pastoral Letter of 1982 has undoubtedly stimulated steps towards a better understanding of the church's work and a quickened response to its claims. We believe that together with the ongoing development of our communication resources, the publication of a regular and credible tabloid presentation could play its part in such developmental education, and be one of a variety of motivating forces helping to express the focus of the 1981 Resolution of Conference.

THE WAY AHEAD

There will be significant implications to such an initiative, not the least of these being finance and staff.

Although on a "reader-pay" basis such a publication could eventually become self supporting, it would require subsidies and the Connexion's willingness to underwrite the total cost at least in the initial period.

Further, in testing the possibility of publication of a tabloid newspaper with members of Church Council this year, we recognise that the Connexion is neither yet persuaded of the need, nor ready to involve itself in such a significant and particular financial commitment.

Although the Media and Communications Committee believe that a tabloid newspaper still provides the most cost effective means of communication, it must also be remembered that the Committee's responsibilities are substantially broader than merely the publication of the church's newspapers and magazines. This being so, the Committee will not be seeking to implement this project at this moment, although it will remain a priority towards which we will continue to work as we also develop other aspects of our communications brief.

We therefore bring to Conference for its information a broad overview of both this year's and the forthcoming priorities of this

committee:

YEAR ONE (1982)

- * The Committee has been able to encourage and enable the local church and the Connexion to make better use of the facilities offered by public and private radio (see earlier report). With the Convener's now close association with the Churches Committee on Broadcasting, our concern is also in the medium of television. We are presently exploring the means by which learning events may be sponsored by this Committee, for the benefit of the wider church.
- * We have closely reviewed the work of "Focus" and subsequently investigated the possible publication of a tabloid newspaper.

YEAR TWO (1983)

- * We believe that the coming year will present opportunities for the publication of "Focus" to be further considered, and to be further developed in terms of the needs of the Connexion. Format, content, and timing of publication are all matters on which this Committee will seek expert and detailed opinion in the early stages of the new year. We envisage that it may be possible to provide in the publication of "Focus" something of a forerunner to the later development of a fully fledged tabloid newspaper.
- * At present the means by which the church addresses itself and the community is very much a hit or miss affair. Both locally and Connexionally there is a wide and varied standard. In this year the Committee will continue to develop resources to improve both printed and verbal communication, and will be seeking to explore with the Connexion the possibility of a co-ordinating Communications Resource Person.

YEAR THREE (1984)

- * We intend that by this year, efficient and effective communication will have become a recognised priority for the Connexion. This will almost certainly have staffing implications. By Year Three we would hope to have achieved a full time resource person for the responsibilities embraced by this Committee.
- * We envisage that the publication of a tabloid newspaper as referred to earlier in this report will become a more dominant priority by this time, but will lie beyond Year Three.

CONCLUSION

In this report the Media and Communications Committee is sharing with Conference the direction of its present considerations. The need for effective communication both to itself and the wider community is an urgent priority for the church. As in all other dimensions of ministry, effective communication will have financial implications. Nevertheless, the continuing and hidden costs of haphazard and ineffective communication, and a continuing disregard for the technology and community awareness offered to the church by the media will be far greater.

At the same time this Committee already recognises that the

Connexional budget is fully committed. Effective communication is a new and costly priority for our church. This report therefore concludes with a recommendation which will provide the financial base from which to work, and is essential to the fulfilment of this committee's responsibilities.

Michael W Greer
Convener

RECOMMENDATIONS

1. That the Interim and Supplementary reports of the Committee be received.
2. That Conference affirms the direction of the Committee's present considerations as outlined in that section of the supplementary report entitled "The Way Ahead".
3. Recognising that if the Church is to effectively communicate the gospel and to take advantage of the technology and skills that are rapidly becoming available in written, audio, and visual media, the Church will require a broad base from which to take initiatives.
Conference therefore requests the Media and Communications Committee to explore the means by which such initiatives could be taken, including the possibility of creating a Connexional Capital Fund which would provide income to assist in such developments, and to report to the Finance and Stewardship Committee in April and to Synods and Conference 1983.
4. That the Committee for 1983 be Reverends M.W. Greer (Convener); E.F.I. Hanson; D.V. McNicol; E.J. Little; L.A. Bowen; Mr G. Clark and such other specialist personnel as may be appointed by the President on the recommendation of the Committee.
Corresponding members: Reverends E.R. Lewis; D.S. Mullan; N.J. Goreham.

APPENDIX II

JOINT INTERNATIONAL RELATIONS COMMITTEE

1. INTRODUCTION:

The Committee has found it necessary to bring issues to the attention of Conference and to put on record for both Conference and Assembly, material that has come available since the initial report was filed early in September, hence this addendum. Work in process on the Peacemaking paper and related matters has culminated in the committee taking advantage of the Addendum to bring suggested deliverances/recommendations to the attention of Conference and Assembly. These give a concern for peace and peacemaking a deliberate focus - they also embody the Committee's suggested response to calls from the World Council of Churches and respective Confessional families for member churches to take decisive action on such matters.

2. NUCLEAR ISSUES:

Nuclear Weapons Free Zones: Conference 1981 resolved, "That as a practical and meaningful response to the growth of militarism worldwide, and the consequent threat to the life and the liberty of humanity, Conference urges circuits and parishes to explore at depth the implications of the escalating deployment of nuclear weapons and, as an educational strategy and symbolic gesture, urges the Methodist Churches to declare their properties and invites Methodist people to declare their homes "nuclear weapons free zones". (Res. 8, p.635.)

The Joint Committee would be interested to hear from any circuits or parishes, or Methodist individuals, who have explored this issue and what the outcome has been. The Committee hopes that there are parishes, circuits and people who will take this matter up in 1983. Further information can be obtained from N.Z. Nuclear Free Zone Committee, P.O. Box 18541, Christchurch, 9.

Nuclear Free Pacific:

The General Secretary has written to "our sister Methodist Conferences within the U.S.A. to actively promote within their constituencies the Pacific Conference of Churches' call for a nuclear free Pacific." (Res. 9, p. 635)

To date, eleven replies have been received. Four have indicated specific support for the concept of a nuclear free Pacific and opposition to dumping of nuclear waste in the Pacific. Five others have expressed themselves in more general terms as urging a halt to nuclear weapons development, progressive disarmament and a reordering of priorities toward total human development. Two replies acknowledged receipt of our letter and indicated that action was pending. The Kansas West Conference Peace Task Force asked if they could develop a dialogue on peace issues with the appropriate group within the New Zealand Conference.

French Testing:

After nearly 26 years of reporting on French testing in the Pacific, and of expressing concern about such activity, the Joint Committee believes the time has come to seek ways of giving our concerns the widest possible publicity in order to persuade the French

Government to change its policies. Suggested directions are contained in the deliverances/recommendations which follow.

The United States of America and the Pacific:

The Committee has become aware of the way in which the U.S.A. is deploying strategic weapons, including nuclear armaments, in Micronesia, particularly in the Marshall islands where whole populations have been removed from some islands and where radioactive fallout contamination has been detected on others. Churches in the U.S.A. and the Pacific have begun to highlight the issue and to draw attention to the plight of the peoples in the central Pacific. A resolution dealing with this matter is included.

3. STUDY RESOURCE ON NORTH/SOUTH REPORT:

The Ecumenical Secretariat on Development has been asked by the Methodist Conference to prepare this study resource for parishes, and when we last heard it was still in the process of preparation. (Res. 4, p.634) The Joint Committee also has a workgroup preparing material.

4. RACISM:

Conference 1981 asked the Joint IRC to consider the Waitara memorial which proposed a call to repentance, soul-searching and seeking of God's will on matters related to race relations. This would be following the lead of the South African Methodist "Obedience 81" Conference. The memorial also proposed that our Church consider inviting a President or ex-President of the Methodist Church of Southern Africa to visit New Zealand. (Res. 12, p. 636).

The Joint Committee has considered these two matters and considers that the call to repentance, soul-searching and seeking of God's will is happening within the Church through the N.C.C. programme on racism.

The Joint Committee encourages the Methodist Church to support the proposed N.C.C. Churches' consultation on the liberation struggle in Southern Africa and supports the bringing of one or more Church leaders from Southern Africa for this consultation, and for speaking engagements in New Zealand.

5. ISRAEL AND LEBANON:

The invasion and occupation of Lebanon by the Israeli army caused the Committee concern, but news of the massacre of Palestinians in Beirut by Christian militia with the apparent connivance of the Israeli military, is not only horrifying but also disgusting. There is simply no excuse for the Israeli action which has been justifiably condemned by the world community. What has happened in Lebanon has probably sowed the seeds for a major conflict between Israel and her Arab neighbours in the years to come. Widespread disquiet in Israel over the whole episode is the one redeeming factor.

6. THE WESTERN SAMOA CITIZENSHIP BILL:

After some hesitation the Committee decided to make a submission to the Select Committee hearing. The submission underlined the haste

in which things had been done and suggested that more consultation in the "Pacific way" should be sought before the Bill was passed. In part our submission reads:

"It has been part of our learning (as Churches) to realise that there is a "Pacific way" of doing things. That is, there is a way of achieving a mutually acceptable solution to issues and problems through dialogue and negotiation. This way, which is special in the Pacific Islands, enables the parties involved to respect each other's differences with dignity, to give due regard to equality of status, and to discover a solution that each can own. We believe that Governments no less than Churches are required to relate to each other in the Pacific by following this protocol".

The Committee's submissions were one of around 60 presented. Most made similar points. Suggestions that there were racial overtones in the Bill were rejected by the Select Committee. When reported back there were no substantial alterations, but a rider on the question of immigration was welcome. In the course of debate in Parliament references were made to the impressive nature of the Samoan presentations at the select committee hearing - a whole day had been set aside for these which were conducted in the Samoan manner. Suggestions that the hearing was a public relations exercise highlighted the determination of the House of Representatives to complete the readings and put the issue behind them. Urgency was taken and the Bill became law.

There are aspects of this legislation which has caused the Committee some concern:

- (i) We are not convinced that the Privy Council decision was wrong. It appears that what was inadequate to deal with the particular case the Council had before it was the 1928 British Nationality and Status of Aliens (in New Zealand) Act. (See the letter "Clarifying the Law", Dr P.J. Evan and Assoc. Prof. F.M. Brookfield, N.Z. Listener, September 25, 1982).
- (ii) More germane to the New Zealand context, were electoral interests particularly in the greater Auckland area and to the problems which Members of Parliament thought might arise if a larger than usual number of Samoan people were to settle in this country as a result of the decision. It was however, far from clear that this would have happened. With 13 million Australians enjoying relatively free access to New Zealand, and the House of Representatives taking urgency to limit the rights of Western Samoans to a similar privilege, there is a suggestion of some degree of discrimination in this action.
- (iii) The Bill became law during a period in which the Samoan Government was caught in a constitutional crisis - one concerning the nature of voting which was resolved on the eve of the Hearing, and the other concerned an electoral petition against the Prime Minister, Va'ai Kalone. The process of government in Samoa was almost at a standstill as the New Zealand House of Representatives dealt with the Bill. After the law was passed, Va'ai lost his seat and Tupuola Efi, who had expressed strong reservations

about the Bill, formed a Government. Samoa, already heavily dependent on aid from Australia and New Zealand, was not in a position to negotiate as an equal with the New Zealand Government. There is a lingering suggestion that New Zealand took advantage of Samoa. If this is so, it is a sad commentary on our relationship with a territory we brought to independence and with whom we might have been expected to have acted differently.

- (iv) This incident has highlighted how little we know about the Pacific Island nations, this in spite of more than a century of missionary work as a Church, and of political, economic and educational responsibilities as a nation, and in spite of becoming multi-cultural churches during the last 20 years.

SUGGESTED DELIVERANCES/RECOMMENDATIONS:

1. That the Report be received.
2. That Assembly/Conference accepts in principle the following Declaration and sends it down along with the Peacemaking proposals to Presbyteries, Synods, Sessions, Parish Councils and Quarterly meetings for comment and possible adoption and report back to the Committee by August 31, 1983:

Declaration on Peacemaking:

"The Methodist and Presbyterian Churches acknowledge that the nuclear arms race is not only a public question but also a Biblical and theological issue.

Faced with the possible annihilation of humanity through the use of nuclear weapons we reaffirm our commitment to an active witness to Jesus Christ as Lord of history and of life.

Regretting that for nearly four decades we have watched in near silence the development of nuclear weapons and the escalation of the nuclear arms race, we now declare that such weapons are morally unacceptable, and covenant with God and with each other to work for peace through prayer, evangelism, education programmes, and public witness.

We recognise in the events of our times a call from God to make these commitments and through His grace will strive to fulfil them.

We join with other Churches in New Zealand, Australia and the South Pacific in covenanting together to make peace a reality for our day."

3. That Assembly/Conference declares the Sunday nearest to the Day of Transfiguration PEACE SUNDAY (in 1983 August 7), requests all parishes to mark this day with special services, and asks the Joint Committee to prepare an order of service for suggested use and to make this available upon request.
4. That Assembly/Conference asks its ministers to initiate discussions with clergy of all denominations in their areas with a view to marking August 6 and/or August 9 with special ecumenical peace gatherings - Presbyteries and Synods to report on developments to the Joint Committee by September 30, 1983.
5. That Assembly/Conference commends the Week of Prayer for World Peace (the third week in October) to all its congregations and

encourages participation in local gatherings.

6. That Assembly/Conference recalling a long standing expression of public concern about France testing nuclear weapons in the South Pacific, and noting that despite continuing calls for the cessation of such tests, France has continued its programme of developing and testing ever more sophisticated nuclear weapons at Mururoa atoll resolves to ask member Churches of the World Council in Australasia to join it in co-sponsoring a resolution to be presented at the Vancouver Assembly condemning the French action and asking for the WCC Secretariat to find ways of bringing pressure on France to cease such activities.
7. That this decision be communicated by the Joint Committee to member Churches of the WCC in Australasia seeking their co-sponsorship, and the Secretary of the Pacific Conference of Churches be informed of this proposal and his reaction sought.
8. That the Joint Committee in consultation with respective Executive officers be responsible for the final details of the resolution and forward this to the WCC General Secretary by May 1, 1983.
9. That the resolution to the WCC Assembly in the first instance read as follows:
"That the Churches meeting in Assembly in Vancouver condemn the Republic of France for its blatant disregard of the human rights of the People of the Pacific by continuing to develop and test nuclear weapons in French Polynesia and calls upon all member Churches to seek to mobilise the opposition of the Christian community throughout the world, and asks the General Secretary to seek ways of bringing pressure on France and report progress to the Executive Committee."
10. That should co-sponsorship proceed the Joint Committee inform WCC member Churches in France of the resolution and seek their response to the intention.
11. That Assembly and Conference notes with increasing concern the activities of the United States of America in turning territories in Micronesia into centres of strategic importance in the development of its nuclear weapons systems, and at the expense of the human rights of the peoples in these trust territories.

TRIBUTES TO DECEASED
PRESBYTERS, DEACONS
AND LAYPERSONS

DOLLY GIBSON

Dorothy (Dolly) Fleet was born in Auckland in 1907. She was twelve years of age when the family started to attend the Clonburn Road Methodist Church. Three years later, when St. Paul's Remuera was opened she became part of the original congregation. St. Pauls was to remain her 'spiritual home' for the rest of her life.

Dolly was a gifted person, able and intelligent. On leaving school she trained as a dressmaker, but later became a furrier. Her real interest, however, lay in the life of the Church and its people. Here she found the scope to use her many gifts in the service of her Lord. She could read aloud most expressively, she was an able singer and loyal choirmember, she was a person with a flair for drama. Dolly was also an active committee member, serving on the Leaders' Meeting, the Quarterly Meeting, the District Synod, and on a number of occasions she represented the Orakei Circuit at the Methodist Conference. She was a strong supporter of the work of the Women's Fellowship, especially in its missionary activities, and she had been President of the District Women's Committee for Child Care for nine years at the time of her death.

Dolly was utterly loyal and dependable. She was a caring person who gave of her time and talents unstintingly in the service of her Lord. At the age of forty-five she lost her husband, Cecil, and for many years she suffered a good deal from poor health. Yet, in spite of these things she never gave up and seldom was heard to complain.

Active till the last, her faith, her witness and her example will live on not least at St. Pauls. Dolly died suddenly on Thursday 2nd September, 1982.

The Church is grateful to God for her life.

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LESLIE ROBERT MONTROSE GILMORE, B.A.

We express the sympathy of the church to his wife Kath, his daughters Margaret, Barbara and Alison, and their families.

With Les Gilmore's sudden and unexpected death on 18 July 1982, we acknowledge the passing of one of Methodism's unforgettable characters. His 35 years of service to the Wesley Historical Society as secretary, promoter, proof-reader, and enthusiastic correspondent will remain a byword. He earned a reputation for being a methodical and efficient secretary in his term as secretary of the Auckland District, the Board of Publications, and his assistance with the secretarial duties of Conference. He was a zealous advocate of temperance, being associated with the N.Z. Alliance - only one, in fact, of a number of social concerns in

which he was actively engaged. And in all this he never overlooked the pastoral nature of the ministry - many people called them his friend, and his warm, disarming smile brought a quick response.

Les Gilmore was born at Pukekohe on 21 May 1905. He grew up at Glenbrook, later finding work in the Franklin County Council office as a clerk. Through the evangelistic campaigns of Lionel B. Fletcher, Les first made a personal commitment to Jesus Christ, and then heard the call to ordained ministry in the church. While at Pukekohe he met, and eventually married Kathleen Crosbie, who has been an able, supportive and complementary companion. The circuits or churches in which Les has ministered have been Taihape, Kaitaia, Takapuna, Auckland East (Mt Eden), Otahuhu, Morrinsville, and Tauranga (Otumoetai). He retired in 1980 to Manurewa, but quickly undertook further supply work in the Auckland area. In the week before his death he had found much joy in assisting in a project in evangelism in Manurewa Church.

Les' Christianity and his churchmanship were welded inextricably together. He saw service in and for the church as Christian discipleship. The same motivation by which he attended every Church Conference in the period of his ministry - no one would have been more Connexional than he - led him to advocate the causes dear to his heart - and none more than his Lord, Jesus Christ. Les' whole life and ministry were a warm appeal: "Let me commend my Saviour to you". He did, and we are thankful.

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GRACE CATHERINE HANA

Grace Catherine Hana (nee Eynon) was born in Hawera on 4 March 1938.

From her earliest years she showed a keen interest in Sunday School and Youth work, delighting in the fellowship of the Easter Camps.

A prolonged illness with tuberculosis meant over twelve months in hospital, yet during this time she became aware of the value of hospital visiting and the strengthening power of prayer. This experience, together with the tragic death of her husband Charlie in an industrial accident, gave her a testing which few are required to undergo yet they served only to deepen and enrich her faith.

From early years Grace had had a call to full time service in the Methodist Church but she had been unable to respond owing to ill-health and family commitments. The opportunity arose again for her to become a voluntary worker with the Maori Division.

Although she had only a few years she found a wonderful satisfaction in fulfilling her teenage call and there are many families of both races who have known the aroha of her ministry. She would have been amazed at the number of those who paid tribute to her.

Grace is sadly missed by her six children, four mokopuna and the wide circle of friends and colleagues.

No reira, "Pai rawa, e te pononga pai, e te pononga pono; uru mai koe ki te hari o tou ariki."

Haere e te tuahine, ki te kororia o te Atua. Harere ki nga tipuna, Haere, Haere, Haere.

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HOWARD EDWIN HARKNESS, M.A., B.D.

Howard Edwin Harkness was born at Haapai, Tonga on 18 March 1914, where his father served with the Free Wesleyan Church for 10 years. He came to New Zealand with the family, aged 7; and moved with their frequent moves to numerous parsonages. He entered Trinity College in 1935, and after 3 years Theological Training, served his Probation at Greytown, Dominion Road, and Nelson. He married Rona Win, of Dove-dale, on 1 April 1942, and they went on to Mornington, Linwood, Blenheim, Masterton and Gisborne. That appointment was shortened by ill-health, and in the next two years, Howard and Rona lived in Wanganui (Howard worked as a Night Orderly at Jubilee Hospital) and in New South Wales, where Howard provided Supply Ministry.

Howard's last appointment, at Paekakariki, was marked by the sadness of Rona's death. When he retired in 1977, Howard moved to Tamatea, Napier, where he made himself at home, and maintained interest and activity in the life of the church at all levels. Despite a battle against ill-health during the latter half of his life, Howard truly gave himself to his vocation.

The 1977 Conference Tribute referred to . . .

- * Administrative ability. He was Secretary of two Synods, and Conference Secretary from 1963-65. He stepped down because of ill-health, but stepped in again in an emergency; and later was Assistant Conference Secretary. His work was marked by unflinching courtesy, anticipation, and resourcefulness. That ability was applied in Circuit and Congregation, too.
- * Scholar. He completed an M.A. in History in 1934, and B.D. in 1948. In Christchurch, he lectured in Theology at Deaconess House. During his last few months, he re-read the Book of Job, as a book, and found inspiration and comfort in his own suffering. He renewed his acquaintance with John Wesley's Journals.
- * In preaching, he was concerned to teach the faith. An evangelist, he continually made challenges and gave opportunities for commitment - not in a crusading way, but within the context of solid teaching.
- * Pastor - very effective in care of the elderly and shut-in, but equally valued for his ministry to all ages - from toddlers to

to those at the point of death.

He maintained a special interest in overseas mission outreach.

'A home of warm fellowship and love - an open, accepting home - a place of helpful and generous hospitality', remarked the 1977 Tribute. In that large family, on a modest stipend, space and a place was found for many others.

Howard's humour and quick wit was never far away. Whether it was the clever pun, or the funny recollection; or, at the Conference "top table" the joke to prick the bubble of pomposity, or to ease the tension and help make progress, there was laughter with Howard.

He was very musical - congregations benefitted from the good, sound, tuneful humms he used. He freely shared his gift of playing piano and organ.

Courage, close to heroism, marked his living with his asthma. That handicap was always subordinated to Howard's open interest in and encouragement of others as he made his considerable gifts and skills available to his Lord, his Church, and to anyone who wanted to use them.

Rona's death was a real blow. Together, they raised a fine family. There is marvellous testimony to them, and to earlier generations of their families in the fact that all seven of Howard and Rona's children are deeply involved in different kinds of church activity in different places.

During the months before he died on 6 December 1981, some things came into sharper focus for Howard, and assumed greater significance. The Scriptures; the Wesleyan tradition. He faced death in a rare (and truly Christian) way. He accepted it; he wanted others to rejoice in it, because death meant reunion with Rona, and a kind of completion that set him off on another kind of life. Life and death were to be celebrated. "Eye has not seen, nor ear heard, neither has it entered into the heart of man, the things which God has prepared for those that love him". (I Cor. 2:9) Those words quoted frequently during his last months, provided inspiration, comfort and confidence to him and the family as they faced the reality of death.

In his Second Letter to Corinth, in Chapter 6, Paul wrote about his sufferings and trials, and his faith and confidence in God. One commentator said, "Paul is like the cheeky blighter who didn't know when he was beaten. He just got caught up in the Christian life (not in an heroic christianity), and he just didn't know when he was beaten. He simply got caught up in the resurrection life of Jesus Christ in the world". The words could equally well describe Howard Harkness; for that, thanks be to God.

Go in peace, Howard, to your God and Father - to your Rona. Go in peace Howard, with the prayers and thanks of people, to celebrate and affirm your life and death; and with our thanks to God for all you have been for us. Go in peace.

JEAN ANNETTE MILLER

Many people remember the life of Jean Miller with gratitude. She was the daughter of a Christian home in the Thames area, and early in her life she learned the joy and privilege of service to other people. She was a devoted daughter who took time out from her work as a deaconess to care for her ailing mother when this became necessary.

Jean was a loyal servant of the Church, entering work as a deaconess probationer in South Taranaki in 1941. The whole of her service was with the Maori Mission, her appointments in addition to South Taranaki being in North Auckland, Auckland Suburbs, Auckland City and Seamer House. She retired in 1966, at least partly because of physical incapacity resulting from osteo arthritis in her knees, a condition which stayed with her all through her retirement.

In all of the places she served Jean is remembered with gratitude, not because she was the most brilliant of deaconesses, she would acknowledge she was not, but because of her goodness, and because her kindness and care for people shone through all she did. The task of a deaconess was to work with women and children, to establish and maintain Sunday Schools, to visit homes of people to bring them the Gospel, and all of these Jean did with diligence and a very real love. Jean had the gift of serving and helping without the recipient ever feeling she was being patronised. For some time she worked with Sister Nichols and they made a good team. Sister Nichols was the organiser and manager. Jean was a perfect foil, doing the small but essential tasks which added a human touch and dimension to the work.

She belonged to a select but often unrecognised group of women the deaconesses. She played a full part in the Deaconess Order, and made a considerable contribution to the Deaconess Association.

Jean was a lifelong worker for the temperance movement. She was active in the affairs of the W.C.T.U. holding office in that organisation.

In her retirement Jean lived in Leigh Haven in the Everil Orr Homes, and in a sense this period of her life was the fulfilment of a dream. During the time she cared for her mother she lived in Mt. Albert and did part time work in Astley House. In a report she commented on how she had enjoyed this work, and wondered whether deaconesses could be appointed as chaplains to rest homes. In retirement she fulfilled much of that dream in an unofficial honorary capacity. She continued to show a gentle concern for people, seeking to meet their needs in a variety of ways. She organised a monthly singsong, a highlight of life in the Everil Orr Homes praising those who had contributed to the programme, and ignoring the fact that much of the success of the gathering resulted from her work.

Having never married Jean had no family of her own. Nevertheless a large family gave thanks to God for her life. Brothers and sisters, nieces and nephews mourn her passing, and far beyond that group many other people acknowledge her as a mother and sister in Christ to them. All thank God for her life and service.

BERNARD HENRY NORRIS TEAGUE

Monday 3rd May 1982 brought with it the death of Bernard Teague, noted historian, naturalist, and servant of our Lord Jesus Christ. He was 78.

Bernard served the Methodist Church as a Home Missionary from 1924-1936 in Mangonui, Waitara (Uruti-Mokau), Murchison, Cromwell, and Wairoa.

Many in speaking of Bernard mention his unfailing sense of humour, strong convictions, deep faith, enthusiasm, thoroughness, freshness of mind, and his willingness to help others in any way at any time. He was a person of great integrity. Many probationers in Wairoa found him a helpful friend to consult.

Strongly held and expressed views, and a firm desire to spread the Good News in the way he considered most effective, meant that in earlier days Bernard was sometimes misunderstood. It was a desire to get closer to the average working man that led to his resignation from the Home Mission Department.

Stationed in Murchison at the time of the 1929 earthquake Bernard became a tower of strength to all concerned. He helped set up the relief scheme, tramped into surrounding valleys to help isolated families, as the only remaining protestant clergyman conducted many of the funerals resulting from the earthquake, assisted road gangs with clearing work, and encouraged many with his rugged strength and manliness.

After leaving the ministry Bernard established a very successful nursery and plant shop in Wairoa.

Bernard's interests were many. He played a major part in pressing for the establishment of the Urewera National Park of which he became an honorary ranger. He was on the Wairoa Borough Council for six years, a distinguished life member of the Royal Forest and Bird Protection Society, a Fellow of the Royal Institute of Horticulture, and wrote prolifically for many magazines under the name Will Wandafar. He had a phenomenal knowledge of New Zealand trees, plants, and bird life. Climbing, tramping and hunting were very much part of his life.

Bernard remained a very acceptable lay preacher and faithful servant of our Lord Jesus Christ until the time of his death. He is survived by his wife, Thelma, and daughters Rewa, Merilyn and Bronwyn and predeceased by his son, Warwick. Thanks be to God for a life well and fully lived.

RECORD OF SERVICE

RETIRING PRESBYTERS AND DEACONS

WILLIAM KENNETH ABBOTT

Bill Abbott responded to the call to ministry through participation in the Waikato Bible Class camps of the late 1940's. He completed the Lay Preachers Training course in 1950 at Whakatane and during 1951 assisted at St Paul's Hamilton as a Youth Worker. There he prepared as a candidate for ministry with Rev. H.C. Matthews.

While at Trinity College he was Senior Student for his year. Following the death of Rev. Don Haylock at Te Awamutu he went there as supply until being appointed to Lower Hutt 3rd (Avalon-Epuni) in 1955. These were very active years with Youth Work in Lower Hutt and Wellington. While there he shared in the first Stewardship Programme in New Zealand run by the Wells Organisation.

Bill and Norma (Neutze) were married in 1957 at Geraldine and went to Masterton (2nd). Together they served at Milton-Lawrence, Rongotea-Sanson-Taikorea, Otorohonga and Eltham-Kaponga.

Since 1974 the Abbotts have lived in Stratford and have owned a Drapery business. Bill's continued ministry a Self-Supporting Presbyter has been much appreciated around Taranaki Churches including a full year with Stratford congregation. Bills example has shown the importance and value of this form of ministry. His preaching and warm support of other ministers we look forward to continuing.

Norma, who earlier spent three years as a missionary nurse in the Solomon Islands (1955-57) assisted in ministry to families in the Circuits, and more recently as Staff Nurse at Stratford Hospital.

We look forward to Norma and Bill still being with the team in the District.

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ROBERT HENRY ALLEN, B.A.

Bob Allen is a man big in stature but also in capacity and understanding. With a genuine love of people, enjoying his pulpit ministry, he has been a thoughtful, understanding preacher and a faithful pastor. Bob has warmly commended himself to congregations, fellow ministers, Synods and the Connexion.

Bob was born in Kawa Kawa in 1921, the second son of the Rev. Harry and Mrs Ivy Allen. His secondary education was at Auckland Grammar and Feilding Agricultural High School, followed by a period at Aorangi Freezing Works, Feilding.

In 1939 Bob became a Home Missionary Probationer at Northland. He went to Ohura in 1940 and was accepted as a candidate for the ministry. He trained at Trinity College 1941-43 being Senior Student in his final year. His probation was at Frankton and Ngaio, 1944-47. He was ordained at Durham Street in 1947, the year he graduated B.A.

Subsequent appointments were at Thorndon (1948-51); Youth Director in Christchurch (1952-55) including minister at Cambridge Terrace in 1955; Birkenhead (1956-61); Tauranga (1962-67); Blenheim (1968-74); and Christchurch South (1975-82). During 1980-81 Bob had an exchange ministry at Stamford, Lincolnshire.

A big part of Bob's ministry has been Youth Work and Youth

Camps. He organised the first Youth Conference (Massey University) in 1947 and attended others for ten years. For almost thirty years he attended Bible Class Easter Camps and also spent four years at Woodend Beach Missions.

Bob was District Secretary of Waikato-Bay of Plenty for two years, District Chairman of Nelson for seven years and North Canterbury for three years. He has also had a lengthy period on the Church Building and Loan Fund being Chairman for several years. He has also served on the Board of Administration.

During his ordained ministry, Bob has had the able support and understanding of his wife Dorothy Ashton of Henderson. They were married there in 1948 by Bob's father and Haddon Dixon. There are four children Judith, Ralph, Warwick and Christopher and three grandchildren (Judith's).

Bob would be the first to acknowledge Dorothy's ministry in her own right. She had the concern to befriend many people not strongly involved in the life of the Church. Bob and Dorothy were "Observers" at the World Methodist Conference in London in 1966.

Bob Allen is superannuating one year early because of cataract problems. The Church salutes both Bob and Dorothy and prays that their retirement home on Lyttelton Harbour will be a place and time of great joy, which they have well and truly earned.

LESLIE F. BYCROFT

Les Bycroft is at present minister at the Taupo Union Church, where he will have served for four years when he retires from full time ministry at this Conference. The life of this congregation reflects some of the best gifts he and Doreen have been able to offer the church. The people have been encouraged to work creatively together, and being affirmed have been enabled to experience the gospel and discover their own self worth. Visitors are greeted personally and warmly welcomed. The worship is well ordered, fresh and relevant, and the quality of preaching much appreciated. Les has always called his hearers to keep facing out into the community and to be alert to the issues facing us.

Les is always a good listener, a fine pastor, very warmly human, and without any affectation of any kind. He has related especially well to people of all ages. He has been a man amongst the people, able to bring a clear and relevant interpretation of Christ, and the cost and the joy of being his disciple.

From the joinery trade he became a candidate for the ministry in 1941 at Cambridge. After training he served at Avondale, Auckland East (Mission Bay), Taihape, and back to Mission Bay. Then to Christchurch East (New Brighton), Woodlands Street Timaru, Feilding and Napier. While in the Hawkes Bay-Manawatu District he was elected Chairman of the District and for 6 years gave conscientious and wise oversight and encouraged shared leadership. For one year in Australia, he and Doreen gained valuable experience and served very acceptably in 3 supply appointments in Victoria. They returned to New Plymouth, and finally Taupo.

In addition to these very much appreciated ministries, Les served connexionally as a Chairman of Spiritual Advance Committee, on Church Union Committee, Overseas Mission Board, twice Secretary of a Conference Arrangements Committee, and 10 years in the Conference secretarial staff.

Doreen and Les married in 1948. They have four sons (Wesley, Graeme, Trevor, Bruce) and at present 5 grandchildren, a family in whom they find much joy.

Tennis in earlier days, fishing, gardening - these and whatever activities they enjoy together, Les and Doreen are good company. May their retirement years at Te Puke be happy ones.

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HUGHAN MORRIS CRAIG

Hughan Morris Craig was born in Auckland in 1927. He was brought up in a Christian home, his parents being closely linked with the Methodist Church. It was from them he gained his deep concern and love for his fellows.

Hughan was accepted as a candidate for the Ministry at the Napier Conference in 1949 and entered Trinity College in 1950. Here he earned the love and respect of his fellow students. At the end of his college training he married Marjorie Crooks of Parnell, Auckland, who has faithfully supported him as they shared 26 years in Circuit Ministry. Their appointments were: Wellington South (2 years),

Taumarunui (4 years), North Hokianga (5 years), Otorohanga (4 years), New Plymouth - Fitzroy (7 years), and Gore (4 years). In 1979 he was left without appointment and moved to Tauranga where he now works as an orderly in the Tauranga Hospital.

Hughan was a faithful pastor, known for his generosity, whose love for others was quickly recognised by all who came into contact with him. His people loved him as they saw his willingness to serve others. His concern for the 'outsider' found expression in his sporting contacts on the cricket field, which he saw as his Mission Field, and in his work in the St John Ambulance Brigade. This concern was further evidenced when he spent part of his long service leave at Hammer Hospital studying the treatment of Alcoholics. Here he won the respect of staff and patients in a very short time.

Hugh and Majorie have known sadness, the death of an infant son, and times of difficulty, as when Hughan faced a major heart operation, but through these times their faith has been firm. We pray that as they superannuate, they will find continued fulfilment in serving others in the name of Christ.

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GEORGE GILMOUR CARTER, M.A. DIP.ED.

Born in Invercargill in 1922, educated in Auckland and Christchurch, a Masters Degree (with honours) in History plus a Diploma of Education, seventeen years of missionary service with seven of these as District Chairman, ten years in a Connexional appointment, finishing with a very acceptable Circuit appointment. A ministry for which the Church is very grateful.

George was completing his teacher training in Auckland when he was called to serve in the Air Force Medical Corp. He was sent to the Solomon Islands in 1943. He returned to New Zealand in 1945 and completed his Masters degree with Honours. He was accepted for missionary service in 1947 as a teacher in the Solomon Islands. Before departing in February 1949 he married Nancy Scott, daughter of another well known Methodist family.

George and Nancy went to Buin on the island of Bougainville where George was put in charge of a school with a roll of 400. In addition he was responsible for training teachers and also planning the Church's involvement in education for the whole of Bougainville.

George responded to the call of the Ministry in 1950 and offered as a candidate in the Solomon Island District. He returned to New Zealand in 1952 and spent that year in Trinity College.

In 1953 the Conference appointed George and Nancy to the Teop Circuit on Bougainville. In 1954 George was received into full connexion, although not ordained until 1955 when on furlough in New Zealand.

In 1959 George was appointed Chairman of the Solomon Island District and the Carter family moved to Munda where they stayed until 1965. In 1965 he was both Chairman of the Solomon Island District and newly appointed Secretary of the Overseas Mission Board.

George was Chairman of the District during a very difficult time in the life of the church in the Solomon Islands. The Eto movement and its eventual break away required sensitive and yet strong leadership. Also there was the coming together of the Methodists in the Solomon Islands and Papua New Guinea and George steered that movement toward a Methodist United Synod in Papua New Guinea and the Solomon Islands - he was the first Chairman of that United Synod. After that George was again involved in the preliminary preparation that led to the United Church in Papua New Guinea and the Solomon Islands in 1968.

With this considerable experience George was uniquely fitted to be the General Secretary of the Methodist Overseas Mission Board. The Board and the New Zealand Church had to be guided through an important change as control of the work overseas moved out of New Zealand hands into the hands of indigenous leadership. He served the church well as General Secretary for ten years and was respected throughout the South Pacific. After a year of study and research he tasted Circuit work in New Zealand for the first time in his ministry. After two years he took more time off and continued his research and writing.

With his second book completed, he returned to Circuit work again in 1980 and George and Nancy have had a very acceptable ministry. That must be a good way to go into retirement.

Something must be said about George Carter's work as an historian. His knowledge of the life of the church in the South West Pacific would be the equal of any other person. He completed a history of the New Zealand Methodist overseas work in 1973. This is the only complete record of our overseas relationship and it is a very accurate and clear historical account. Then in 1981, he completed a book, "Tie Varane" which is a collection of stories of significant Solomon Island leaders in the first half of the twentieth century. Again, a first, and particularly valuable for the Solomon Island nation and church.

George's first book was entitled "A Family Affair" and that is a fitting title for the Carter family's involvement in the life of the Church and the missionary work in particular. Nancy has been totally committed to their common task. All the children were born overseas and three, Ian, Judith and Ann have all worked in the United Church of Papua New Guinea and the Solomon Islands at one time or another. That is a record unique in New Zealand Methodism.

The church in New Zealand and the church throughout the South Pacific would want to give thanks to God for the faithful and distinctive ministry of the Carter family. We want to wish George many years of happy writing as he continues to make available to us our own history.

WILFRED ERNEST FALKINGHAM, M.B.E.

Wilfred Ernest Falkingham was born in Christchurch in 1917 and brought up in Ferry Road, Woolston. He attended the Woolston Primary School and Christchurch West High School. While serving as a Home Missionary at Greytown, he met Evelyn Wilson whom he married in 1947.

Wilf was three years in Home Mission work (Greytown, Cromwell and Port Chalmers) and received his theological training at Trinity College, Auckland. His four probationary years were spent in Wellington East (Lyall Bay) and Dunedin North.

His entire ordained ministry has been centred in City Missions, 36 years in all - 1947 to 1951 at Dunedin Central Mission as the associate minister alongside Rev. L.B. Neale and since 1951 at the Christchurch Central Mission, initially established by Rev. V.R. Jamieson and Mr. Allen A. Dingwall. In 1975 he was honoured by the Queen with the award of the M.B.E. for his social service.

At local, district and connexional levels, Wilf Falkingham has striven hard to fulfil Conference guidelines on City Missions.

Repeatedly, Conference has resisted any effort to divorce the social services of City Missions from the life of a worshipping congregation. In Dunedin, Wilf conducted the Sunday morning services.

Encouraged by a farseeing Superintendent he embarked on new ventures to reach the outsider and was responsible for the commencement of weekly lunch hours with railwaymen at the Hillside Workshops; in the inner city he organized Clubland for youth wandering the streets. In Christchurch he exercised a Gospel ministry first in rented premises in Cathedral Square, then at Cambridge Terrace Church and Friendship House, and latterly at Durham Street Church and Aldersgate. A Christian evangelist at heart, he initiated a host of projects involving people and buildings in an endeavour to meet the needs of the whole man and remedy some of the deficiencies of the Welfare State - enterprises like Goodwill Stores and Goodwill Industries, Eventide Homes and Hospitals, Maori Hostels, Life Line, culminating with the opening and dedication in his final year of the Wesley Residential Club, a pioneering venture in care for the ageing.

At all three levels, Wilf Falkingham has operated within the structures of the New Zealand Methodist Social Services Association.

District-wise, his responsibilities have lain in Area 3 - North Canterbury, Nelson and South Canterbury (part) Synodal Districts. He has been closely identified with institutions at Picton and Greymouth and has encouraged local congregations to promote their own social services.

Connexionally, he has taken his full part in the Annual Meetings of the N.Z.M.S.S.A. and on its Executive, being at times its Convener and liaison with Government. He has fostered friendly relationships between Australian and New Zealand City Missions and promoted worthwhile consultations and exchanges.

For all of his forty-three years of full-time service, Wilf has kept going on steadily and his wife, Evelyn, has supported him in everything.

As they retire, the whole Church gives thanks to God for their dedication and their unflagging zeal and wishes them all joy.

ERNEST RAYMOND LE COUTEUR

Ray Le Couteur originally hoped to be a farmer but his experiences during the Second World War, beginning with his conversion in 1940, led him to quite different pastoral fields. Indeed it was the war that set him thinking deeply and this led his foot-steps in the direction of the ministry. His work as Y.M.C.A. Secretary both in the Solomons and in Italy, his experiences as Chaplain to the Unit to which he was attached all confirmed this.

In addition to all this Ray gratefully acknowledges the marvellous influence of Christian parents.

Back home he spent one year full time at University and then began training for the Congregational ministry at Trinity College at his own expense. This was followed by two years of private study, reading and thinking before he finally offered himself for the Methodist ministry. (He claims to have presented the best Book List for many a long year!)

Before he took up Home Missionary Supply work in Paparoa in 1950 he married Eileen Yate. Back at Trinity in 1951-1952 for further training, he was then appointed to the Kaeo-Kinleith area in 1953 and was ordained in 1954 in Christchurch. From then on he served in the Eltham-Kaponga Circuit 1956-1961; at Mt Eden in the Auckland East Circuit 1962-1966; Ashburton (Baring Square) 1967-1970 during which time he suffered the tragic death of his wife Eileen. In St. Mark's in the Durham Street Circuit which was later changed to the Christchurch South Circuit 1971-1974 and then finally from 1975-1982 at St. Mark's, Greenmeadows in the Napier Circuit from which he retired.

In 1971 he married Ruth McHarg in St. Mark's in Christchurch. Ruth had been prominent in Christchurch Methodism for some years and has been a great help to Ray in his subsequent ministry.

Ray has exercised a full and fruitful ministry in many fields. Over the years he was actively involved in many Easter Camps and he also conducted a number of highly successful Teaching Missions. He was Secretary of the Trinity College Council for some time and was Chairman of the South Canterbury District for two years in 1969-1970. For him two aspects of the ministry are important - the preaching of the word and the pastoral care of God's people, and in these two Ray has certainly proved to be effective as many have and will no doubt continue to testify.

The tragic loss of his first wife, and also his son brought Ray much suffering, but as he acknowledges, also led to the makings of a better Christian life and commitments that has enabled him to help others in similar conditions.

Ray has no regrets as far as being a minister is concerned. He became a Methodist by conversion and while he has not always agreed with everything the Methodist Church has said and done he nevertheless loves this Church and would happily serve in its ministry if he had his life over again.

He acknowledges with deep gratitude to God, the support of home and family life and wife and children as well as the support of the people in the districts in which he has ministered.

The Church expresses its gratitude to him for many years of

devoted and faithful service and we pray that God will be with him to bless him, his wife and family in the years that lie ahead.

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LUCY HAZEL MONEY, M.B.E.

Lucy Money has completed 35 years of service to the people of Choiseul in the Solomon Islands, and even though retired has returned for another term to complete her translation work.

Lucy was born and brought up in Morrinsville and on leaving school worked for a short time in the family business. She then moved to Christchurch and worked for a time with the Y.W.C.A. She commenced her nurse training in 1943 and graduated with Honours in maternity and then was top student for New Zealand in midwifery. After completing her Plunket training she entered Deaconess College for a year in 1946. Much earlier she had made up her mind that she wanted to serve as a missionary overseas and her nursing and Deaconess Training was part of that plan.

Lucy left for the Solomon Islands in May 1947. After a short period at Roviana she went to Sasamunga on the island of Choiseul and apart from furloughs in New Zealand she has been there ever since.

While her main task was as a nursing sister Lucy has had to turn her hand to many other tasks. On two occasions when the island was without an ordained Superintendent Minister she had to fill that role and she did that well.

Early in her service she became involved in translation work as she has been a fluent Babatana speaker. It is this interest and ability that has led, in recent years, to her full time work in the translation of the scriptures. She has also helped in the preparation of a hymn book in the Babatana language.

Lucy has entered fully into the life of the local church and has been Secretary of the Solomon Island Synod for some years. Her capacity for work is tremendous and the tropical climate does not seem to restrict that at all.

In 1960 Lucy Money was awarded the M.B.E. for her service to the people of the Solomon Islands, and was recently awarded a Solomon Islands Independence Medal.

Choiseul is eight hours by boat from the nearest town - the boats come infrequently. Only in recent years has there been an airstrip on the island and that is some distance from Sasamunga. There has not been another European on the island for some years. In her retirement Lucy is continuing to serve the Choiseul people in this remote place. She is a person with considerable inner resources and is totally committed to serving her Lord in Choiseul.

Such is her down to earth understanding of her task that when someone began to talk about her "sacrifice" she replied, "no one need really admire my length of service - I am doing work I like to do in the place where I like to be - what more can I ask?"

STATISTICS

THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30th JUNE 1982.

DISTRICT .CONNEXIONAL.

Ref. No.	CIRCUITS/PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1981	Number on Electoral Roll on 30 June 1982	Number removed from Electoral Roll by Death
1000	NORTHLAND	27	22	17	1,067	1,042	13
2000	AUCKLAND	215	31	35	3,677	3,560	67
2400	MANUKAU	79	6	24	1,404	1,374	18
3000	WAIKATO-BAY OF PLENTY	116	8	42	3,146	2,944	47
4000	TARANAKI-WANGANUI	75	5	14	1,513	1,352	27
5000	HAWKES BAY-MANAWATU	65	10	15	1,774	1,848	26
6000	WELLINGTON	115	4	38	2,505	2,359	32
7000	NELSON	37	1	13	1,043	1,033	17
8000	NORTH CANTERBURY	80	17	33	3,239	3,095	62
8300	SOUTH CANTERBURY	27	4	22	917	940	8
9000	OTAGO-SOUTHLAND	38	3	12	1,353	1,280	26
	TOTALS	874	111	265	21,638	20,827	343

THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30th JUNE 1982.

DISTRICT NORTHLAND

Ref. No.	CIRCUITS/PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1981	Number on Electoral Roll on 30 June 1982	Number removed from Electoral Roll by Death
1010	MANGONUI COUNTY UNION	1	-	-	82	74	1
1020	KAIKOHE UNION	-	-	-	17	17	-
1030	SOUTH BAY OF ISLANDS CO-OPERATING	4	-	2	50	50	-
1040	KAEŌ-KERIKERI UNION	2	2	-	80	79	1
1050	NORTH HOKIANGA CO-OPERATING	1	-	1	141	141	-
1060	SOUTH HOKIANGA CO-OPERATING	1	-	3	41	41	-
1070	HIKURANGI UNION	3	9	-	27	18	-
1080	WHANGAREI UNITING ST JOHNS	5	1	3	291	281	6
1090	DARGAVILLE	2	-	-	148	147	1
1100	RUAMAI CO-OPERATING	5	-	-	45	45	-
1110	PAPAROA	2	9	5	65	70	3
1120	WELLSFORD CO-OPERATING	1	1	3	80	79	1
	TOTALS	27	22	17	1,067	1,042	13

THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30th JUNE 1982.

DISTRICT . . AUCKLAND

Ref. No.	CIRCUITS/PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1981	Number on Electoral Roll on 30 June 1982	Number removed from Elect- oral Roll by Death
2010	Auckland Central	34	-	7	403	392	5
2020	Auckland Central Mission	4	-	8	177	175	7
2030	Balmoral-Roskill	16	-	6	365	328	7
2040	Auckland East	34	-	-	385	348	10
2060	Orakei	6	-	-	267	262	6
2070	Glen Innes Co-operating	8	-	-	37	37	1
2080	Mt Albert	5	-	-	158	155	3
2090	Avondale Union	2	-	-	21	19	1
2100	Henderson	25	-	4	349	349	2
2110	Ranui						
2120	Te Atatu Union	4	-	-	57	56	1
2130	Devonport	2	-	-	91	96	-
2140	Takapuna	22	-	5	618	620	12
2150	Birkenhead	8	-	-	172	166	-
2160	Glenfield-Albany Co-operating	6	-	-	65	58	-
2170	Birkdale-Beach Haven Union				35	35	
2180	Northcote	20	-	-	118	112	3
2270	South Kaipara Co-operating	1	-	-	48	48	-
2280	Whangaparaoa	7	26	5	122	132	4

THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30th JUNE 1982.

DISTRICT . . AUCKLAND

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Ref. No.	CIRCUITS/PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1981	Number on Electoral Roll on 30 June 1982	Number removed from Elect- oral Roll by Death
2290	Mahurangi	4	5	-	111	102	3
2300	St Austell's Co-operating	2	-	-	47	39	1
2310	Waterview	5	-	-	31	31	1
	TOTAL	215	31	35	3677	3560	67

THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30th JUNE 1982.

DISTRICT MANUKAU

[illegible]

THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30th JUNE 1982.

DISTRICT WAIKATO-BAY OF PLENTY . . .

Ref. No.	CIRCUITS/PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1981	Number on Electoral Roll on 30 June 1982	Number removed from Electoral Roll by Death
3010	THAMES UNION PARISH	11			90	84	
3020	HAURAKI PLAINS CO-OPERATING PARISH	1			46	39	
3030	PAEROA	3			47	47	
3040	WAIHI	1			56	56	2
3050	TE AROHA CO-OPERATING PARISH	6		1	134	80	6
3060	MORRINSVILLE	3			155	130	2
3070	CAMBRIDGE UNION PARISH	2		2	127	126	2
3080	HAMILTON	13	2	8	379	302	8
3090	RAGLAN UNION PARISH				26	18	1
3100	HAMILTON EAST	3	1	4	206	213	4
3110	CHARTWELL CO-OPERATING PARISH	7			70	69	1
3120	NGARUAWAHIA UNION PARISH			2	44	34	1
3130	HUNTLY CO-OPERATING PARISH		3		69	62	
3140	MATAMATA UNION PARISH	4	1	13	164	176	
3150	PUTARURU CO-OPERATING PARISH	2			42	44	1
3160	TOKOROA	4		2	60	58	
3170	ROTORUA	6			175	180	2
3180	TAUPO UNION PARISH				67	63	2
3190	WESTERN BAY OF PLENTY	8		6	364	368	8

THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30th JUNE 1982.

DISTRICT . WAIKATAPU-BAY OF PLENTY. . .

Ref. No.	CIRCUITS/PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1981	Number on Electoral Roll on 30 June 1982	Number removed from Electoral Roll by Death
3200	GREERTON UNION PARISH	6	1		52	52	
3210	TE PUKE	5			129	132	1
3220	WHAKATANE CO-OPERATING PARISH	3		1	75	78	1
3230	KAWERAU	1			14	14	
3240	OPOTIKI UNION PARISH	3		2	35	35	
3250	TE AWAMUTU	1			187	175	1
3260	OTOROHANGA	9			91	90	1
3270	TE KUITI				12	12	
3280	TAUMARUNUI	6			58	58	
3290	TURANGI CO-OPERATING PARISH	3			9	10	
3300	OHURA	1			20	18	1
3320	COROMANDEL				6	5	1
3330	HILLCREST CO-OPERATING PARISH	4		1	126	104	1
3340	PIO PIO-ARIA CO-OPERATING PARISH				11	12	
	TOTALS	116	8	42	3146	2944	47

THE METHODIST CHURCH OF NEW ZEALAND

GENERAL STATISTICAL RETURN FOR YEAR ENDED 30th JUNE 1982.

DISTRICT . TARANAKI-WANGANUI.

Ref. No.	CIRCUITS/PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1981	Number on Electoral Roll on 30 June 1982	Number removed from Electoral Roll by Death
4010	New Plymouth	9	-	6	387	389	6
4020	Waitara	10	4	-	107	107	-
4030	Stratford	10	-	-	136	128	3
4040	Eltham-Kaponga Co-operating	4	1	2	81	52	3
4050	Hawera	10	-	-	125	113	2
4060	Manaia Union				34	34	
4070	Opunake Co-operating	3	-	2	90	83	2
4080	Okato Co-operating	6	-	1	64	64	1
4090	Wanganui	18	-	3	399	314	9
4110	Inglewood Union	5	-	-	76	56	1
	Brooklands Co-operating	-	-	-	14	12	-
	TOTAL	75	5	14	1513	1352	27

THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30th JUNE 1982.

DISTRICT . HAWKES BAY-MANAWATU . . .

Ref. No.	CIRCUITS/PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1981	Number on Electoral Roll on 30 June 1982	Number removed from Elect- oral Roll by Death
5010	Napier	12	4	1	325	295	6
5020	Hastings	4	1	7	287	285	3
5030	Flaxmere Co-operating Parish	2	0	0	7	4	0
5040	Gisborne	6	0	1		112	0
5050	Mangapapa Union Parish	1	1	3	18	19	0
5060	Presbyterian-Methodist Parish of Wairoa	0	0	1	22	22	1
5070	Dannevirke - Norsewood	3	0	0	106	85	0
5080	Woodville Union Parish	0	0	0		52	0
5090	Pahiatua Union Parish	4	3	0	51	48	0
5100	Palmerston North	18	0	0	466	448	7
5110	Ashhurst - Bunynthorpe	3	0	0	96	100	0
5120	Feilding - Groua	6	0	0	177	171	5
5130	Warton	2	0	0	54	54	0
5140	Rongotea - Sanson Co-operating Parish	4	1	0	100	85	1
5150	Foxton Union Parish	0	0	2	41	42	3
5160	Tamatea Community Church	0	0	0	0	6	0
5170	Waipawa Co-operating Parish?	0	0	0	24	20	0
	TOTALS	65	10	15	1,774	1,848	26

THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30th JUNE 1982.

DISTRICT . . WELLINGTON

Ref. No.	CIRCUITS/PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1981	Number on Electoral Roll on 30 June 1982	Number removed from Elect- oral Roll by Death
6010	WELLINGTON CENTRAL	26	-	-	265	248	-
6020	WELLINGTON WEST	3	-	-	112	102	2
6030	WELLINGTON SOUTH UNION	9	-	-	58	59	-
6040	WELLINGTON WEST	3	-	-	41	30	-
6050	MIRAMAR CO-OPERATING	2	-	4	56	60	2
6060	NGAIO UNION PARISH	-	-	2	89	76	2
6070	JOHNSONVILLE UNION	9	-	3	88	86	-
6080	NEWLANDS UNION PARISH	-	-	-	20	18	1
6090	PORIRUA	-	-	-	12	12	-
6100	PLIMMERTON-PAEKAKARIKI	-	-	-	80	78	-
6110	TAWA UNION	10	2	8	207	157	3
6120	LOWER HUTT-PETONE	27	2	13	572	566	10
6130	TAITA UNION PARISH	-	-	-	5	7	-
6140	UPPER HUTT CO-OPERATING	3	-	3	164	163	-
6150	WAINUIOMATA UNION	-	-	-	34	29	-
6160	GREYTOWN ST ANDREWS UNION	-	-	1	23	19	1
6170	FEATHERSTON UNION PARISH	-	-	-	13	10	-
6180	CARTERTON UNION	2	-	-	40	33	-
6190	MASTERTON ST LUKES UNION	1	-	4	127	130	2

THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30th JUNE 1982.

DISTRICT WELLINGTON. . .-CONT'D. . .

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THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30th JUNE 1982.

DISTRICT . . NELSON

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Ref. No.	CIRCUITS/PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1981	Number on Electoral Roll on 30 June 1982	Number removed from Electoral Roll by Death
7010	Nelson	9	1	9	329	336	4
7020	St Lukes Union Parish				23	24	
7030	Waimea	3			134	126	2
7040	Motueka Uniting Parish	2			64	64	
7050	Moutere Hills Uniting Parish				11	12	
7060	Murchison				17	16	
7070	Blenheim	17		4	266	261	8
7080	Picton Union Parish	2			38	39	1
7090	Reefton Union Parish				19	15	
7100	Buller Union Parish				36	36	
7110	Greymouth Union Parish	3			76	77	1
7120	Hokitika Union Parish	1			30	27	1
		37	1	13	1043	1033	17

THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30th JUNE 1982.

DISTRICT . NORTH CANTERBURY.

Ref. No.	CIRCUITS/PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1981	Number on Electoral Roll on 30 June 1982	Number removed from Elect- oral Roll by Death
8010	Christchurch Central Mission	5	-	-	237	236	15
8020	Christchurch South	5	-	-	196	184	3
8030	Christchurch East	10	3	3	443	429	9
8040	New Brighton U.P.	-	-	-	66	68	1
8050	Sumner-Redcliffs U.P.	3	-	1	74	66	2
8060	South East Christchurch U.P.	2	-	-	39	39	-
8070	Lyttelton Harbour U.P.	-	-	-	25	25	-
8080	Christchurch (Opawa)	1	12	3	152	163	2
8090	Beckenham-Sydenham	2	-	-	152	136	1
8100	Christchurch (Spreydon)	1	-	-	98	97	3
8110	Halswell U.P.	1	-	-	51	45	-
8120	Christchurch (Riccarton)	4	2	4	332	326	3
8130	Christchurch (St Albans)	5	-	10	363	351	5
8140	Christchurch (Papanui)	14	-	-	343	307	7
8150	Hornby	6	-	5	64	67	-
8160	Lincoln U.P.	2	-	-	53	52	-
8170	Leeston Co-op. P.	4	-	5	77	75	1
8180	Kaipoi Co-op. P	5	-	-	134	130	3
8190	Rangiora	7	-	2	208	196	5

THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30th JUNE 1982.

DISTRICT . NORTH CANTERBURY

[illegible]

THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30th JUNE 1982.

DISTRICT . . SOUTH CANTERBURY

Ref. No.	CIRCUITS/PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1981	Number on Electoral Roll on 30 June 1982	Number removed from Electoral Roll by Death
8310	BANK STREET	2	-	5	76	77	3
8320	WOODLANDS STREET	1	-	-	183	176	1
8330	ST DAVID'S MARCHWIEL UNION	2	-	-	48	39	-
8340	TWIZEL	-	-	-	-	2	-
8350	WAIMATE	-	-	4	98	99	1
8360	GERALDINE CO-OPERATING	2	-	1	32	33	-
8370	TEMUKA	-	2	2	38	39	2
8380	ASHBURTON	11	-	9	271	277	-
8390	ALLENTON UNION	5	1	1	48	74 *	-
8400	OAMARU UNION	4	1	-	123	124	1
	TOTALS	27	4	22	917	940	8
	* ALLENTON UNION Don't keep separate rolls but work on a percentage basis						
	Last year 15%-85%. This year 20% - 80% (20% Methodist)						

THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30th JUNE 1982.

DISTRICT . . OTAGO-SOUTHLAND

Ref. No.	CIRCUITS/PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1981	Number on Electoral Roll on 30 June 1982	Number removed from Electoral Roll by Death
9020	Dunedin Mission	14	3	6	498	494	15
9040	West Harbour United	-	-	-	20	17	1
9050	West Dunedin Union Parish	2	-	-	73	72	1
9060	Corstorphine-Concord Union	-	-	1	15	16	-
9070	Grants Braes Union	-	-	1	21	19	-
9080	Tokomairiro Co-operating	-	-	1	32	29	1
9090	Balclutha	-	-	-	41	39	1
9100	Gore	3	-	-	65	58	-
9110	Invercargill	15	-	3	429	390	6
9120	Riverton Union	-	-	-	18	15	1
9130	Otautau Union	-	-	-	5	5	-
9140	Waiono Union	1	-	-	27	24	-
9150	Bluff-Greenhills-Stewart Island	3	-	-	40	40	-
9160	Teviot Union	-	-	-	23	19	-
9170	Alexandra-Clyde Union	-	-	-	31	29	-
9180	United Church of Port Chalmers	-	-	-	15	14	-
	TOTALS	38	3	12	1353	1280	26

FINANCIAL STATEMENTS

TRINITY METHODIST THEOLOGICAL COLLEGE

GENERAL ACCOUNT NO. 1

1979-80 Page 1.

Statement of Receipts and Payments for Year Ended 30th June, 1980

<u>Receipts</u>		<u>Payments</u>	
Probert Trust	30,000.00	Stipends & Allowances - Staff	25,958.99
Emsly Trust Interest	153.64	- Office	1,083.08
Walters Trust	1,000.00	Accident Compensation Levy	72.87
Interest B.N.Z.	366.80	Methodist Contribution to Continuing Education	
Continuing Education Refund Travel Costs	20.00	Ministry	5,216.00
		Secretarial Costs	40.00
		Cheque Book	2.00
Opening Balance 1.7.79	19,180.44	Balance at B.N.Z. 30.6.80	18,347.94
	<u>\$50,720.88</u>		<u>\$50,720.88</u>

GENERAL ACCOUNT NO. 2

Statement of Receipts and Payments for Year Ended 30th June, 1980

<u>Receipts</u>		<u>Payments</u>	
Rent College Buildings Grafton	59,000.00	Student Fees:	
Interest P.A.C.	4,515.00	Balance 1979	3,304.00
Interest Mortgages	7,015.08	1980	55,688.90
Interest B.N.Z.	514.61	Single Accommodation 1979	720.00
Mortgages Matured & Repaid	5,885.67	Student Insurance 1980	246.82
Emsly Trust Principal	3,800.00	Home Setting Students	
Probert Trust - Special Grant towards Removals	17,705.00	1979 Conf.	124.00
Car Loan Repayment	500.00	Total Student Costs	60,083.72
Opening Balance 1.7.79	4,554.97	Mortgage Investment	12,200.00
		Fire Insurances 1979/80	1,678.56
		Rent Staff Houses at St Johns	2,155.82
		Staff Removal Expenses	21,140.52
		Secretarial Expenses	20.00
		Office Desk	169.00
		Travel Scholarship Granted	1,000.00
		Travel Costs (Principal)	251.00
		St Johns House Renovations (2 houses)	3,558.29
		Allowances College Council: Chairman	50.00
		Secretary	30.00
		Treasurer	400.00

TRINITY METHODIST THEOLOGICAL COLLEGE

(NO. 2 A/c)

1979-80 Page 2.

CAPITAL ACCOUNT AS AT 30TH JUNE, 1980

Capital Fund	89,814.33	Prince Albert College Trust	43,000.00
Short Term Investment	50,481.17	Mortgages - Glen Eden Church	10,000.00
		M. Orika	2,114.33
		C. Monaghan	4,500.00
		J.P. Hudson	18,000.00
		K. Muller	12,200.00
		Short Term (Securitibank)	50,481.17
	<u>\$140,295.50</u>		<u>\$140,295.50</u>

TRINITY METHODIST THEOLOGICAL COLLEGE COUNCIL HOUSE ACCOUNT FOR YEAR ENDING 30TH JUNE, 1980

<u>Receipts</u>		<u>Payments</u>	
Balance	4,904.09	Repairs	316.52
Rents Grafton Houses	7,323.92	Student Loans	550.00
Staff Tolls	58.48	Furnishings & Mowers	1,804.73
B.N.Z. Interest	110.81	Stationary & Postages	276.11
Library A/c	271.65	Telephones	155.04
Loans Repaid	1,400.00	Library Expenses	94.07
		Imprest A/c	500.00
		Conference Material Fees & Display	108.95
		Air Travel	322.00
		Home Setting Conference	121.00
		Visiting Lecturers	125.00
		Staff Car Loan	2,500.00
		A.C.C. - Water Rates	358.52
		Students Costs & Exam Fees	288.00
		Miscellaneous Expenses	30.78
		Balance C/Fwd	6,518.23
	<u>\$14,068.95</u>		<u>\$14,068.95</u>

TRINITY METHODIST THEOLOGICAL COLLEGE COUNCIL
IMPREST ACCOUNT SUMMARY YEAR ENDING 30TH JUNE, 1980

1979-1980 Page 3.

<u>Receipts</u>		<u>Payments</u>	
Ex House Account	500.00	Telephone & Tolls	180.33
		General Expenses	.17
		Travelling	48.65
		Student Fees & Costs	146.73
		Balance C/D (As per Bank Statement)	124.12
	<u>500.00</u>		<u>\$500.00</u>

Year Ending 30th June 1981.

STAFF AND STUDENT BURSARY FUND AS AT 30TH JUNE, 1980
 (Includes Robert Lamb Bursary, Prize Fund, and Scholarship Foundation)

Balance 1.7.79	637.37	Travel Grant	500.00
Interest A.S.B.	229.40		
Debentures	262.50		
Mortgage	2,200.00	Balance 30.6.80	2,829.27
	<u>\$3,329.27</u>		<u>\$3,329.27</u>

CAPITAL FUND

Capital Fund	22,500.00	Debenture Methodist Central Mission	2,500.00
		First Mortgage	20,000.00
	<u>\$22,500.00</u>		<u>\$22,500.00</u>

STAFF HOUSES ACCOUNT NO. 2

Balance 1st July 1979	2,986.54
Interest B.N.Z.	89.58
	<u>3,076.12</u>
Balance 30.6.80	<u>3,076.12</u>

TRINITY METHODIST THEOLOGICAL COLLEGE COUNCIL

NEW ORGAN FUND

1979-80 Page 4.

Balance 1st July 1979	8,751.28
Plus Dividends South British Insurance	457.92
Methodist Central Mission	210.00
Interest Auckland Savings Bank	40.64
	<u>\$9,459.84</u>
South British Insurance Co. Ltd. (1400 shares)	5,400.00
Methodist Central Mission Debentures 10.5%	2,000.00
Auckland Savings Bank at 30.6.80	<u>2,059.84</u>
	<u>\$9,459.84</u>
Market Value of Shares at 30th June 1980	
South British Insurance 1400 at \$2.85	\$3,990.00

STUDENT LIBRARY FUND FOR YEAR ENDED 30TH JUNE 1980

(Incorporating Gorman Fund, T.R. Griffin Memorial Fund and Benney Memorial Fund)

Balance 1.7.79	2,430.42		
Dividend on Shares	15.48		
Interest A.S.B.	<u>77.73</u>	Balance 30.6.80	<u>2,523.63</u>
	<u>\$2,523.63</u>		<u>\$2,523.63</u>

CAPITAL FUND

I.C.I. Shares	62.20	Carter Holt Holdings (68 shares)	81.00
Benney Memorial Fund	155.00	Imperial Chemical Industries (156)	162.20
Investments	<u>2,426.00</u>	Commercial Bills Ltd.	<u>2,400.00</u>
	<u>\$2,643.20</u>		<u>\$2,643.20</u>

Market Value of Shares at 30th June 1980
 156 I.C.I. at \$2.00 = \$312.00
 68 Carter Holt Holding at \$4.30 = \$292.40
 Commercial Bills Ltd investment has been shown at investment value.

TRINITY COLLEGE TRAVEL FUND

(Chaplain Captain Alexander Allen Travelling Scholarship Fund)

Balance (A.S.B.) 1.7.79	3,101.24		
Interest A.S.B.	<u>93.03</u>	Balance 30.6.80	<u>3,194.27</u>
	<u>\$3,194.27</u>		

Balance Sheet as at 30th June, 1980

1979-80 Page 5.

Liabilities

Capital Funds & Reserves		969,637.64
<u>Funds Account</u>		
General Account No. 1	18,347.94	
General Account No. 2	751.42	
Staff & Student Bursary	2,829.27	
House & Service Accounts	6,642.35	
Staff Houses No. A/c	3,076.12	
Student Library A/c	2,523.63	
Travel Fund	3,194.27	
Organ Fund	2,059.84	
		40,425.56

This is to certify that I have examined the books and vouchers of the Trinity Methodist Theological College Council for the year ended 30th June, 1980 and have compared them with the above Balance Sheet and in my opinion they correctly set out the position of the Council as at that date.

B.C. BAIN, B.Sc., B.Comm., A.C.A., Hon. Auditor.

\$1,010,063.20

Assets

Fixed Assets		
Freehold Land	287,500.00	
College Buildings	365,000.00	
Chapel	40,000.00	
Organ	5,000.00	
Furniture & Fittings	8,000.00	
Contents Library	<u>8,000.00</u>	713,500.00
Houses		
134 Grafton Road	8,350.00	
Ranston House	19,948.94	
Buttle House	<u>55,000.00</u>	83,298.94
Current Assets		
Cash in Bank -		
General Account No. 1	18,347.94	
General Account No. 2	751.42	
Staff & Student Bursary	2,829.27	
House & Service A/c's	6,642.35	
Staff Houses No. 2 A/c	3,076.12	
Student Library A/c	2,523.63	
Travel Fund	3,194.27	
Organ Fund	<u>2,059.84</u>	40,425.56
Investments		
Prince Albert College Trust - College Funds No. 2		43,000.00
Securitibank Investments		
College Funds No. 2	50,481.17	
Library Fund	<u>2,400.00</u>	52,881.17
Mortgages		
College Funds No. 2	46,814.33	
Staff & Student Bursary	<u>20,000.00</u>	66,814.33
Shares in Companies (at cost)		
South British Insurance	5,400.00	
Carter Holt Holdings	81.00	
Imperial Chemical Ind.	<u>162.20</u>	5,643.20
Debentures (at cost)		
Methodist Central Mission		4,500.00

\$1,010,063.20

TRINITY METHODIST THEOLOGICAL COLLEGE

GENERAL ACCOUNT NO. 1

1980-81 Page 1

Statement of Receipts and Payments for Year Ended 30th June, 1981

Balance 1.7.80	18,347.94	Stipends & Allowances - Staff	40,967.66
Probert Trust	30,000.00	Office	3,609.61
Interest B.N.Z.	284.32	Principal's Overseas Study Cost	373.42
Deposit Sale Buttle House	10,000.00	Accident Compensation Levy	215.60
		Presentation Gift	250.00
		Cheque Book	6.00
		Car Loan repayments transferred	500.00
		Investment of House Deposit	10,000.00
		Advance House Imprest A/c for Homsetting Costs	2,000.00
		Balance at B.N.Z. 30.6.81	709.97
	<u>\$58,632.26</u>		<u>\$58,632.26</u>

GENERAL ACCOUNT NO. 2

Statement of Receipts and Payments for Year Ended 30th June, 1981

Receipts		Payments	
Rent College Buildings Grafton	59,000.00	Student Fees:	
Interest P.A.C.	4,515.00	Balance 1980	4,637.20
Mortgages	5,697.14	1981	61,842.36
B.N.Z.	585.13	Single Student Accommodation	720.00
Mortgages matured and repaid	449.03	Student Insurance	229.27
Methodist Provident Scty Homsetting Grant	707.00	Examination Fees	580.00
Walters Trust	1,000.00	Total Student Costs	68,008.83
Walters Trust Home Setting	600.00	Mortgage Investment (Secured)	15,000.00
Sales of Books to Students	1,679.00	Fire Insurance (balance)	59.00
Opening Balance 1.7.80	751.42	Rent Staff Houses at St Johns	2,829.96
Balance Overdrawn 30.6.81	15,392.45	Travel Scholarships & Grants	1,800.00
Home Setting Costs ex Deaconess Board	280.62	Travel Cost Principal	200.00
		Valuation Fee & Town Planning Cost	773.00
		Temporary Loans	1,500.00
		Allowances College Council: Chairman	50.00
		Secretary	30.00
		Treasurer	400.00
		Cheque Books	6.00
	<u>\$90,656.79</u>		<u>\$90,656.79</u>

TRINITY METHODIST THEOLOGICAL COLLEGE

1980-81 Page 2.

(NO. 2 A/c)

CAPITAL ACCOUNT AS AT 30TH JUNE, 1981

Capital Fund	104,365.30	Prince Albert College Trust	43,000.00
Short Term Investment	50,481.17	Mortgages - Glen Eden Church	10,000.00
		M. Orika	1,665.30
		C. Monaghan	4,500.00
		J.P. Hudson	18,000.00
		K. Muller	12,200.00
		W. Dale	15,000.00
		Short Term (Securitibank)	50,481.17
	<u>\$154,846.47</u>		<u>\$154,846.47</u>

Since Balance date payments totalling \$13,523.65 have been received from Securitibank Liquidator, the Orika and Dale Mortgages have been repaid in full. The Mortgage to Monaghan is due now and to Hudson due in March, 1982.

TRINITY METHODIST THEOLOGICAL COLLEGE COUNCIL

HOUSE ACCOUNT FOR YEAR ENDING 30TH JUNE, 1981

<u>Receipts</u>		<u>Payments</u>	
Balance	6,518.23	Investments Secured Loans	9,000.00
Rents Grafton Houses	7,183.92	Imprest Account Reimbursements	4,500.00
University Publication	100.00	Fire Insurance	986.76
B.N.Z. Interest	61.62	Conference Expenses	310.50
Student Fees Refunded	104.60	General Expenses	51.50
Refund ex other A/cs	145.20	Air Travel (Principal)	774.00
Loan Repayments Interest	440.14	Cheque Book	12.00
Principal	7,500.00	Payments Other Accounts	124.44
		Water Rates (Grafton)	785.62
		Library Expenses	157.95
		Telephone & Tolls	80.50
		Stamps & Stationery	442.84
		Repairs & Renewals	981.03
		Bank Balance 30/6/81	3,846.57
	<u>\$22,053.71</u>		<u>\$22,053.71</u>

TRINITY METHODIST THEOLOGICAL COLLEGE COUNCIL
IMPREST ACCOUNT SUMMARY YEAR ENDING 30TH JUNE, 1981

1980-81 Page 3.

<u>Receipts</u>		<u>Payments</u>	
Balance B/D	124.12	B.N.Z. Fee	3.50
Ex House Account	4,500.00	B.N.Z. Interest	3.28
Ex No. 1 Account	2,000.00	B.N.Z. Interest	3.01
B.N.Z. Interest	1.16	Cheque Books	1.00
B.N.Z. Interest	1.07		3.00
Deaconess Board	1,470.40	Telephone & Tolls	4.00
Contra Entry Expenses	28.00	Staff Expenses	1,650.27
Student Loan Repaid	500.00	Postages & Stationery	59.50
		General Expenses	637.60
		Travelling & Conferences	344.88
		Library Purchases	1,348.83
		Student Payments & Costs	729.55
		Student Home Setting	1,264.28
		Balance C/D	2,272.62
			303.43
	<u>\$8,624.75</u>		<u>\$8,624.75</u>

STAFF AND STUDENT BURSARY FUND

(Includes Robert Lamb Bursary, Prize Fund, and Scholarship Foundation)

Balance 1.7.80	2,829.27	Balance 30.6.81	8,541.81
Interest A.S.B.	81.29		
Debentures	131.25		
Mortgage	3,000.00		
Debenture Matured	2,500.00		
	<u>\$8,541.81</u>		<u>\$8,541.81</u>

CAPITAL FUND

Capital Fund	20,000.00	First Mortgage	20,000.00
	<u>\$20,000.00</u>		<u>\$20,000.00</u>

STAFF HOUSES ACCOUNT NO. 2

Balance 1st July, 1980	3,076.12
Interest Bank of New Zealand	92.28
Balance 30.6.81	<u>\$3,168.40</u>

TRINITY METHODIST THEOLOGICAL COLLEGE COUNCIL

NEW ORGAN FUND

1980-81 Page 4.

Balance 1st July, 1980	9,459.84
Plus Dividends N.Z. South British Group	673.92
Methodist Central Mission	105.00
Interest Auckland Savings Bank	63.92
	<u>\$10,302.68</u>
South British Insurance Co. Ltd. (1400 shares)	5,400.00
Auckland Savings Bank at 30.6.81	4,902.68
	<u>\$10,302.68</u>

During the year the New Zealand Insurance Co. Ltd, and South British Insurance Co. Ltd amalgamated with a resulting revaluation of the new 50c share.

Market value of shares at 30th June, 1981.

The New Zealand South British Group Limited 7604 at \$1.00 \$7,604.00

STUDENT LIBRARY FUND FOR YEAR ENDED 30TH JUNE, 1981

(Incorporating Gorman Fund, T.R. Griffin Memorial Fund and Benney Memorial Fund)

Balance 1.7.80	2,523.63		
Dividend on Shares	44.07		
Interest A.S.B.	76.13	Balance 30.6.81	2,643.83
	<u>\$2,643.83</u>		<u>\$2,643.83</u>

CAPITAL FUND

I.C.I. Shares	62.20	Carter Holt Holdings (91 shares)	81.00
Benney Memorial Fund	155.00	Imperial Chemical Industries (156)	162.20
Investments	2,426.00	Commercial Bills Ltd	2,400.00
	<u>\$2,643.20</u>		<u>\$2,643.20</u>

Market value of shares at 30th June, 1981. 156 I.C.I. at \$2.00 = \$358.80

91 Carter Holt Holding at \$4.68 = \$425.88

Commercial Bills Ltd investment has been shown at investment value.

TRINITY COLLEGE TRAVEL FUND

(Chaplain Captain Alexander Allen Travelling Scholarship Fund)

Balance (A.S.B.) 1.7.80	3,194.27		
Interest A.S.B.	95.82	Balance 30.6.81	3,290.09
	<u>\$3,290.09</u>		<u>\$3,290.09</u>

TRINITY METHODIST THEOLOGICAL COLLEGE

1980-81 Page 5.

Balance Sheet as at 30th June, 1981

<u>Liabilities</u>		<u>Assets</u>	
Capital Funds & Reserves	979,688.61	Fixed Assets	
Funds Account		Freehold Land	287,500.00
General Account No. 1	709.97	College Buildings	365,000.00
General Account No. 2	(15,392.45)	Chapel	40,000.00
Staff & Student Bursary	8,541.81	Organ	5,000.00
House & Service A/c	4,148.00	Furniture & Fittings	8,000.00
Staff Houses No. 2 A/c	3,168.40	Contents Library	8,000.00
Student Library A/c	2,643.83		713,500.00
Travel Fund	3,290.09	Houses	
Organ Fund	4,902.68	134 Grafton Road	8,350.00
	12,012.33	Ranston House	19,948.94
		Buttle House	55,000.00
			83,298.94
		Current Assets	
		Cash in Bank -	
		General Account No. 1	709.97
		General Account No. 2	(15,392.45)
		Staff & Student Bursary	8,541.81
		House & Service A/c	4,148.00
		Staff Houses No. 2 A/c	3,168.40
		Student Library A/c	2,643.83
		Travel Fund	3,290.09
		Organ Fund	4,902.68
			12,012.33
		Investments	
		Prince Albert College Trust - College Funds No. 2	43,000.00
		Securitibank Investments	
		College Funds No. 2	50,481.17
		Library Fund	2,400.00
			52,881.17
		Mortgages	
		College Funds No. 2	61,365.30
		Staff & Student Bursary	20,000.00
			81,365.30
		Shares in Companies (at cost)	
		South British Ins.	5,400.00
		Carter Holt Holdings	81.00
		Imperial Chemical Ind.	162.20
			5,643.20
			\$991,700.94
			\$991,700.94

This is to certify that I have examined the books and vouchers of the Trinity Methodist Theological College Council for the year ended 30th June, 1981 and have compared them with the above Balance Sheet and in my opinion they correctly set out the position of the Council as at that date.

B.C. BAIN, B.Sc., B.Comm., A.C.A., Hon. Auditor

\$991,700.94

\$991,700.94

METHODIST CHURCH OF NEW ZEALAND

SUPERNUMERARY FUND

INCOME AND EXPENDITURE ACCOUNT for the year ended 31st January 1982

1981			1982	1981		1982
\$			\$	\$		\$
	<u>CHARGES</u>			<u>FUND CONTRIBUTIONS</u>		
20,516	Administration Charges	25,275.73		Personal	235,296.60	
	Audit Fee, General			Subsidies from:-		
4,363	Expenses & Stationing	3,922.22		- Connexional Budget	75,747.52	
	Commission Paid to			- Circuits and other		
9,027	Investment Board	9,241.51		Agencies	169,116.58	
<u>33,906</u>			38,439.46	<u>392,504</u>		480,160.70
	<u>INTEREST PAID</u>			<u>INVESTMENT INCOME</u>		
59,146	Allied Funds		43,493.88	Bank and other Deposit		
				Interest	243,055.68	
	<u>FUND DISBURSEMENTS</u>			Company Debenture Interest	2,243.46	
102,999	Annuities Paid	147,454.48		Mortgage Interest	4,778.63	
1,413	Contributions Refunded	42,074.54		Company Dividends	16,250.68	
<u>104,412</u>			139,529.02	<u>168,296</u>		266,328.45
	Excess of Income over Expenditure			<u>PROPERTY INCOME</u>		
429,916	transferred to Accumulated Funds	529,327.48		<u>Epworth Chambers</u>		
				Rent	76,369.31	
				<u>Less Expenses</u>	<u>45,518.75</u>	
					31,350.56	
				<u>Morley House Property</u>		
				Rent	8,064.55	
				<u>Less Expenses</u>	<u>3,002.07</u>	
					5,062.48	
				<u>Century Property</u>		
				Rent	6,257.30	
				<u>Less Expenses</u>	<u>56.39</u>	
					6,200.91	

METHODIST CHURCH OF NEW ZEALAND

SUPERNUMERARY FUND

- continued

INCOME AND EXPENDITURE ACCOUNT for the year ended 31st January, 1982

<u>1981</u>	<u>1982</u>	<u>1981</u>		<u>1982</u>
<u>\$</u>	<u>\$</u>	<u>\$</u>		<u>\$</u>
			<u>PROPERTY INCOME cont'd</u>	
			Demeter House	
		-	Rent	20,878.41
		-	Less Expenses	<u>9,893.35</u>
				10,985.06
			<u>Kilmore Street Property</u>	
		-	Rent	1,378.84
		-	Less Expenses	<u>677.16</u>
				701.68
			<u>Papatoetoe Property</u>	
	32,385		Rent	- -
	449		Less Expenses	<u>- -</u>
	<u>31,936</u>			- -
				<u>54,300.69</u>
	<u>800,789.84</u>	<u>627,380</u>		<u>800,789.84</u>
<u>627,380</u>				

METHODIST CHURCH OF NEW ZEALAND

SUPERNUMERARY FUND

BALANCE SHEET as at 31st January, 1982

1981		1982	1981	1982
\$		\$	\$	\$
<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>	
-	Bank of New Zealand		-	Bank of New Zealand
11,093	- Current Account	6,391.37	31,363	- Current Account
93	Sundry Creditors	21,777.61	219,835	Deposits - Methodist Trust Association
359	Contributions Prepaid	1,827.31	450,000	Deposits - Trading Banks
11,545	Rent Received in Advance	- -	21,500	Deposits - Presbyters, Deacons and Lay Workers' Loan Fund
		29,996.29	375	Contributory Mortgage
			25,540	Hamilton, Hindin & Greene
			12,193	Interest Accrued
			2,711	Subscriptions Due
			4,123	Subsidies Due
			50,966	Sundry Debtors
			818,606	
				152,845.68
	<u>DEPOSITS BY ALLIED FUNDS</u>			
18,625	Benevolent Fund	22,950.72		
13,986	Deferred Stipend Fund	15,679.35		
191,291	Home Acquirement Fund "A"	180,514.35		
25,709	Home Acquirement Fund "B"	105,645.90		
102,616	Lay Workers' Retiring Fund	127,990.73		
	Ministers Retirement Home Fund	54,460.10		
48,843				
401,070		507,241.15		
	<u>TERM LOANS</u>			<u>DEFERRED CHARGES</u>
- -	Mortgage (Secured)	200,000.00	3,162	Epworth Chambers Alterations and Maintenance
				940.00
	<u>SPECIAL FUNDS PROVISIONS AND RESERVES</u>			<u>INVESTMENTS (AT COST)</u>
	Investment Fluctuation Reserve	10,000.00	1,067,136	Methodist Trust Association :
10,000	Property Revaluation Reserve	287,462.73	37,084	Term Deposits
	Less Portion of Reserve on Sale of Century Property transferred to Capital	37,659.76	104,652	Debentures
287,463		249,802.97	106,810	First Mortgages
			1,315,682	Company Shares and Convertible Notes (Note 1)
				146,244.09
				1,932,920.79

METHODIST CHURCH OF NEW ZEALAND

SUPERNUMERARY FUND

BALANCE SHEET as at 31st January, 1982 - continued

1981		1982	1981		1982
\$		\$	\$		\$
	Provision for Maintenance			FIXED ASSETS (At Cost or Valuation) (Note 2)	
-	Epworth Chambers	10,000.00		Epworth Chambers at Valuation	
9,048	Special Fund for Widows		435,000	(1979)	435,000.00
	Benefits	10,088.63		Morley House Property at	
146,037	Ministers Retirement Housing		116,000	Valuation (1979)	116,000.00
	Appeal Fund	156,822.55		Kilmore Street Property	
	Less Special			at Cost	259,383.20
	Loans to			Demeter House Property	
	Supernumeraries			at Cost	540,760.00
55,180	on Retirement	66,930.00		Century Property at	
90,857		89,892.55	134,300	Valuation (1979)	- --
			685,300		1,351,143.20
397,368		369,784.15			

ACCUMULATED FUNDS

1,287,361	Balance at Beginning	2,012,767.11
	of year	
3,553	Add Capital Profit on	- - -
	Sale Shares	
	Add Capital Profit	
	on Sale	
	Century	
	Property	12,700.00
	Add transfer	
	from General	
	Reserve	37,659.76
		50,359.76
	Add Capital Profit on	
	Sale of Papatoetoe	
244,987	Property	-- --

METHODIST CHURCH OF NEW ZEALAND
SUPERNUMERARY FUND

BALANCE SHEET as at 31st JANUARY, 1982 - continued.

<u>1981</u> <u>\$</u>		<u>1982</u> <u>\$</u>	<u>1981</u> <u>\$</u>	<u>1982</u> <u>\$</u>
107,397	Add Transfer from Deaconess Retiring Fund	5,000.00		
7,737	Add Transfer from Home Missionaries Retiring Fund	- -		
615	Add Donation Received	544.77		
--	Add Interest from Previous Years	79.12		
<u>429,916</u>	Add Transfer from Income and Expenditure Account	<u>529,327.48</u>		
2,081,566		2,598,078.24		
68,799	Less Annuities Compounded	<u>267,250.16</u>		
<u>2,012,767</u>		2,330,828.08		
<u>2,822,750</u>		<u>3,437,849.67</u>	<u>2,822,750</u>	<u>3,437,849.67</u>

Chairman: G.E. Hill

Secretary: A.K. Woodley

We have examined the books of account and records of the Methodist Church Supernumerary Fund for the year ended 31st January, 1982. In our opinion, according to the information and explanations given to us, and as shown by the said books of account, the Revenue Account and Balance Sheet are properly drawn up so as to give a true and fair view of the state of affairs of the Fund, as at 31st January, 1982, and of its income and expenditure for the year ended on that date.

McCULLOCH MENZIES
Chartered Accountants

Christchurch
31st May 1982

METHODIST CHURCH OF NEW ZEALAND
SUPERNUMERARY FUND

BALANCE SHEET as at 31st January, 1982 - continued

NOTES TO THE ACCOUNTS:

1. Market Valuation of Company Shares and Convertible Notes at Balance Date amounted to \$250,123.

2. Fixed Assets:

(A) Valuations of Properties:

	Cost	Capital Value	Value of Improvements	Unimproved Value
	\$	\$	\$	\$
Epworth Chambers (Valuation 1979)	213,081	435,000	195,000	240,000
Morley House (Valuation 1979)	88,117	116,000	1,000	115,000
Kilmore Street (Cost)	259,383	259,383	41,933	217,450
Demeter House (Cost)	540,760	540,760	397,560	143,200
	<u>1,101,341</u>	<u>1,351,143</u>		

(B) Century Property was sold during the year realising a Capital Profit of \$50,360.

(C) Capital Commitment - Estimated Renovation Costs of Kilmore Street Property \$43,800

3. Statement of Accounting Policies:

The general accounting principles recognised as appropriate for the measurement and reporting of results of the financial position under the historical cost method have been observed in the preparation of these accounts. The specific accounting policies adopted in the accounts which effect the results and financial position disclosed are:

- (a) Depreciation - no depreciation has been provided on Buildings owned by the Fund.
- (b) Fixed Assets have been either re-valued to Government Valuation or valued at Cost.
- (c) Deferred Charges and Investments have been valued at Cost.
- (d) Sundry Debtors - have been valued at expected realisable Value.

METHODIST CHURCH OF NEW ZEALAND

BENEVOLENT FUND

INCOME AND EXPENDITURE ACCOUNT for the year ended 31st January, 1982

<u>1981</u>		<u>1982</u>	<u>1981</u>		<u>1982</u>
\$		\$	\$		\$
--	Grants Paid	1,600.00		Distribution Received from the Methodist	
	Excess Income over Expenditure		1,687	Trust Association	2,469.11
<u>1,687</u>	transferred to Appropriation Account	<u>869.11</u>			
<u>1,687</u>		<u>2,469.11</u>	<u>1,687</u>		<u>2,469.11</u>

APPROPRIATION ACCOUNT for the year ended 31st January, 1982

			453	Balance at beginning of the year	2,139.34
<u>2,139</u>	Balance at end of year	<u>3,008.45</u>	<u>1,686</u>	Transfer from Income and Expenditure Account	<u>869.11</u>
<u>2,139</u>		<u>3,008.45</u>	<u>2,139</u>		<u>3,008.45</u>

BALANCE SHEET as at 31st January, 1982

447	Capital at beginning of		18,625	Deposit with Supernumerary Fund	22,950.72
	the year	16,485.27			
13,216	ADD Grant Thorndon Trust	<u>3,457.00</u>			
<u>3,270</u>		<u>19,942.27</u>			
16,486	ADD Appropriation Account	<u>3,008.45</u>			
<u>2,139</u>		<u>22,950.72</u>			
<u>18,625</u>		<u>22,950.72</u>	<u>18,625</u>		<u>22,950.72</u>

Chairman: G.E. Hill

We have examined the books of account and records of the Methodist Church Supernumerary Fund Benevolent Fund for the year ended 31st January, 1982. In our opinion, according to the information and explanations given to us, and as shown by the said books of account, the Income and Expenditure Account, Appropriation Account and Balance Sheet are properly drawn up so as to give a true and fair view of the state of the Fund as at 31st January, 1982, and of its income and expenditure for the year ended on that date.

Secretary: A.K. Woodley

METHODIST CHURCH OF NEW ZEALAND

DEFERRED STIPEND

DEPOSITORS ACCOUNT for the year ended 31st January, 1982

<u>1981</u>		<u>1982</u>	<u>1981</u>		<u>1982</u>
<u>\$</u>		<u>\$</u>	<u>\$</u>		<u>\$</u>
745	Contributions Refunded	--	12,648	Balance at beginning of year	13,986.35
13,986	Balance at end of year	15,679.35	832	Deposits Received	192.00
			1,251	Interest Received : Personal Deposits	1,501.00
14,731		15,679.35	14,731		15,679.35

INCOME and EXPENDITURE ACCOUNT for the year ended 31st January, 1982

111	Administration Charges	100.00		Interest Received : Deposit with	
1,251	Interest Paid : Personal Deposits	1,501.00	1,375	Supernumerary Fund	1,620.00
20	Stationery and Supplies	19.00		Excess Expenditure over Income	
			7	transferred to Appropriation Account	--
1,382		1,620.00	1,382		1,620.00

APPROPRIATION ACCOUNT for the year ended 31st January, 1982

7	Transfer from Income and Expenditure Account	--	7	Balance at beginning of year	--
7		--	7		--

METHODIST CHURCH OF NEW ZEALAND

DEFERRED STIPEND

BALANCE SHEET as at 31st January 1982

<u>1981</u>		<u>1982</u>	<u>1981</u>		<u>1982</u>
<u>\$</u>		<u>\$</u>	<u>\$</u>		<u>\$</u>
13,986	Contributors Deposits	15,679.35	13,986	Deposit with Supernumerary Fund	15,679.35
<u>13,986</u>		<u>15,679.35</u>	<u>13,986</u>		<u>15,679.35</u>

Chairman: G.E. Hill

We have examined the books of account and records of the Methodist Church Deferred Stipend Fund for the year ended 31st January, 1982. In our opinion, according to the information and explanations given to us, and as shown by the said books of account the Depositors Account, Income and Expenditure Account, Appropriation Account, and Balance Sheet are properly drawn up so as to give a true and fair view of the state of affairs of the Fund as at 31st January, 1982, and of its income and expenditure account for the year ended on that date.

449 Secretary: A.K. Woodley

McCULLOCH MENZIES
Chartered Accountants

Christchurch
31st May 1982

METHODIST CHURCH OF NEW ZEALAND

HOME ACQUIREMENT FUNDS

CONTRIBUTORS ACCOUNT for the year ended 31st January, 1982

1981		1982	1981		1982
\$		\$	\$		\$
29,430	Contributions Refunded	35,865.53	200,102	Balance at beginning of year	211,223.23
211,223	Balance at end of year	281,309.56	18,390	Personal Contributions	82,637.52
			22,161	Interest Received : Personal Deposits	23,314.34
<u>240,653</u>		<u>317,175.09</u>	<u>240,653</u>		<u>317,175.09</u>

INCOME and EXPENDITURE ACCOUNT for the year ended 31 January 1982

942	Administration Charges	1,028.00		Distribution Received from Methodist	
22,161	Interest Paid : Personal Deposits	23,314.34	23,443	Trust Association	24,542.34
250	Stationery and General Expenses	200.00			
	Excess Income over Expenditure				
90	transferred to Appropriation Account	- --			
<u>23,443</u>		<u>24,542.34</u>	<u>23,443</u>		<u>24,542.34</u>

METHODIST CHURCH OF NEW ZEALAND
HOME ACQUIREMENT FUNDS

BALANCE SHEET as at 31st JANUARY 1982

<u>1981</u>		<u>1982</u>	<u>1981</u>	<u>1982</u>
\$		\$	\$	\$
926	Sundry Creditors	- --	217,000	Deposit with Supernumerary Fund
211,223	Contributors Account	281,309.56		286,160.25
<u>ACCUMULATED FUNDS</u>				
739	Capital	1,353.85		
615	ADD Legacy Received	- --		
1,354		1,353.85		
3,497	ADD Appropriation Account	3,496.84		
4,851		4,850.69		
<hr/>				
217,000		286,160.25	217,000	286,160.25
<hr/>				

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Chairman: G.E. Hill

Secretary: A.K. Woodley

We have examined the books of account and records of the Methodist Church Home Acquirement Funds for the year ended 31st January, 1982. In our opinion, according to the information and explanations given to us and as shown by the said books of account, the Contributors Account, Income and Expenditure Account, and Balance Sheet are properly drawn up so as to give a true and fair view of the state of affairs of the Fund as at 31st January, 1982, and of its income and expenditure for the year ended on that date.

McCULLOCH MENZIES
Chartered Accountants

Christchurch
31st May 1982

METHODIST CHURCH OF NEW ZEALAND
LAY WORKERS RETIRING FUND

CONTRIBUTORS ACCOUNT for year ended 31st January, 1982

<u>1981</u>		<u>1982</u>	<u>1981</u>		<u>1982</u>
\$		\$	\$		\$
10,664	Contributions Refunded	16,678.48	66,632	Balance at beginning of year	101,625.64
			15,593	Transfer from Deaconess Retiring Fund	- --
101,626	Balance at end of year	126,726.01	3,666	Transfer from Home Missionaries Retiring Fund	- --
			20,938	Personal and Subsidy Contributions	32,749.59
			<u>5,461</u>	Interest Received on Personal Deposits	<u>9,029.26</u>
<u>112,290</u>		<u>143,404.49</u>	<u>112,290</u>		<u>143,404.49</u>

INCOME and EXPENDITURE ACCOUNT for year ended 31st January 1982.

	786	Administration Charge	900.00	7,701	Interest Received : Deposit with Supernumerary Fund	11,830.00
	5,461	Interest Paid: Personal Deposits	9,029.26			
	1,313	Life Insurance Premiums Paid	1,749.55			
	139	Stationery and General Expenses	151.19			
	2	Excess Income over Expenditure	- --			
	<u>7,701</u>		<u>11,830.00</u>	<u>7,701</u>		<u>11,830.00</u>

METHODIST CHURCH OF NEW ZEALAND
LAY WORKERS' RETIRING FUND

BALANCE SHEET as at 31st January 1982

<u>1981</u>	<u>1982</u>	<u>1981</u>	<u>1982</u>
<u>\$</u>	<u>\$</u>	<u>\$</u>	<u>\$</u>
389 Sundry Creditors	663.72	102,616	Deposit with Supernumerary Fund
101,626 Contributors Account	126,726.01		127,990.73
<u>601</u> <u>ACCUMULATED FUNDS</u>			
Capital	601.00		
<u>102,616</u>	<u>127,990.73</u>	<u>102,616</u>	<u>127,990.73</u>

Chairman: G.E. Hill

We have examined the books of account and records of the Methodist Church Lay Workers' Retiring Fund for the year ended 31st January 1982. In our opinion, according to the information and explanations given to us, and as shown by the said books of account, the Contributors Account, Income and Expenditure Account, Appropriation Account and Balance Sheet are properly drawn up so as to give a true and fair view of the state of affairs of the Fund as at 31st January 1982, and of its income and expenditure for the year ended on that date.

Secretary: A.K. Woodley

McCULLOCH MENZIES
Chartered Accountants

Christchurch
31st May 1982

NEW ZEALAND METHODIST TRUST ASSOCIATION (INC.)

INCOME and EXPENDITURE ACCOUNT

for year ended 31st March 1982

<u>1981</u>		<u>1982</u>		<u>1981</u>		<u>1982</u>
\$		\$		\$		\$
72,944	Administration Fees (Note 2)	123,311		5,005	Dividends Received	8,090
1,977	Audit Fees	2,175				
4,179	Computer Processing & Programming	6,451	659,051		Interest Received on Investments	1,093,143
97,181	Interest Paid	143,398				
82	Insurance	115	65,458		Rental Received	131,869
100	Legal Fees					
4,888	Maintenance - Buildings	8,457				
755	Property Valuation Fees	874				
842	Stationery, Postage & General Expenses	1,127				
143	Telephone & Tolls	331				
904	Travelling Expenses	1,870				
545,519	Excess Income over Expenditure	944,993				
<u>729,514</u>		<u>1,233,102</u>		<u>729,514</u>		<u>1,233,102</u>

APPROPRIATION ACCOUNT

for year ended 31st March, 1982

	Distributions Paid:- (Note 3)		545,519	Income available for Distribution	944,993
215,647	Short Term Deposits	430,096			
329,072	Long Term Deposits	514,897			
800	Transfer to General Reserve	--			
<u>545,519</u>		<u>944,993</u>	<u>545,519</u>		<u>944,993</u>

NEW ZEALAND METHODIST TRUST ASSOCIATION (INC.)

BALANCE SHEET as at 31st MARCH, 1982

1981		1982	1981		1982
\$		\$	\$		\$
<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>		
51,318	Sundry Creditors	71,328	1,203	Bank of New Zealand	26,898
13,711	Interest Accrued	36,885	123,808	Interest Accrued	161,941
65,029		108,213	--	Sundry Debtors	5,268
			<u>125,011</u>		194,107
<u>TERM DEPOSITS</u>			<u>INVESTMENTS (at Cost)</u>		
2,362,176	Short Term Deposits	3,840,165	<u>Short Term:-</u>		
3,687,762	Long Term Deposits	5,351,986	Deposits at Call		
6,049,938		9,192,151	Transferable Certificates		
			of Deposit		
			Term Deposits - Trading Banks		
			3,595,000		
<u>TERM LOANS</u>			<u>Long Term:-</u>		
954,516	Loans from Trusts	1,256,000	Saving Banks Deposits		
			275,000		
<u>PROVISIONS AND RESERVES</u>			Shares (Note 4)		
	Maintenance Provisions -		72,873		
11,243	Buildings	19,444	1,495,125		
800	General Reserve	562	100,000		
--	Capital Reserve (Note 8)	9,538	220,500		
43,912	Property Revaluation Reserve	169,996	Mortgage (Note 6)		
1,000	Accounting System Development	--	Loans to Trusts		
56,955		199,540	<u>6,307,998</u>		
			8,443,947		
			<u>DEFERRED CHARGES</u>		
			8,000		
			43,913		
			<u>51,913</u>		
			Accounting Development Costs		
			3,000		
			Capital Distribution (Note 7)		
			<u>169,758</u>		
			172,758		

NEW ZEALAND METHODIST TRUST ASSOCIATION (INC.)

BALANCE SHEET as at 31st MARCH, 1982

- continued

NOTES TO ACCOUNTS

Note 1. STATEMENT OF ACCOUNTING POLICIES:

- (1) The general accounting principles recognised as appropriate for the measurement and reporting of results of the financial position under the historical cost method have been observed in the preparation of these accounts.
- (2) The specific accounting policies adopted in the accounts which effect the results and financial position disclosed are:
 - (a) Depreciation - No Depreciation has been provided for on Buildings.
 - (b) Investments - All Investments have been valued At Cost.
 - (c) Maintenance - A provision for Maintenance has been calculated at the rate of 1% on the cost of Buildings.

Note 2. The administration fee charged is related to investment activities and internal accounting work involved.

Note 3. Distributions have been calculated on the basis of income derived from investments made by the Short Term Fund and Long Term Fund less expenses, allocated equally over the participants in these funds by using both days and amount of investment in respective funds.

Note 4. Market Valuation of Company Shares at Balance Date amounted to \$125,077

Note 5. <u>LAND AND BUILDINGS:</u>		COST	CAPITAL VALUE	VALUE OF	UNIMPROVED
				IMPROVEMENTS	VALUE
	Matthews Building - Auckland Valuation 1981	201,087	245,000	208,000	37,000
	Hallmark Building - Hamilton Valuation 1982	396,616	522,700	443,300	79,400
	Te Papapapa Building - Auckland Cost	105,635	105,635	79,480	26,155
	Hobson Street Building - Auckland Cost	717,213	717,213	477,213	240,000
	Birkenhead Property - Auckland Cost	351,544	351,544	281,235	70,309
		<u>\$1,772,095</u>	<u>\$1,942,092</u>	<u>\$1,489,228</u>	<u>\$452,864</u>

CAPITAL COMMITMENT

1. An agreement has been signed to acquire a commercial property at Te Rapa Road, Hamilton, for the sum of \$230,000 and Land has been acquired at Hinemoa Street for development at the cost of \$250,000.
2. An agreement of intent has been entered into for a Commercial Development of a Shopping Mall and Parking facilities at Riddiford Street, Wellington at an Estimated Budgeted

Cost of	\$1,381,000
Less Paid	<u>3,000</u>
	\$1,378,000

NEW ZEALAND METHODIST TRUST ASSOCIATION (INC.)

BALANCE SHEET as at 31st MARCH, 1982

- continued

NOTES TO ACCOUNTS - continued

Note 6. Mortgage of \$220,500 is offset by a loan from Wesley College Trust Board.

Note 7. The second tri-annual revaluation of property resulted in an unrealised capital gain of \$126,084 provisionally and separately allocated to Long Term Depositors.

Note 8. Shares were sold during the year resulting in a realised capital gain of \$9,538.

PRINCE ALBERT COLLEGE TRUST

PROPERTY INCOME and EXPENDITURE ACCOUNT year ended 31st MARCH, 1982

1981		1982	1981	1982
\$		\$	\$	\$
4,901	Cleaning and Caretaking	4,026	108,910	Gross Rentals
26,768	Depreciation	26,768		
3,058	General Property Expenses	2,788	13,527	Recovered Property Expenses
3,214	Insurance	3,734		
2,450	Land Tax	7,101		
3,237	Rates	4,206		
	Rent Collection and Re-Leasing			
8,376	Commission	9,893		
6,312	Repairs and Maintenance	14,707		
2,762	Security Service	1,231		
340	Valuation Fees	750		
61,019	Net Property Surplus	63,031		
122,437		138,235	122,437	138,235

PRINCE ALBERT COLLEGE TRUST
INCOME and EXPENDITURE ACCOUNT for YEAR ENDED 31st MARCH, 1982

1981		1982	1981	1982
\$		\$	\$	\$
3,023	Administration Fee	5,623	61,019	Net Income from Property
1,070	Audit Fee	985		
916	Commission Paid	155		Interest Received:-
735	Computer Processing	1,785	35,175	Mortgages
7,791	Development Fees	--	24,885	Deposits
5,300	Grants	21,700		
7	Insurance	--	--	Donation
	Interest Paid:-			
13,977	Deposits	10,217		
9,228	Debentures	3,496		
280	Bank	167	13,880	
570	Legal Expenses	--		
1,108	Office and General Expenses	394		
506	Travelling Expenses	419		
76,568	Excess Income over Expenditure	85,336		
121,079		130,277	121,079	130,277

PRINCE ALBERT COLLEGE TRUST

BALANCE SHEET as at 31st MARCH, 1982

1981 \$			1982 \$	1981 \$		1982 \$
	<u>CURRENT LIABILITIES</u>				<u>CURRENT ASSETS</u>	
	Bank of New Zealand -					
	Current Account	1,940				
8,949	Sundry Creditors	4,108		10,075	Bank of New Zealand - Current Account	--
3,559	Interest Accrued	219		3,569	Sundry Debtors	5,828
5,251	Rent Paid in Advance	3,746		1,331	Rent Accrued	--
	P.A.C. Old Students			6,880	Interest Accrued	22,010
196	Association Fund	--		<u>21,855</u>		27,838
	Current Portion of Term					
	Liabilities:-				<u>INVESTMENTS (At Cost)</u>	
115,595	Deposits	72,766			Deposits - Trading Banks	
50,800	Debentures	<u>12,200</u>		250,000	(Short Term)	100,000
<u>184,350</u>			94,979	38,000	Deposits - Money Market (At Call)	20,000
					Deposits - Methodist Trust	
					Association	258,507
	<u>TERM LIABILITIES</u>				Mortgages (Note 3)	<u>84,000</u>
	Deposits	73,920		182,000		462,507
	LESS Current Portion of			<u>470,000</u>		
5,948	Term Liability	<u>72,766</u>	1,154		<u>FIXED ASSETS (Note 2)</u>	
	Debentures	13,700			Land	1,405,000
	LESS Current Portion of			1,405,000	Car Park	9,412
20,950	Term Liability	<u>12,200</u>	<u>1,500</u>	11,765	Buildings	<u>389,209</u>
26,898			2,654	<u>413,624</u>		1,803,621
				<u>1,830,389</u>		
	<u>RESERVES</u>					
1,490,025	Property Revaluation Reserve		1,490,025			
	<u>ACCUMULATED FUND</u>					
544,403	Balance at 1st April 1981	620,972				
76,568	ADD Excess Income for Year	<u>85,336</u>				
<u>620,971</u>			706,308			
2,322,244			<u>2,293,966</u>	<u>2,322,244</u>		<u>2,293,966</u>

PRINCE ALBERT COLLEGE TRUST
BALANCE SHEET as at 31st MARCH, 1982

- continued

Chairman: G.H. Peak
Secretary: A.K. Woodley

I have examined the books of account and records of the Prince Albert College Trust for the year ended 31st March 1982. In my opinion, according to the information and explanations given to me and as shown by the books of account, the Property Income and Expenditure Account, Income and Expenditure Account and Balance Sheet are properly drawn up so as to give a true and fair view of the state of affairs of the Fund as at 31st March 1982, and of its income and expenditure for the year ended on that date.

N.E. Blocher B.Com. A.C.A. A.C.I.S.
Chartered Accountant

CHRISTCHURCH
2nd August 1982

NOTES TO THE ACCOUNTS:

1. STATEMENT OF ACCOUNTING POLICIES

The general accounting principles recognised as appropriate for the measurement and reporting of results of the financial position under the historical cost method have been observed in the preparation of these accounts.

The specific accounting policies adopted in the accounts which effect the results and financial position disclosed are:

- (i) Sundry Debtors have been valued at expected realisable value.
- (ii) Investments have been valued at cost.
- (iii) Depreciation has been provided on the straight line basis over the estimated economic life of each asset.

2. FIXED ASSETS

	<u>Cost of Valuation</u>	<u>Depreciation to date</u>	<u>Book Value</u>
(i) Land	1,405,000		1,405,000
Car Park	23,530	14,118	9,412
Building	<u>587,161</u>	<u>197,952</u>	<u>389,209</u>
	<u>\$2,015,691</u>	<u>\$212,070</u>	<u>\$1,803,621</u>

(ii) Government Valuation 1979 of Land and Buildings:

	\$
Land Value	1,405,000
Value of Improvements	<u>580,000</u>
Capital Value	<u>1,985,000</u>

(iii) Capital Commitment:

Maintenance Programme for Turner Street Property	
Estimated Cost	\$30,532
Costs Paid	<u>9,054</u>
	<u>\$21,478</u>

PRINCE ALBERT COLLEGE TRUST
BALANCE SHEET as at 31st MARCH, 1982

- continued

NOTES TO THE ACCOUNTS: - continued

3. MORTGAGES

Mortgages which are repayable within one year amount to \$84,000

THE PROBERT TRUST BOARD OF THE METHODIST CHURCH OF NEW ZEALAND
PROPERTY INCOME ACCOUNT FOR YEAR ENDED 30th JUNE, 1982

1981		1982	1981		1982
\$		\$	\$		\$
584	Insurance	4,461	21,418	Rent Received	56,010
775	Land Tax	2,314			
4,292	Rates	14,829		Expenses Recovered	11,023
1,300	Repairs and Maintenance	--			
	Surplus Transferred to Income				
14,467	and Expenditure Account	45,429			
21,418		67,033	21,418		67,033

INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30th JUNE, 1982

3,500	Administration Fee	4,500	14,467	Surplus from Property Income Account	45,429
1,000	Audit Fee	650			
600	Computer Processing	600		Interest Received:-	
4,631	Commission Paid	4,275	49,652	Bank Deposits	10,743
848	Development Expenditure	--	10,924	Term Deposits	846
--	Interest Paid - Loans	28,500	3,053	Mortgages	166
1,367	Office & General Expenses	1,055	63,629		11,755
146	Legal Expenses	--			
--	Rental Debtors	2,175	--	Donation and Grants Received	1,000
	Excess Income over Expenditure				
66,004	Carried to Appropriation Account	16,429			
78,096		58,184	78,096		58,184

THE PROBERT TRUST BOARD OF THE METHODIST CHURCH OF NEW ZEALAND
APPROPRIATION ACCOUNT FOR YEAR ENDED 30th JUNE, 1982

<u>1981</u>		<u>1982</u>	<u>1981</u>		<u>1982</u>
<u>\$</u>		<u>\$</u>	<u>\$</u>		<u>\$</u>
30,000	Grants to Theological College	15,000	168,278	Balance as at 1st July 1981	204,282
	Balance Carried Forward to				
<u>204,282</u>	Balance Sheet	<u>205,711</u>	<u>66,004</u>	Income and Expenditure Account	<u>16,429</u>
<u>234,282</u>		<u>220,711</u>	<u>234,282</u>		<u>220,711</u>

BALANCE SHEET as at 30th JUNE, 1982

<u>CURRENT LIABILITIES</u>				<u>CURRENT ASSETS</u>			
--	Bank of New Zealand -			--	Bank of New Zealand -		
	Current Account	4,693			Current Account	--	
<u>65,704</u>	Sundry Creditors	<u>105,976</u>			Sundry Debtors	11,023	
			110,669		Interest Accrued	--	
	LOAN - Methodist Trust						11,023
--	Association		530,000				
<u>CAPITAL ACCOUNT</u>				<u>INVESTMENT (at Cost)</u>			
887,555	Balance at 1st July 1981	887,555			Deposits with Official Money	--	
					Market Dealers	--	
					Deposit with Trading Banks	--	
					Mortgages	--	
<u>204,282</u>		<u>205,711</u>					--
<u>APPROPRIATION ACCOUNT</u>				<u>FIXED ASSETS (at Government</u>			
<u>1,091,837</u>	Balance at 30th June 1982		1,093,266		Valuation or Cost)		
					Land (Valuation 1974) -		
					Note 2	583,250	
					Building Development Costs on		
					Site Project I (Note 3)	1,121,413	
					Building Development Costs		
					on Site Project II (Note 4)	<u>18,249</u>	
							1,722,912
<u>1,157,541</u>		<u>1,733,935</u>	<u>1,157,541</u>				<u>1,733,935</u>

THE PROBERT TRUST BOARD OF THE METHODIST CHURCH OF NEW ZEALAND

BALANCE SHEET as at 30th JUNE, 1982

- continued

Chairman:

G.H. Peak

I have examined the books of accounts and records of The Probert Trust Board of the Methodist Church of New Zealand for the year ended 30th June, 1982. In my opinion, according to the information and explanations given to me, and as shown by the said books of account, the Property Income Account, the Income and Expenditure Account, Appropriation Account and the Balance Sheet are properly drawn up so as to give respectively a true and fair view of the state of affairs of The Probert Trust Board of the Methodist Church of New Zealand as at 30th June, 1982, and of its Income and Expenditure for the year ended on that date.

Secretary:

A.K. Woodley

W.E. Blodges S. Com Acc A.C.I.S.
Chartered Accountant

CHRISTCHURCH
13th August 1982

NOTES TO THE ACCOUNTS:

1. STATEMENT OF ACCOUNTING POLICIES:

- (a) The general accounting principles recognised as appropriate for the measurement and reporting of results of the financial position under the historical cost method have been observed in the preparation of these accounts.
(b) The specific accounting policies adopted in the accounts which effect the results and financial position disclosed are:

- (a) Investments - All Investments have been valued at Cost
(b) Fixed Assets - Land has been valued at Government Valuation at 1st July, 1974
(c) Sundry Debtors - Sundry Debtors have been valued at expected realisable value.

2. Government Valuation of Land 1979 Valuation - \$792,800
3. The contract let to Fletcher Development and Construction Co. Ltd for the construction of a New Building as Project I on the site is completed. The Remaining Capital Commitment is \$28,300.
4. A further contract is expected to be let by end of August 1982 to Fletcher Development and Construction Co. Ltd for the construction of a New Building as Project II on the balance of the site.
- | | |
|--------------------------------|------------------|
| Total Capital Commitment | \$559,272 |
| LESS Progress Payments to Date | \$ 18,249 |
| | <u>\$541,023</u> |
5. Funding of Building Project II will be financed in association with the New Zealand Methodist Trust Association.

METHODIST CHURCH OF NEW ZEALAND
METHODIST PROVIDENT SOCIETY LIMITED
INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 31st MARCH 1982.

1981		1982	1981	1982
\$		\$	\$	\$
1,500	Administration Fee	1,500	9,764	Interest Received
21	Advertising	--		24,915
600	Audit Fee	865	2,608	Commission Received
970	Computer Processing	2,428		3,527
96	General and Office Expenses	21		
1,005	Printing, Stationery and Postage	439		
8,180	Excess Income over Expenditure	23,189		
12,372		28,442	12,372	28,442

APPROPRIATION ACCOUNT FOR YEAR ENDED 31st MARCH, 1982

252	Balance at 1st April 1980	--	707	Balance Carried Forward 1st April 1981	3,030
	Grant Paid - Methodist Theological College	3,030	8,180	Excess Income over Expenditure	23,189
5,076	Interest Paid to Contributors	14,578	928	Interest Donated - Church Purposes Account	908
	Provision for Accounting System Development	--			
750					
3,030	Balance Carried to Balance Sheet	9,519			
9,815		27,127	9,815		27,127

METHODIST CHURCH OF NEW ZEALAND
METHODIST PROVIDENT SOCIETY LIMITED
BALANCE SHEET as at 31st MARCH 1982

1981 \$		1982 \$	1981 \$		1982 \$
<u>2,501</u>	<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>	
	Sundry Creditors	2,140		Bank of New Zealand - Current Account	1,317
	<u>CONTRIBUTORS DEPOSITS</u>		1,828	Sundry Debtors	177
	Interest Bearing:		285	Interest Accrued	<u>2,805</u>
78,886	Contributors Advances 90,963		<u>6,049</u>		
--	Development Deposits 112,237		<u>8,162</u>		4,299
8,950	Nominated Trust Advances 39,169			<u>INVESTMENTS (at Cost)</u>	
774	Vehicle Replacement Accounts 7,298			Deposits:-	
	Interest Donated to Church:-		67,845	Methodist Trust Association	208,939
14,768	Contributors Advances 14,499			Presbyters, Deacons and	
35,600	Nominated Trust Advances <u>139,560</u>		25,000	Lay Workers Fund	25,000
<u>138,978</u>		403,726	<u>44,550</u>	Church Building and Loan Fund	<u>175,350</u>
			<u>137,395</u>		409,289
	<u>PROVISIONS</u>			<u>DEFERRED CHARGES</u>	
<u>750</u>	Accounting System Developments --	--	--	Accounting Systems	2,200
	<u>APPROPRIATION ACCOUNT</u>				
	Balance brought forward at				
	31st March 1982 - Available				
<u>3,030</u>	for Distribution 9,519				
	<u>SHARE CAPITAL</u>				
<u>298</u>	403 Members at \$1 each 403				
<u>145,557</u>		<u>415,788</u>	<u>145,557</u>		<u>415,788</u>

METHODIST CHURCH OF NEW ZEALAND
METHODIST PROVIDENT SOCIETY LIMITED
BALANCE SHEET as at 31st MARCH 1982

- continued

Chairman: G.E. Hill

We have examined the books of accounts and records of the Methodist Provident Society Limited for the year ended 31st March 1982. In our opinion, according to the information and explanations given to us, and as shown by the said books of account, the Income and Expenditure Account, the Appropriation Account and Balance Sheet are properly drawn up so as to give respectively a true and fair view of the state of affairs of the Methodist Provident Society Limited as at 31st March 1982, and of its income and expenditure for the year ended on that date.

Secretary: A.K. Woodley

MCCULLOCH MENZIES
Chartered Accountants

CHRISTCHURCH
5th August 1982

NOTES TO ACCOUNTS:

(A) STATEMENT OF ACCOUNTING POLICIES:

- (1) The general accounting principles recognised as appropriate for the measurement and reporting of results of the financial position under the historical cost method have been observed in the preparation of these accounts.
- (2) The specific accounting policies adopted in the accounts which effect the results and financial position disclosed are:

- | | |
|--------------------|---|
| (a) Investments | - All Investments have been valued at Cost. |
| (b) Sundry Debtors | - Valued at expected realisable value. |

METHODIST CHURCH OF NEW ZEALAND
METHODIST CHURCH BUILDING AND LOAN FUND
LOANS ACCOUNT FOR YEAR ENDED 31st MAY, 1982

<u>1981</u>		<u>1982</u>	<u>1981</u>		<u>1982</u>
<u>\$</u>		<u>\$</u>	<u>\$</u>		<u>\$</u>
500,597	Loans at beginning of year	571,767		Repayment of Principal Working Expenses	
21,772	Working Expenses and Interest charged for year	23,248	135,152	and Interest	187,613
184,550	New Loans Advanced	251,700	571,767	Loans at end of year	659,102
<u>706,919</u>		<u>846,715</u>	<u>706,919</u>		<u>846,715</u>

SITE FUND ACCOUNT FOR YEAR ENDED 31st MAY, 1982

--	Grants made	--	10,628	Balance at beginning of year	11,195
11,195	Balance at end of year	11,896	567	Interest Received	701
<u>11,195</u>		<u>11,896</u>	<u>11,195</u>		<u>11,896</u>

DEVELOPMENT FUND ACCOUNT FOR YEAR ENDED 31st MAY, 1982

8,800	Grants made	--	18,335	Balance at beginning of year	16,039
16,039	Balance at end of year	22,648	6,504	Contribution from Budget	6,609
<u>24,839</u>		<u>22,648</u>	<u>24,839</u>		<u>22,648</u>

METHODIST CHURCH OF NEW ZEALAND
METHODIST CHURCH BUILDING AND LOAN FUND
SPECIAL TRAINING SECTOR FUND ACCOUNT FOR YEAR ENDED 31st MAY, 1982

<u>1981</u>		<u>1982</u>	<u>1981</u>		<u>1982</u>
<u>\$</u>		<u>\$</u>	<u>\$</u>		<u>\$</u>
	Grants made:		11,121	Balance at beginning of year	11,727
	Stoodley, M.	182			
	Arrowsmith, D.	300	2,165	Contributions from the Budget	2,204
	Lemalu, S.	<u>695</u>			
1,559		1,177			
11,727	Balance at end of year	12,754			
<u>13,286</u>		<u>13,931</u>	<u>13,286</u>		<u>13,931</u>

ADMINISTRATION ACCOUNT FOR YEAR ENDED 31st MAY, 1982

18,482	Administration Expenses	19,177	21,772	Working Expenses and Interest received - Loans	17,368
555	Audit Fee	725	28,902	Interest Received : General	69,446
8,374	Interest Paid on Property Deposits	22,637	830	Dividends Received	575
1,503	Office and General Expenses	1,435	1,428	Sundry Income	406
554	Printing and Stationery	18			
255	Travelling Expenses	898			
23,209	Excess Income over Expenditure	42,905			
<u>52,932</u>		<u>87,795</u>	<u>52,932</u>		<u>87,795</u>

METHODIST CHURCH OF NEW ZEALAND
METHODIST CHURCH BUILDING AND LOAN FUND
BALANCE SHEET AS AT 31st MAY, 1982

1981		1982	1981		1982
\$		\$	\$		\$
CURRENT LIABILITIES			CURRENT ASSETS		
--	Bank of New Zealand - Current Account	1,262	8,325	Bank of New Zealand - Current Account	--
5,828	Sundry Creditors	5,399	248,264	Term Deposits	641,674
1,164	Interest Accrued	1,399	529	Sundry Debtors	865
6,992		8,060	5,566	Interest Accrued	13,957
			6,000	General Purposes Trust (Site Fund)	--
DEPOSITS HELD WITH FUND				Methodist Trust Association (Site Fund)	6,237
11,196	Sites Fund	11,896	--		662,733
	Development Fund (for Church Extension)	22,648	268,684		
16,039				LOANS	
11,727	Special Training Sector Fund	12,754	487,586	Ordinary & Inflation Adjusted Loans	461,447
	Deposits : Held from Church		84,182	Nominated Trust Advanced Loans	168,419
193,991	Properties Realisations	517,083	--	Supplementary Building Fund Loans	29,236
	Deposits : Held on Nominated Trust Advances	168,150	571,768		659,102
84,182				INVESTMENTS (at Cost)	
317,135		732,531		Shares bequeathed to Fund	
ACCUMULATED FUNDS				(a) Preference Shares (Unlisted Company)	2,000
471,773	Capital at 1st June 1981	485,938	2,000	(b) Ordinary Shares (Note 1) (Listed Companies)	3,591
	ADD Legacies and Donations		3,504	Share in Methodist Provident Society	1
2,790	B.H. Clifft Estate	--	1		5,592
--	E.E. Clark Estate	1,294			
--	A.W. Estney Estate	7,800			
456	M.B. Gilmore Estate	500	5,505		
500	A. Hall Estate	--			
125	A.H. Hayman Estate	785			
10,294	F.W. Walters Trust	11,722			
485,938		22,101			
		508,039			

METHODIST CHURCH OF NEW ZEALAND
METHODIST CHURCH BUILDING AND LOAN FUND

BALANCE SHEET AS AT 31st MAY, 1982

- continued

<u>1981</u> \$			<u>1982</u> \$	<u>1981</u> \$	<u>1982</u> \$
<u>ADMINISTRATION FUNDS</u>					
	Balance at 1st June				
12,682	1981	35,892			
	<u>ADD Excess Income</u>				
23,210	over Expenditure	<u>42,905</u>			
<u>35,892</u>		<u>78,797</u>	586,836		
<u>845,957</u>		<u>1,327,427</u>	<u>845,957</u>		<u>1,327,427</u>

Chairman: G.E. Hill

We have examined the books of account and records of the Methodist Church Building and Loan Fund for the year ended 31st May, 1982. In our opinion, according to the information and explanations given to us, and as shown by the said books of account, the Loans Account, Sites Fund Account, Development Fund Account, Special Projects Account, Administration Account and Balance Sheet are properly drawn up so as to give a true and fair view of the state of affairs of the Fund as at 31st May, 1982, and of its income and expenditure for the year ended on that date.

Secretary: A.K. Woodley

McCULLOCH MENZIES
Chartered Accountants

CHRISTCHURCH
27th August 1982

NOTES TO THE ACCOUNTS:

1. Investments - Ordinary Shares in Listed Companies estimated Market Value at 31st May, 1982 \$5,953.

2. STATEMENT OF ACCOUNTING POLICIES

1. The general accounting principles recognised as appropriate for the measurement and reporting results of the financial position under the historical cost method have been observed in the preparation of these accounts.
2. The specific accounting policies adopted in the accounts which effect the results and financial position disclosed are:
 - A. (a) Preference Shares in an Unlisted Company have been valued at Par.
 - (b) Ordinary Shares in Listed Companies have been valued at cost.

METHODIST CHURCH OF NEW ZEALAND
CONNEXIONAL FIRE INSURANCE FUND

PROFIT AND LOSS ACCOUNT
for year ended 31st May 1982

<u>1981</u>		<u>1982</u>	<u>1981</u>		<u>1982</u>
\$		\$	\$		\$
2,500	Administration Fee	2,500		<u>INTEREST RECEIVED</u>	
500	Audit Fee	500	26,090	Bank and Deposits	36,582
228	Commission	94	298	Loans to Churches and Trusts	223
46	Stationery and General Expenses	56	90	Local Body Stock	90
			3,240	Mortgages	2,013
26,444	Profit for Year	35,758			
29,718		38,908	29,718		38,908

BALANCE SHEET as at 31st MAY 1982

<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>		
512	Sundry Creditors	1,066		Bank of New Zealand - Current Account	1,408
			2,964		
			4,652	Interest Accrued	5,621
			7,616		7,029
<u>ACCUMULATED FUND</u>			<u>INVESTMENTS (at Cost)</u>		
237,710	Balance at 31st May 1981	264,154		Loans to Churches and Trusts	2,834
26,444	ADD Profit for Year	35,758		Local Body Stock	1,755
264,154			224,165	Methodist Trust Association	274,360
		299,912	25,750	Mortgages	15,000
			257,050		293,949
264,666		300,978	264,666		300,978

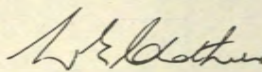
METHODIST CHURCH OF NEW ZEALAND
CONNEXIONAL FIRE INSURANCE FUND
BALANCE SHEET AS AT 31st MAY, 1982

- continued

Chairman: G.E. Hill

I have examined the books of account and records of the Methodist Church Connexional Fire Insurance Fund for the year ended 31st May, 1982, and have have obtained all the information and explanations that I have required. In my opinion the Balance Sheet, Profit and Loss Account and Profit and Loss Appropriation Account are properly drawn up so as to give respectively a true and fair view of the state of affairs of the Fund as at 31st May, 1982, and of its income and expenditure for the year ended on that date.

Secretary: A.K. Woodley


Chartered Accountant *Beom A.K.A. A.C.I.S.*

CHRISTCHURCH
13th August 1982

NOTES TO THE ACCOUNTS:

Statement of Accounting Policies

1. The general accounting principles recognised as appropriate for the measurement and reporting of results of the financial position under the historical cost method have been observed in the preparation of these accounts.
The specific accounting policies adopted in the account which effect the results and financial position disclosed are:
(i) Investments: All investments have been valued at cost.
2. The change in the accounting policies resulted from the Guardian Royal Exchange Insurance Agency becoming non-operative from the 16 May, 1979. Revenue only will be earned from Investments held by the Fund.

METHODIST CHURCH OF NEW ZEALAND
CONNEXIONAL BUDGET ACCOUNT
INCOME AND EXPENDITURE ACCOUNT
for year ended 30th June, 1982

<u>1981</u>		<u>1982</u>	<u>1981</u>		<u>1982</u>
<u>\$</u>		<u>\$</u>	<u>\$</u>		<u>\$</u>
	Payments to Divisions, Connexional			<u>CONTRIBUTIONS RECEIVED</u>	
841,231	Funds and Grants	725,291	667,319	Methodist Circuits	618,856
	Expenses Collected through the			Grants from the Special Account	
	Connexional Budget and		24,153	of the Board of Administration	25,848
31,803	refunded to Districts	46,660	107,810	Union Parishes	134,049
			<u>53,212</u>	Union Parishes - Retiring Funds	--
			852,494		778,753
				<u>REFUNDS FROM DIVISIONS AND</u>	
			27,874	<u>CONNEXIONAL FUNDS</u>	--
				Contributions Received from	
			636	previous years	1,720
873,034		771,951	881,004	<u>TOTAL RECEIPTS</u>	780,473
7,034	Administration Fee	7,319	460	Interest Received	1,475
--	Interest Paid	978			
	Stationery, Postage, Tolls and				
1,396	General Expenses	1,700			
881,464		781,948	881,464		781,948

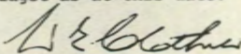
METHODIST CHURCH OF NEW ZEALAND
CONNEXIONAL BUDGET ACCOUNT
BALANCE SHEET AS AT 30th JUNE, 1982

<u>1981</u>		<u>1982</u>	<u>1981</u>		<u>1982</u>
<u>\$</u>		<u>\$</u>	<u>\$</u>		<u>\$</u>
<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>		
200	Sundry Creditors	250		Bank of New Zealand - Current	
	Final Payment due to Districts		22,916	Account	30,378
	Non-Guaranteed Funds and		--	Deposit - Money Market Dealers	41,000
53,477	Divisions	70,998	139	Interest Accrued	56
288	Contributions in Advance	--		Contributions Received after	
53,965		71,248	31,096	Balance Date	--
			54,151		71,434
<u>ACCUMULATED FUNDS</u>					
186	Balance at 1st July 1981	186			
54,151		71,434	54,151		71,434

Chairman: G.E.Hill

Secretary: A.K. Woodley

I certify that I have examined the accounts of the Connexional Budget for the year ended 30th June, 1982, and in my opinion the accounts show a true and fair view of the Connexional Budget as at this date.


Chartered Accountant

CHRISTCHURCH

STATEMENT OF ACCOUNTING POLICIES:

The general accounting principles recognised as appropriate for the measurement and reporting of results of the financial position under the historical cost method have been observed in the preparation of these accounts.

METHODIST CHURCH OF NEW ZEALAND
CONNEXIONAL EXPENSES FUND
INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30th JUNE, 1982

<u>1981</u>			<u>1982</u>	<u>1981</u>		<u>1982</u>
\$			\$	\$		\$
<u>3,638</u>	<u>CONFERENCE TRAVEL</u>			70,504	Connexional Budget	60,940
	Official Representatives		6,050	1,130	Conference Arrangements and Collections	3,359
	<u>CONFERENCE PRINTING AND GENERAL</u>			189	Sale of Printed Matter	98
	<u>EXPENSES</u>			1,572	Interest Received	4,377
	Conference/Synod Reports,					
	Statistical Returns, and					
9,362	Sundry Printing	11,349				
	Secretarial Platform and					
<u>1,290</u>	Other Expenses	<u>1,594</u>	12,943			
<u>10,652</u>						
	<u>CONNEXIONAL PAYMENTS</u>					
4,407	President's Travel & Expenses	4,290				
399	Vice-President's Travel and					
<u>4,806</u>	and Expenses	<u>507</u>	4,797			
	<u>CONNEXIONAL PRINTING</u>					
	Including Confirmation					
	Certificates and					
<u>500</u>	Membership Cards		1,200			
	<u>CONNEXIONAL COMMITTEES AND</u>					
	<u>EXPENSES</u>					
6,774	Church Council	9,117				
7,464	Chairmen's District Expenses	8,281				
1,851	Ministerial Synod Travelling	2,479				
	Standing Committees of					
13,866	Conference	19,066				
<u>4,474</u>	Church Union Plans/Voting	<u>711</u>				
<u>34,429</u>			39,654			

METHODIST CHURCH OF NEW ZEALAND
CONNEXIONAL EXPENSES FUND
INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30th JUNE, 1982

- continued

<u>1981</u> \$		<u>1982</u> \$	<u>1981</u> \$	<u>1982</u> \$
<u>ADMINISTRATION EXPENSES</u>				
1,600	Administration Fee		1,700	
	Audit Fee, General Office			
<u>1,966</u>	Expenses & Computer Processing <u>2,001</u>			
<u>3,566</u>		3,701		
15,804	EXCESS Income over Expenditure	429		
<u>73,395</u>		<u>68,774</u>	<u>73,395</u>	<u>68,774</u>

METHODIST CHURCH OF NEW ZEALAND
CONNEXIONAL EXPENSES FUND
BALANCE SHEET AS AT 30th JUNE, 1982

1981		1982	1981		1982
\$		\$	\$		\$
<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>		
	Bank of New Zealand -			Bank of New Zealand -	
3,340	Current Account	--	--	Current Account	2,005
2,253	Sundry Creditors	9,205	5,615	Sundry Debtors	8,025
5,593			9,205	Methodist Trust Association (Inc.)	31,516
			33,365		
			38,980		41,546
<u>PROVISIONS</u>					
3,281	President's Ministerial Supply	3,761			
8,207	Supply Ministries	7,852			
6,416	Contingencies (note 4)	4,815			
17,904		16,428			
<u>ACCUMULATED FUNDS</u>					
(320)	Deficit Balance at 1 July 1980	--			
	Balance at 1 July 1981	15,484			
<u>ADD Excess Income over</u>					
15,803	Expenditure	429			
15,483		15,913			
38,980		41,546	38,980		41,546

Chairman: G.E. Hill

Secretary: A.K. Woodley

I hereby certify that I have examined the accounts of the Connexional Expenses Fund for the year ended 30th June, 1982, and in my opinion the accounts show a true and fair view of the financial affairs of the Connexional Expenses Fund as at this date.

Chartered Accountant

W. K. D. O. K. 14 Apr. 1982

CHRISTCHURCH

METHODIST CHURCH OF NEW ZEALAND
CONNEXIONAL EXPENSES FUND
BALANCE SHEET AS AT 30th JUNE, 1982

- continued

STATEMENT OF ACCOUNTING POLICIES:

1. The general accounting principles recognised as appropriate for the measurement and reporting of results of the financial position under the historical cost method have been observed in the preparation of these accounts.
2. The specific accounting policies adopted in the account which effect the results and financial position disclosed are:-

Sundry Debtors and Investments have been valued at expected realisable value.

3. The state of the Fund, either deficit or credit, reflects the capacity of the Connexion to accurately budget for the year's activities.

4. CONTINGENCIES:

Accumulated in accordance to previous resolution.

METHODIST CHURCH OF NEW ZEALAND

REMOVAL EXPENSES FUND

INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30th JUNE, 1982

1981		1982	1981	1982
\$		\$	\$	\$
1,000	Administration Fee	1,100	31,000	Connexional Budget
253	Audit Fee, Stationery and General	274	-	Interest Received
950	Office Expenses	-		58
	Interest			
	Removal Costs:-			
	Methodist Stationing	36,219		
	Candidates to College	3,566		
	Assistance to Union and Co-			
	operation ventures	964		
23,642		40,749		
5,155	Excess Income over Expenditure	3,280		
31,000		45,403	31,000	45,403

BALANCE SHEET AS AT 30th JUNE, 1982

CURRENT LIABILITIES		CURRENT ASSETS	
1,664	Sundry Creditors	7,389	Sundry Debtors
1,292	Board of Administration		541
2,956			9,308
		2,767	9,849
PROVISIONS			
3,713	Insurance Contingencies	3,082	
ACCUMULATED FUND			
(4,435)	Deficit Balance 1st July, 1980		
	Balance at 1st July, 1981	720	
5,155	ADD Excess Income over Expenditure	3,280	
720		4,000	
7,389		9,849	9,849

METHODIST CHURCH OF NEW ZEALAND
REMOVAL EXPENSES FUND - continued

ANALYSIS OF REMOVAL FUND

	No.	Cost	Average Cost	1980/81 Average Cost
North Island	15	\$10,427	\$ 695	\$ 349
South Island	5	\$ 3,141	\$ 628	\$ 552
Inter Island	8	\$22,651	\$2,831	\$1,669
		<u>\$36,219</u>		

Chairman: G.E. Hill

I certify that I have examined the accounts of the Removal Expenses Fund for the year ended 30th June, 1982, and in my opinion the accounts show a true and fair view of the Removal Expenses Fund as at that date.

Secretary: A.K. Woodley

H. E. Walker

Chartered Accountant

14 Sept. 1982

STATEMENT OF ACCOUNTING POLICIES:

The general accounting principles recognised as appropriate for the measurement and reporting of results of the financial position under the historical cost method have been observed in the preparation of these accounts.

The specific accounting policies adopted in the accounts which effect the results and financial position disclosed are:-

Sundry Debtors have been valued at expected realisable value.

METHODIST CHURCH OF NEW ZEALAND
BOARD OF ADMINISTRATION
INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30th JUNE, 1982

<u>1981</u>		<u>1982</u>	<u>1981</u>		<u>1982</u>
\$		\$	\$		\$
2,854	Accounting Development Expenses	2,131		ADMINISTRATION FEE:	
320	Audit Fee	325		Board of Administration -	
1,355	Cleaning	1,463	850	Special Account	1,150
1,622	General Expenses	1,751		Board of Administration -	
950	Interest	--	6,000	Insurance Account	6,000
26,431	Investment Board Development Expenses	25,428	18,482	Church Building and Loan Fund	19,625
859	Light and Heat	1,010	7,088	Connexional Budget	7,980
10,809	Office Rent	13,263	1,600	Connexional Expenses Fund	1,700
16,653	Printing Costs	22,270	7,500	Connexional Fire Insurance Fund	2,500
3,353	Repairs and Maintenance Equipment	3,028	12,800	General Purposes Trust Fund	13,559
140,754	Salaries and Wages	170,135		Home Mission & Church Extension	
1,147	Staff Training	1,276	1,000	Funds Board	500
-	Staff Overseas Travel	2,500	1,132	Methodist Provident Society Ltd.	2,250
3,374	Stationery	1,996		Methodist Trust Association	
3,501	Telephones, Tolls and Postages	6,647	12,985	(Inc.)	19,938
4,193	Travelling Expenses	4,234		Presbyters Deacons and Lay	
	Depreciation - Equipment Furnishings		5,359	Workers Fund	5,700
5,784	and Renovations	6,295	3,000	Prince Albert College Trust	5,000
	House Property Account:-		3,500	Probert Trust	5,072
	Depreciation - Dwelling and		1,000	Removal Fund	1,100
1,022	Furnishings	1,022	22,000	Supernumerary and Allied Fund	32,535
	Mortgage Interest, Insurance		104,296		124,609
3,964	Repairs and Maintenance	4,227		Commission, Interest and	
		5,249	1,214	Sundry Income	750
				Commission Received - Investment	
1,486	Excess Income over Expenditure	1,335	68,646	Board	81,394
			35,953	Connexional Budget	40,601
			300	Grants Received - Historical	
			20,022	Records	75
				Printing Receipts	22,907
<u>230,431</u>		<u>270,336</u>	<u>230,431</u>		<u>270,336</u>

METHODIST CHURCH OF NEW ZEALAND
BOARD OF ADMINISTRATION
APPROPRIATION ACCOUNT FOR YEAR ENDED 30th JUNE, 1982

<u>1981</u>		<u>1982</u>		<u>1981</u>		<u>1982</u>
<u>\$</u>		<u>\$</u>		<u>\$</u>		<u>\$</u>
39,465	Balance Transferred to Balance Sheet at 30th June, 1982	56,567		1,486	Excess Income over Expenditure	1,335
					<u>Special Account - Income Available for Distribution to Connexion</u>	
				25,848	Allocated to Connexional Budget 1982/83	29,500
				<u>12,131</u>	Available for Allocation for 1983/84	<u>25,732</u>
				<u>37,979</u>		55,232
<u>39,465</u>		<u>56,567</u>		<u>39,465</u>		<u>56,567</u>

METHODIST CHURCH OF NEW ZEALAND
BOARD OF ADMINISTRATION
BALANCE SHEET AS AT 30th JUNE, 1982

1981		1982	1981	1982
\$		\$	\$	\$
<u>CURRENT LIABILITIES</u>				
	Bank of New Zealand - Special		50	
619,874	Account (Note 4)	576,379	1,187	
26,735	Sundry Creditors	31,467	19,796	
-	Removal Fund	9,308	1,951	
<u>646,609</u>		617,154	1,292	
			<u>24,276</u>	
<u>MORTGAGE</u>				
17,800	Canterbury Savings Bank	17,000	665,138	
			30,651	
<u>PROVISIONS</u>				
3,204	Staff Training	4,480	1	
-	Staff Overseas Travel	2,500	695,790	
3,410	Accounting Modernisation	4,410		
	Special Account Income - available		76,678	
	for Distribution to			
37,979	Connexional Budget	55,232		
19,953	Loss on Development Costs	19,953		
	Archives - Finding Aids and			
2,000	Catalogue Aids	2,000		
<u>66,546</u>		88,575		
<u>CAPITAL</u>				
64,303	Balance at 1st July, 1981	65,789		
1,486	Transferred from Appropriation Account	1,335		
<u>65,789</u>		67,124		
<u>796,744</u>		<u>789,853</u>	<u>796,744</u>	<u>789,853</u>
<u>CURRENT ASSETS</u>				
	Cash on Hand		50	
	Bank of New Zealand - Current Account		280	
	Sundry Debtors		31,983	
	Paper Stock		3,300	
	Removal Fund			
				35,613
<u>INVESTMENTS (at Cost)</u>				
	Special Loans (Note 4)		641,450	
	Methodist Trust Association (Inc)		45,126	
	Methodist Provident Society			
	Limited		1	
				686,577
<u>FIXED ASSETS (Note 6)</u>				
				67,663

METHODIST CHURCH OF NEW ZEALAND

BOARD OF ADMINISTRATION

BALANCE SHEET AS AT 30th JUNE, 1982 - continued

Chairman: G.E. Hill

I certify that I have examined the accounts of the Board of Administration for the year ended 30th June, 1982, and in my opinion the accounts show a true and fair view of the Board of Administration as at that date.

Secretary: A.K. Woodley

L. E. Blalock

Chartered Accountant 14 Sept 1982.

NOTES TO ACCOUNTS:

1. STATEMENT OF ACCOUNTING POLICIES

The general accounting principles recognised as appropriate for the measurement and reporting of results of the financial position under the historical cost method have been observed in the preparation of these accounts.

The specific accounting policies adopted in the accounts, which effect the results and financial position disclosed are:-

- (i) Depreciation - Straight Line Depreciation basis was adopted to recover the cost of assets over their useful life.
- (ii) Sundry Debtors - have been valued at expected realisable value.

2. Fixed Assets: Assets held at 1 July 1976 have been valued at Book Value.

3. House Property: Government Valuation 1980 of House Property \$60,000.

4. The Board of Administration - Special Account has been amalgamated in the presentation of these Financial Statements.

5. The Investment Board Financial Statements have been amalgamated in the presentation of these Accounts

6. FIXED ASSETS

	<u>Cost or</u> <u>Valuation</u>	<u>Depreciation</u> <u>to Date</u>	<u>Book Value</u>
House Property - Christchurch	53,500	6,210	47,290
Office Equipment, Renovations and Furnishings	42,769	29,199	13,570
Auckland - Office Equipment	4,192	2,156	2,036
Printing Machinery and Equipment	12,328	7,561	4,767
	<u>112,789</u>	<u>45,126</u>	<u>67,663</u>

METHODIST CHURCH OF NEW ZEALAND
METHODIST GENERAL PURPOSES TRUST BOARD (INC.)
INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30th JUNE, 1982

<u>1981</u>		<u>1982</u>	<u>1981</u>		<u>1982</u>
<u>\$</u>		<u>\$</u>	<u>\$</u>		<u>\$</u>
4,000	Accounting Development Expenses	4,000		<u>INTEREST RECEIVED</u>	
12,500	Administration Fee	12,500		Local Body Stock and Company	
1,876	Commission to Investment Board	944	7,284	Debentures	4,493
2,764	General Expenses	1,970	28,606	Mortgages	11,391
118,989	Interest Paid to Trusts and Depositors	91,566	997	Loans	869
			82,408	Bank and Other Deposits	82,704
1,186	Excess Income over Expenditure	2,085	<u>15,970</u>	Greenock House Property	<u>3,203</u>
			135,265		102,660
			5,694	Commission Received	10,176
			356	Dividend Received	229
<u>141,315</u>		<u>113,065</u>	<u>141,315</u>		<u>113,065</u>

METHODIST CHURCH OF NEW ZEALAND
METHODIST GENERAL PURPOSES TRUST BOARD (INC.)
BALANCE SHEET AS AT 30th JUNE, 1982

1981		1982		1981		1982
\$		\$		\$		\$
<u>CURRENT LIABILITIES</u>				<u>CURRENT ASSETS</u>		
	Bank of New Zealand -				Sundry Debtors	1,230
2,992	Current Account	6,527		3,532	Interest Accrued	<u>12,467</u>
7,761	Sundry Creditors	<u>25,641</u>		<u>24,739</u>		
<u>10,753</u>			32,168	<u>28,271</u>		13,697
<u>DEPOSITS</u> Held on behalf of				<u>INVESTMENTS</u> (at Cost)		
586,778	Church Trusts	236,409		207,000	First Mortgages	55,000
6,000	Church Sites Fund	--			Deposits - Methodist Trust	
<u>592,778</u>			236,409	757,784	Association	346,914
				30,000	Term Deposits	10,500
<u>TRUSTS ADMINISTERED BY THE</u>				53,224	Local Body Stock	19,420
<u>GENERAL PURPOSES TRUST BOARD</u>				22,920	Debentures in Public Companies	11,470
	Depositors holding Specific			5,000	Debentures in Dunedin Central Mission	5,000
807,114	Investments	1,158,766		3,100	Shares in Public Companies (Note 2)	3,100
323,376	Walters Family Trusts	377,445			Loan Presbyterian Church Property	
	Winstone Memorial Trust			75,386	Trustees	--
222,404	Fund	<u>236,079</u>		<u>35,447</u>	House Properties (Note 3)	<u>51,720</u>
<u>1,352,894</u>			1,772,290	<u>1,189,861</u>		503,124
<u>ACCUMULATED FUNDS AND RESERVES</u>				<u>SPECIFIC INVESTMENTS HELD</u> (at Cost)		
	Accumulated Funds at			<u>ON BEHALF OF:-</u>		
27,444	1st July 1981	28,872			Perpetual Trusts	1,525,185
242	ADD Profit on Sale of Shares.	--			Sundry Loans to Church Trust	<u>37,818</u>
	ADD Excess Income over					1,563,003
1,186	Expenditure	<u>2,085</u>				
28,872		30,957				
8,000	General Reserve	<u>8,000</u>				
<u>36,872</u>			38,957			
<u>1,993,297</u>			<u>2,079,824</u>	<u>1,993,297</u>		<u>2,079,824</u>

METHODIST CHURCH OF NEW ZEALAND
METHODIST GENERAL PURPOSES TRUST BOARD (INC.)
BALANCE SHEET AS AT 30th JUNE, 1982

- continued

Chairman: G.E. Hill

Secretary: A.K. Woodley

We have examined the books of account and records of the Methodist General Purposes Trust Board (Inc.) for the year ended 30th June, 1982. In our opinion, according to the information and explanations given to us, and as shown by the said books of account, the Income and Expenditure Account and Balance Sheet are properly drawn up so as to give a true and fair view of the affairs of the Board as at 30th June, 1982, and of its income and expenditure for the year ended on that date.

McCULLOCH MENZIES
Chartered Accountants

CHRISTCHURCH
14th September 1982

NOTES TO THE ACCOUNTS:

Note 1. STATEMENT OF ACCOUNTING POLICIES

1. The general accounting principles recognised as appropriate for the measurement and reporting of results of the financial position under the historical cost method have been observed in the preparation of these accounts.
2. The specific accounting policies adopted in the accounts which affect the results and financial position disclosed are:
 - (a) Investments
Investments in Local Body Stock and Debentures have been valued at Cost Price.
 - (b) Sundry Debtors have been valued at expected realisable value.
 - (c) During the year Deposits held by the General Purposes Trust Board from Church Property Realisations were transferred to the Church Building and Loan Fund in accordance to the Church's Co-ordinated Loan Policy.
 - (d) The Capital Fund of Specific Trusts administered by the General Purposes Trust Board were invested in the New Zealand Methodist Trust Association during the year except for those Nominated Investments held by a Trust.

Note 2. The Market Value of Company Shares at Balance Date amount to \$2,997.

Note 3. The property at Berry Street, Christchurch was acquired through a Mortgagee Sale.

METHODIST CHURCH OF NEW ZEALAND
PRESBYTERS, DEACONS AND LAY WORKERS LOAN FUND
LOANS ACCOUNT FOR YEAR ENDED 30th JUNE, 1982

<u>1981</u>		<u>1982</u>		<u>1981</u>		<u>1982</u>
\$		\$		\$		\$
101,187	Loans at beginning of year	205,103		79,913	Loan Repayments	114,966
161,201	New Loans Advanced	118,900				
22,628	Interest Charged for full term of loans	21,614		205,103	Balance at end of year	230,651
<u>285,016</u>		<u>345,617</u>		<u>285,016</u>		<u>345,617</u>

INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30th JUNE, 1982

5,359	Administration Fee	5,700	15,899	Interest Received	29,123
11,177	Interest Paid	22,107			
900	General Office Expenses	844			
--	Excess Income over Expenditure	472	1,537	Excess Expenditure over Income	--
<u>17,436</u>		<u>29,123</u>	<u>17,436</u>		<u>29,123</u>

METHODIST CHURCH OF NEW ZEALAND
PRESBYTERS, DEACONS AND LAY WORKERS LOAN FUND

BALANCE SHEET as at 30th JUNE, 1982

1981 \$		1982 \$	1981 \$		1982 \$
	<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>	
6,778	Sundry Creditors	6,525	1,178	Bank of New Zealand -Current Account	8,478
45,000	Special Deposit held	48,892	--	Interest Accrued	1,753
51,778				Special Deposit - Methodist Trust	
		55,417	45,000	Association (Inc.)	49,993
			21	Sundry Debtors	--
21,448	<u>UNEARNED INTEREST ON LOANS</u>	18,710	46,199		60,224
			205,103	<u>LOANS - Currently Held</u>	230,651
	<u>LOANS</u>			<u>INVESTMENT (at Cost)</u>	
75,000	Board of Administration - Special Account	75,000	1	Methodist Provident Society Limited	1
25,000	Methodist Provident Society Limited	25,000			
60,050	Special Loans - Methodist Trust Association (Inc.)	99,100			
1,000	Te Awamutu Trust	--			
161,050		199,100			
	<u>ACCUMULATED FUNDS</u>				
18,563	Balance at 1st July 1981	17,027			
	<u>ADD</u> Donation	150			
		17,177			
	<u>ADD</u> Excess Income over Expenditure	472			
		17,649			
1,536	<u>LESS</u> Net Loss for Year	--			
17,027		17,649			
251,303		290,876	251,303		290,876

METHODIST CHURCH OF NEW ZEALAND
PRESBYTERS, DEACONS AND LAY WORKERS LOAN FUND
BALANCE SHEET AS AT 30th JUNE, 1982

- continued

Chairman: G.E. Hill

We have examined the books of accounts and records of the Methodist Church Presbyters, Deacons and Lay Workers Loan Fund for the year ended 30th June, 1982. In our opinion, according to the information and explanations given to us, and as shown by the said books of account, the Loans Account, the Income and Expenditure Account and Balance Sheet are properly drawn up so as to give respectively a true and fair view of the state of affairs of the Methodist Presbyters, Deacons and Lay Workers Loan Fund as at 30th June, 1982, and of its income and expenditure for the year ended on that date.

Secretary: A.K. Woodley

McCULLOCH MENZIES
Chartered Accountants

CHRISTCHURCH
15th September 1982.

STATEMENT OF ACCOUNTING POLICIES:

The general accounting principles recognised as appropriate for the measurement and reporting of results of the financial position under the historical cost method have been observed in the preparation of these accounts.

The specific accounting policies adopted in the accounts which effect the results and financial position disclosed are:-

Secured advances have been valued at expected realisable value.

METHODIST CHURCH OF NEW ZEALAND
BOARD OF ADMINISTRATION INSURANCE ACCOUNT
INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31st MAY, 1982

<u>1981</u>	<u>1982</u>	<u>1981</u>	<u>1982</u>
\$	\$	\$	\$
6,000 Administration Fee	7,000	4,160 Interest Received	5,254
775 Audit Fee	1,000		
5,452 Computer Processing	5,121	161,609 Premiums Received	213,773
813 General Office Expenses	931		
24,744 Insurance Claims - Church Property	18,109	5,901 Excess Expenditure over Income	--
133,886 Re-Insurance Church Property and Motor Vehicles	175,719		
-- Excess Income over Expenditure	11,147		
<u>171,670</u>	<u>219,027</u>	<u>171,670</u>	<u>219,027</u>

BALANCE SHEET AS AT 31st MAY, 1982

<u>CURRENT LIABILITIES</u>		<u>CURRENT ASSETS</u>	
189,279 Sundry Creditors	234,161	Bank of New Zealand - Current Account	4,057
<u>2,600</u> PROVISIONS		159,438 Sundry Debtors	158,847
Insurance Claim - Church Property	2,600	139 Interest Accrued	621
<u>18</u> ACCUMULATED FUND		20,500 Deposit - Money Market Dealers	78,500
Balance at 1st June 1980		185,996	242,025
(5,901) Excess Expenditure over Income			
(5,883) Deficit Balance at 1 June 1981 (5,883)			
<u>LESS</u> Excess Income over Expenditure	<u>11,147</u>		
	5,264		
<u>185,996</u>	<u>242,025</u>	<u>185,996</u>	<u>242,025</u>

METHODIST CHURCH OF NEW ZEALAND
BOARD OF ADMINISTRATION INSURANCE ACCOUNT
BALANCE SHEET AS AT 31st MAY, 1982

- continued

Chairman: G.E. Hill

Secretary: A.K. Woodley

We have examined the books of account and records of the Methodist Church Board of Administration Insurance Account for the year ended 31st May, 1982, and have obtained all the information and explanations that we have required. In our opinion the Balance Sheet and Income and Expenditure Account are properly drawn up so as to give respectively a true and fair view of the state of affairs of the Account as at 31st May, 1982, and of its income and expenditure for the year ended on that date.

McCULLOCH MENZIES
Chartered Accountants.

CHRISTCHURCH
21st September 1982.

NOTES TO THE ACCOUNTS:

Statement of Accounting Policies

1. The general accounting principles recognised as appropriate for the measurement and reporting of results of the financial position under the historical cost method have been observed in the preparation of these Accounts.

The specific accounting policies adopted in the account which effect the results and financial position disclosed are:

- (i) Sundry Debtors have been valued at expected realisable value.

METHODIST EDUCATION DIVISION

TRADING AND INCOME AND EXPENDITURE ACCOUNT

FOR YEAR ENDED 30 JUNE 1982

Comparative 30.6.81	Income	Total 1982	Epworth Bookroom 1981	1982	Stewardship 1981	1982	Planning & Training 1981	1982
<u>TRADING</u>								
219459	Sales - General and Joint Board	358942	219459	358942				
24116	- At Cost	794	24116	794				
243575	TOTAL SALES	359736	243575	359736				
		=====	=====	=====				
36053	Stocks on Hand 1 July 1981	38100	36053	38100				
183446	Purchases	274823	183446	274823				
219499	SUB TOTAL	312923	219499	312923				
38100	less: Stocks on Hand 30 June 1982	44695	38100	44695				
181299	COST OF GOODS SOLD	268228	181399	268228				
=====		=====	=====	=====				
62176	GROSS PROFIT FROM TRADINGS	91508	62176	91508				
<u>Other Income</u>								
24511	Stewardship Services	41817			24511	41817		
62988	Grants - Connexional Budget	71132			11338	11364	51650	59769
2945	- Assembly Budget	11790			2945	11790		
10173	- St. Paul's, Hamilton	7383					10173	7383
1153	- Robert Gibson Trust	7383					1153	7383
6200	- Other	6635					6200	6635
484	- Budget Promotion	975			484	975		
	Holiday Camps - Income & Bank Interest							
	- Other Expenditure							
5150	Miscellaneous Income	2500	3000		2080	2500	70	-
(4265)	Exchange Variance	729	(4265)	729				
171515	TOTAL INCOME	241852	60911	92237	41358	68446	69246	81169
=====		=====	=====	=====	=====	=====	=====	=====

EXPENDITURE

10	Advertising	204	-	161	10	43	-	-
484	Budget Promotion	975	-	-	484	975	-	-
35	Bad Debts	187	35	187	-	-	-	-
1009	General Expenses	1316	348	650	383	441	278	225
683	Insurances	848	354	424	117	161	212	263
574	Packing Materials	822	574	822	-	-	-	-
1544	Postages	3069	1271	2654	9	56	264	359
2710	Printing & Stationery	3377	1408	2230	233	3	1048	1144
	Promotion Wxpenses	1146	21	1146	-	-	-	-
22921	Rent or Property Expenses	24959	5250	5350	3958	5805	13713	13804
483	Resource Materials & Subs.	911	-	-	198	247	285	664
88131	Salaries	110673	43426	50902	22058	31629	22647	28142
1688	Superannuation Subsidy	6542	1688	1839	-	2062	-	2641
114	Synod Education Convenors Expenses	867	-	-	-	-	224	867
947	Special Activities Expenses	1349	-	-	-	-	947	1349
1059	Telephone, Tolls & Telegrams	1338	279	398	328	520	452	420
13482	Travelling Expenses	19766	211	568	8565	11583	4706	7615
28	Training Expenses - New Zealand	134	-	-	-	13	28	121
652	- Overseas	3179	-	750	152	1576	500	853
51	Youth Ministry - General	19	-	-	-	-	51	19
10173	- Hamilton	7383	-	-	-	-	10173	7383
1153	Robt. Gibson Trust	7383	-	-	-	-	1153	7383
148041	TOTAL DIRECT EXPENDITURE	196447	54865	68081	36495	55114	56681	73252
=====		=====	=====	=====	=====	=====	=====	=====
33150	Office Overhead Allocation (refer attached Administration Office Income & Expenditure Account)	38066	12385	14221	8380	9624	12385	14221
181191	TOTAL EXPENDITURE	234513	67250	82302	44875	64738	69066	87473
=====		=====	=====	=====	=====	=====	=====	=====
(9676)	EXCESS INCOME (EXPENDITURE)	7339	(6339)	9935	(3517)	3708	180	(6304)

METHODIST EDUCATION DIVISION

ADMINISTRATION OFFICE INCOME AND EXPENDITURE ACCOUNT

FOR YEAR ENDED 30 JUNE, 1982

<u>1981</u>	<u>INCOME</u>	<u>1982</u>	
533	Interest received	1437	
80	Salaries Recovered	48	
291	Miscellaneous Income	691	
<u>904</u>			2176
	<u>EXPENDITURE</u>		
2405	Accounting & Audit Services	6364	
433	Depreciation - Equipment	433	
320	Equipment R. & M.	407	
934	General Expenses	1400	
144	Insurances	150	
1848	Postages	2148	
2381	Printing & Stationery	3448	
2430	Rent	2430	
23037	Salaries	23380	
122	Tolls & Telegrams	82	
<u>34054</u>			<u>40242</u>
33150	<u>EXCESS EXPENDITURE - OFFICE OVERHEAD</u>	38066	
=====		=====	
	<u>ALLOCATION OF OFFICE OVERHEAD</u>		
12385	To: Epworth Bookroom (37.36%)	14221	
8380	Stewardship (25.28%)	9624	
12385	Planning & Training (37.36%)	14221	
<u>33150</u>			
=====			

METHODIST EDUCATION DIVISION

PROPERTY INCOME AND EXPENDITURE ACCOUNTS

FOR YEAR ENDED 30 JUNE 1982

<u>Comparative</u> <u>30.6.81</u>	<u>INCOME</u>	<u>TOTAL</u> <u>1982</u>	<u>Stewardship</u> <u>Naenae Prop.</u>	<u>Planning & Training</u> <u>Avalon Prop.</u>	<u>Planning & Training</u> <u>Auekland Prop.</u>	<u>Office</u>
14410	Parsonage Rents - Provision	14410	3310	5700	5400	
4050	Office Rents - Epworth Bookroom	4050				4050
648	- Stewardship	648				648
972	- Planning & Training	972				972
2430	- Administration	2430				2430
22510	TOTAL INCOME	22510	3310	5700	5400	8100
=====		=====	=====	=====	=====	=====
<u>EXPENDITURE</u>						
861	Office Cleaning	1069				1069
841	Depreciation	841				841
1347	Electricity	1799				1799
802	Insurances	1286	242	274	238	532
2109	Interest	2022	1069	-	953	-
1494	Rates	1698	528	715	455	-
672	Repairs & Maintenance	2498	1064	229	228	977
2341	Telephone Rentals	2139	189	194	194	1562
10467	TOTAL EXPENDITURE	13352	3092	1412	2068	6780
=====		=====	=====	=====	=====	=====
12043	EXCESS INCOME TO BALANCE SHEET	9158	218	4288	3332	1320

To provide for - Loan Repayments
 - Capital Expenditure
 - Property Reserves

METHODIST EDUCATION DIVISION

BALANCE SHEET AS AT 30 JUNE, 1982

Comparative 30.6.81	CURRENT LIABILITIES	1982	Comparative 30.6.81	ASSETS	
6163	Sundry Creditors	20235	6190	Cash on Hand at Bank	16522
5096	Subscriptions paid in advance	6184	27830	Trade Debtors	25177
1232	Stewardship Deposits paid in advance	3140	16211	Miscellaneous Debtors	1669
4383	Un-utilised Budget Promotion Receipts	3408	(100)	Less Provision for doubtful debts	(100)
4582	Youth Work - Hamilton Trust	6426	38100	Stocks on Hand - Trade	43268
4366	Youth Projects - Robert Gibson Trust	1858	3311	Stationery	44695
4200	CYMM Conference	3345	91542	Short Term Investments	2635
30022		44596			14211
	LONG TERM LIABILITIES			INVESTMENTS	
29391	Secured Loans & Mortgages	26966	2234	Reserve Funds - Properties	14305
		26966		- CYMM	3345
				--Staff Training Overseas	2458
121967	RESERVES		2234		20108
1673	Properties - Balance 1.7.81	135683		FIXED ASSETS	
12043	Plus Interest earned on Investments	1225	4744	Furniture & Equipment (at cost)	4818
135683	Surplus - Property account	9158	(2826)	Less: Accumulated Depreciation	(3258)
1708		146066	146033		1560
1708	Staff Training Overseas	2458		Properties (at cost & subject to Mortgages)	146713
		2458	(10905)	Less: Accumulated Depreciation on Office Property	(11746)
	ACCUMULATED FUNDS		135128		134967
43696	Balance 1.7.81	34020			
	Add (Subtract)				
(9676)	Surplus (Deficit)	7338			
34020	Sectional I. & E. Accounts				
		41358			
230822		261444	230822		261444

THE EDUCATION DIVISION OF THE METHODIST CHURCH OF NEW ZEALAND

FINANCIAL STATEMENTS FOR THE YEAR ENDED 30 JUNE 1982

STATEMENT OF ACCOUNTING POLICIES

A. General Accounting Policy

The general accounting policies recognised as appropriate for the measurement and reporting of results and financial position under the historical cost basis have been observed in the preparation of these accounts.

B. Particular Accounting Policies

The specific accounting policies adopted in the accounts which have a significant effect on the results and financial position are -

1. Depreciation has been provided for on a diminishing value basis as follows:

Office Building
Equipment, Furniture and Fittings (Office/Bookshop only) -
20% per annum.

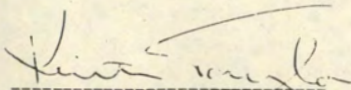
2. Valuation of Properties has been made at cost plus value of improvements.

C. Changes in Accounting Policy

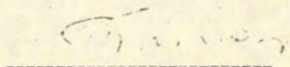
There have been no significant changes in accounting policies during the year.

NOTES:

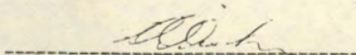
1. The Funds to support the Property Reserves have been unable to be separately invested.



K.J. TAYLOR
Chairman



E.F.I. HANSON
Executive Director



M.L. CLARK
Honorary Treasurer

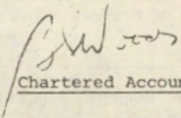
AUDITOR'S REPORT

TO THE MEMBERS OF THE BOARD OF THE

EDUCATION DIVISION OF THE METHODIST

CHURCH OF NEW ZEALAND

I have examined the accompanying Balance Sheet and Income and Expenditure Accounts together with the books and records of the Education Division of the Methodist Church of New Zealand, and have obtained such explanations as I considered necessary. In my opinion, these accounts present a true and fair view of the financial position of the Division at 30 June 1982, and the results of its activities for the year to that date.


Chartered Accountant

Wellington
September 1982.

METHODIST CHURCH OF NEW ZEALAND

COMMUNICATIONS COMMITTEE

INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30 JUNE 1982

<u>1981</u>		<u>1982</u>
<u>INCOME</u>		
13,835	Connexional Budget	15,828.00
--	Donations	70.00
18	Interest Bank	92.41
<hr/>		<hr/>
\$13,853		\$15,990.41
<hr/>		<hr/>
<u>EXPENDITURE</u>		
7,892	"FOCUS" Printing & Despatch	8,007.80
5,174	Stipend	3,168.00
84	Travel	305.10
--	Registration as a publication	20.00
	Expenses:	
65	Postage 38.94	
38	Tolls 76.29	
115	Stationery 327.85	
32	Miscellaneous 8.52	451.60
<hr/>		<hr/>
\$13,400		\$11,952.50
<hr/>		<hr/>
\$ 453	Excess Income over Expenditure	\$ 4,037.91
<hr/>		<hr/>
\$ 1,326	Balance of Bank Account at 30 June 1982	\$ 5,364.46

METHODIST CHURCH OF NEW ZEALAND

DEVELOPMENT DIVISION

INCOME & EXPENDITURE ACCOUNT FOR THE YEAR ENDED 30 JUNE 1982

(1981)	<u>INCOME</u>	\$	\$
72,058	Connexional Budget	84,067	
559	E W Blackwell Distribution	2,923	
1,943	Donations and Legacies Received	11,466	
-	Fijian Ministry - Income	3,000	
1,788	Inter-Church Advisory Council	1,942	
10,445	Interest and Dividends	7,981	
-	Sale of Samoan Car	2,890	
4,068	St John's Ministry	-	
745	Sundry Income	24	
		<hr/>	
91,606			114,293
	<u>EXPENDITURE</u>		
167	Accident Compensation Levy	208	
200	Audit	300	
1,425	Bank Charges and Interest	1,070	
371	Conference Costs/Staff Meetings	56	
-	Fijian Ministry - Expenses	2,559	
16,774	Grants to Circuits	13,742	
19,708	Grants - Hospital Chaplaincy	19,387	
-	Grants - Tongan Consultation	(514)	
2,830	Office Expenses	2,321	
4,234	Office Salaries	4,788	
1,436	Printing and Stationery	1,571	
419	Postage	323	
23,255	Samoa Ministry	27,180	
15,805	Superintendent	21,548	
871	Task Group - 'Making Disciples'	768	
352	Telephones	434	
6,240	Tongan Ministry	6,573	
838	Supply Ministry	-	
153	Travel Expenses	1,384	
2	Sundry Expense	1,266	
-	Office Rent	2,933	
		<hr/>	
95,080			107,897
\$(3,474)	<u>Net Income (Expenditure to Accumulated Funds)</u>		<u>\$ 6,396</u>

Review

METHODIST CHURCH OF NEW ZEALAND

DEVELOPMENT DIVISION

BALANCE SHEET as at 30 JUNE 1982.

(1981) CURRENT LIABILITIES

\$		\$
13,318	Overdraft at Bank of NZ	-
2,890	IFB Car Loan	-
2,117	Sundry Creditors	21,577

21,577

RESERVE FUNDS

421	Wesley Library	-
551	Prayer Manuals	-

CAPITAL

16,705	Accumulated General Funds	28,101
--------	---------------------------	--------

28,101

\$36,002

\$49,678

(1981) CURRENT ASSETS

\$		\$
6,797	Sundry Debtors	14,470
1,055	Stocks of Publications	-
-	Bank of New Zealand	4,397

18,867

INVESTMENTS AT COST

3,400	Debentures	5,000
4,992	Loans to:	
12,678	Methodist Trust Assoc.	5,758
421	Investments Funds Board	12,678
1,706	Epworth Book Room	-
	Auckland Savings Bank	1,810

25,246

FIXED ASSETS AT COST

4,953	Office Furniture	5,565
-------	------------------	-------

5,565

\$49,678

NB: Refer to attached notes
and Auditor's Report.

SUPERINTENDENT

J. E. Tread

ACCOUNTANT

[Signature]

METHODIST CHURCH OF NEW ZEALAND

DEVELOPMENT DIVISION

NOTES TO ACCOUNTS AND STATEMENT OF ACCOUNTING POLICIES

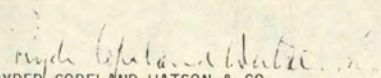
1. The General Principles recognised as appropriate for the measurement and reporting of results, and financial position under the historical cost method have been observed in the preparation of these accounts.

2. <u>Movement in Accumulated General Funds</u>	\$
Balance 1 July 1981	16,705
Add Legacies	5,000
Add Net Income for Year	6,396
	<hr/>
<u>Balance at 30 June, 1982</u>	<u>\$28,101</u>

AUDITOR'S REPORT

We have examined the Books and Records of the Development Division for the year ended 30 June, 1982, and have obtained all the information and explanations that we have required.

In our opinion the Balance Sheet and Income and Expenditure Account, with the above notes are properly drawn up, so as to give respectively a true and fair view of the state of affairs of the Fund as at 30 June, 1982, and of its Income and Expenditure for the year ended on that date.


RYDER COPELAND WATSON & CO
CHARTERED ACCOUNTANTS

AUCKLAND

20 October, 1982.

METHODIST CHURCH OF NEW ZEALAND
THE EDITH WINSTONE BLACKWELL TRUST FUND

BALANCE SHEET AS AT 30 JUNE 1982

(1981) CURRENT LIABILITIES:				(1981) CURRENT ASSETS:			
\$	OWING TO -	\$	\$	\$		\$	\$
1,117	Investment Funds Board	8,769		5,968	Current Account BNZ	15,815	
549	Development Division	2,923		1,525	Auckland Savings Bank	1,578	
549	Maori Division	5,846		79	POSB Auckland	82	
-	Sundry Creditors & Accruals	1,727		-	Sundry Debtors	840	
				-	Cash at Call - MTA	20,000	
2,215			19,265	7,572			38,315
<u>CAPITAL RESERVES</u>				<u>INVESTMENTS, AT COST</u>			
24,489	Capital Reserve	31,058		5,000	Short Term Debenture	-	
39,758	Depreciation Reserve	43,202		1,000	Epworth Bookroom Loan	3,000	
542	Maintenance Reserve	1,224		25,000	Broadlands Debenture (1986)	25,000	
64,789			75,484	31,000			28,000
					<u>FIXED ASSETS, AT COST</u>		
				28,432	Freehold Land and Buildings		28,434
\$67,004			\$94,749	\$67,004			\$94,749

NB: Refer to attached notes

TUMUAKI

SUPERINTENDENT

ACCOUNTANT

AUCKLAND

20 October, 1982

AUDITOR'S REPORT:

We have examined the Books and Records of the Edith Winstone Blackwell Trust Fund for the year ended 30 June, 1982, and have obtained all the information and explanations that we have required.

In our opinion the Balance Sheet and Income and Expenditure Account with the attached notes, are properly drawn up so as to give respectively, a true and fair view of the state of affairs of the Fund as at 30 June, 1982, and of its Income and Expenditure for the year ended 30 June, 1982.

RYDER COPELAND WATSON & CO
CHARTERED ACCOUNTANTS

METHODIST CHURCH OF NEW ZEALAND
THE EDITH WINSTONE BLACKWELL TRUST FUND
ADMINISTRATION INCOME & EXPENDITURE ACCOUNT
FOR YEAR ENDED 30 JUNE 1982

(1981)	<u>INCOME</u>	\$	\$
\$ -	Interest and Dividends	5,515	
22,993	Rents	30,031	
22,993			35,546
	<u>EXPENDITURE</u>		
100	Audit	150	
750	Accounting	1,164	
184	Architect	-	
541	Insurance	554	
167	Legal	685	
3,541	Rates and Water	2,241	
-	Miscellaneous	464	
13,854	Maintenance	2,056	
19,137			7,314
3,856	Net Income		28,232
	<u>Less Distribution of Net Rental Income</u>		
550	Depreciation Reserve	3,444	
300	Maintenance Reserve	682	
771	Capital Reserve	6,568	
1,117	Investment Funds Board	8,769	
559	Development Division	2,923	
559	Maori Division	5,846	
3,856			28,232
NIL	<u>Net Surplus, Transferred to Accumulated Funds</u>		NIL

R. M. K.

METHODIST CHURCH OF NEW ZEALAND

THE EDITH WINSTONE BLACKWELL TRUST FUND

NOTES TO ACCOUNTS AND STATEMENT OF ACCOUNTING POLICIES

1. The General Accounting Principles recognised as appropriate for the measurement and reporting of results and financial position under the historical cost method, have been observed in the preparation of these Accounts.
2. Allocations to Reserves by distribution of Net Rental Income and Interest etc., are in accordance with the Will of Edith Winstone Blackwell, as in former years.
3. Government Valuation of Land and Buildings at 1.10.80 was \$210,000.
4. Movements in Capital Reserves during year to 30 June, 1982

	\$	\$
Capital Reserves, opening	24,489	
Plus, Interest credited direct	2,184	
Plus, Net Rental Income credited	<u>4,385</u>	
<u>Balance 30 June, 1982</u>		<u>31,058</u>
Depreciation Reserve, opening	39,758	
Plus, Interest credited direct	2,894	
Plus, Net Rental Income credited	<u>550</u>	
<u>Balance 30 June, 1982</u>		<u>43,202</u>
Maintenance Reserve, opening	542	
Plus, Interest credited direct	382	
Plus, Net Rental Income credited	<u>300</u>	
<u>Balance 30 June, 1982</u>		<u>\$1,224</u>

R. Clark

METHODIST CHURCH OF NEW ZEALAND
INVESTMENT FUNDS BOARD
ADMINISTRATION INCOME & EXPENDITURE ACCOUNT
FOR YEAR ENDED 30 JUNE 1982

(1981)	<u>INCOME</u>		
\$		\$	\$
39,180	Interest and Dividends		41,125
8,414	Rents		6,368
2,567	Sundries		2,570
1,117	E W Blcakwell Distribution		8,769
9,161	Administration Division		-
779	Car Equalisation		-
1,678	Est. Interest on MTA Deposits		-
			<hr/>
62,896			58,832
	<u>LESS EXPENDITURE</u>		
550	Audit	780	
4,156	Accounting	4,616	
3,000	Distribution	-	
5,815	Mortgage Interest	2,801	
16,665	Interest on Divisional Funds	16,725	
135	Legal	-	
1,715	Misc. and Sundries	431	
28,184	Maintenance of Properties	800	
588	Marae Expenses	-	
10,121	Rates and Water	15,469	
183	Insurance	1,073	
5,390	Administration Division	-	
-	Rent	91	
		<hr/>	
76,502			42,786
(13,606)	<u>Net Income to Accumulated General Funds</u>		\$16,046

Rinta

BALANCE SHEET AS AT 30 JUNE 1982

(1981)	CURRENT LIABILITIES:		(1981)	CURRENT ASSETS:	
2,164	Seamer Trust	39	2,853	Current Account, BNZ - Auckland	2,985
22,060	Sundry Creditors & Accruals	69,965	193	Current Account, BNZ - ChCh	386
24,224			133	BNZ Savings Account	133
		70,004	130	Post Office Savings Bank	131
	TERM LIABILITIES:		3,085	Sundry Debtors & Accruals	65,106
53,671	Loans at Call	47,600	-	Petty Cash	50
28,199	Mortgages on Properties	27,206	-	Cash at Call - NZMTA	30,000
6	Auckland Savings Bank	-			
13,000	St Jude's Loan	13,000	6,394	INVESTMENTS, AT COST	
	Development Division	12,678			98,791
	Maori Division	12,678	-	Meth Trust Assoc - Short Term	20,559
	Overseas Division	21,255	-	Meth Trust Assoc - Long Term	2,654
			-	Kaeo Debentures	-
94,876	OTHER SPECIFIC RESERVES & FUNDS	134,417	12,100	Sinking Fund Debentures	62,000
2,175	Painting (Maori Reserves)	2,175	65,433	Trust Fund Debentures	-
28,727	Development Division	16,049	4,643	Divisional Fund Debentures	106,000
28,727	Maori Division	16,049	15,000	Short Term Debentures	-
48,159	Overseas Division	26,905	50,800	Long Term Debentures	50,800
10,470	T G Brooke Fund	9,873	6,500	Loans: Makarau Mortgage	6,500
5,960	Other Trust Funds	5,960	57,062	Methodist Trust Assoc	73,034
66,613	Sinking Funds	66,612	18,045	Cars equalisation	9,213
-	Marae Donations	20,490	1,927	Hamilton District Trust	1,928
			20,538	To Circuits	5,051
			2,400	Rents Accrued	-
190,831	CAPITAL RESERVES:	164,113		At Market Value-	
202,153	Hostels	202,153	54,361	Company Shares	55,247
19,047	Parsonages & Cottages	19,047	414,809	FIXED ASSETS, AT COST	
19,548	Centres	19,548	13,980	Land	13,980
40,275	Land	40,275	108,803	Centres	143,875
281,023		281,023	241,315	Hostels	241,315
	CAPITAL:		225,609	Parsonages/Cottages	218,877
421,436	Accumulated General Funds	461,780		At Cost, Less Depreciation	
			1,480	Office Equipment, cost	1,681
			-	Less deprec'n	168
			591,187		1,513
NB: Refer to attached notes and Auditor's Report.				SUPERINTENDENT J S Jones	619,560
\$101,2390	ACCOUNTANT [Signature]	\$1,111,337	\$1,012,390	TUMUAKI [Signature]	\$1,111,337

METHODIST CHURCH OF NEW ZEALAND

INVESTMENT FUNDS BOARD

NOTES TO ACCOUNTS AND STATEMENT OF ACCOUNTING POLICIES

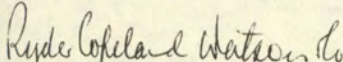
1. The General Accounting Policies recognised as appropriate for the measurement and reporting of results, and financial position under the historical cost method, have been observed in the preparation of these accounts, with the exception that Fixed Assets are not depreciated, (apart from office equipment which is depreciated at 10% on cost).
2. All properties are insured for replacement value, and Sinking Fund balances remain at the previous year's levels. One property was sold during the year, and a building programme is currently taking place at Mangere.
3. The Board continues to hold Divisional Office Funds as shown, and invested in Term Debentures, and in the New Zealand Methodist Trust Association.
4. Company Shares have been revalued to market value as at 30.6.82, and gains written up from sale of property and Christchurch Investments.

5. <u>Movement in Accumulated General Funds</u>	\$
Balance 1 July, 1981	421,436
Plus Net Income for Year	16,046
Less Car Loan W/off	(3,707)
Plus Capital Gain on Investments	11,233
Plus Capital Gain on Investments - Christchurch	3,240
Plus Capital Gain on Sale of Property	13,532
<u>Balance 30 June, 1982</u>	<u>\$461,780</u>

AUDITOR'S REPORT

We have examined the Books and Records of the Investment Funds Board for the year ended 30 June, 1982, and have obtained all the information and explanations that we have required.

In our opinion the Balance Sheet and Income and Expenditure Account, with the above notes, are properly drawn up, so as to give respectively a true and fair view of the state of affairs of the Fund as at 30 June, 1982, and of its Income and Expenditure for the year ended on that date.


RYDER COPELAND WATSON & CO
CHARTERED ACCOUNTANTS

AUCKLAND

20 October, 1982

METHODIST CHURCH OF NEW ZEALAND

MAORI DIVISION

ADMINISTRATION INCOME AND EXPENDITURE ACCOUNT

for the year ended 30 June, 1982.

(1981)	<u>INCOME</u>		
\$		\$	\$
599	E W Blackwell Distribution		5,846
108,991	Connexional Budget		137,994
13,054	Circuit Contributions		16,231
14,003	Donations and Legacies		12,277
4,000	Grey Institute Trust		10,000
8,990	Interest and Dividends		11,668
284	Travel - Staff		-
1,024	Tumuaki Travel		-
<u>150,905</u>			<u>194,016</u>
	<u>EXPENDITURE</u>		
108	Audit	250	
669	ACC Levy	800	
39	Bank Charges	35	
450	Car Repayments	-	
19,545	Circuit Expenses	18,819	
1,613	Conference Costs	(64)	
591	Deaconess Expenses	-	
2,000	NCC Grant	-	
3,225	Office Salaries	2,320	
1,914	Office Expenses	2,015	
612	Printing and Stationery	38	
173	Postage	119	
380	Petty Cash	-	
120	Rent	-	
99,532	Stipends (Staff)	131,994	
195	NCC Subscription	-	
425	Telephones	60	
12,010	Tumuaki Stipend/Allowances	16,504	
600	Rent (Parsonage)	600	
183	Telephone	-	
-	Travel Expenses	2,131	
104	Sundry Expenses	1,558	
-	Office Rent	1,930	
<u>144,560</u>			<u>179,109</u>
\$ 6,345	<u>Net Income to Accumulated General Funds</u>		<u>\$ 14,907</u>

Rev 16

METHODIST CHURCH OF NEW ZEALAND

MAORI DIVISION

BALANCE SHEET as at 30th June, 1982

(1981)	CURRENT LIABILITIES:		(1981)	CURRENT ASSETS:		
\$		\$	\$		\$	\$
957	Christian Education	957	11,717	Current Bank A/c BNZ	2,267	
2,011	Hymn Books	2,011	66	Auckland Savings Bank	-	
96	History	-	805	Sundry Debtors	20,814	
600	Rents	-		Cash on Call Deposit	35,000	
-	Sundry Creditors	6,630				58,081
20,490	Mangere Marae	20,490				
24,154				INVESTMENTS AT COST:		
		30,038	23,408	Debentures 1981/1983		
	RESERVE FUNDS:			Loans -	3,367	
515 4,215	Cars	4,215	12,678	Investment Funds Board	12,678	
			4,167	Methodist Trust Assoc.	4,817	
			5,385	Seamer's House Hostel	2,885	
			45,638			23,747
34,364	CAPITAL:			FIXED ASSETS:		
	Accumulated General			Office Equipment, at cost	3,542	
	Funds (see Note 3)	51,067	2,706	Cars, at Book Value	-	
			1,801			
			4,507			3,542
\$52,733		\$85,370	\$62,733			\$85,370

NB: Refer to attached notes
and Auditor's Report.

TUMUAKI

ACCOUNTANT

Rinko

MAORI DIVISIONNOTES TO ACCOUNTS AND STATEMENT OF ACCOUNTING POLICIES

1. The General Principles recognised as appropriate for the measurement and reporting of results and financial position under the historical cost method have been observed in the preparation of these accounts.
2. Office equipment has been depreciated at 10% of cost.
3. Movement in Accumulated General Funds \$

Balance 1 July 1981	34,363
Add Net Income for year	14,907
Gifted Debentures and Adjustment	1,797
	<hr/>
<u>Balance 30 June, 1982</u>	<u>\$51,067</u>

AUDITOR'S REPORT

We have examined the Books and Recrds of the Maori Division for the year ended 30 June, 1982, and have obtained all the information and explanations that we have required.

In our opinion the Balance Sheet and Income and Expenditure Account, with the above Notes, are properly drawn up so as to give respectively a true and fair view of the state of the affairs, as at 30 June, 1982, and of its income and expenditure for the year ended on that date.

Ryder Copeland Watson & Co
 RYDER COPELAND WATSON & CO
 CHARTERED ACCOUNTANTS

AUCKLAND

20 October, 1982

METHODIST CHURCH OF NEW ZEALAND

MAORI DIVISION (SEAMER HOUSE)

ADMINISTRATION INCOME AND EXPENDITURE ACCOUNT

FOR YEAR ENDED 30 JUNE 1982

(1981)	<u>INCOME</u>	\$	\$
\$		\$	\$
23,805	Boarding Fees		33,962
9,882	Subsidy		-
-	Miscellaneous		20
<u>33,687</u>			<u>33,982</u>

EXPENDITURE

70	Audit	90	
83	Accident Compensation Levy	74	
649	Accounting	1,665	
598	Bank Charges and Interest	985	
66	Cleaning	187	
121	Depreciation	109	
14	Income Tax	-	
538	Insurance	576	
-	Licenses	61	
3,402	Light and Power	3,770	
1,885	Maintenance	5,487	
12,103	Provisions	14,613	
1,332	Rates and Water	2,184	
42	Superannuation	-	
2,091	Telephone	1,236	
89	TV Expenses	177	
8,458	Wages	8,675	
	Sundry	295	
<u>31,541</u>			<u>40,184</u>
<u>\$2,146</u>	Current Surplus (Deficit) transferred to Accumulated General Funds.		<u>\$(6,202)</u>

Revised

METHODIST CHURCH OF NEW ZEALAND
MAORI DIVISION (SEAMER HOUSE)
BALANCE SHEET AS AT 30 JUNE, 1982

(1981)	CURRENT LIABILITIES:		(1981)	CURRENT ASSETS:	
\$		\$	\$	\$	\$
2,255	Overdraft Bank of NZ	13,179	-	Debtors and Accruals	4,233
5,385	Creditors and Accruals	1,901			
	Loan from Maori Division	2,885			4,233
7,640				FIXED ASSETS:	
	CAPITAL:	17,965	1,274	Fixtures & Fittings	1,274
(8,694)	Accumulated General Funds			at cost	
	(1/7/81)	(6,548)	182	LESS Depreciation	292
2,146	PLUS Surplus (Deficit) for	(6,202)			982
	Current Year				
(6,548)	CAPITAL DEFICIENCY AT				
	30/6/82	(12,750)			
\$1,092		\$ 5,215	\$1,092		\$5,215

NB: Refer to attached notes.

TUMUAKI

ACCOUNTANT

AUDITOR'S REPORT:

We have examined the Books and Records of the Maori Division (Seamer House) for the year ended 30 June, 1982, and have obtained all the information and explanations that we have required.

In our opinion, the Balance Sheet and Income and Expenditure Account, together with the Notes to Accounts are properly drawn up so as to give respectively a true and fair view of the state of affairs of the Division at 30 June, 1982, and of its Income and Expenditure for the year ended on that date.

Ryder Copeland Watson & Co
 RYDER COPELAND WATSON & CO
 CHARTERED ACCOUNTANTS

AUCKLAND
 20 October, 1982

METHODIST CHURCH OF NEW ZEALAND

MAORI DIVISION (SEAMER HOUSE)

NOTES TO ACCOUNTS AND STATEMENT OF ACCOUNTING POLICIES

1. The General Accounting Principles recognised as appropriate for the measurement and reporting of results and financial position under the historical cost method, have been observed in the preparation of these Accounts.
2. General Expenditure and Income administered by Matron has been brought to account.
3. Depreciation of Furniture is at 10% of written down value, as in former years.

4. <u>Movement in Accumulated General Funds</u>	\$
Balance 1 July 1981 (Deficiency)	(6,548)
Add Net Expenditure for year	(6,202)
	<hr/>
<u>Balance (Deficiency) 30 June, 1982</u>	<u>\$(12,750)</u>

Ranko

TE RAHUI (T) METHODIST CENTRE

INCOME and EXPENDITURE ACCOUNT =====

FOR THE PERIOD ENDING 31ST DECEMBER, 1981

=====

	6 Months	Year
Board Receipts	20,441	44,202
Donations - Asian Arts Festival	-	900
	-----	-----
	20,441	45,102
Less: EXPENSES		
=====		
A.C.C. Levies	-	198
Audit Fee	224	224
Electricity	4,544	6,827
Fire Prevention	-	290
General Expenses	88	214
Interest - Bank	889	1,352
Mat Hire	361	666
Machine Hire	612	1,157
Provisions	13,671	28,623
Repairs & Maintenance	1,085	4,229
Secretarial Fees	375	750
Telephone and Tolls	85	259
Wages	16,136	28,922
	-----	-----
Total Cash Expenses	38,070	73,711
	-----	-----
CASH DEFICIT	17,629	28,609
Less: Non-Cash Expenses		
=====		
Depreciation	55	109
Reimbursement Past Losses (2,235)		(2,235)
Reimbursement Grant - Maori Affairs Department	-	(1,057)
Reimbursement Previous Deficit	(24,429)	(24,429)
	-----	-----
	(26,609)	(27,612)
	-----	-----
EXCESS EXPENDITURE OVER INCOME	8,980	(997)
=====	=====	=====

STATEMENT OF ACCOUNTING POLICIES

=====

The General Accounting Principles as recommended by the New Zealand Society of Accountants for the measurement and reporting of profit on an historical cost basis have been followed in the preparation of these Financial Statements.

The following particular accounting principles which affect the measurement of profit and the recording of the financial position of our client have been consistently followed:-

1. Depreciation has been charged at rates allowed for taxation purposes. The variations between such charges and those calculated on a straight line basis as recommended by the New Zealand Society of Accountants are not material.
2. There have been no changes in accounting policies that would have a material effect on the determination of profit for the year.
3. Fixed Assets are stated at actual cost less depreciation and have not been revalued.

TE RAHUI (T) METHODIST CENTRE

BALANCE SHEET

AS AT 31ST DECEMBER, 1981

Last Year

=====

CURRENT ASSETS

=====

10	Cash on Hand	10
950	Prepayments	-
-	Jerseys Stock	626
-----		-----
960		636

Less: CURRENT LIABILITIES

=====

8,323	Bank of New Zealand	9,149
262	Accounts Payable	-
1,000	Advance Methodist Maori Division	1,000
-----		-----
9,585		10,149

8,625	WORKING CAPITAL DEFICIT	9,513
-------	-------------------------	-------

FIXED ASSETS (as per schedule)

=====

1,762		1,653
-------	--	-------

(6,863)	NET ASSETS	(7,860)
---------	------------	---------

=====

=====

Represented by:-

ACCUMULATED FUNDS

=====

(4,469)	Balance 1 January 1981	(6,983)
(2,514)	Plus Deficit	(997)

(6,983)		(7,980)
120	Heating Fund	120

(6,863)		(7,860)
---------	--	---------

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AUDITORS' REPORT:

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We have obtained all the information and explanations that we have required. In our opinion proper and consistent books of account have been kept by the Committee. So far as appears from our examination, explanations given to us and as shown by the said books, the Balance Sheet and Income and Expenditure Account are properly drawn up so as to give respectively, a true and fair view of the state of the Committee's affairs as at 31 December 1981 and of the result of it's operations for the year ended on that date.

25 February 1982
HAMILTON.

MALINS, YOUNG, JOHNS & CO.
CHARTERED ACCOUNTANTS - AUDITORS

TE KAHU (W) METHODIST CENTRE

INCOME AND EXPENDITURE ACCOUNT

FOR THE PERIOD ENDING 31ST DECEMBER, 1981

	6 Months	Year
Board Receipts	9,804	21,555
	-----	-----
	9,804	21,555
Less: EXPENSES		

A.C.C. Levies	-	101
Audit Fee	157	157
Heating & Lighting	1,513	2,896
Fire Protection	-	304
General Expenses	119	216
Interest - Bank	725	1,177
Provisions	2,782	6,743
Rent & Rates	1,857	2,779
Repairs & Maintenance	502	2,807
Secretarial Fee	250	500
Telephone and Tolls	116	215
T.V. Hire	174	348
Wages	8,053	14,779
	-----	-----
Total Cash Expenses	16,248	33,022
	-----	-----
CASH DEFICIT	(6,444)	(11,467)
Less: Non-Cash Expenses		

Depreciation	55	104
Reimbursement Previous Deficit	(15,742)	(15,742)
	-----	-----
	(15,687)	(15,638)
	-----	-----
EXCESS EXPENDITURE OVER INCOME	9,243	4,171
=====	=====	=====

STATEMENT OF ACCOUNTING POLICIES

The General Accounting Principles as recommended by the New Zealand Society of Accountants for the measurement and reporting of profit on an historical cost basis have been followed in the preparation of these Financial Statements.

The following particular accounting principles which affect the measurement of profit and the recording of the financial position of our client have been consistently followed:-

1. Depreciation has been charged at rates allowed for taxation purposes. The variations between such charges and those calculated on a straight line basis as recommended by the New Zealand Society of Accountants are not material.
2. There have been no changes in accounting policies that would have a material effect on the determination of profit for the year.
3. Fixed Assets are stated at actual cost less depreciation and have not been revalued.

TE RAHUI (W) METHODIST CENTRE

BALANCE SHEET

AS AT 31ST DECEMBER, 1981

Last Year

=====	
	CURRENT ASSETS
=====	
150	Waikato Savings Bank 150
411	Prepayments -

561	150
	Less: CURRENT LIABILITIES
=====	
8,678	Bank of New Zealand 4,383
391	Accounts Payable -

9,069	4,383

8,508	WORKING CAPITAL DEFICIT 4,233
	FIXED ASSETS (as per schedule)
=====	
1,215	1,111

(7,293)	NET ASSETS (3,122)
=====	

Represented by:-

ACCUMULATED FUNDS	
=====	
(6,124)	Balance 1 January 1981 (7,293)
(1,169)	Plus Deficit 4,171

(7,293)	(3,122)
=====	

AUDITORS' REPORT:

=====

We have obtained all the information and explanations that we have required. In our opinion proper and consistent books of account have been kept by the Committee. So far as appears from our examination, explanations given to us and as shown by the said books, the Balance Sheet and Income and Expenditure Account are properly drawn up so as to give respectively, a true and fair view of the state of the Committee's affairs as at 31 December 1981 and of the result of it's operations for the year ended on that date.

25 February 1982
HAMILTON.

MALINS, YOUNG, JOHNS & CO.
CHARTERED ACCOUNTANTS - AUDITORS

The Methodist Church of New Zealand

Joint Board for Mission Overseas

Balance Sheet as at 30 June 1982

(1981)	<u>Current Liabilities</u>	\$	\$	(1981)	<u>Current Assets</u>	\$	\$
3,600	Loan at Call	3,600		49,369	Bank of New Zealand	-	
8	Fiji Fund	-		4,720	Sundry Debtors and Accruals	27,175	
82	Gifts and Grants	10,768		-	Cash at Call - N.Z.M.T.A.	90,000	
1,090	Taplin Fund	-		-	Ozama Twomey Appeal	15,167	
1,253	Sundry Creditors and Accruals	16,036					132,342
-	Bank of New Zealand	1,462					
-	Tongan Relief Appeal	8,073					
			39,939		<u>Investments (at cost)</u>		
	<u>Reserves and Funds</u>			30,105	Building and Special Projects	50,604	
43,440	Special Projects	(4,727)		7,042	Residence Sinking Fund	7,042	
233	Discretionary Fund	233		62,000	Medical Fund Debenture	92,000	
1,176	Car Replacement Reserve	5,059		10,000	Pacific Projects Debenture	10,000	
8,242	Residence Sinking Fund	8,842		85,747	Shares and Debentures	88,989	
92,000	Medical Fund	92,000		45,000	Short Term Debentures	-	
16,220	Pacific Projects			6,986	Methodist Trust Association	8,075	
5,600	Sickness and Accident Fund	5,673		21,255	Investments Funds Board	21,255	
181	Solomon Isle History	181		4,724	Sickness and Accident Debentures	4,724	
3,256	Trusts	76,065		50,000	Long Term Debentures	50,000	
-	Office Equipment Reserve	858					332,689
			184,184		<u>Loan</u>		
	<u>Capital and Reserves</u>			6,000	Tongan Church	6,000	
255,586	Accumulated Funds	264,376					6,000
-	81/82 Surplus Carried Forward	37,984			<u>Fixed Assets (at cost)</u>		
			302,360		<u>At Cost</u>		
	Refer to attached notes and Auditor's Report			42,476	Residence	42,476	
				-	Motor Vehicles	5,255	
	JOINT SECRETARY <i>W. G. Tucker</i>				<u>At Cost Less Depreciation</u>		
	ACCOUNTANT <i>W. H. Jones</i>			6,543	Office Equipment	8,578	
					Less Depreciation	857	
						7,721	55,452
\$431,967		\$526,483	\$431,967			\$526,483	

The Methodist Church of New Zealand

Joint Board for Mission Overseas

Income and Expenditure Account

for year ended 30 June 1982

<u>1981</u>	<u>Income</u>		
-	Book Sales	1,548	
179,334	Connexional Budget	183,900	
3,610	Donations and Legacies	3,984	
28,662	Interest and Dividends	63,956	
7,965	Interest on office space investment	7,627	
932	Missionary Travel	-	
-	Sundry Income	305	
<u>220,503</u>			<u>261,320</u>
	<u>Expenditure</u>		
550	Audit	730	
292	Accident Compensation Levy	320	
53	Bank Charges and Interest	246	
407	Board Travel	565	
233	Conference Costs/Staff Meetings	(220)	
11,101	General Secretary: Stipend and Allowances	13,888	
2,782	Travel, Overseas	3,782	
449	Travel in New Zealand	517	
1,795	Travel Motor Cycle	1,888	
1,491	Residence Costs	1,309	
-	Missionary Preparation	490	
3,682	Office Expenses	3,548	
17,601	Office Salaries	17,677	
-	Office Rent	802	
-	Overseas Student Exchange	6,484	
4,533	Printing, Stationery, Publicity	1,922	
1,684	Staff Superannuation	5,857	
209	Telephones	254	
-	Botswana Special Project	10,288	
45,000	United Church - Block Grant	65,002	
2,123	- Staff Grant	5,459	
8,000	- Medical Grant	11,546	
12,092	- Fares and Freight	12,272	
30,357	- New Zealand Allowances	43,359	
192	- Furniture Allowances	144	
194	- Insurance	-	
23,640	Samoa, Tonga, Fiji Church Grants	16,217	
457	Legacy Account (Grant)	(2,022)	
1,653	Book Grant	-	
354	Sundry Expenses	1,012	
<u>170,924</u>			<u>223,336</u>
<u>\$ 49,579</u>	<u>Net Income Carried Forward</u>		<u>\$ 37,984</u>

OVERSEAS DIVISIONNOTES TO ACCOUNTS AND STATEMENT OF ACCOUNTING POLICIES

1. The general principles recognised as appropriate for the measurement and reporting of results and financial position under the historical cost method have been observed in the preparation of these accounts.
2. Depreciation has been carried out by applying a Fixed Rate transfer to replacement reserves, in line with Board Policy, and in keeping with former years.
3. MOVEMENT IN ACCUMULATED GENERAL FUNDS

Balance 1 July 1981	255,586
Add Share Revaluation	8,790
	<hr/>
<u>Balance Accumulated General Funds at</u> <u>30 June, 1982</u>	<u>\$264,376</u>

AUDITOR'S REPORT

We have examined the books and records of the Methodist Overseas Mission Fund for the year ended 30 June 1982, and have obtained all the information and explanations that we have required.

In our opinion the Balance Sheet and Income and Expenditure Account, together with the above notes, are properly drawn up so as to give respectively a true and fair view of the state of affairs of the Fund as at 30 June, 1982, and of its Income and Expenditure for the year ended on that date.

Ryder Copeland Watson & Co.
 RYDER COPELAND WATSON & CO
CHARTERED ACCOUNTANTS

AUCKLAND

20 October 1982

METHODIST CHURCH OF NEW ZEALAND

EPWORTH BOOKROOM - (AUCKLAND)

BALANCE SHEET as at 30th June 1982

<u>(1981)</u>	<u>CURRENT LIABILITIES</u>		<u>(1981)</u>	<u>CURRENT ASSETS</u>	
\$		\$	\$	\$	\$
4,738	Overdraft CBA	4,125	746	Cash (Stamps & Sav. Bank)	-
4,315	Creditors	4,099	23,394	Stock	28,930
			2,772	Debtors	2,121
9,053		8,224	26,912		31,051
	<u>TERM LIABILITIES (LOANS)</u>			<u>INVESTMENTS (AT COST)</u>	
5,500	Anglican Church	5,500	6,000	Debentures	2,000
1,000	E W Blackwell Account	3,000			
5,000	Central Mission	5,000		<u>FIXED ASSETS</u>	
11,500		13,500		<u>Furniture & Fittings</u>	
	<u>CAPITAL</u>			<u>Cost</u>	<u>Acc Dep'n</u>
	Accumulated General Funds		3,117	5,203	2,268
9,601	Opening 1.7.81	15,476			2,935
1,628	Plus: Profit	1,713			2,935
5,000	Plus: Grant	-			2,935
(753)	Less: Adjustments	(2,927)			2,935
15,476	<u>BALANCE 30.6.82</u>	14,262			2,935
\$36,029		\$35,986	\$36,029		\$35,986

Auditor's Report:

We have examined the Books and Records of the Epworth Bookroom, Auckland, for the year ended 30 June 1982, and have obtained all the information and explanations that we have required. In our opinion the Balance Sheet and Income and Expenditure Account, with the attached Notes, are properly drawn up so as to give respectively a true and fair view of the state of the affairs as at 30th June 1982.

AUCKLAND

1ST NOVEMBER 1982

Ryder Copeland Watson & Co.
 RYDER COPELAND WATSON & CO.
 CHARTERED ACCOUNTANTS
 AUCKLAND.

METHODIST CHURCH OF NEW ZEALAND

EPWORTH BOOKROOM - (AUCKLAND)

TRADING INCOME AND EXPENDITURE ACCOUNT
for year ended 30 June, 1982

(1981)			
\$			\$
100,045	<u>SALES</u>		97,710
27,861	Stock on Hand 1.7.81		23,394
66,166	Purchases		70,836
94,027			94,230
23,394	Less: Stock on Hand 30.6.82		28,930
70,633	Cost of Goods Sold		65,300
29,412	Gross Profit from Trading		32,410
1,359	Plus: Interest Earned (etc)		306
30,771		Total Income	32,716
	<u>EXPENDITURE</u>		
630	Accounting		1,174
250	Audit		300
560	Bank Interest		533
238	Car Park		217
346	Depreciation		326
344	Insurance		87
-	Miscellaneous		1,546
-	Petty Cash		330
142	Printing & Stationery		1,016
2,759	Rent & Rates		483
19,351	Salaries & Wages / Levies		22,394
97	Subscriptions & Fees		125
663	Superannuation Subsidy		416
2,771	Stamps		1,743
207	Telephones		313
349	Accident Compensation Levy		-
-	Advertising		-
67	Freight		-
151	Power		-
178	Travelling		-
\$ 29,143		Total Expenditure	\$31,003
\$ 1,628	<u>Net Profit to Accumulated General Funds</u>		<u>\$ 1,713</u>
	<u>Accumulated General Funds Account</u>		
9,601	Balance as at 1 July 1981		15,476
6,628	Plus: Profit for Year & Grant	1,713	
(753)	Less: Adjustments re Debtors etc.	(2,927)	(1,214)
\$ 15,476	<u>Balance as at 30 June 1982</u>		<u>\$14,262</u>

26/6/82

METHODIST CHURCH OF NEW ZEALAND

EPWORTH BOOKROOM - (AUCKLAND)

NOTES TO ACCOUNTS AND STATEMENT OF ACCOUNTING POLICIES

1. The general accounting principles recognised as appropriate for the measurement and reporting of results and financial position under the historical cost method, have been observed in the preparation of these Accounts.
2. Depreciation has been charged at 10% of written down value, as in previous years on furniture and fittings.
3. Inventory has been valued by management at retail value less 40% as for last year.

4. <u>RATIOS</u>	<u>1982</u>	<u>1981</u>	<u>1980</u>
a) Gross Profit Percentage to Sales	33	29	26
b) Stock Turn	2	2	3
c) Operating Expenses Percentage to Sales	31	29	34

Revised

THE JOINT COMMISSION ON

CHURCH UNION

R E P O R T

THE METHODIST CHURCH OF NEW ZEALAND

R E S O L U T I O N S

of

C O N F E R E N C E

held at

N A P I E R

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C O N F E R E N C E S T A F F 1 9 8 2

President	: Rev. Percy P. Rushton, B.A., B.D.
Vice-President	: Mr Allan K. Surrey, J.P., A.N.Z.I.M.
Ex-President	: Rev. E.D. Grounds
Ex-Vice-President	: Mr. G. B. Keightley
Secretary	: Rev. Alan K. Woodley, B.A.
Associate Secretary	: Rev. Robert S. Andrews
Assistant Secretaries	
Journal	: Rev. Stuart C. Grant, B.A., LL.B., L.Th. (Hons) & Rev. Ian C. Norwell
Minute Book	: Mrs Patricia M. Teague & Rev. Shirley V. Ungemuth
Year Book	: Rev. Timothy J. Langley
Daily Record	: Rev. Ian L. Clarke, A.C.A. & Rev. Graham E. Hawkey
Corresponding Secretary	: Rev. Barbara I. Miller
Media Officer	: Rev. Michael W. Greer, L.Th.
Organist	: Rev. John S. Hosking, M.A., Dip. Mus.
Convener of Scrutineers	: Mr. Keith J. Knox
Typists' Liaison Officer	: Mrs Vin Pearcy

QUESTION 1--Who are members of this Conference?

- (a) Ministerial Representatives in Full Connexion with the Conference except Presbyters recorded as not employed in another Church or Church related position not available for stationing. Ministers of other denominations who are appointed to Union and Co-operating Parishes or other Co-operative Ventures serving with the Conference and whose names are printed in the Report pages 19.
- (b) Representatives: As printed in the Reports, together with such substitute and additional Representatives as shall be advised by the Ministerial Representative of each Synod.

QUESTION 2--What Members from other Conferences and Churches are associated with this Conference?

Those listed in the Reports on page 19 together with any additions or deletions recorded in the Journal.

QUESTION 3--What Candidates are now received for training as Presbyter or Deacon?

- (a) Deacon Raewyn Cubin (Self-Supporting) (Home Setting Training)
 Beverley June Higham (Self-Supporting) (Home Setting Training)
- (b) Presbyters: Mark Francis Cooper
 Robyn Dianne Goudge, B.Sc.
 John Murray Grant (accepted 1981)
 Wendie Hansen (Self-Supporting) (Home Setting Training)
 Vaelua Salafai Mika (Home Setting Training for 1983)
 Susan Ellie Paterson
 Paul Trebilco, B.Sc. (Hons)
 Sione Tavake Tupou
 Anne Vaughan

QUESTION 4--Who are to continue as Deacon(s) or Presbyter(s) in training?

- (a) Deacons: For a Second Year?
 John Elliott Bennett (Home Setting Training)
 Mark Loyal Gibson (Self-Supporting) (Home Setting Training)
 Margaret Harris (Self-Supporting) (Home Setting Training)
 Desmond Arthur Hill (Self-Supporting) (Home Setting Training)
 Patricia Ann Hunt (Self-Supporting) (Home Setting Training)
 Susanne Margaret Spindler (Self-Supporting) (Home Setting Training)
 Rachel Ayers Tregurtha (Self-Supporting) (Home Setting Training)

- (b) Presbyters: Stuart J. Bowring
Mary E. Caygill, Dip.Soc.Work
Neil R. Keesing
Kenneth Smith
Malo Tiapu'e (Self-Supporting) (Home Setting Training)
- (a) Deacons: For a Third Year or further?
Victor Sealey (Self-Supporting) (Home Setting Training)
Unasa Su (Self-Supporting) (Home Setting Training)
- (b) Presbyters: Bryant S.L. Abbott
Glenys R. Anderson (Self-Supporting) (Home Setting Training)
Christopher J. Dyson, B.Sc.
William E. Elderton M.A., A.N.Z.L.A., Dip.N.Z.L.S. (Self-Supporting) (Home Setting Training)
Nomani Noa (Self-Supporting) (Home Setting Training)
Iosua Sefuiva (Self-Supporting) (Home Setting Training)
Margaret Springett
Richard J. Waugh.

QUESTION 5--Who are to be stationed by the Conference as Deacon(s) or Presbyter(s) in training?

- (a) Deacon: None
- (b) Presbyters: Margaret E. Burnett, B.Sc., Dip.App.Soc.Sc.
Audrey N. Dickinson
Robin J.G. Gray
David Harding, B.Ag.Sc.
Sifa Hingano, L.Th.
Sialoga Lemalu
J. Allan Oliver, M.Sc.
Ashley J. Sedon, B.T.P.

QUESTION 6--Who are now ordained Deacon(s) or Presbyter(s)?

- (a) Deacon: None
- (b) Presbyters: David S. Bell, B.A.
Lois R.H. Clarke, B.A., L.T.C.L.
I.W. Leslie Ferguson, L.Th.
Graham A. Kane
Timothy J. Langley
Derek V. McNicol
Henry H. Pate
John M. Peat, Mus.B., A.T.C.L.Dip.
Aso T. Samoa Saleupolu, L.Th., Dip.Trop.Agr.
Gillian A. Telford, M.A.N.D.
Ann M. Thomas, M.P.S.

QUESTION 7--Who continue to be stationed by the Conference as Deacon(s) or Presbyter(s) in training?

(b) Presbyters: Brian N. France
Jeffrey W. Sanders

QUESTION 8--Who is now admitted as Presbyter(s) in Full Connexion with the Conference?

David S. Bell
Lois R.H. Clarke
I. W. Les Ferguson
Graham A. Kane
Timothy J. Langley
Derek V. McNicol
Henry H. Pate
J. Murray Peat
Aso T. Samoa Saleupolu
Gillian A. Telford
Ann M. Thomas

QUESTION 9--Are there any objections to any Deacon, Minita-a-Iwi or Presbyter?

None

QUESTION 10--What Presbyter(s) in Full Connexion now ceases to be recognised as Presbyter(s) of the Conference?

Warren H. Blundell as from 13/9/82
Johanna M. Bouchier as from 6/9/82
Alan H.V. Newton as from /9/82
Ronald N. Simpson as from 1/2/82

QUESTION 11--What Deacon(s) now ceases to be recognised as a Deacon(s) of the Conference?

None

QUESTION 12(A)--What (a) Deacons & (b) Presbyters are available for Self-Supporting ministries?

(a) Deacons	Fisiga Tuimaseve	
	Edna E. Webster	
(b) Presbyters:	Frank Glen	T. Tanielu Sa'o
	Faleaana Kopelani	Gillian A. Telford
	Edith J. Little	Ann M. Thomas
	Gillian M. Richards	Tua'au Tiatia
	Maynard G. Rutherford.	A. Fa'aoso Tugia

QUESTION 12(B)--What (a) Deacons & (b) Presbyters are available for partially Self-Supporting ministries?

None

QUESTION 12(C)--What appointments are authorised for Self-Supporting (a) Deacons or (b) Presbyters?

(a) Manukau North (2) Okato Co-operating Parish
604

Hillcrest Co-op. Parish
Te Aroha Co-op. Parish
Hamilton
Te Awamutu

Gisborne
Wellington Central
Rangiora (2)

- (b) Auckland East
Auckland Central (3)
Glen Innes Co-operating Parish
Takapuna
Hillcrest Co-operating Parish
Rotorua
Hastings

Upper Hutt Co-operating Parish
Wellington Central
Lower Hutt
Ngaio Union Parish
Johnsonville Union Parish
Nelson

QUESTION 12(D) What appointments are authorised for partially Self-Supporting (a) Deacons or (b) Presbyters?

None

QUESTION 13--What Deacon(s) or Presbyter(s) is designated for service through the Overseas Division with a Church or Conference overseas?

None

QUESTION 14--What Deacon(s) or Presbyter(s) is transferred to or received from any other Conference?

None

QUESTION--15 What Presbyter(s) formally member(s) of the Conference (a) is now exercising ministry in another Church(es) overseas, such Presbyter(s) having the right to return to the Conference on the completion of service overseas?

William R.G. Loader
Frederick E. Waive

Robert G. Stringer

- (b) What Deacon(s) formerly employed by the Conference is now employed in another Church(es) overseas, such Deacon(s) having the right to be re-engaged by the Conference on completion of such service?

Lesley H. Bowen

- (c) What Presbyter(s) is now released to exercise ministry in another Church(es) overseas with the right to return to the Conference on completion of such service?

Leonard P. Schroeder - Botswana Council of Churches - who will serve through the Joint Board for Mission Overseas.

- (d) What Deacon(s) is now released to exercise ministry in a Church(es) overseas, such Deacon(s) having the right to be re-engaged by the Conference on completion of such service?

None

- (e) What Presbyterian(s) has the Conference released to exercise ministry in another Church(es) within New Zealand, such Presbyterian(s) having the right to return to the Conference on the completion of such service?

Phyllis M. Guthardt

M. Jackson Campbell

- (f) What Deacon(s) has the Conference released to exercise ministry in another Church(es) within New Zealand, such Deacon(s) having the right to be re-engaged on completion of such service?

None

- (g) What Presbyterian(s) is now released to exercise ministry in another Church(es) within New Zealand, such Presbyterian(s) having the right to return to the Conference on completion of such service?

None

- (h) What Deacon(s) is now released to exercise ministry in another Church(es) within New Zealand, such Deacon(s) having the right to be re-engaged by Conference on completion of such service?

None

- (i) What Presbyterian(s) has been received from another Church(es) to serve under the Conference, such Presbyterian(s) having the right to return to such Church(es) on the completion of such service?

Victor G.C. Jones

I. Donald Borrie

Taniela T. Moala

W. James Stuart

and two Ministers from the Fiji Conference

- (j) What Deacons(s) has been received from another Church(es) to serve under the Conference, such Deacon(s) having the right to return to such Church(es) on the completion of such service?

None

- (k) What Presbyterian(s) is now received from another Church(es) to serve under the Conference, such Presbyterian(s) having the right to return to such Church(es) on the completion of such service?

None

- (l) What Deacon(s) is now received from another Church(es) to serve under the Conference, such Deacon(s) having the right to return to such Church(es) on the completion of such service?

None

- (m) What Deacon(s) is reinstated into the Diaconate?

None

- (n) For what Deacon(s) or Presbyter(s) is no appointment available?

I. Marie Greenwood (Limited availability geographically)

QUESTION 16--What Deacon(s) and Presbyter(s), (employed in another Church or Church related position(s), are not available for Stationing this year?

- (a) None
- (b) Edward P. Boyd, N.C.C. Senior Prison Chaplain
Lewis A. Bowen, Chaplain, Kimberley Hospital, Levin
Ernest Heppelthwaite, Ecumenical Chaplain, Templeton Hospital
Roger J.E. Hey, Presbyterian/Methodist Chaplain, Oakley-Carrington Psychiatric Hospitals
C. Seton Horrill, Director, I.T.I.M, Canterbury
Bruce E. Mackie, Director, Life-Line, Auckland.
John I Manihera, Chaplain to the Forces, Linton.
Donald F. Prince, N.C.C. Prison Chaplain
Brian H. Turner, Director, Christian World Service, N.C.C.
Basil J. Hilder, Ecumenical Chaplain, Gisborne Hospital.
John C.F. Mabon, Director, I.T.I.M, Wellington.
Peter E. Glensor, N.C.C. Regional Secretary, Wellington.
R. John Hamlin, Wallis House.

QUESTION 17--What Deacon(s) and Presbyter(s), (not employed in another Church or Church related position(s)), are not available for Stationing this year?

- (a) Shirley Wiki
- (b) David R. Alley
William A. Chessum
Ashley I. Corlett
Enid J. Bennett
John B. Currie
Laurence H. Currie
Ronald W. Ferguson
William D. Griffiths
Allen H. Hall
C. Brice Herbert
Arnold C. Hight
- Colin G. Jamieson
Derek R. McCullum
C. Russell Marshall
John D. Meredith
Brian L. Olsen
Lawrence E. Salter
A. Kerry Taylor
Robert Te Whare
David L. Trebilco
Napi T. Waaka
Alan C. Webster
Frank H. Woodfield

QUESTION 18--What Deacon(s) and Presbyter(s) retire at this Conference?

- (a) Lucy H. Money (Deaconess) Superannuated 31/1/1982
Record of Service given at this Conference
- (b) William K. Abbott
Robert H. Allen
Leslie F. Bycroft
George G. Carter
- Hughan M. Craig
Wilfred E. Falkingham
E. Raymond LeCouteur
Neville Thornicroft -(Record of Service Conference 1983)

QUESTION 19--What Deacons, Home Missionaries and Presbyters continue in retirement?

(a) Deacons (Deaconesses)

Grace M. Clement
Atawhai George
Airini Hobbs
Madeline Holland
Lucy H. Money
Dorothy Pointon

Constance Sage
Rita F. Snowden
Heeni Wharemaru
Anne Wilson
Betty Yearbury

(b) Home Missionaries

Roy Coombridge
Frank L. Johnson

A.E. Tardiff
H.R. Wright

(c) Presbyters

Stanley G. Andrews
David Armstrong
A. Francis Attwood
John H. Bailey
Edward Baker
George E. Beckingsale
Charles H. Bell
R. Graham Bell
T. Ralph Benny
William T. Blight
F. Gardner Brown
Harold K. Brown
W.E. Allon Carr
Owen L. Christian
R. Frederick Clement
Leslie C. Clements
Frederick J. Climo
Herbert A. Cochrane
James H. Conway
Gordon A.R. Cornwell
George A. Cramond
Harold A. Darvill
John B. Dawson
W. Selwyn Dawson
Reginald Day
Haddon C. Dixon
Clifford L. Duder
Wilfred G. Eisner
William R. Francis
George H. Goodman
Stanley R. Goudge
Ian D. Grant
William W.H. Greenslade
Reginald Grice
John D. Grocott
Charlie O. Hailwood
John R. Hall

William R. Laws
E. Clarence Leadley
Gordon A. Leary
John J. Lewis
Campbell P. Lucas
A. Alexander McDowell
Archibald W. McKay
Edward M. Marshall
Howard C. Matthews
William J. Morrison
Harry Moore
Dorothea M. Noble
Leslie T. Norwell
A. Roger G. Nuttall
Charles B. Oldfield
Norman W. Olds
O. McLennan Olds
Francis H. Parker
Gordon Parker
J. Wesley Parker
Walter Parker
Ralph E. Patchett
Herbert W. Payne
Cuthbert F. Peart
Athol R. Penn
Ashleigh K. Petch
Frederick D. Peterson
Gordon R.H. Peterson
Andrew G. Reid
Idris J. Ruck
Leonard Shapcott
Trevor Shepherd
Donald G. Sherson
John Silvester
Sydney J. Spindler
Gordon V. Thomas
George R. Thompson

Eric W. Hames
 Alan J. Handyside
 George C. Hopkins
 H. Ian K. Hopper
 Leonard C. Horwood
 William C. Jenkin
 Andrew J. Johnston
 Alan O. Jones
 Arthur T. Kent

John H. Thompson
 Robert Thornley
 A. Henry Voyce
 J.C. Aldwyn Williams
 David O. Williams
 Leonard V. Willing
 Arthur O. Witheford
 J. Henry Woolford

QUESTION 20—What Deacons, Home Missionaries, Minita-a-Iwi and Presbyters have died since last Conference?

(a) Deacons

Jean A. Miller

(b) Home Missionary and Minita-a-Iwi

Bernard H. N. Teague

(c) Presbyters

Leslie R.M. Gilmore

Howard E. Harkness

QUESTION 21—What Lay Persons who have given leadership in the Conference have died since last Conference?

Dorothy (Dolly) Gibson

Grace Hana

QUESTION 22

(A) Are there any congregations where through unavailability of Presbyters, the Sacraments are not being provided?

The Vice-President
 Tai Tokerau

Tamaki
 Manukau

Waikato

Rohe Potae

Taranaki
 Paparoa

(B) Who are now given special authority to administer the Sacraments during the ensuing year?

Allan K. Surrey
 Mack Morunga
 Robert Taka
 Tohu Cassidy
 Para Livingstone
 Winiata Morunga
 Hemara Hemara
 Marunui Toki
 Huia Martin
 Tahuhu Heremaia
 Rau Raunatiri
 Te Orahia Tonga
 Henare Gray
 Charlie Fenwick
 Phillip Te Uira
 Mary Te Whare
 Hoani Heremaia
 Alan L. Trethowen until
 1/5/83
 Rodney O. Metcalfe as
 from 1/5/83

Orakei
Manukau North
Ohura)
Taumarunui)
Otorohanga
Stratford
South Bay of Islands
Wellington South

Lower Hutt-Petone
Christchurch South
Christchurch East
Christchurch Papanui
Rakaia
Oamaru

Tokomairirio Union
Tongan Fellowship Wellington

Audrey N. Dickinson
Sialoga Lemalu

David Harding
J. Allan Oliver
Jeffrey W. Sanders
George Barke
Alison Beeston
Graham E. Brown
Margaret E. Burnett
Ashley J. Sedon
E. John Overton
Robin J.G. Gray
John F. Fruin
Mary L. Addison
L. Noel Radburn
Brian N. France
Siosifua Latu
Samuela Taufa

QUESTION 23(A)--Does the Conference sanction the amalgamation or division of any District, Parish, or does it originate any proposal having reference thereto?

Omitted from the printed Resolutions of Conference 1981.

WAIKATO-BAY OF PLENTY

CENTRAL KING COUNTRY CO-OPERATING PARISH

That Conference consent to the President giving his approval for the formation of the Central King Country Co-operating Parish if the Agreement to Unite and the strategy behind the proposed Parish has the concurrence of the Taumarunui and Ohura Circuits, the Waikato-Bay of Plenty Synod and the Development Division.

PUKETE

That Conference approve in principle to the Hamilton Circuit Co-operating with the Forest Lake Anglican Parish and the Scots Presbyterian Parish to provide pastoral oversight of the Hamilton suburbs of Pukete, Bryant Park and St Andrews.

The final approval for the Agreement be given by the President on the advice of the Waikato-Bay of Plenty Synod and the Development Division.

OTAGO-SOUTHLAND

ALEXANDRA-CLYDE UNION PARISH

That Conference agree in principle to the Lauder Presbyterian Parish being incorporated into the Alexandra-Clyde Co-operating Parish and that final approval be given by the President on the advice of the Otago-Southland Synod and the Development Division.

RESOLUTIONS OF CONFERENCE 1982:

1. MANUKAU DISTRICT

That Conference approve in principle to the formation of the Franklin West Co-operating Parish, incorporating the Waiuku Methodist Circuit and the Awhitu Presbyterian Parish, and that final approval be given by the President on the recommendation of the Manukau District and the Development Division.

2. NELSON DISTRICT

That Conference approve in principle for the Murchison Methodist Circuit and the Reefton Union Parish to combine to form a Union Parish known as the Reefton-Murchison Union Parish, and that final approval be given by the President on the recommendation of the Nelson District and the Development Division.

3. AUCKLAND DISTRICT

That the Takapuna Circuit be divided with the Takapuna Church forming one Circuit and the All Hallows, St Stephens and Trinity Churches forming the East Coast Bays Circuit.

QUESTION 23(B)--What other Agreements affecting Circuits/Parishes and/or Use of Building are approved by Conference?

None None

QUESTION 24--To what Circuits/Parishes are additional Deacons, Minita-a-Iwi, Minita Rehita or Presbyters appointed?

See page 629.

QUESTION 25--From what Circuits/Parishes are Deacons, Minita-a-Iwi, Minita Rehita and Presbyters withdrawn?

None

QUESTION 26--How are the Presbyters, Presbyters in training, Deacons (Deaconesses), Deacons in training, Minita-a-Iwi and Minita Rehita stationed for the ensuing year?

LIST OF STATIONS of the METHODIST CHURCH OF NEW ZEALAND

President----Percy P. Rushton, B.A., B.D.

Vice-President----Allan K. Surrey, J.P., A.N.Z.I.M.

Secretary----Alan K. Woodley, B.A.

+ + +

PRESBYTERS, DEACONS AND MINITA-A-IWI 1983

Unless otherwise determined by the Conference a Parish comprises one or more congregations situated in an area as from time to time determined by the Conference. A congregation not within a Methodist

Parish may be in direct relationship with a Synod and/or the District Superintendent or nominee. A Parish shall not include for purposes of administration any Connexional Division, Incorporated Board or Trust directly responsible to the Conference or any Central Mission unless otherwise determined by the Conference.

The Presbyterian first named is the Superintendent, except in the case of a Presbyterian in training, in which instance the Superintendent of the District is Superintendent. The Superintendent and/or other Presbyterian or Presbyters stationed in or appointed to the several Parishes or Missions is or are appointed by the Conference to preach and perform all acts of religious worship and the Methodist discipline in each and every one of the Methodist Churches already erected, or to be erected, in each Circuit respectively during the Connexional year, at such time or times, and in such manner as to him/her or them shall be deemed proper, subject nevertheless to the Superintendent and to the existing Laws and Regulations of the Conference.

1000 NORTHLAND DISTRICT

Shirley Wiki: Deacon. See Q.17a.

1010 MANGONUI COUNTY UNION PARISH

Presbyterian appt:

1020 KAIKOHE UNION PARISH

Colin A. Milner

1030 SOUTH BAY OF ISLANDS CO-OPERATING PARISH

One Wanted.

1040 KAEO-KERIKERI UNION PARISH

I.W. Les Ferguson, L.Th.

1050 NORTH HOKIANGA COMMUNITY CHURCH

Anglican appt: Christopher Aphthorp

1060 SOUTH HOKIANGA CO-OPERATING PARISH

One Wanted

1070 HIKURANGI UNION PARISH

Presbyterian appt: Frank Boggs

1080 WHANGAREI UNITING CHURCH

Barry W. Neal, M.A., C.F., Dip.Ed. (Raumanga)

Kenneth H. Russell (St. John's)

Ronald W. Ferguson See Q.17b

1090 DARGAVILLE

G. Basil W. Bell

C. Brice Herbert See Q.17b

1100 RUAWAI CO-OPERATING PARISH

Anglican appt: Jon Deacon

1110 PAPAROA

One Wanted. Lay Supply: Alan L. Trethowen

1120 WELLSFORD CO-OPERATING PARISH

Presbyterian appt: Struan A. Robertson, B.A.

Clifford L. Duder (Sup.)

1510 TAI TOKERAU

Te Wairoa	Samson N. Toia, J.P. (Tumuaki Rohe)
	Alan S. Pickering: Minita-a-Iwi
Hokianga	Mack Morunga: Minita-a-Iwi
	Tohu Cassidy: Minita-a-Iwi
Peowhairangi	Para Livingstone: Minita-a-Iwi
	Waha Wiki: Minita-a-Iwi
	Herehere Maaka (Sup.)
Whangarei	Winiata Morunga: Minita-a-Iwi
	Robert Taka: Minita-a-Iwi
	Hemara Hemara: Minita-a-Iwi

KENNETH H. RUSSELL (District Superintendent)

2000 AUCKLAND DISTRICT

2001 AUCKLAND DISTRICT TONGAN MINISTER

Taniela T. Moala, L.Th., Dip.R.E. - A Minister of the Free Wesleyan Church of Tonga with responsibility for Tongan Work in the Auckland and Manukau Districts, under the Auckland District Superintendent.
Sifa Hingano, L.Th. (who shall be supervised by the District Superintendent)

2002 AUCKLAND HOSPITAL CHAPLAIN

Roy M. Alexander

2500 MAORI DIVISION

Ruawai D. Rakena, B.A. (Tumuaki) (Engaged in extended Long Service Leave)

2600 DEVELOPMENT DIVISION

Barry E. Jones, B.A. (Superintendent)
Siauala T. Amituana'i, B.A., B.D.

2700 JOINT BOARD FOR MISSION OVERSEAS

W. Geoffrey Tucker (Joint Secretary)
David C. Evans, B.A. (Joint Secretary)

2800 EDUCATION DIVISION

John B. Salmon, M.A., Th.M.(Princeton), Ph.D., L.Th., A.C.A., A.C.I.S.,
- Director Planning and Training

2820 THE COLLEGE OF SAINT JOHN THE EVANGELIST

Methodist Staff:

B. Keith Rowe, B.A., B.D., S.T.M. (Union N.Y.), Ranston Lecturer in Ministry, Education Homiletics; Principal.
W. James Stuart, B.A., M.Div., D.Theol., Wesley Lecturer in Systematic Theology
David S. Mullan, M.A., Dip.Ed. Field Worker in Ministry.

2010 AUCKLAND CENTRAL

John A. Penman, B.A.
P. Joan Wedding
One Wanted
Maynard Rutherford (Self-Supporting Presbyter) See. Q.12(A)(b). cont'd

Fa'aoso Tugia (Self-Supporting Presbyter) See Q.12(A)(b)
B. Keith Rowe, B.A., B.D., S.T.M. (Union N.Y.) (College of St John)
Allen H. Hall, M.A., Dip.Tchg, Ph.D.(Qld). See Q.17b
Walter Parker (Sup)

2020 AUCKLAND CENTRAL MISSION

D. Bruce Gordon, M.A.
Graham Brazendale, M.A.
Brian J. Malcouronne, B.A. Minister for Aged Care
Siauala T. Amituana'i, B.A., B.D. (Development Division)
Andrew G. Reid (Sup.)

2030 BALMORAL-ROSKILL

Edmund D. Grounds
Brian J. Eagle
Lynfield: Anglican appt: John Wilson
Barry E. Jones, B.A. (Development Division)
W. Geoffrey Tucker (Joint Board for Mission Overseas)
Taniela T. Moala, L.Th., Dip.R.E.
Roy M. Alexander, Hospital Chaplain
Arnold C. Hight See Q.17b.
W.E. Allon Carr (Sup.)

2040 AUCKLAND EAST

Ian H. McKenzie, M.Sc., B.D. (Epsom)
William Morrison (Onehunga)
Falea'ana Kopelani (Self-Supporting Presbyter) See Q.12(A)(b)
George I. Laurenson, C.B.E. (Sup.)
Athol R. Penn (Sup.)

2060 ORAKEI

Norman E. Brookes, M.A. (2nd Class Hons.)
Audrey N. Dickinson (who shall be supervised by Norman E. Brookes)
I. Marie Greenwood, B.Theol., P.G.Dip. (Theol.) See Q.15(n)
W. James Stuart, B.A., M.Div., D.Theol. (College of St. John)
David S. Mullan, M.A., Dip.Ed. (College of St. John)
Roger J.E. Hey See Q.16b
Brian L. Olsen, B.Ed., Dip. S.T.L. (Massey) See Q.17b
Eric Hames, M.A., Fellow of Trinity College (Sup.)
J. Wesley Parker, M.A., B.D. (Sup.)

2070 GLEN INNES CO-OPERATING PARISH

Gillian M. Richards, (Self-Supporting Presbyter) See Q.12(A)(b)
W. Selwyn Dawson (Sup.)

2080 MT ALBERT

Graham H. Whaley, B.A., B.D.
Ruawai D. Rakena, B.A. (Maori Division - Tumuaki)
Leonard C. Horwood (Sup.)
David O. Williams, O.B.E., M.A., Litt.D., Fellow of Trinity
College (Sup.)
Stanley R. Goudge, B.A. (Sup.)
Gordon A.R. Cornwell, (Sup.)

EIGHTEENTH REPORT TO THE NEGOTIATING CHURCHES

This report includes reports from:

The Joint Commission on Church Union

The Joint National Committee on Church Extension

The Joint Committee on Women's Organisations of the Negotiating Churches

The Joint Board of Theological Studies

and is submitted to the negotiating churches, dated 9 September 1982.

THE JOINT COMMISSION ON CHURCH UNION

1. The Work of the Commission

Roll of Members 1 September 1982:

Anglican: The Rt. Rev. P. W. Mann, The Rt. Rev. E. G. Buckle, The Rt. Rev. B. Davis, The Ven. M. Smart, Mr E. Bradley, Mr D. M. Wylie, Prof. W. Winiata.

Associated Churches of Christ: The Rev. G. D. Munro, The Rev. D. E. Hollier, The Rev. D. L. Woolf, Mr H. J. Voice.

Methodist: The Rev. B. E. Jones, The Rev. R. D. Rakena, The Rev. B. K. Rowe, The Rev. A. K. Woodley, Mrs A. Thomas, Mr E. G. Heggie.

Presbyterian: The Rev. G. E. Hall, The Rev. W. A. Best, The Rev. C. Naylor, The Rev. S. Masina, The Rev. M. H. Johnston, The Rev. Dr H. C. Swadling, Mrs M. Simmonds.

Congregational: Mr B. Morris.

Secretary: The Rev. D. M. Povey.

Chairman: The Rev. W. A. Best.

(i) **The Commission** met at St Matthew's Joint-Use Church, Brooklyn, Wellington on 9/10 June 1982. The Chairman, the Rev. W. A. Best, presided, 27 members and proxies being present. Apologies for absence were received from four members.

The Commission received reports from church assemblies and conferences, heard reports from conveners and began study on five areas of continuing work and initiative.

(ii) **The Executive:** met in Baptist House, Willis St, Wellington on 30 April 1982 and reported fully to the Commission.

(iii) **Personnel:** The Commission has lost the service of two long-serving conveners. The Rev. W. Morrison retired in 1981 and the Rev. E. R. Vickery died in mid 1982. Both men had long been gracious and committed champions of union and the Commission has expressed both its deep felt gratitude for their service and its sympathy in their loss to the family of Ray Vickery. Miss M. E. Brown has also retired from the Commission after a long period of continuous service and has been replaced by Mr E. G. Bradley.

(iv) **Consultation of United and Uniting Churches:** With the assistance of the World Council of Churches the Secretary represented the Commission at the Fourth International Consultation of United and Uniting Churches held in Colombo, Sri Lanka. The Secretary was later able to visit South India as a guest of the Church of South India and briefly, the Victorian Synod of the Uniting Church of Australia. A full report of this consultation and the visits made are included as an appendix to this report.

2. ASSEMBLIES, CONFERENCES, AND SYNODS 1981-2

(i) 45th Anglican General Synod, April 1982

Plan for Union 1971

General Synod thanked both the Presbyterian and Methodist Churches for their initiatives taken in 1980 to seek a reconsideration of the Plan for Union 1971 as a

basis for union. It noted the decision of the 1981 Presbyterian General Assembly that it could not proceed with the proposal, and resolved *"To affirm a readiness to search for a basis for union but that it could not consider the Plan for Union 1971 as the way forward at this time."*

Future Consultations

General Synod approved proposals to set up a consultation in 1983 within the Anglican Church in New Zealand to discern the mind of the Anglican Church with regard to future church union initiatives. It also undertook to consult further with one or more of the negotiating churches on matters relating to ministry, episcopacy, and confirmation in co-operative ventures.

Co-operating Parishes

Warm support for Anglicans in co-operating parishes and other co-operative ventures was expressed and decisions were made to regularise and further such local ecumenical enterprises.

Anglican/Roman Catholic Dialogue

The Final ARCIC Report was received along with the request that the General Synod should discuss the implications for New Zealand and report to Lambeth by 1988. General Synod authorised the PCCU and the Provincial Doctrinal Commission to report on the adequacy of the Report's findings for future progress—"Whether the Final Report offers a sufficient basis for taking the next concrete step towards the reconciliation of our churches grounded in agreement in faith"?

(ii) Associated Churches of Christ, Conference 1981

Having been advised at the meeting of the Joint Commission in September 1981 of the results of the referenda in the Presbyterian and Methodist Churches, the Department of Union withdrew its proposal to the Conference to hold a similar referendum throughout the churches in 1982. Other motions relating to church union were also withdrawn.

The Haddon Lectureship is an arrangement under which a lectureship in biblical studies at the Presbyterian Theological College in Dunedin is supported in part by funds from the Associated Churches of Christ. During the nearly 10 years of this arrangement an increasing proportion of students have chosen to undertake training in colleges in Australia and the U.S.A. The 1981 Conference decided to terminate the present arrangement for the Haddon Lectureship and the Council would consider the future of theological education during 1982 and 1983.

(iii) The Congregational Union, Assembly 1981

At the Assembly of the Congregational Union of New Zealand held in Auckland, the invitations extended by the Presbyterian and Methodist Churches were considered and the following resolutions passed:

1. THAT the 1980 Assembly/Conference resolutions conveyed by the Moderator of the Presbyterian Church of New Zealand and the President of the Methodist Conference be received and the invitations to consider uniting on the basis of the 1971 Plan for Union be referred to the Churches of the Congregational Union for consideration.
2. THAT whilst this Assembly recognises the autonomy of each Church comprising the Congregational Union of New Zealand and the decisions of those members in seeking the mind of Christ as a Church Meeting as the Supreme Court of the Church, it believes the 1971 Plan for Union is now inappropriate in the circumstances now prevailing.

3. THAT this Assembly believes the Churches of the Congregational Union of New Zealand now wishes to place greater emphasis on the unity of the Christian churches, particularly the negotiating denominational churches, rather than a corporate union, to share new life and experiences as we rediscover our differing denominational heritages and under God's guidance through prayer to apply those heritages to the needs of people in the 1980s.
4. THAT these resolutions be transmitted to the negotiating churches comprising the Joint Commission for Church Union.

(iv) Methodist Conference, November 1981

The Conference approved the following resolutions:

* That the Methodist Church of New Zealand affirms:

- (a) its commitment to the principle of church union
- (b) its commitment to the following four principles:
 - (i) we accept the Scriptures as containing all things necessary for salvation;
 - (ii) we assent to the Creeds as incorporating expressions of the Faith relevant to their day and age. Realising the continuing necessity to seek to define the faith in contemporary terms the Church assents to "The Faith we Affirm Together" in the Plan for Union 1971;
 - (iii) we affirm the validity and practice of the Sacraments of Baptism and Holy Communion as a means by which the grace of God may enter the life of His people;
 - (iv) we recognise the ministry of all the people of God and affirm that within this ministry the office of Deacon and Presbyter are gifts to the whole Church that it may more faithfully discharge its ministry. Furthermore, we recognise that in each area of ministry, both ordained and lay, episcopate and oversight are personal responsibilities integrally associated with the relevant office. Thus at local, district and national level ministry is exercised personally as well as through the councils of the Church.
- (c) That any future Plan for Union recognise in structure and ethos the multi-cultural nature of our Church.

* That Conference recognises the desire of its members to enter into union on the basis of the Plan for Union 1971, with any or all of the other negotiating churches, but delays voting on the proposal until Conference 1982, and that this information be conveyed to all congregations by way of a pastoral letter sent over the signature of the President.

- (a) That Conference reaffirm that whether in or out of a church union the Methodist movement has a historic task to fulfil and to this continuing task, in ways relevant to our nation and world, we call our people:
 - * to confess Christ and to be continually open to new steps in costly discipleship;
 - * to live out the love of God for all people particularly the poor, ignored and minority groups in our society;
 - * to develop centres of caring fellowship where faith may be nurtured and a true Christian obedience discerned;
 - * to work for the transformation of both persons and society, refusing to divide these two aspects of Christian mission and bearing the pain of the struggles involved;
 - * in all this to live with a genuinely "Catholic spirit".
- (b) That this resolution be conveyed to all congregations by way of a pastoral letter sent over the signature of the President.

(v) Presbyterian General Assembly November 1981

The Presbyterian General Assembly was faced with the results of an unsuccessful referendum on the proposal to unite as soon as possible with one or more of the

negotiating churches on the basis of the Plan for Union 1971. The resolutions passed were:

1. That the General Assembly its readiness to continue the search for a basis of union in partnership with the negotiating churches.
2. That the General Assembly record that it cannot proceed with the proposal of the 1980 Assembly "That Assembly declare its readiness to enter into union as quickly as possible with one or more of the negotiating churches and that the basis for that union be the Plan for Union 1971."
3. That Assembly convey to the other negotiating churches its greetings, and inform them of its continuing concern for the movement towards the unity of the churches, seeking the understanding and patience of its partners in the situation in which the Presbyterian Church now finds itself; and asks the Moderator to convey this message to the leaders of the negotiating churches.
4. That the General Assembly instruct the Church Union Committee during 1982 to:
 - (a) Call a representative Conference from Presbyteries/Union District Councils, together with the Moderator, Moderator-designate, Convener of the Council of Assembly, two representatives each from the Ministry Committee, the Pacific Islanders Committee, the Youth Sub-Committee and the Association of Presbyterian Women, along with the Church Union Committee to explore the issues inherent in seeking union between the five negotiating churches and an appropriate direction to take in terms of a suitable basis.
 - (b) Report the decisions of the Assembly to the Joint Commission on Church Union as our commitment to continue to find a basis.

Other resolutions related to the oversight and support of co-operative ventures.

The consultation referred to in the above resolutions was held at Otaki in June 1982 and produced these affirmations and recommendations for the Church Union Committee:

We affirm together the unity in Christ of all who put their faith in Him.

We affirm our belief that all endeavours to make that unity visible are His will.

We affirm that Union and Co-operating Parishes are visible examples of the unity we have in Christ, and their faith encourages us in our continuing search.

We re-affirm our readiness to continue the search for a basis of union.

We make the following recommendations to the Assembly Church Union Committee:

That in the immediate future we work out our commitment by maintaining dialogue with other four negotiating churches.

That new directions and processes in seeking a basis for union be examined.

That the Church Union Committee continue to clarify for the Church the standing of the Plan for Union 1971.

That recognition be taken that the search should continue now carefully, with awareness that many of us need time.

That local churches be encouraged to renew efforts to make our unity visible through joint action.

That the continuing need of finding ways of easing the administrative burdens of Union and Co-operating Parishes be conveyed to the appropriate committees.

That special attention be given to the mutual recognition of ministries and membership.

That further study be given to issues referred to in this report, Presbytery reports and the findings of the Working Groups.

3. QUESTIONS FOR FUTURE STUDY

The Commission has, in 1982, given much attention to five major areas of discussion. The final production after nearly 40 years of preparation by the World Council of Churches of study documents: **Baptism, Eucharist and Ministry** is timely for our New Zealand situation, and the Commission proposes to use these materials as basic discussion documents over the next two years. The Commission's study will focus on five principal areas.

Ministry—its forms, orders and relationships within the ministry of the whole people of God. This discussion will include the study of both *Baptism, Eucharist and Ministry* and *Episkope and Episcopate in Ecumenical Perspective* as requested by the PCCU.

Unity in a Multicultural Setting: The Commission is aware that the issues in relation to church unity feature differently in diverse cultural settings. Both the settings and the issues need exploration.

In formulating a response to *Baptism, Eucharist and Ministry* the churches must ask how what is written is received in cultures other than the dominant European culture.

An Indigenous Model of Unity: It can no longer be taken for granted that the negotiating churches agree on the kind of union for which they are now seeking a basis. The Commission agrees that the unity we seek will bear these marks:

1. Ending prejudices and hostilities and lifting condemnations.
2. Sharing one faith.
3. Being mutually able to recognise baptism, eucharist and ministry.
4. Agreeing on ways of deciding and acting together.

New work needs now to be done. This work must re-evaluate the agreement reached over the past 20 years and appropriate what is of lasting value. It must also take account of changes in Church and Society.

Christian Initiation: baptism, confirmation, church membership, re-baptism, confirmation in co-operative ventures, are all areas of our common life over which much theological accord has been reached but in which functional harmony is seldom completely achieved.

Co-operative Life: further co-operation at local, regional and national levels is clearly essential in the pursuit of "being together in one Church". How is this to be achieved?

The Commission is at present developing proposals by which these and other questions can be taken up. It expects to be able to report some progress next year.

W. A. BEST, Chairman
D. M. POVEY, Secretary

APPENDIX A

**REPORT ON WORLD COUNCIL OF CHURCHES' CONSULTATION OF
UNITED AND UNITING CHURCHES, COLOMBO, SRI LANKA
18-25 NOVEMBER 1981**

As one of the countries where churches are negotiating for church union, New Zealand was invited by the Faith and Order Commission to send one representative to this the fourth Consultation of United and Uniting Churches. The Joint Commission on Church Union appointed the Rev. Dennis Povey to attend. The following report is in two parts, the first on the Consultation and the second on the visits made after the Consultation to India and Australia. I would like to take this opportunity of expressing my appreciation to the World Council and the churches of New Zealand for this unique opportunity to share our common experiences in an international forum.

Part One**GROWING TOWARDS CONSENSUS AND COMMITMENT**

In papers preparatory to the Consultation the aims of these gatherings were set out in broad terms by the Faith and Order Commission staff:

- (1) To help facilitate better communication among those churches which share a common heritage of struggle for union.
- (2) To seek solutions for problems faced by churches during the process of organic union.
- (3) To lift up publicly the concerns of united and uniting churches.
- (4) To enable these churches to serve more visibly as witnesses to the cause of unity.

The theme that had been adopted by the Faith and Order Commission was developed further by a very useful paper presented by Dr Michael Kinnamon of the Faith and Order Secretariat. The original theme was chosen because "it stresses the dynamic character of the search for organic union"; and "it implies that such dynamic growth should be descriptive of both united and uniting churches, that there must be . . . an ongoing commitment to a growth in consensus even after union takes place . . ."

However, such a theme raises some important questions; among them "Is 'consensus' really essential for churches to decide to unite?", and "Does agreement on matters of faith, order and service guarantee the visible unity of Christ's church?"

Lesslie Newbigin, in a letter to Dr Kinnamon, amplified this latter question in a reference to the recent union of the United Reformed Church in England and the Reformed Association of the Churches of Christ. This union brings together paedobaptists and those who baptise only believers. "In a sense," wrote Dr Newbigin, "you could say that the important thing is not consensus (in a doctrinal sense) but trust. We are sufficiently convinced of our shared being in Christ that we trust one another even when we have strongly divergent beliefs and practices on a very fundamental matter." It is also a common experience that discussions can reach a high degree of consensus but lack the widespread commitment needed to take specific steps into unity.

One further development of this discussion is worth mentioning. Scripture shows us a picture of the church united by faith in the Risen Lord even as it fell into periods of conflict. James and Paul differed greatly on matters of practice and teaching we would call fundamental, "but the idea of broken fellowship remained inconceivable. Perhaps . . . unity has less to do with having a common mind than with having a common vision of our unity in Christ."

So the consultation settled down to develop two primary questions:

- (1) What sort of vision of unity sustains the search for the visible unity of the church both before and after specific unions are achieved?
- (2) What practical matters need to be articulated for the benefit of those negotiating and for the wider church community?

THE PROGRAMME

The programme was developed around three main components:

- (1) Two major papers by the Right Rev. Martin Cressey and the Right Rev. C. L. Wickremesinghe.
- (2) A series of "case studies" provided by participants and arising out of the life of united and uniting churches.
- (3) Group discussion in which all members of the consultation participated.

The Sri Lankan churches had arranged a number of cultural visits and events which provided valuable insights into the life of the country and the churches negotiating there for church union. The influence of the British is still very pronounced in Sri Lanka, nowhere more noticeably perhaps, than in the Church of Sri Lanka and the taxis. Both Anglo Catholic and CMS influences are still very strong and undoubtedly have some effect on the continued delays in effecting union. Like other participants I am very grateful for the ways in which the church opened its doors to me as a visitor.

MAJOR PRESENTATIONS

Martin Cressey, the Moderator of the United Reformed Church in the United Kingdom, delivered a paper entitled "Church Union and the Visible Unity of Christ's Church". The paper was important to the development of the consultation as it brought to the surface early in the piece a number of recurring questions and problems. He began by referring us again to the concrete reality of the New Delhi statement on the unity which is both God's will and his gift; a unity which "looks to a fully committed fellowship *in each place* within such an ordering that shall ensure that it is in full unity with the fellowship in all places". (Lesslie Newbigin "All in one place or all of one sort").

Our understanding of "consensus" was broadened as he described the way in which negotiations between the URC and the reformed Association of Churches of Christ arose out of a desire to go beyond a union already achieved. Congregationalists and Presbyterians had already begun discussions on the question of Baptism before the Churches of Christ became involved thus making it possible for the united church to be a uniting church and to move towards the wider catholicity which is its goal. Consensus is thus never a product of the discussions but a goal which may not be achieved in even a broad sense until we achieve the unity of all God's people. More than this, the British experience indicates that consensus may include "the integrity of the mutual recognition of well-grounded convictions". The existence of Paedobaptism and Adult Baptism as acceptable rites within the church is not a form of "indifferentism" but the true acceptance of different but well grounded beliefs which are not of themselves good cause for division.

Dr Cressey proceeded to remind us of the content of some earlier expressions of the vision of the unity we seek, and warned against a "docetism" which sought to avoid the visible unity of the church in favour of some "spiritualised" interpretations. He expressed his regret that those churches which have united are mainly protestant and that the ethos they have developed appears to those within the catholic stream to be largely protestant but wondered whether this could be otherwise as long as those who regard themselves as catholic in this sense kept withdrawing from discussions. He was also critical of those who have taken the expression "conciliar fellowship" and somehow understand it as less demanding

than the union of the churches at the local level. "Perceiving how hard it is to preserve what ought to be preserved from a confessional tradition while gladly accepting the transformation needed for full union of the churches, some have hoped to escape the dilemma by returning to concepts of unity that are federal rather than organic."

He quotes with approval Lesslie Newbigin. "It is not enough for conciliar fellowship to appear at a world or regional level, leaving at the local level a group of societies manifesting a variety of styles and types, but together bearing witness to the fact that Christ is NOT a sufficient centre of unity to enable their differing types to live together as one family."

A further section of his paper commented on united churches as a sign to the churches, noting that the unions in the five years 1965-1970 were the source of genuine ecumenical hope and a good deal of surprise but also as a sign not perceived as having unambiguous meaning. Some read such unions as entirely sociological phenomena with their roots in secular society, others see in church union a preoccupation with institutions while more radical needs go unattended. "If such misreadings are to be corrected then the growth of united churches towards broader catholicity of faith and a broader vision of church life and mission is an essential part of their being signs of renewal."

He returns to the critique of developing uses made of the term "conciliar fellowship" in his discussion of "covenant" and world christian communions. "It is very dangerous to console ourselves for dividedness in each place, where mission and service actually happen, by rejoicing in the worldwide partnership of each CWC." He concludes "But 'covenanting' as such is a broad term, covering if not a multitude of sins, them more than one kind of righteousness!". Dr Cressey's paper led naturally into the second major presentation by Bishop Wickremesinghe of Sri Lanka.

The Bishop's paper was entitled "Church Union and the renewal of Human Community" and was intended to take up the second part of Dr Cressey's challenge—"a broader vision of church life and mission".

The paper dealt with some questions arising out of the establishment of united churches in his own region, pointing out that only a qualified "yes" could be given to the questions "Do united churches become a sign of human community across ancient barriers, and do they release resources for mission." He referred to the troubled situations of some dioceses in the Indian and Pakistan churches and the debilitating effect of prolonged law suits. "In short there have been instances of both success and failure with regard to more effective mission after union. No clear trend can be decisively discerned.

He then turned to the question of how social, political and cultural divisions hinder the search for church union. He listed attachment to Christian World Communions, elitism among the leaders of uniting churches separating them from the rank and file, and an attraction for the Roman Church or the Pentecostal churches for the clergy and laity as major factors in the defeat of various proposals around the world.

A topic which obviously arises out of the struggles in Sri Lanka to achieve church union then dominates the rest of the paper. Bishop Wickremesinghe charges the WCC and the united churches with being too "protestant" in character and not willing to wrestle with questions of primacy. Until questions which arise out of conversations with orthodox and Roman Catholic have their proper places in discussions, the Bishop holds out little hope for further negotiations involving the Anglican Communion. He suggested that the "Uniate" model might hold some possibilities for large world communion in a relationship with the See of Peter.

An interesting and provocative speaker, the Bishop in the end spent more time on the question of a wider catholicity than on renewal in mission.

THE CASE STUDIES

Six case studies were presented to the consultation and became topics for discussion in open plenary and in later group meetings. The case studies were:

- (1) Lawrence Creedy, Ghana Church Union Committee—EDUCATION FOR UNION.
- (2) Noel Davies, Commission of the Covenanted Churches in Wales—SPIRITUALITY AND UNITY.
- (3) David Gill and Ethel Mitchell, Uniting Church of Australia—BEING A "UNITING" CHURCH.
- (4) K. Ogawa, The United Church of Christ in Japan—DOCTRINAL AND LITURGICAL AGREEMENT AND "SUCCESSFUL" UNION.
- (5) D. Masunsa, United Church of Zambia—NON-DOCTRINAL FACTORS IN UNION.
- (6) Reinhard Groscurth, Evangelical Church of the Union—DDR UNITED AND UNITING CHURCHES AND THEIR CLOSER RELATIONSHIPS.

Some aspects of our New Zealand experience were affirmed by the material presented in the case studies.

Ghana too has had the experience of bending its best efforts on education for union and then finding that fear of change or deep conviction still managed to delay union long enough to counteract the good effects of education. Education cannot of itself achieve union, and has to be repeated for each new generation.

Wales has faced up to the question of liturgical and spiritual needs in seeking unity and has produced a common liturgy for use on ecumenical occasions. This is published in both Welsh and English and testifies to the great area of common ground that now exists in eucharistic liturgical reform. It may be useful in New Zealand to develop a similar order to be approved for occasional use in co-operative ventures and for other ecumenical occasions. Wales is finding it a means of grace.

Australia can teach us many things. How not to word voting papers, how not to get legal advice on voting, how to achieve a union at all. It is interesting to note from personal observation how far behind New Zealand the Australian Church is in its relationships with the Anglican Communion. We should grasp more firmly what we have achieved in New Zealand and not discard it lightly, while observing that the Union in Australia came about because they put aside the wider questions involved in negotiating with Anglicans. They still lost the group of the Presbyterian Church they were trying to keep so they will have to work now at convincing their Anglican and Roman Catholic partners that they are genuine about being a "United Church". Nevertheless union has enabled resources to be rationalised and some new mission to be established. The Uniting Church has developed a strong peace and justice profile.

The united churches in Japan, Zambia and Germany are all products of Government decrees, with many attendant problems. While all of the churches give thanks that they have been brought together, Japan in particular has much work to do to achieve a working consensus.

CONCLUSIONS

- (1) While some are looking for a new "model" of church unity, the consultation noted the "integration" of the churches in Italy, but affirmed the vision of New Delhi looking to "A FULL COMMITTED FELLOWSHIP IN EACH PLACE WITHIN SUCH AN ORDERING THAT SHALL ENSURE THAT IT IS IN FULL UNITY WITH THE FELLOWSHIP IN ALL PLACES."
- (2) Covenants should always express that same commitment although being a commitment to a process.
- (3) New Zealand will have to work out its own salvation in fear and trembling. There are no other models on the shelf even for enthusiastic shoppers, let alone for reluctant ones.

- (4) We have come a long way in our commitment to local ecumenical projects and in our overall relationships with one another. We are light years ahead of some countries, even some who are contemplating union. It will be to our great loss and shame to cast away what has been given and gained. Each new generation of leaders must assess very carefully the trust they receive before setting the clock back. The times are not so bright back there either.
- (5) It would be helpful to make use of the visit of Martin Cressey next year to work on some of the conceptual problems the Commission has been identifying, principally the nature of the unity we seek.
Dr Cressey arrives in June and our meeting is set down for the 9th and 10th. We hope he will be able to attend our June meeting, but do not propose to alter our dates unless Commission members indicate a willingness to do so. (His arrival may be a week later—about the 17th.)
- (6) The Consultation identified a worldwide trend in negotiations in which the Anglican Communion were or had been involved. The Sri Lankan delegates articulated it in a very sharp form; "the failure of the negotiations with the Methodists in England was a shattering blow. The message seemed to go out—it's over in England why pursue it anywhere else." Delegates from all countries regretted the slowing of impetus which inevitably resulted from less Anglican pressure for union but were unable to find any practical way to take up the questions at issue. Bishop Wickremesinghe's plea to study the question of primacy and to relate discussions more closely to the bilateral conversations was eventually heard and noted.
- (7) The bilateral discussions certainly seem to be engaging a new group of thinkers in ecumenical dialogue and may have a major influence in shaping the vision of unity in the future. Basil Meeking reminded us that the New Delhi statement is also one to which Rome subscribes and bilaterals are not likely to produce some "cheaper" form of visible unity. The international conversations are not related in any way except by the discussion papers with national bilateral meetings. Rome feels free to recognise or ignore the national discussions.
- (8) Whatever the future of the JCCU it will be important to maintain links with the church union desk of the Faith and Order Commission and the report of the Consultation when published in 1982 will be a valuable addition to the Faith and Order papers and repay study.

Part Two

THE CHURCH OF SOUTH INDIA

At the invitation of the General Secretary I spent six days in India as a guest of the CSI. The visit included two dioceses, Madras and Krishna Godavari. Both the General Secretary and the Bishop of Madras were absent at the time but I was well cared for by the Bishop's Commissary, the Vice President R. T. Bhaskeran and his wife. The Diocese of Madras is one of the stronger dioceses and almost at a position of self-sufficiency. The diocese employs a lay director of spiritual renewal, a director of communication and development, a part-time youth director and a director of urban development. The Bishop, Sundar Clarke is an able and imaginative leader who led the diocese recently in a \$28,000, 300 wells in three months development project. The diocese raised most of the money locally and the project has been of immense benefit to the drought-parched countryside in Andhra Pradesh.

The charge that the CSI is very protestant in its ethos certainly did not square with my experience of worship in Madras. I was invited to attend a confirmation service in a high church congregation and found myself all dressed up in chasuble, stole, etc. laying hands along with the Bishop's Commissary on 15 new communicants surrounded by incense, flashing electric lights, candles, palm branches, the lot! It was a good occasion and an intriguing and memorable insight into the diversity of the CSI.

From Mandras I travelled for six hours by train to Vijayawada, a junction and communications centre in Andhra Pradesh. The Diocese of Krishna Godavari is a dramatic contrast to Madras. For more than a year it has been run by Dr Premasaga, the Synod Secretary while court cases and factional strife within the diocese ran their diabolical course. The new bishop is a good man also beset on all sides by people in high places in the church who want to frustrate the work of the church and the free course of the gospel.

The CSI has an interesting system for the appointment of bishops. The diocese is required to forward between two-four names to a special board of nomination (different for each appointment) which makes the final selection. The board is not bound to appoint from these nominees nor is it bound to follow the order of precedence indicated by the diocese. In the Indian context there have been many court cases trying to establish irregularities in the procedures followed. Few, if any, have been upheld in the courts. Bishops have the right to chair all committees of the diocese or to delegate this function. There are no provisions for voting separately either in diocesan councils or in the national synod.

Another area of difficulty experienced in the church relates to ministerial transfer. As most of the clergy wives work, and many of them are teachers, government regulations restricting the movement of teachers effectively restrict the movement of clergy, particularly in country areas.

The diocese of Krishna Godavari needs our prayers if it is to get on with the task of bearing the gospel to a receptive people.

It was something of a shock to me to find the caste system alive and well in India, affecting housing, employment, religion and education. The Christian church is still the main educator of outcast children in many areas.

Overall, I was impressed by the way in which India has become its own country. Poor but striving to make its way into the 21st century in a country where 70,000 children are born every minute. The remnants of the English regime are to be found in edifices and institutions rather than in life-styles or culture.

THE UNITING CHURCH OF AUSTRALIA

Arriving in Melbourne with a severe dose of an unspecified stomach complaint my first action was to hole up for 24 hours. The same complaint was eventually to cause me to curtail my visit by two days so that the time was not as usefully spent as I had hoped.

I was able to meet with John Preston of the Synod of Victoria Commission on Resources whose principal responsibility is now in new area development. An earlier ecumenical meeting of Roman Catholics, Anglicans and Uniting Church representatives made me realise how much further on in our ecumenical relationships we are as I sat and watched an hour-and-a-half of unecumenical game playing. Some questions from me drew out the view the Anglican Bishop was still committed to a double yolk egg policy of development whereby none of the churches built in the same new area. Joint-use schemes are frowned upon and any new developments of that kind may end up including Roman Catholics and Uniting Churches but excluding Anglicans. Basically, they are all happy to do their own thing in their own way unless the local people make it too hot for them to do other than co-operate.

The one local new area development that I visited was built alongside an Anglican section under the impression that they would be able to develop the sites jointly. The scheme had not been well explained outside the local area and both the Uniting Church and the Anglican Diocese had now shelved that proposal. The site has been developed by the building of a residence which lacks some interior partitions. It is foreseen that when the Uniting Church wants to develop the next stage it will sell this property as a residence and relocate on a suitable site. In the meantime, this centre is

used for worship, community meetings and social service while the cause remains part of the parent parishes. It is possible that later on the separate embryo congregations may decide to unite, but the first stage is clearly one of separate developments. The risk for the Uniting Church will be in leaving till later the acquisition of a site for full church development. The gain is that the emphasis is on building up a local congregation before employing ministry and before becoming committed to hall type buildings. The church was also able to use a government community work scheme to employ a community worker in the area, based on the church centre.

An inner city visit to Collingwood revealed an old pattern of ministry in a new guise. An ecumenical regional team has been developed over the last 10 years. A year or two ago the team recognised that every local service, medical, government, police and social was also regionalised and no-one knew anything about the specific localities which made up the region. Their team has developed "patch" ministries in which they all accept responsibility for a particular "patch" within the region and seek to know it intimately. One member spends all his time in a block of high rise flats with 5000 people. The team feels good about the new emphasis and is able to identify both with personal needs, engage in intentional evangelism and be with these local groupings in some of their confrontations with the regional "powers".

Discussions with Graham McAnally, secretary of the synod, convinced me that there is nothing in their ministerial placement system in advance of the agreements we have worked out for co-operative ventures. Indeed such as it is I think ours is better.

D. M. POVEY, Secretary

Appendix A

JOINT COMMITTEE ON WOMEN'S ORGANISATIONS

The annual meeting was held in Wellington on 2 March 1982. The preceding evening the delegates met over dinner and spent an evening in Bible study and discussion on issues facing the five Associations. It was agreed that this was a most beneficial exercise. The meeting was attended by four of the Associations with the Congregational Union reporting by letter.

Full reports on the work of the Association of Anglican Women, Methodist Women's Fellowship, Association of Presbyterian Women, and Christian Women's Fellowship were presented. The Rev. Dennis Povey addressed the meeting on "Where the negotiating churches are at in New Zealand".

Business included the following:

1. The Methodist Women's Fellowship presented a new draft for annual returns. If approved by all the national executives these will be used in Union and Co-operating Parishes.
2. Fees: Notice was given that JCWO will review affiliation fees in March 1983.
3. Delegates discussed their Association's relationships with the NCC Women's Committee.
4. There was discussion on the JCWO and its future. All agreed that the committee should meet in 1983.
5. The Christian Women's Fellowship has decided they will in future appoint a Wellington delegate to JCWO.

During the year national presidents or their proxies were invited to each other's Conferences. These invitations mean that the national executives have a more frequent interchange of visits than when the JCWO was originally set up. The exchange of presidents' Christmas messages in the respective magazines was much appreciated.

Following comment to the national JCWO the Waikato annual meeting discussed the necessity for their continuance. Their work in helping Union and Co-operating Parish women's groups had been accomplished and few new groups needed their help. The meeting decided to:

1. Close the Waikato Regional JCWO.
2. Remind the Waikato JRC that they have a responsibility in visitations to enquire about the "Women's Work".
3. Remind church courts that they should select women for JRC places.
4. That they would like to meet yearly in an Ecumenical Study Day. To this end a committee of the five regional presidents of the negotiating churches was set up and the remaining JCWO funds placed in their care.

The Waikato JCWO are to be congratulated on a task well done and on their courage to close a "structure" that had served its purpose. We wish them well in the new venture of the Ecumenical Study Day.

LORRAINE SEALY

JOINT BOARD OF THEOLOGICAL STUDIES—ANNUAL REPORT 1982

The Board continues to provide an opportunity for the theological colleges of the negotiating churches to work together in the setting of common standards and shared examinations.

Eighteen people completed the LTH in 1981. During 1982 there are 67 people enrolled for papers for the LTH Diploma—17 from Knox College, 45 from St John's College (Anglican and Methodist) and five from College House, Christchurch. The growing number of extra-mural students is placing a heavy demand upon the staff of

the theological colleges. There are 92 extra-mural students enrolled for papers for the LTH in 1982.

No candidates completed the STH Diploma in 1981.

Mrs Zelma Paul has been appointed as Registrar/Secretary of the Joint Board and the Board is grateful to St John's College for the continued provision of office space.

At the annual meeting the staff of the Anglican and Methodist colleges at John's were invited to prepare an outline of a LTH which would include forms assessment other than written examinations and a curriculum providing for interdisciplinary studies.

The Joint Assessment Committee continued its work in 1982. The Methodist Church held a separate assessment course so that its own needs might better be met.

The Diploma of Ministry has been slightly reshaped under the direction of a Dunedin committee and the oversight of the Rev. Dr Ken Booth, and Dr Booth has been appointed the Director of the Dip.Min. programme.

KEITH ROWE, Chairman

THE JOINT NATIONAL COMMITTEE ON CHURCH EXTENSION

A. THE COMMITTEE

The Committee met on 3/4 March and 31 August/1 September 1982. The following represent their churches on the committee:

Anglican: The Rt. Rev. E. G. Buckle, The Ven. M. R. Smart, The Ven. M. Welch, Miss M. Brown, Mr R. Jebson.

Churches of Christ: Mr T. G. Todd.

Congregational Union: Mr B. Morris.

Methodist: The Rev. A. K. Woodley, The Rev. B. E. Jones, Mr E. G. Heggie.

Presbyterian: The Rev. W. A. Best, The Rev. E. Body, Mr I. Stirrat, The Rev. R. J. Weeks.

Representative of Joint Committee on Women's Organisations: Mrs L. Sealy.

Secretary: The Rev. D. M. Povey.

Chairman: The Rt. Rev. E. G. Buckle.

B. DEVELOPMENTS

1. Local Projects and Agreements

As at 1 June 1982 there are 46 co-operating parishes with agreements in accordance with approved guidelines. A further 12 ventures are constituted under informal agreements of various names and types e.g. "Uniting", Friendship House. In the past 12 months one venture in the Ranui area of West Auckland has ceased working as an independent unit and is now under the care of neighbouring denominational parishes. One union parish with two centres of worship has seen one of those centres withdraw from the parish and become a separate Presbyterian congregation. In the Bay of Islands-Hokianga area in Northland, regrouping of Maori Pastorates and neighbouring co-operating parishes may in time see the reduction of the number of co-operating parishes in the area.

Discussions and the preparation or revision of agreements are now at various stages in:

- Methven, South Canterbury (Joint use Worship Centre)
- Hinds, South Canterbury (Co-operating Parish)
- Paraparaumu, Kapiti Coast (Co-operating Parish)
- Kaiwaka, Northland (Joint use)
- Ruakaka, Northland (Joint use)
- St Anselms, Wellington (Union Parish to include Churches of Christ)
- Green Bay, Auckland (Joint use +).

Property Developments are known to be in the discussion-planning stages or in progress at:

1. Bluff (Southland), Church house.
2. Parklands (Christchurch), Church Centre.
3. Tamatea (Hawkes Bay) Worship Centre.
4. Hillcrest (Hamilton).
5. Putaruru (Waikato), Extensions.
6. Clive Haumoana (Hawkes Bay), Extensions.
7. Huntly (Waikato), Extensions.
8. Matamata (Waikato), Extensions.
9. Avondale (Auckland), Church Centre.
10. Kaitia (Northland), Church Centre.
11. Wellington South, Church Centre and commercial development.
12. Tawa (Wellington), Extensions.

Of the 155 co-operative ventures, over 60 have taken the opportunity over the past 15 years, to redevelop, renovate or replace worship and community centres. Another 10 have upgraded or replaced clergy residences.

- * The committee notes that the rate of new developments in local co-operation has slowed but not stopped.
- * The committee *urges* local church courts to continue to consider the needs of sister congregations, the community and the future in discussing and planning necessary property development. It has been agreed that each negotiating church will at least advise other local churches when it intends new developments. The JRC is a vehicle for such advice and consultation.
- * The committee continues to work at ways by which property development on a co-operative basis may be sped through channels of approval.
- * Parishes are required to complete *SCHEDULES OF RECORD* at the time of property rationalisation and all parishes are required to have done this by the end of 1983.
- * The committee is convinced that joint local action does not depend on possible future organic union for its rationale. Stewardship of resources, and an affirmation of the *unity of the local church* are compelling reasons for seeking new ventures (and possible new partners), in co-operation.

2. Multi-Cultural Aspects of Local Unity

The churches are changing in the ways in which they both incorporate and give freedom of expression to the differing cultures that now loosely co-exist in the negotiating churches. Because the Maori people have elected a different form of association in the Maori Division, the Bishopric of Aotearoa and the Presbyterian Maori Synod, the committee has not been closely associated with more than one or two co-operative ventures which structurally include Maori congregations. In the past few years however, particularly in the Auckland West area, the way in which basically Presbyterian or Methodist Island congregations relate to union or co-operating parishes has needed clarification. Following on the *Auckland JRC's* initiative in this the committee met with the Rev. Amituana'i and the Rev. Kenape Faletose. As a result three matters were resolved.

1. *Pacific Island ministers are only bound by the rules for the length of terms of appointment if they are appointed as ministers to a union or co-operating parish.* They are, however, more usually appointed to a denominational Island congregation which jointly uses and develops the facilities of a particular church.
2. The JNCCE requests the churches responsible for appointing representatives to the committee to give attention to the need for their choice of representatives to reflect polynesian constituencies.
3. The JNCCE will continue to encourage in every possible way, cultural, multi-cultural and/or ecumenical development in ways that recognise the needs and desires of the local churches involved.

3. Confirmation in Co-operative Ventures

Services of confirmation in co-operating parishes are an occasion for common celebration and thanksgiving. The committee has been attempting to clarify the appropriate way by which this might harmoniously be achieved and has been requested by the Anglican General Synod to begin preparation of a manual of practice for co-operative ventures. The WCC study papers *Baptism, Eucharist and Ministry* will assist in expressing a common theological understanding of baptism and confirmation and the committee expects to make progress with a manual in 1983.

It has noted that:

- * *Some Bishops express disquiet that Anglican confirmations in co-operative ventures tend to increase under an Anglican minister.* The committee would want ministers and parish councils to clarify what kind of expectations their Bishop may have and how they can be effectively fulfilled.

- * *As long as we are together but separate* it is necessary to take care that people are confirmed into a particular denomination. Ministers and parish councils should continue to take care that they do not inadvertently confirm without the Bishop people who wish to have their confirmation recognised as Anglican.

4. Self Supporting Ministries

In 1981 we published a *Draft Guideline for the Appointment of Non-Stipendiary Deacons, Presbyters, Priests or Ministers in Union and Co-operating Parishes* and invited comment from the churches.

As a result of comments received and the development in understanding going on within the churches we now present a redraft of the proposed guideline for further comment during 1982-3.

Churches are asked to make a response by February 1983. This will normally come through:

Anglican: PCCU

Churches of Christ: Dept. of Union

Congregational: W. B. Morris

Methodist: The Development Division

Presbyterian: The Ministry Committee.

DRAFT GUIDELINE FOR THE APPOINTMENT OF SELF-SUPPORTING DEACONS, PRESBYTERS, PRIESTS OR MINISTERS IN UNION AND CO-OPERATING PARISHES.

1. Background

Within the Methodist and Anglican churches in New Zealand a number of variously designated self-supporting deacons, priests and presbyters have now been ordained. These are men and women who have felt a call to ministry, have followed the usual procedures of their respective churches for assessment and preparation for ministry and have been ordained by the Church.

During the period of selection and preparation they have normally had the support of their local minister and congregation and upon ordination are invited to serve in that parish. Some are ordained on the understanding that their primary but not sole sphere of ministry will be in a non-parish setting. Their parish duties and responsibilities will be relatively few. Others may be ordained on the understanding that their ministry will be primarily exercised within the life of the local parish. Once ordained they offer a ministry of word, sacrament and pastoral care within the limitations of the demands of their secular employment or domestic responsibilities. They are not paid a stipend by the church but receive appropriate expense allowances.

Originally it was intended that self-supporting ministers would not transfer from one parish to another but it is now clear that flexibility is needed in this aspect of their developing place in the life of the churches.

With the extensive involvement of both the Anglican and Methodist churches in co-operative ventures several such ministers now serve in them and thus minister in some way to members of all the participating churches. This development and the diversity and opportunities it brings is clearly welcomed by the local churches involved.

Most of the preparation for these ministries is done within a parish setting and during this period of training the local parish is well aware of their presence, shares in some of the training exercises and rejoices in the eventual ordination.

It is at this point that the new minister suddenly becomes visible to the other negotiating churches. This addition of ordained-clergy to certain parishes sometimes causes surprise and raises new questions at district and national levels among sister

churches and individual ministries should not feel too unsettled or unwelcome by the procedures a sister church may adopt in order to include a new kind of ministry in its courts and decisions. It may transpire that they will be afforded privileges not usually granted to some ministers within that sister church itself.

All of the churches intend that self-supporting ministers should complement duly appointed stipendiary ministries in a co-operative venture. It may be necessary for the sake of the co-operative venture for self-supporting ministers, like their stipendiary colleagues, to accept some conditions of service which might not otherwise apply.

2. Initiative

- 2.1 The initiative for the appointment of self-supporting ministry in a co-operative venture may come from the parish council, the minister, an applicant or a district court.
- 2.2 Applicants offering for selection and training will be assessed and trained according to the regulations of the church of which they are a member.

3. Approval

- 3.1 In accepting a candidate for service in a particular co-operative venture the church will require within its normal procedures full support in principle for the proposal that the candidate may train, and later serve, within the parish.

This support must be forthcoming from:

- (a) the parish council and minister;
 - (b) the JRC;
 - (c) the district church courts of the participating churches.
- 3.2 Not less than four months before a candidate is about to be ordained and appointed to serve in a co-operative venture, the appointing church will request the JRC to nominate representatives to consult with the parish council or its representatives, minister(s) and appointing church.

The purposes of this consultation are:

- 3.2.1. To ensure that the appointment will advance the unity and mission of the co-operative venture.
- 3.2.2. To be satisfied that the parish, minister(s) and participating churches are now ready to proceed with the appointment.
- 3.2.3. To discuss future relationships within the ministry and the specific functions and limitations of the service to be given by the appointee.
- 3.2.4. To agree on the length and other terms and conditions of the initial appointment.
- 3.2.5. To ensure that the parish understands the limitations of time and availability within which the ministry will relate to the parish.
- 3.3 This consultation will be carried out as expeditiously as possible.
- 3.4 If a church wishes to appoint an ordained self-supporting minister to a co-operative venture it will as early as possible request the JRC to nominate representatives to consult as in 3.2-3.3. above.

C. POLICY AND PROCEDURES

1. FINANCIAL CONSULTATION

In response to requests from the churches the committee arranged a consultation of finance administrators of the negotiating churches. There was evidence to suggest that some of the policies agreed on in 1975 are now needing reassessment and modification. The following areas were discussed and reported on:

(i) Priorities and procedures in making grants to parishes from diocesan or national funds

It was agreed that the following principles should stand:

- * That grants for support of ministry should be made on the basis of request to all the participating churches and not written off by setting artificially low budget assessments.
- * That grants would be made on the basis of an agreed ratio, but inability of one partner to meet all requests should not affect the contributions from other churches.
- * That grants should be applied for at the time expected by granting churches and should wherever possible, have the support of the JRC.

It was further agreed that:

1. In areas where differences of financial years are important, the JRC should try to formulate estimates of grant needs for 12 month periods at least six months in advance.
2. It is important for parishes to be accurately and sympathetically informed of reductions in grant allocations.

(ii) Removal expenses of ministers appointed to union and co-operating parishes

The churches reported that the following are the standard procedures covering removals at present:

1. Methodist Church: All union and co-operating parishes are now required to meet the full expenses of Methodist ministers. Requests for assistance with removals should be made before a shift is undertaken through the Superintendent of the Development Division. Full instructions for Methodists on this matter are published from time to time by the Administration Division.

2. Presbyterian Church: All parishes are required to meet the expenses of Presbyterian ministers. Assistance with removals where a parish is unable to meet the cost is available through the Ministry Committee.

3. Diocese of Waikato: All parishes are responsible for removal costs. Grants for assistance are available.

4. Diocese of Waiapu: The diocese meets the cost of all movements within the diocese. The diocese meets the expenses to and from the diocesan boundary of removals to or from outside the diocese. Parishes are required to make up the difference.

5. Diocese of Auckland: Parochial districts are required to meet half the costs of removal. Parishes are required to meet the full cost.

Both the Churches of Christ and Congregational Union require parishes to meet all costs of removal.

The Following Principles were Agreed to:

1. Commercial carrying firms should not be required to accept delays in settlement of account.
2. Ministers should not be required to meet any accounts properly the responsibility of the parish.
3. Accounts should be met immediately either by the local church which then recovers any grant assistance from parent church bodies, or by the appointing church which recovers from the parish or other parent churches.
4. In any event, the details should be worked out before a shift is made.

Conclusions

1. There is a problem in this aspect of co-operation. The frequency of the problem itself is not such as to warrant major changes, but far too often upsets the establishment of good relationships at the beginning of ministries.
2. The difficulties that have been experienced would be immeasurably helped by a simple, generally applicable formula.
3. Parishes need to be clearly informed of their responsibilities before a move is finalised.

4. Parishes need to be kept aware of their responsibility to make provision for outstanding expenditure of this kind.
5. The JNCCE should be asked to pursue the adoption of a simplified formula and see that all parishes are kept informed.

(iii) Loans and/or grants for capital development purposes

The churches outlined their general approach to this question.

1. Presbyterian: The Presbyterian Church does not regard the agreed ratios of proportions as a constraint on the loan moneys it makes available to co-operative ventures. It deals principally with the requests on the ability of the parish to meet the terms and conditions of repayment and that the project falls within the normal categories under which funds may be made available.

2. Methodist: The Church Building and Loan Fund has a maximum lending to any church of \$35,000 and is now limiting lending to co-operative ventures to the ratios of Methodist participation. It was pointed out that in previous years the very favourable interest rates on money lent by the Methodist Church created something of a run on available funds. However, the loan is not conditional on other churches providing a share of loan finance.

3. Anglican: Generally speaking, dioceses have limited funds available for lending and normally require land to be held under Anglican title. It was pointed out, however, that security on other land can make funds available to projects for which the Anglican Church does not hold title. As a rule, dioceses do not have the facilities to lend money to parishes but can usually find other ways of assisting.

4. The Churches of Christ and Congregational Union do everything in their power to assist local congregations in development projects.

Recommendation

That the consultation request the JNCCE to provide some guidance to parishes on where they may look for development fund assistance and/or loans.

(iv) Principles and methods upon which diocesan assessments and national budget allocations are made

The principles outlined in the Guide to Procedures Section II.4 Financial Matters, basically stand. The chief difficulty is experienced in maintaining a fair ratio of requests to a particular parish and a fair relationship to other parishes within a district/diocese/presbytery.

It was noted that the provisions for consultation at district level before assessments are finalised are all too rarely followed.

It was agreed:

That it be a recommendation to the finance committees of the churches that commencing from the 1983/1984 financial year, denominational allocations for wider work be made separately to union and co-operating parishes, taking into account both membership and established ratios; and that parishes remit funds separately to the denominational offices in proportion to the allocations made to them.

It was further agreed to discuss the question with district property and finance conveners and secretaries.

The reasons for what would be a change in union parishes are given as:

- (a) Parishes ought to know how much budget is going to each of the parent churches.
- (b) With that knowledge greater interest and support may follow.
- (c) This change will require more consultation and understanding at the district level.

The committee has carried out a minor survey of the likely response to this change and out of the 52 union parishes surveyed, 20 replied:

In favour	1
Against	13
Not applicable	3
Not object	3

The committee sees this matter as basically one between the Presbyterian and Methodist Churches and simply passes on these recommendations to them.

(v) Superannuation scheme contributions

Members of the consultation outlined the steps by which churches sought contributions from members of superannuation schemes and from parishes. While there has been difficulty in persuading some parishes that it is just to require a continued superannuation levy during vacancies (particularly as only Presbyterians and Methodists require this) no acceptable formula for change has been proposed.

2. JOINT REGIONAL COMMITTEES

The committee has begun a "from-the-ground-up" reconsideration of the functions of Joint Regional Committees. This study has begun by identifying the *vital* networks of relationships between co-operative ventures and the participating negotiating churches. These include communications, consultation and recommendations relating to:

- (a) **Ministry**—appointment, orientation, support, discipline, funding.
- (b) **Participation**—in regional and national church courts.
- (c) **Property** issues.
- (d) **Sacraments and confirmation.**
- (e) **Sharing denominational resources**—information consultancies, programmes.
- (f) **Collecting statistics**—financial—property, etc.
- (g) **Financial contributions** to the wider work of the church.
- (h) **Triennial visitations.**
- (i) **Regional strategy**—development, extension.
- (j) **Requests for support.**

- * Some of these functions can be most effectively carried out by a body like the Joint Regional Committee, others may be better dealt with in some other way.
- * The committee is aware that the Waikato JRC is experimenting with new approaches to these questions and will be exploring this further with them.
- * The committee is also aware that effective consultation at the regional level depends on district church courts supplying suitable representatives and acting on the recommendations made.

3. MINISTRY CLAUSES IN CO-OPERATING VENTURES

Guidelines for forming co-operating parishes and standard agreements for union parishes contain within them clauses relating to the functions, appointments and responsibilities of ministries. Debate over the necessity of limited appointments has continued and a new proposal is contained in clauses 8.3 and 10.1 of the material set out below.

A questionnaire seeking comment from JRCs, ministers and/or parish councils was issued by the committee and modifications made to the clauses in the light of the 40 replies from parishes and nine replies from JRCs and national church committees. Of the 49 replies: 47 approved the principle of redrafting the clauses,

39 approved the changes proposed allowing more flexibility in the length of appointment,

20 approved and 29 disapproved some clauses relating specifically to self-supporting ministry.

Self-supporting ministry: The committee is unable at this stage to prepare satisfactory clauses relating to self-supporting ministry but expects to be able to do so within the coming year. Parishes seeking guidance in the meantime can either refer to the draft guidelines printed earlier in this report or write to the Secretary, JNCCE, P.O. Box 27-095, Wellington.

Making changes to guidelines: The committee notes two comments from replies.

1. Churches seldom refer important changes affecting union and co-operating parishes to the parishes concerned for comment before the changes are made. Similar kinds of changes affecting standard parishes would receive extensive consideration from district courts under constitutional procedures. There may indeed be a form of nervous paternalism in effect by which the "parent" churches "know what is best" for their off-beat offspring.
2. The production of standard regulations on ministry and property matters which do not require the rewriting of local agreements is overdue. Local agreements should contain only those aspects of agreement that are truly local. The JNCCE is pursuing this latter proposal.

THE FOLLOWING MATERIAL IS NOW SUBMITTED TO THE NEGOTIATING CHURCHES FOR THEIR APPROVAL WITH A VIEW TO ITS ADOPTION. Replies are requested from the churches as early as possible in 1983.

MINISTRY CLAUSES IN UNION AND CO-OPERATING PARISHES

September 1982

NOTE: "Parish Council" may in some Union Parishes need to be read as "Session".

II MINISTRY

6.0 Functions and Duties

- 6.1 **Worship, The Sacraments and Pastoral Care:** It is expected as the norm that the congregations in each area will worship together and that the minister(s) appointed will exercise the fullest possible ministry of word, sacrament and pastoral care. (See Guide to Procedures, III.1.)
- 6.2 In meeting particular sacramental, pastoral or constitutional needs of people it is the responsibility of the Parish Council in consultation with the minister to arrange with one minister appointed by the appropriate district court to meet such needs or requirements. Should difficulty arise in meeting such needs, this will be reported to the appropriate church court which shall in consultation with the minister and parish council make suitable arrangements.
- 6.3 Ministers, in accordance with the rights conferred by the participating churches, will take their place and play their part in the courts of the churches.

7.0 Relationships

- 7.1 Ministers continue in a primary relationship to their church, responsible to its courts and subject to its disciplines. Pastoral oversight of ministers is not diminished in any way by their relationships with other church courts.
- 7.2 Ministers can expect from the officers of district and national participating church courts encouragement, guidance and support and may be expected to account for the ministry as outlined in 6.1 above.

8.0 Appointment

- 8.1 Ministers are appointed only after the JNCCE has confirmed which church shall make the appointment.
- 8.2 Appointments shall then be made according to the procedures of the appointing church and wherever possible after consultation with the Parish

Council or its representatives, any continuing ministers and the other participating churches. (See Guide to Procedures IV.1.)

- 8.3 **Term:** The initial term of appointment will be for not more than EIGHT and not less than THREE years, five years being the normal minimum. This term will be agreed (before the appointment is accepted) between the parish or its representatives, minister, and the participating churches. This term of appointment may be extended as in 10.1 below.

- 8.4 Within this term or any extension thereof, ministers may seek or accept another position only as allowed by their own church and with due regard for the needs of the parish.

9.0 **Inductions**

- 9.1 Ministers shall be inducted according to the practice of their own church and representatives of other participating churches will take part in the service. (See Guide to Procedures IV.2.)

- 9.2 At the service of induction ministers will receive a letter of appointment issued by the appointing church and signed by representatives of the participating churches and the parish. This letter will include the length of term agreed upon in 8.3 above.

10.0 **Extension of Term**

- 10.1 **Length:** One extension of term which together with the initial term completes a total not exceeding TEN years may be granted.

- 10.2 **Procedure:** (These procedures are printed in full in section IV.4 of the Guide to Procedures).

- 10.2.1 Twelve months before an initial appointment ends, the minister's district court shall advise the JRC along with any request for an extension to be considered.

- 10.2.2 On receipt of any such request the JRC will appoint representatives to join with the district court in conducting a review which should be completed not less than six months before the appointment is due to end.

- 10.3 **Re-Appointment:** If it is agreed that an extension is to be recommended, the appointing church seeks the concurrence of the other participating churches, renews the letter of appointment and extends the appointment accordingly.

11.0 **Accountability:**

- 11.1 The total life and ministries of the parish may be regularly reviewed by the JRC on the basis of an agreed questionnaire. (See Guide to Procedures, V.2.)

- 11.2 At the request of the Parish Council, minister, district court or bishop the JRC will conduct a special visitation to consider matters of deep concern.

12.0 **Transition**

- 12.1 When a district court knows that its appointee will be terminating the appointment within the next 12 months it shall request the JRC to initiate consultation with the parish council.

The purposes of this consultation are to recommend to the churches:

- 12.2.1 The most suitable provisions for future ministry; e.g. single, dual, part-time, full-time etc.
- 12.2.2 The church to be requested to make a new appointment. (There will normally but not necessarily be a change of appointing church with each new appointment. Proportional, geographic and cultural factors will also be considered. Co-ministries or team ministries also call for flexibility.)
- 12.3 The JRC, after consulting the Parish Council, makes its recommendations on 12.2.1 to the district courts and on 12.2.2. to the JNCCE.

13.0 **Termination and Interim**

- 13.1 **Pastoral Care**

- 13.1.1. Team or Co-ministries: Pastoral care and the conduct of worship remain the responsibility of continuing ministers.
- 13.1.2 Single ministries. Responsibility for pastoral oversight and provision for the conduct of worship remain with the court of the outgoing minister at least until the day the minister departs and until the JNCCE confirms the denomination of the new minister, whichever is the latter.

13.2 **Ministry**

- 13.2.1. Procedures for searching for a new minister may begin as soon as necessary for the appointing church to ensure reasonable continuity of ministry.

Ministers will be informed of the appointing church's requirements and will give every necessary facility. They will not be involved in nor seek to influence the appointment of their successor. (See Guide to Procedures IV.1.)

* In the case of an Anglican minister the Bishop or his nominee will act. In the case of the Associated Churches of Christ, the Convener of the Placement Committee.

5. **PROPERTY AND DISSOLUTION CLAUSES**

These have now been adopted by the churches and copies of the revised sections II.1, II.2, II.3 of the Guide to Procedures have been issued. Further copies are available from the Secretary, JNCCE, P.O. Box 27-095, Wellington.

RT. REV. E. G. BUCKLE, Chairman
D. M. POVEY, Secretary

D JOINT COMMISSION ON CHURCH UNION
STATEMENT OF RECEIPTS AND EXPENDITURE
YEAR ENDING 31/12/81

RECEIPTS

Contributions from churches:		
Anglican	10,000.00	
Churches of Christ	624.00	
Congregational	28.00	
Methodist	4,665.00	
Presbyterian	16,010.00	
Presbyterian		
(advance payment 1982)	2,000.00	33,327.50
Interest Received		32.96
Bank Balance at 1.1.81		438.21
Air New Zealand Balance at 1.1.81		63.03
		<u>33,861.70</u>

EXPENDITURE

Stipend and Allowances		13,824.70
Car Allowance		1,975.52
Beneficiary Fund JCCU Contribution		1,729.20
Rent of Manse		3,517.53
Wages—office staff	4,241.27	
less refunds	<u>427.77</u>	3,813.50
Office rent		786.75
Office expenses	1,592.57	
less refunds	<u>65.55</u>	1,527.02
Telephone rent and tolls		898.29
Travel expenses Secretary (within N.Z.)	1,222.27	
less refund	<u>45.50</u>	1,176.77
Travel expenses Secretary (overseas)	2,191.47	
less refund	<u>1,075.23</u>	1,116.24
Travel expenses—other		239.95
Annual Report	679.05	
less sales	<u>476.80</u>	202.25
Guide to Procedures		780.50
Background		591.00
Bank Interest and Charges		84.60
Bank Balance 31.12.81 (Cr.)		1,588.47
Air N.Z. Balance 31.12.81 (Cr.)		9.41
		<u>33,861.70</u>

NOTES TO ACCOUNTS

- Notes:** The Commission appreciates the special provisions made by the particular churches to meet the shortfall in income occasioned by the reduced grant of one church. An advance of \$2000 from the Presbyterian Church was to assist in the purchase of overseas travel tickets.
- Expenditure:** Generally in line with the budget. The excess in expenditure on travel was approved to meet the costs of overseas travel and will be partly set against 1982 travel budget.
- Furniture:** All items listed are at the Commission office.

LIST OF ASSETS AS AT 31.12.81

Furniture Purchased	Year of Purchase		Amount
Typewriter	1979		450.00
Desk	1979		167.85
2 chairs	1979		107.10
Dictaphone	1979		315.78
Office furniture	1979	205	567.00
Xerox copier	1979		2,137.50
Chair	1980		156.00
		Sub total	3,901.23
		Credit balance at Air New Zealand 31/12/81	9.41
			3,910.64
		Credit balance at Bank 31/12/81	1,588.47
			<u>\$5,499.11</u>

L. I. STEVENS, Treasurer

AUDITOR'S CERTIFICATE

I have inspected the books of account and vouchers of The Joint Commission on Church Union for the year ended 31 December 1981 and report that the foregoing Financial Statement gives a true and fair view of the transactions for the year ended on that date.

P. H. JOHNSEN, Honorary Auditor

REQUESTS TO THE CHURCHES 1983

The requests to the churches in 1983 are:

Anglican	\$15,022
Churches of Christ	521
Congregational	50
Methodist	8,190
Presbyterian	20,259

The Commission has reconsidered the basis of allocation of requests in the light of changing JCCU-JNCCE emphases. In 1983 requests will be based on 50 percent JNCCE. The JNCCE allocation will be related to membership in co-operative ventures, namely: 17 percent Anglican, 25 percent Methodist, 55 percent Presbyterian, .88 percent Churches of Christ and .2 percent Congregational.

Estimated allocations for 1983/84 are:

Anglican	\$15,390
Methodist	8,730
Presbyterian	21,595
Churches of Christ	556
Congregational	60

- 2090 AVONDALE UNION PARISH
Harold C. Pomeroy, B.A., B.D., A.C.A., C.M.A., A.C.I.S.
Presbyterian appt: Leao T. Si'itia, L.Th.
- 2100 HENDERSON
Henry W. Kitchingman
Owen T. Woodfield, B.A.
William D. Griffiths See Q.17b
- 2110 RANUI ECUMENICAL MINISTRY
- 2120 TE ATATU UNION PARISH
Irwin J. Fowler (Who shall supervise the Waterview Circuit)
- 2130 DEVONPORT
Gavin B. Sharp, B.Sc.
Bruce E. Mackie See Q.16b
- 2140 TAKAPUNA
Mervyn L. Dine
John B. Salmon, M.A., Th.M.(Princeton), Ph.D., L.Th., A.C.A., A.C.I.S.
(Education Division)
A. Henry Voyce (Sup.)
Herbert W. Payne (Sup.)
E. Clarence Leadley (Sup.)
John H. Bailey (Sup.)
Harry Moore (Sup.)
George E. Beckingsale (Sup.)
Ashleigh K. Petch, B.A. (Sup.)
Leslie C. Clements (Sup.)
John J. Lewis, M.A., B.D.(Melb.), Ph.D.(Lond.) Fellow of Trinity
College (Sup.)
William J. Morrison, M.A. (Sup.)
- 2150 BIRKENHEAD
John H. Osborne, M.A.
Donald G. Sherson B.A. (Sup.)
- 2160 GLENFIELD-ALBANY CO-OPERATING PARISH
One Wanted
Anglican appts: Peter Beck, M.A. (Oxam) C.Th.
Susan Adams (Self-Supporting)
- 2170 BIRKDALE-BEACHHAVEN UNION PARISH
Patricia M. Jacobson, B.A., L.Th.
- 2180 NORTHCOTE
David J. Bush, B.Sc.
J. Henry Woolford, M.A. (Sup.)
- 2270 SOUTH KAIPARA CO-OPERATING PARISH
Peter A. Stead, B.A.
J.C. Aldwyn Williams (Sup.)
Anglican appts: Richard Coles (Self-Supporting Priest)
A. Peter Nunn (Self-Supporting Deacon)

2280 WHANGAPARAOA

Frank S. Rigg
 Frederick D. Peterson (Sup.)
 Edward M. Marshall, B.A., Dip.Ed. (Sup.)
 William R. Francis, B.A., B.D. (Lond.) (Sup.)
 F. Gardner Brown (Sup.)
 David Armstrong (Sup.)
 Norman W. Olds (Sup.)

2290 MAHURANGI

Supply: Neville Thornicroft (Sup.)

2300 ST AUSTELL'S CO-OPERATING PARISH - New Lynn

Hendrik Gerritsen, B.A., B.D.

2310 WATERVIEW

Supply: See 2120
 George R. Thompson (Sup.)

2320 EAST COAST BAYS

Anthony D. Stroobant, C.Eng., M.I.E.R.E., N.Z.C.

2510 TAMAKI

Runga	Ruawai D. Rakena, B.A. (Tumuaki Rohe) (Extended Leave)
	Barbara I. Miller
	Harold A. Darvill (Sup.)
Waenganui	Te Marunui Toki: Minita-a-Iwi
	Wiki Popata: Minita-a-Iwi
	Huia Martin: Minita-a-Iwi
	Raka Hunapo: Minita-a-Iwi
Raro	Tahuhu Heremaia: Minita-a-Iwi
	Piriniha Tawhai: Minita-a-Iwi
	Rau Raunatiri: Minita-a-Iwi

D. BRUCE GORDON, M.A. (District Superintendent)

DEPUTY SUPERINTENDENT---

JOHN H. OSBORNE, M.A. (North Shore)

HENRY W. KITCHINGMAN (West Auckland)

GRAHAM BRAZENDALE, M.A. (Central Auckland)

2400 MANUKAU DISTRICT

2410 MANUKAU NORTH

George L. Bennett
 Lane M. Tauroa, B.A.
 Ronald C. Collingwood
 Beverley J. Taylor
 Sialoga Lemalu (who shall be supervised by George G. Carter)
 Fisiga Tuimaseve (Self-Supporting Deacon) See Q.12(A)(a)
 Stanley G. Andrews, M.A., Dip.Ed., (Sup.)
 John Silvester, M.A. (Sup.)
 R. Frederick Clement, M.A. (Sup.)
 George G. Carter, M.A., Dip.Ed. (Sup.)

- 2420 MANUREWA. (formerly 2220)
 Edwin B. Clarke, M.A., B.D. (hons.) (Melb.) - Shared Ministry
 Lois R.H. Clarke, B.A., L.T.C.L. - Shared Ministry
- 2430 PAPAKURA. (formerly 2230)
 Philip F. Taylor
 R. Graham Bell, M.A., B.D. Theol.M. (Sup.)
- 2440 PUKEKOHE. (formerly 2240)
 J. Cedric Hay
 Graham A. Kane (Chaplain - Wesley College)
 William A. Chessum, Mus. B. See Q.17b
 Edward Baker (Sup.)
- 2450 TUAKAU UNION PARISH. (formerly 2250)
 Ian E.M. Anderson
- 2460 WAIUKU. (formerly 2260)
 Maxwell L. Bruce, B.Comm., A.C.A.
 Frederick J. Climo (Sup.)
- 2470 BUCKLANDS BEACH CO-OPERATING PARISH. (formerly 2050)
 Anglican appt: Max Scott
 A. Kerry Taylor, B.A., Dip.Ed. See Q.17b

GEORGE L. BENNETT (District Superintendent)

3000 WAIKATO-BAY OF PLENTY DISTRICT

David L. Trebilco See Q.17b
 Lawrence E. Salter See Q.17b

3000 HOSPITAL CHAPLAIN; Alan J. Leadley, B.D., B.A.

3010 THAMES UNION PARISH
 Dougal H.C. Bruce, L.Th.
 Reginald Day (Sup.)

3020 HAURAKI PLAINS CO-OPERATING PARISH
 Anglican appt:

3030 PAEROA
 Arthur W. Dickie, C.Eng., M.Inst.F., M.N.Z.I.E. (shared with Waihi
 Circuit, with pastoral oversight of Coromandel)

3040 WAIHI
 Arthur W. Dickie, C.Eng., M.Inst.F., M.N.Z.I.E. (shared ministry with
Paeroa Circuit) (Exchange Ministry 1983)
 A. Francis Attwood (Sup.)
 John R. Hall (Sup.)

3050 TE AROHA CO-OPERATING PARISH
 Presbyterian appt: M. Alison Gray, M.A.

3060 MORRINSVILLE
 Trevor L. Bennett

- 3070 CAMBRIDGE UNION PARISH
 Harry I. Shaw
 Reginald Grice (Sup.)
 Leslie T. Norwell (Sup.)
 Leonard Shapcott (Sup.)
- 3080 HAMILTON
 Wilfred F. Ford, C.M.G., B.A. - Shared Ministry
 H. Mary Astley - Shared Ministry
 One Wanted - Supply: Restel A. Burton (Part-time)
 Edna E. Webster (Self-Supporting Deacon)
 A. Roger G. Nuttall, B.A. (Sup.)
 Charlie O. Hailwood (Sup.)
 Wilf G. Eisner, B.A. (Sup.)
- 3090 RAGLAN UNION PARISH
 Presbyterian appt: J. Donald Cullingford
- 3100 HAMILTON EAST
 Stanley J. Barnes, B.A. (Rhodes)
 Idris J. Ruck (Sup.)
 Cuthbert F. Peart (Sup.)
- 3110 CHARTWELL CO-OPERATING PARISH
 David H. Ansell
 Anglican appt: Vance Vidal
- 3120 NGARUAWAHIA UNION PARISH
 Presbyterian appt:
- 3130 HUNTLY CO-OPERATING PARISH
 Presbyterian appt: Neil W. Johnson
- 3140 MATAMATA UNION PARISH
 Church of Christ appt: Roger G. Russ
 Campbell P. Lucas, L.Th. (Sup.)
- 3150 PUTARURU CO-OPERATING PARISH
 Anglican appt: Bernard Faull
- 3160 TOKOROA
 One Wanted See 3170
- 3170 ROTORUA
 Ivan J. Clucas
 Robert Thornley, M.A., Dip.Soc.Sc. (Sup.)
 John B. Dawson, B.A. (Sup.)
- 3180 TAUPU UNION PARISH
 Presbyterian appt:
- 3190 WESTERN BAY OF PLENTY
 Brian W. Sides
 Wesley A. Chambers, M.A.
 Hughan M. Craig (Sup.)
 Arthur T. Kent (Sup.)
 O. McLennan Olds (Sup.)
 Samuel J. Crawford (ASC)

cont'd

- Trevor Shepherd (Sup.)
James H. Conway (Sup.)
- 3200 ST JAMES UNION PARISH, GREERTON
Stuart G. Slinn
- 3210 TE PUKE
Wilfred S. Gilbert
Ian D. Grant (Sup.)
Leslie F. Bycroft (Sup.)
- 3220 WHAKATANE CO-OPERATING PARISH
Norman J. Goreham, B.A.(B'ham), B.D. (Lond.) (who shall exercise
Anglican appt: Geoff Crawshaw Ministry in the
Kawerau Parish)
- 3230 KAWERAU
See 3220
- 3240 OPOTIKI UNION PARISH
Presbyterian appt:
- 3250 TE AWAMUTU
Wilfred J. Cable
Francis H. Parker (Sup.)
- 3260 OTOROHANGA
J. Allan Oliver, M.Sc. (who shall be supervised by Wilf J. Cable)
- 3270 TE KUITI
See 3260
- 3280 TAUMARUNUI
David Harding, B.Ag.S. See 3300 (who shall be supervised by
R. Leslie George)
Ashley I. Corlett, L.Th. See Q.17b
- 3290 TURANGI CO-OPERATING PARISH
R. Leslie George
- 3300 OHURA
David Harding, B.Ag.S. See 3280 (who shall be supervised by
R. Leslie George)
- 3310 KAWHIA
Ministry exercised through the Rohe Potae Parish.
- 3320 COROMANDEL
See 3040
Gordon Parker
- 3330 HILLCREST CO-OPERATING PARISH
Gillian A. Telford, M.A.N.D. (Self-Supporting) See Q.12(A)(b)
Presbyterian appt:
Anglican appt: Anthony W. Sutton, LL.B.
- 3340 PIO PIO-ARIA CO-OPERATING PARISH
Presbyterian appt: Warwick J. Hambleton

3510 WAIKATO

Henare Pate (Tumuaki Rohe)
Diana Tana
Te Napi Waaka, O.B.E. See Q.17b
Waaka Kukutai: Minita-a-Iwi
Te Orahi Tonga: Minita-a-Iwi
Alan Mahara: Minita-a-Iwi
Henare Gray: Minita-a-Iwi
Paddy Searancke: Minita-a-Iwi
Wiremu Te Hiko: Minita-a-Iwi
Pukerau Rangitutia: Minita-a-Iwi
Charlie B. Fenwick: Minita-a-Iwi
Grahame Hinkley, Dr.: Minita-a-Iwi

3520 ROHE POTAE

Morehu Te Whare (Tumuaki Rohe)
Charlie Turner: Minita-a-Iwi
Phillip Te Uira: Minita-a-Iwi
Nguru Winikerei: Minita-a-Iwi

IVAN J. CLUCAS (District Superintendent)

MOREHU TE WHARE (Deputy Superintendent-Waikato)

BRIAN W. SIDES (Deputy C)

4000 TARANAKI-WANGANUI DISTRICT

4010 NEW PLYMOUTH

Stanley J. West * - who shall supervise the Stratford Parish
Russell G. Rigby, B.A.(Hons.) * *Team Ministry
Darrell R. Curtis, B.A. - Bell Block Shared Ministry
Sydney J. Spindler (Sup.)

4020 WAITARA

Noel D. Billingham

4030 STRATFORD

Jeffrey W. Sanders (who shall be supervised by Stanley J. West)
William K. Abbott (Sup.)

4040 ELTHAM-KAPONGA CO-OPERATING PARISH

Robert A. Ferguson, B.A.

4050 HAWERA

Loyal J. Gibson - Regional Resource Person

4060 MANAIA UNION PARISH

Presbyterian appt: J. Peill

4070 OPUNAKE CO-OPERATING PARISH

Presbyterian appt: Ian Millar

4080 OKATO CO-OPERATING PARISH

J. Mervyn Dickinson, B.A., B.D., Ph.D.

4090 WANGANUI
(With pastoral oversight of Taihape, Ohakune and Raetihi)
Norman J. West * *Team Ministry
David C. Pratt *
C. Russell Marshall See Q.17b
Charles H. Bell, B.A. (Sup.)
Alan O. Jones (Sup.)

4110 INGLEWOOD UNION PARISH
Presbyterian appt: Ray W. Morris

4510 TARANAKI-WAIMARINO
North Moke A.G. Couch, B.A. (Tumuaki Rohe)
Ruanui North Leonard V. Willing (Sup.)
Ruanui South Hoani Heremaia: Minita-a-Iwi
Ngaonepu Kahu: Minita-a-Iwi

LOYAL J. GIBSON (District Superintendent)

5000 HAWKES BAY-MANAWATU DISTRICT

5010 NAPIER
Warwick Gust, B.A., B.D. (Melb.)
Niven G. Ball
Howard C. Matthews, B.A. (Sup.)
5020 HASTINGS
Edgar R. Hornblow, LL.B.
T. Tanielu Sa'o (Self-Supporting Presbyter) See Q.12(A)(b)
John E. Bennett: Deacon
John B. Currie, B.A. See Q.17b

5030 FLAXMERE CO-OPERATING PARISH
Presbyterian appt: Ivan Dunnett

5040 GISBORNE
Bruce Scammell
Basil J. Hilder See Q.16b

5050 MANGAPAPA UNION PARISH
Presbyterian Appt:

5060 PRESBYTERIAN-METHODIST PARISH OF WAIROA
Presbyterian appt: D.W. Earp
One Wanted

5070 DANNEVIRKE-NORSEWOOD
K. Desmond Cooper

5080 WOODVILLE UNION PARISH
Ludwig Felderhof
William C. Jenkin (Sup.)

5090 PAHIATUA UNION PARISH
Presbyterian appt: B. Hellyer

5100 PALMERSTON NORTH

John S. Hosking, M.A., Dip. Mus.

One Wanted

Enid J. Bennett, M.A., B.D. See Q.17b

Alan C. Webster, M.A., M.Div., Ed.D., Ph.D. See Q.17b

John L. Manihera See Q.16b.

5110 ASHHURST-BUNNYTHORPE

David S. Bell, B.A. *

* Who will jointly exercise
Ministry in Ashhurst-Bunny-
thorpe, Feilding-Oroua and
Marton Parishes

5120 FEILDING-OROUA

Alan Newman *

5130 MARTON

*

5140 RONGOTEA-SANSON CO-OPERATING PARISH

Jack Wright

5150 FOXTON UNION PARISH

Presbyterian appt:

5160 TAMATEA COMMUNITY CHURCH

Geoffrey T. Gilbert

5170 WAIPAWA CO-OPERATING PARISH

Presbyterian appt: H.J. Phillips

5180 MILSON COMMUNITY CHURCH

Supply: Amos W. Burrough (Part-time)

WARWICK GUST, B.A., B.D. (Melb.)

(District Superintendent)

6000 WELLINGTON DISTRICT

6800 EDUCATION DIVISION

E. Francis I. Hanson, B.A., B.D. (Executive Director)

6010 WELLINGTON CENTRAL

Keith J. Taylor, B.A.

David Arrowsmith, M.A.

Tuuau Tiatia (Self-Supporting Presbyter) See Q.12(A)(b)

William W.H. Greenslade, M.B.E. (Sup.)

6020 WELLINGTON WEST

Keith C. Griffith

Gordon R.H. Peterson (Sup.)

6030 WELLINGTON SOUTH UNION PARISH

Robert S. Andrews

6040 WELLINGTON EAST

Paul F. Sinclair - Part-time

6050 MIRAMAR CO-OPERATING PARISH

Paul F. Sinclair - Part-time

Presbyterian appt: Murray F. Hall

- 6060 NGAIO UNION PARISH
Derek V. McNicol
- 6070 JOHNSONVILLE UNION PARISH
Ian C. Norwell
Edith J. Little, J.P. (Self-Supporting Presbyter) See Q.12(A)(b)
- 6080 NEWLANDS UNION PARISH
Presbyterian appt: Lindsay S. Day
- 6090 PORIRUA
One Wanted. I. Donald Borrie, M.A., S.T.M. (See Q.15(i))
Porirua Hospital Chaplain: Ian Bayliss
- 6100 PLIMMERTON-PAEKAKARIKI
Colin D. Clark, M.A.
Gordon V. Thomas, B.A. (Sup.)
George H. Goodman (Sup.)
- 6110 TAWA UNION PARISH
Michael W. Greer, L.Th.
Presbyterian appt:
Edward P. Boyd (See Q.16b)
- 6120 LOWER HUTT-PETONE
Robert W. Widdup
Paul H. Grant, B.Man.Studies
Aso T. Samoa Saleupolu, Dip.Trop.Agr., L.Th.
Margaret E. Burnett (who shall be supervised by Robert W. Widdup)
E. Francis I. Hanson, B.A., B.D. (Education Division)
Dorothea M. Noble, B.A. (Sup.)
Haddon C. Dixon, O.B.E., M.A., B.D. (Sup.)
John C.F. Mabon See Q.16b
R. John Hamlin See Q.16b
Peter E. Glensor, B.A. See Q.16b
Derek R. McCullum, B.Sc., B.Comm. See Q.17b
- 6130 TAITA UNION PARISH
Ministry will be exercised by the Ministers of the Lower Hutt Parish
- 6140 UPPER HUTT CO-OPERATING PARISH
Graeme M. McIver, B.A.
Ann M. Thomas, M.P.S. (Self-Supporting Presbyter) See Q.12(A)(b)
Presbyterian appts: John A. Howell, B.A., B.Sc., B.Th.
Norman W. Knipe
- 6150 WAINUIOMATA UNION PARISH
Presbyterian appt: Doris Scott
- 6160 GREYTOWN ST ANDREWS UNION PARISH
Stuart C. Grant, B.A., LL.B., L.Th.(Hons) until 15th May 1983
Allan J. Handyside (Sup.)
- 6170 FEATHERSTON UNION PARISH
Stuart C. Grant, B.A., LL.B., L.Th.(Hons) until 15th May 1983
- 6180 CARTERON UNION PARISH
Presbyterian appt: C. Styles

- 6190 MASTERTON ST LUKES UNION PARISH
 Roger M. Gibson
 Presbyterian appt: Charles Naylor
- 6200 ST JAMES, MASTERTON UNION PARISH
 J. Murray Peat, B.Mus., A.T.C.L. Dip.
- 6210 EKETAHUNA UNION PARISH
 Presbyterian appt: K. Allen
- 6220 LEVIN
 Richard J. Hendry
 Lewis A. Bowen, Dip.R.E. See Q.16b
- 6230 OTAKI
 Co-operative Agreement with the Otaki Anglican Parish - Methodist Liaison.
 Charles B. Oldfield (Sup.)
- 6240 PARAPARAUMU
 W.J. Douglas Wakeling
 M. Alexander McDowell, D.D. (Mt Union, U.S.A.) (Sup.)
 Charles B. Oldfield (Sup.)
 Frank H. Woodfield See Q.17b
- 6250 HATAITAI-KILBIRNIE CO-OPERATING PARISH
 Paul F. Sinclair
 Anglican appt: Ian Bourne, B.A., B.D., L.Th.
- 6510 PONEKE
 Hana Pae Hauraki (Tumuaki Rohe)
 Robert Te Whare See Q.17b

E. FRANCIS I. HANSON, B.A., B.D. (District Superintendent)

7000 NELSON DISTRICT

- 7010 NELSON
 Wallace C. Chapman
 Stuart C. Grant, B.A., LL.B., L.Th. (Hons) from 16th May 1983
 Frank G. Glen, Dip.Theol.(Syd.), Dip.Soc.Wk(NSW), MASIW See Q.12A(b)
- 7020 NELSON, ST LUKE'S UNION PARISH
 Clive G. Dyson (who shall also exercise ministry in the Murchison Parish).
- 7030 WAIMEA
 Bruno W. Egli
- 7040 MOTUEKA UNITING PARISH
 D. Ian MacLeod
- 7050 MOUTERE HILLS UNITING PARISH
 Presbyterian appt:
- 7060 MURCHISON
 See 7020

- 7070 BLENHEIM
David G. Stubbs
Donald F. Biggs,
Laurence H. Currie See Q.17b
- 7080 PICTON UNION PARISH
Presbyterian appt: Richard H. Lawrence
- 7090 REEFTON DISTRICT UNION PARISH
One Wanted
- 7100 BULLER UNION PARISH
Presbyterian appt: Mark P. Stephens
- 7110 GREYMOUTH DISTRICT UNION PARISH
Graham E. Hawkey
Presbyterian appt: Douglas M. Riddle, O.B.E., B.A.
Gordon A. Leary, M.A., Dip.Ed., J.P. (Sup.)
- 7120 HOKITIKA UNION PARISH
Brian N. Small

DAVID G. STUBBS (District Superintendent)
GRAHAM E. HAWKEY (Deputy District Superintendent)

8000 NORTH CANTERBURY DISTRICT

- 8900 CONNEXIONAL OFFICE and ADMINISTRATION DIVISION
Alan K. Woodley, B.A. General Secretary, Conference Secretary and
Authorised Representative
- 8010 CHRISTCHURCH CENTRAL MISSION
John H. Roberts, B.A., Dip.Crim. (Hons.) L.Th.
One Wanted
Lay Supply: Doreen M. Hill - Shared Ministry.
Geoffrey E. Hill - Shared Ministry
Colin G. Jamieson, Dip.R.E.(Melb.) See Q.17b
William T. Blight, B.A., B.D. (Melb.) (Sup.)
Ralph E. Patchett (Sup.)
H. Ian K. Hopper, B.A. (Sup.)
Owen A. Kitchingman (Sup.)
Rona W. Collins - Deacon (Deaconess)
- 8020 CHRISTCHURCH SOUTH
Ashley J. Sedon, B.T.P. (who shall be supervised by Maxwell A.
Hornblow)
C. Seton Horrill See Q.16b
- 8030 CHRISTCHURCH EAST
Frederick J.K. Baker
Alexander C. Watson
William L. Wallace, B.A. - shared ministry with Parklands
Co-operating Parish
Lay Supply: John Overton (Self-Supporting)
J. Herbert Thompson (Sup.)
William R. Laws, M.A., B.D.(Melb.) (Sup.)

- 8040 NEW BRIGHTON UNION PARISH
Presbyterian appt: W. Ivan Bacon, B.A.
- 8050 SUMNER-REDCLIFFS UNION PARISH
Presbyterian appt: R.Coates, M.A.
Arthur R. Witheford, B.A. (Sup.)
Owen L. Christian (Sup.)
- 8060 SOUTH EAST CHRISTCHURCH UNION PARISH
Barry G. Harkness, B.A., B.D.
- 8070 LYTTTELTON HARBOUR UNION PARISH
G. Clive Smith, L.Th.
Wilfred E. Falkingham, M.B.E. (Sup.)
Robert H. Allen, B.A. (Sup.)
- 8080 CHRISTCHURCH (OPAWA)
Russell E. James
E. Raymond Le Couteur (Sup.)
- 8090 BECKENHAM-SYDENHAM
Maxwell A. Hornblow
Brian H. Turner, M.A.(Hons.), Dip.R.E. (Melb.) See Q.16b
Harold K. Brown (Sup.)
- 8100 CHRISTCHURCH (SPREYDON)
Victor G.C. Jones, M.A., Mus.B., B.D. See Q.15(i)
Herbert A. Cochrane (Sup.)
- 8110 HALSWELL UNION PARISH
Prebyterian appt: D.L. McIntyre
- 8120 CHRISTCHURCH (RICCARTON)
John E. Langley
Ian L. Clarke, A.C.A.
- 8130 CHRISTCHURCH (ST. ALBANS)
James F. Cropp
Lynne J. Wall, B.A.B.D., - Shared ministry
Terence W. Wall, M.A., S.T.M. - Shared ministry
John D. Grocott, B.A. (Sup.)
George G. Cramond (Sup.)
- 8140 CHRISTCHURCH (PAPANUI)
Albert A. Grundy, M.A.
Robin J.G. Gray (who shall be supervised by Albert A. Grundy)
Alan K. Woodley, B.A. (Administration Division)
Rona W. Collins - Deacon (Deaconess) See 8010
Ernest Heppelthwaite See Q.16b
Donald F. Prince See Q.16b
- 8150 HORNBY
Derek G. Laws, F.C.A, A.C.I.S.
- 8160 LINCOLN UNION PARISH
Robert A. Allan

- 8170 LEESTON CO-OPERATING PARISH
Presbyterian apt: L. Richards
- 8180 KAIAPOI CO-OPERATING PARISH
Anthony N. Bell, L.Th.
- 8190 RANGIORA
Douglas H. Burt
- 8200 MALVERN CO-OPERATING PARISH
Presbyterian apt: Lionel E. Brown, B.A.
- 8210 OXFORD DISTRICT UNION PARISH
Presbyterian apt: R.B. Tait
- 8220 PARKLANDS CO-OPERATING PARISH
William L. Wallace, B.A. - Shared ministry with Christchurch East
Parish
- 8510 OTAUTAHU-TE WAIPOUNAMU
Wati Tahere (Tumuaki Rohe)

ALBERT A. GRUNDY, M.A. (District Superintendent)

8300 SOUTH CANTERBURY DISTRICT

- 8310 TIMARU
Percy P. Rushton, B.A., B.D. President of the Church.
H. David Besant (who shall exercise ministry in the Temuka Parish)
John D. Meredith See Q.17b
- 8330 ST DAVID'S MARCHWIEL UNION PARISH
Presbyterian apt:
- 8340 TWIZEL
Ecumenical Chaplaincy: Jon J. van Royen (Presbyterian)
- 8350 WAIMATE
Clifford J. Keightley
- 8360 GERALDINE CO-OPERATING PARISH
Presbyterian apt: Frank G. Grimshaw
Archibald W. McKay (Sup.)
- 8370 TEMUKA
See 8310
- 8380 ASHBURTON
John Bilverstone
Graeme R. White, L.Th.
T. Ralph Benny (Sup.)
- 8390 ALLENTON UNION PARISH
Presbyterian apt: Robert P. Fendall, B.A.
- 8400 OAMARU UNION PARISH
Ian C.E. Ramage, M.A.

JOHN BILVERSTONE (District Superintendent)

9000 OTAGO-SOUTHLAND DISTRICT

David R. Alley See Q.17b.

9020 DUNEDIN MISSION

Donald J. Phillipps, B.A.,B.D.

Shirley V. Ungemuth

G. Douglas Pratt, M.A.,B.D.,L.Th.,A.S.B.

Timothy J. Langley

John A. Stringer, Dip.Theol. Melb.)

Andrew J. Johnston (Sup.)

9040 WEST HARBOUR UNITED PARISH

Alan R. Upson

9050 WEST DUNEDIN UNION PARISH

Presbyterian appts: William Francis; Colin Hay

One Wanted

9060 CORSTORPHINE-CONCORD UNION PARISH

Presbyterian appt: Alan J. Dunn, B.Com.,A.C.A.

9070 GRANTS BRAES UNION PARISH

Lynne O. Frith-Upson

9080 TOKOMAIRIRO CO-OPERATING PARISH

Brian N. France - Supervised by Donald J. Phillipps, B.A.,B.D.

Presbyterian appt: Alan Simpson

9090 BALCLUTHA

Anglican Pastoral Ministry

9100 GORE

One Wanted:

9110 INVERCARGILL

Evan R. Lewis, M.Sc.,B.A.

Lindsey E. Cumberpatch, B.A.

9120 RIVERTON UNION PARISH

Presbyterian appt: N. Cowie

9130 OTAUTAU UNION PARISH

Presbyterian appt: Alan Shaw

9140 WAIONO UNION PARISH

John S. Murray - who shall supervise the Gore Parish

9150 BLUFF CO-OPERATING PARISH

Robert D. Short

9160 TEVIOT UNION PARISH

Norma M. Graves

9170 ALEXANDRA-CLYDE UNION PARISH

George M. Hammond

Presbyterian appt: Paul Ranby

9180 PORT CHALMERS UNITED PARISH

Presbyterian appt: Ian W. McIntosh

DONALD J. PHILLIPPS, B.A., B.D. (District Superintendent)
EVAN R. LEWIS, M.Sc., B.A. (Deputy District Superintendent)

QUESTION 27--What is the Report of the Church Council?

CHURCH COUNCIL

Reports pp 101-102
378-379

RECOMMENDATION.

1. That the Reports be received.
2. That Bernice Dey and Charlie Fenwick be the Lay Representatives for the Interdivisional consultation on Mission.
3. That the following be the dates for the 1983 Meetings:

Inter-Divisional Consultation on Mission	11th-13th March at Auckland September at Auckland
General Purposes Committee	26th-29th April
Finance & Stewardship	at
Church Council	Otaki
Pastoral Committee	29th April at Wellington
August Synods	between 3rd-13th August
Pastoral Committee	8th September at Auckland
General Purposes Committee)	
Stationing Committee)	26th-29th September at
Church Council)	Wellington
Finance & Stewardship)	
Conference	5th-10th November

QUESTION 24--see page 611

AUCKLAND DISTRICT:

Auckland Central Mission: That the staffing be three Presbyters.

Takapuna: That the staffing be one Presbyter.

East Coast Bays: That the staffing be one Presbyter.

Auckland East: That the staffing be four Presbyters; two full-time, one part-time Fijian Presbyter, and one Self-Supporting.

MANUKAU DISTRICT:

Manukau North: That the staffing be five Presbyters and one Self-Supporting Deacon.

WELLINGTON DISTRICT:

Wellington Central: That the staffing be four Presbyters; two full-time and two Self-Supporting Presbyters.

TARANAKI-WANGANUI DISTRICT:

New Plymouth: That the staffing be three Presbyters, one of whom shall serve as Minister of the Bell Block Ecumenical congregation.

OTAGO-SOUTHLAND DISTRICT:

West Harbour Uniting Parish: That the staffing be a part-time Presbyter.

Gore: That the staffing be a part-time Presbyter.

QUESTION 28—What are the decisions of Conference on matters relating to the Ministry?

COMMITTEE ON MINISTRY

Reports pp. 367-371

ADDITIONAL REPORT TO CONFERENCE 1982

This year saw the appointment of the Rev. D.S. Mullan as Field-worker in Ministry. Mr Mullan has been available to advise Districts and to supervise the training of students in the Home Setting programme.

The Committee has noted trends in the age of candidates that will be reflected in future staffing needs and superannuation provisions. It, therefore, seeks a study on the implications of these matters upon candidate recruitment in consultation with the Development Division. Last Conference asked for a review of candidate assessment procedures and this resulted in the report (p. 367) "Becoming a Presbyterian".

The Rev. W.A. Chessum relinquishes the position of Supervisor of Probationer Studies after several years and the Church is grateful for the work done especially in commencing the annual probationers' consultation.

John H. Osborne,
Convener.

RESOLUTIONS:

1. That the Reports be received.
2. That the Development Division be asked to consider the implications of the older age of candidates and changes in superannuation in its review of staffing needs currently in progress.
3. That the 9 points on pages 370 and 371 of the Reports amended by the omission of the final sentence of No. 7 and No. 8 amended to read "Appeals against the decision of the Standing Committee shall be considered by the Conference Committee on Ministry, and must be lodged with the Convener, through the District Candidates Convener or any District Superintendent by 1 October"; be given general approval and incorporated into the Guidelines for the use of District Candidates Conveners, and that these be printed and distributed.
4. That the interview of candidates for the ministry by the Synod (and not the Ministerial Synod as at present) be further considered by the Standing Committee on Ministry and report to Synods and Conference 1983. Note the suggestion was made that each Synod set up a special Committee consisting of an equal number of ministers and lay persons to consider candidates.
5. That letters of greeting over the signature of the President be sent to new staff at St. John's College - Rev.Dr. Allan Davidson, Lecturer in Church History; Rev.Dr. Keith Corley, Lecturer in Old Testament; and Rev.Dr. Godfrey Nicholson, recently appointed Lecturer in New Testament, who will take up his appointment in 1983.
6. That Conference:
(a) records its appreciation of the work of the Joint Board of

Studies in providing a structure through which ecumenical co-operation in theological education may be expressed, and (b) requests the Board to vary the assessment provisions for the L.Th. awarded by the Churches through the Joint Board to enable a greater degree of internal assessment, or complete internal assessment, to facilitate the development of forms of assessment appropriate to the disciplines being studied and the future ministry of the students.

7. That Conference congratulates and records the following Presbyters' names who have gained diplomas, degrees and fellowships:

Rev. Graham H. Whaley, B.A., B.D.

Rev. Lewis A. Bowen, Dip. R.E.

Rev. Frank Glen, Dip.Theol. (Syd.), Dip.Soc.Wk (NSW),
MAISW.

8. That the members of the Standing Committee for 1983 be:
Those members of the Conference Committee resident in Auckland, Manukau or Waikato-Bay of Plenty Districts, together with such additional members as may be approved by the President. Chairman the Rev. Peter A. Stead.
9. That the Officers of the Committee on Ministry for 1983 be:
Convener: Rev. John H. Osborne, M.A.
Associate Convener: Rev. Graham Brazendale, M.A.
Supervisor of Probationer Studies: Rev. D.S. Mullan, M.A.,
Dip.Ed.
Assessment Convener: Rev. D.J. Phillipps, B.A., B.D.
10. That the Rev. W.A. Chessum, Mus.B., be thanked for his services as Supervisor of Probationer Studies.
11. That the Notice of Motion concerning Pastoral Care of Presbyters and their families be referred to the Standing Committee on Ministry for consideration and report to Synods and Conference 1983.

QUESTION 29—What are the decisions of Conference on matters relating to the Welfare of the Church?

WELFARE OF THE CHURCH

Reports pp. 272-273

RESOLUTIONS:

1. That the Report be received.
2. That in the appointment of lay representatives to Church Council, Finance and Stewardship, and Stationing Committees, Conference affirms the desirability of continuity of appointment for, say, three years, and team work between the District representatives, ministerial and lay.
3. That Conference adopts the term "District Superintendent" for immediate use in place of the term "Chairman of the District".
4. That the Memorial from the Wanganui Circuit urging
"That the Conference of the Methodist Church of New Zealand, and the National Council of Churches to be more sensitive of the implications of stands taken and statements issued, to be more aware that some members are hurt and angered while others are helped and pleased when the Church speaks on controversial

issues, especially when these seem to have political over-tones. It is more helpful to local congregations for both sides to be fairly stated (when there are two sides), so that dialogue can continue at the local level. A dogmatic stance exacerbates local division, especially when it deals with topics many would consider not basic to Christian activity",

along with supporting material by Mr A.T. Gibson, be referred for consideration by the Welfare of the Church Committee and report to Synods and Conference 1983.

5. That the Committee for 1983 be: Rev's. D.J. Phillipps, S.V. Ungemuth, G.D. Pratt, T.J. Langley, J.A. Stringer, L.O. Frith-Upson, A.R. Upson (Convener), Mrs N. Masters, Dr D.W. Featherston, Messrs. R.N. McLeod, P. Trebilco; with power to co-opt up to two additional members.
6. (a) That the Law Revision Committee bring to the Conference an amendment of Section 2, 17.5(2) (a) & (b) altering the word "March" to "June".
 (b) That in view of such change, submissions on Section 2, 17.5 and procedures to best facilitate consultation including its nature and purpose, be invited by the Welfare of the Church Committee from interested parties soon after Conference.
 (c) That the altered clause 2, 17.5 be deemed by the Conference to affect the rights of the ministry and the laity and therefore to require ratification at Conference 1983.
7. That the Welfare of the Church Committee be asked to carefully monitor the procedures relating to the election of President and Vice-President and report to Conference 1985.
8. That the Welfare of the Church Committee be asked to report to Synods 1983 on the advisability of Ministers' appointments to Connexional positions being subject to the same procedures as for Circuit appointments and being made in the same way by the Stationing Committee.
9. That the Memorial from the Wanganui Circuit 1981
"That Connexional Divisions and employing boards be required to observe the same procedures or guidelines as Circuits and Parishes must in approaching Ministers about possible appointments. In particular, approaches should be through District Superintendents only, and a Minister's minimum term, especially in a Co-operating Parish, be respected", be referred to the Welfare of the Church Committee for consideration in 1983.
10. That Conference urges all Boards and Standing Committees of Conference to reflect previous resolutions of Conference and ensure that the factors of race, sex and age are considered, appropriate to the function and purpose of each particular Board, and that the Community of Women & Men in the Church report on progress to the 1983 Conference.

QUESTION 30—What are the decisions of Conference on matters relating to the Lay Preachers' Association?

LAY PREACHERS' ASSOCIATION

Reports pp. 274-275

RESOLUTION:

1. That the Report be received.

QUESTION 31—What are the decisions of Conference on matters relating to the Women's Fellowship?

WOMEN'S FELLOWSHIP

Reports pp. 277-280

RESOLUTIONS:

1. That the Report be received.
2. That Conference congratulate and affirm the new National President, Mrs Doreen Hill, and the National Executive, following their recent election.
3. That lay representatives on ecumenical or confessional Bodies of which the Conference and other Bodies of the Conference, including the N.Z. Methodist Women's Fellowship has membership may with the consent of the Conference given through the President, first obtained, have a seat on the Synod of the District in which they reside, and of the Conference, for the period in which they hold membership of such ecumenical or confessional body.

QUESTION 32—What are the decisions of Conference on matters relating to the Media?

MEDIA & COMMUNICATIONS COMMITTEE

Reports pp. 316-318, 390-393

RESOLUTIONS:

1. That the Interim and Supplementary Reports of the Committee be received.
2. That Conference affirms the direction of the Committee's present considerations as outlined in that section of the supplementary Report entitled "The Way Ahead".
3. Recognising that if the Church is to effectively communicate the gospel and to take advantage of the technology and skills that are rapidly becoming available in written, audio, and visual media, the Church will require a broad base from which to take initiatives.
Conference therefore requests the Media and Communications Committee to explore the means by which such initiatives could be taken, including the possibility of creating a Connexional Capital Fund which would provide income to assist in such developments, and to report to the Finance and Stewardship Committee in April and to Synods and Conference 1983.
4. That the Committee for 1983 be Rev's. M.W. Greer (Convener), E.F.I. Hanson, D.V. McNicol, E.J. Little, L.A. Bowen, Mr G.Clark and such other specialist personnel as may be appointed by the

President on the recommendation of the Committee. Corresponding members: Rev's. E.R. Lewis, D.S. Mullan, N.J. Goreham.

QUESTION 33—What are the decisions of Conference on matters relating to Chaplaincies?

ARMED SERVICES CHAPLAINCY COMMITTEE

Reports pp. 283-284

RESOLUTIONS:

1. That the Report be received.
2. That the Chaplains for 1983 be:
 - (a) Full-time: Rev. John I. Manihera (Army)
 - (b) Part-time: Rev's. M.L. Dine, S.C. Grant, B.W. Neal, R.D. Short.
3. That the Methodist representatives on the Regional Advisory Committees be:
Northern: M.L. Dine
Central: J.S. Hosking
Southern: W.L. Wallace.
4. That the Committee for 1983 be as printed in the Year Book on page 8.

QUESTION 34—What are the decisions of Conference on matters relating to the Wesley Historical Society?

WESLEY HISTORICAL SOCIETY

Reports pp. 271-276

ADDITIONAL REPORT TO CONFERENCE 1982

Following the Annual Meeting of the Society we wish to report to Conference:

- (a) The Rev. Wesley Chambers has been appointed as President of the Society.
- (b) No Secretary has yet been appointed, but the Rev. George Carter has been appointed Chairman of the Executive.
- (c) We congratulated Rev. Wesley Chambers on the publication of his book "Samuel Ironside" - a most important task well done.
- (d) We intend to publish in the new year Dr. Peter Lineham's address "New Zealanders and the Methodist Evangel". This study was given at length at the School for Evangelists in Palmerston North last May and in a much abbreviated form to our Annual Meeting on November 6th.
- (e) We were delighted to learn that the two 1823 paintings of Te Ara and Te Puhi have been returned to New Zealand on long term loan.
- (f) We have offered our support to the Custodian of Early Church Records in efforts to set up a Methodist Archive in Auckland.
- (g) We have applied to host a regional Conference of the World Methodist Historical Society in May 1985. We will be reporting fully to Conference 1983 if our application is successful.
- (h) We placed on record our sorrow in the loss of the Rev. Les Gilmore and recorded his tribute.
"The death of Leslie Gilmore in July last reminds us of the noted contribution he made to the Wesley Historical Society over a period of 34 years. He was an innovator, enthusiastic,

persistent, tireless and inescapable ... it almost seemed that he was the Society. After his retirement he was able to travel on its behalf and thus to widen his horizons. The Church is permanently indebted to him."

RESOLUTION:

1. That the Reports be received.

QUESTION 35—What are the decisions of Conference on matters relating to Faith and Order?

FAITH AND ORDER COMMITTEE

Reports pp. 351-367

RESOLUTIONS:

1. That the Report be received.
2. (a) That the Faith and Order Committee proceed with the publication of an Order for Holy Communion, as made available to Conference, on the understanding that additional alternatives will be prepared which reflect a wider range of insights and emphases, and which particularly draw upon the images, metaphors and hopes which emerge from the New Zealand experience.
(b) That a brief commentary be included in the publication.
(c) That, where appropriate, Pacific language options be printed with the text.
3. That appropriate words of renewal of baptism be prepared by the Faith and Order Committee for inclusion in the existing Orders for Baptism.
4. That guidelines and material for the Renewal of Baptism (see para. 3 in the Report) be prepared by the Faith and Order Committee for report to Synods and Conference 1983.
5. That study material in relation to baptism be prepared by the Faith and Order Committee.
6. That the Order of Service for the Reaffirmation of Baptism (report to Conference 1981) not be approved for printing.
7. That Synods explore, in consultation with local congregations and Parish Meetings, the possibility of establishing regional meetings (see Centralisation report) to act as the link between the parishes and the Connexion.
8. That the administrative structures of the Church, including the Divisions, the Theological College, and the Conference itself, be placed under periodic review, the reviewing body to be designated by Conference every 5 years.
9. That the Media and Communications Committee be asked to give priority to ways in which communication with local churches can be made more effective and personal.
10. That in following the present stationing procedures it be clearly stated that prior to the first reading of stationing, the names of Presbyters and Circuits/Parishes may be discussed by either party with the District Superintendent as to possibilities. After the first reading, in consultation with the District Superintendent concerned, contacts between the parties may be arranged.
11. That Section 2,7.1 of the Law Book be amended "Reception of a Presbyter into Full Connexion with the Conference confers member-

ship of the Conference and involves acceptance of its polity and discipline with responsible mutuality within the Laws and Regulations of the Church."

12. That Conference authorise a three year period of exploration as to the appropriate location and style for the ordaining of Deacons; this exploration to involve consultation between Deacons-in-training, those responsible for the training, and appropriate District and Connexional personnel; the consultation to be initiated by the Committee on Ministry.
13. That Conference endorses the statements under the headings "Selection for Ministry", "Preparation for Ordination", and the final sentence in Section C "In Full Connexion" p. 362, para. 3 "If a Deacon wishes to offer for the Presbyterate a new candidature is involved, and the normal procedures should follow."
14. That Section D, p. 362, be referred back to the Faith and Order Committee and the Committee on Ministry for further consideration, and report to Conference 1983.
15. That all people employed overseas by the Church, or being trained for ministry at Theological College, receive continuing supportive pastoral contact from the Circuit/Parish or the District in which they offered for training and service.
16. That Synods be asked to explore ways in which specific areas of the life of the Church within a District may be related to particular local Churches within that District.
17. That the Church, connexionally, regionally and locally be encouraged to make wider use of ad hoc working groups brought together for specific tasks.
18. That Holy Communion continue to be available for all present at the Ordination Service.
19. That the Lectionary of the Methodist Church of New Zealand continue to be based on the Lectionary of the Uniting Church in Australia.
20. That the Faith and Order Committee be responsible for the preparation of the annual Lectionary and Calendar and for any alterations or additional material.
21. That the statement on Death, Dying and Eternal Life be prepared as a discussion paper for the Church in consultation with the Education Division.
22. That the statement on Death, Dying and Eternal Life be made available as a discussion paper in Maori, Samoan and Tongan, and that the Faith and Order Committee invite comments and contributions on these themes from within these other cultural traditions.
23. That the statement on Wealth, and the Simple Lifestyle, be prepared as a discussion paper for the Church in consultation with the Education Division, the paper to include a bibliography of suitable resource material.
24. That the Faith and Order Committee investigate and report on what would be involved in the Methodist Church of New Zealand entering into full communion with other New Zealand Churches.
25. That Conference supports the establishment of a "N.Z. Refugee Sunday" commencing 1983, the exact date to be determined by the I.C.C.I. in consultation with N.C.C. member churches and the N.Z.

Catholic Bishops' Conference.

26. That the membership of the Faith and Order Committee for 1983 be as printed in the Year Book on page 8.

QUESTION 36—What are the decisions of Conference on matters relating to Law Revision?

LAW REVISION

Reports pp. 245-246

RESOLUTIONS:

1. That the Report be received.
2. That the revised Sections tabled at this Conference be accepted by the Conference.
3. That the revised Sections as tabled at this Conference be approved by the Conference for study and use on an experimental basis during 1983 and that Synods, Parishes and Circuits be urged to use the new law so that when Conference 1983 reconsiders it the discussion can be in the light of experimental use during 1983.
4. That Conference recognise that on any matter contained in the revised Sections presented for the first time to this Conference deemed by the Conference to affect the rights of ministry or laity under Section 5-5.1 of the Law Book, the current provisions remain extant until Conference 1983 adopts the new law.
5. That the revised Sections placed before Conference 1981 be adopted subject to the following amendments and additions:

Section 1 - Membership

That Conference refer to the Faith and Order Committee for consideration the means by which the Connexion may establish a unified process of admission to the Sacrament of Baptism.

Section 2 - The Ministry

Amend reference in brackets in clause 23.1 to read: (See Section 3-5.11(e)).

Section 5 - The Conference

Amend clause 4.4 by the addition to the list of Representatives: N.Z. Lay Preachers' Association.

Amend clause 7.1 to read President's Legal Adviser. See Section 5-6.14.

Section 10(C) - Trusts/Societies/Boards Incorporated Under Acts of Parliament

Add - clause 6.1 Corso

Add - clause 7.1 Christian Audio Visual Society of New Zealand Inc.

Add - clause 8.1 The Gideon Smales Church Site Trust Board - Incorporated under the Charitable Trust Act 1957. Established under the provisions of the will of the late Gideon Smales.

Amend Section 4-4.1 by adding as subclause (q) and Section 5-2.1 (2) by adding as subclause (1):

With the prior consent of the Conference given through the President, all lay representatives on ecumenical or confess-

ional Bodies of which the Conference and other Bodies of the Conference, including the N.Z. Methodist Women's Fellowship has membership.

Amend Section 5-29.1 heading to read:

The Community of Women and Men in Church and Society.

Amend Section 5-29.1 to read:

There shall be a Committee known as The Community of Women and Men in Church and Society.

Amend Section 5-29.2 to read:

The Committee shall be appointed by each Conference, shall report to Synods and to Conference, and shall work in close co-operation and liaison with the Presbyterian Committee.

Exclude from adoption Section 2, clause 17.5(2) and amend in subclauses (a) and (b) thereof the word "March" to "June".

Section 6-3.2 - General Purposes

Add additional questions as follows:

Question 15(m) What Deacon(s) is reinstated into the Diaconate?

Question 15(n) For what Deacon(s) or Presbyter(s) is no appointment available?

6. That the amended clause 17.5(2) of Section 2 be deemed by the Conference to affect the rights of the Ministry and the Laity and therefore to require ratification at Conference 1983.
7. That wherever in the Law Book the words "Chairperson(s) of District", "District Chairman(men)" or "District Chairperson(s)" appear they be amended to read "District Superintendent(s)".
8. That there be added to Section 5-16.2 an additional subsection (11) to read:
 - (11) Prior to the first reading of Stations, the names of Presbyters and Circuits/Parishes may be discussed by either party with the District Superintendent as to possibilities. After the first reading, contacts between the parties may be arranged in consultation with the District Superintendents concerned.
9. That Section 2-7.1 be amended to read:
 - 7.1 Reception of a Presbyter into Full Connexion with the Conference confers membership of the Conference and involves acceptance of its polity and discipline with responsible mutuality within the Laws and Regulations of the Church.
10. That the content of the buff Section 3-7.5 to 7.16 inclusive be referred to the Welfare of the Church Committee and the New Zealand Lay Preachers' Association for consideration and, following determination by those Committees of the desired content, to the Law Revision Committee for the drafting of new provisions to reflect current practice and presentation thereof to Conference 1983.
11. Section 5: Add new section as follows and alter all subsequent numbering in Section 5 accordingly.

Tongan Advisory Committee

 - 31.1 There shall be a Tongan Advisory Committee appointed at

each Conference, representative of every District where there are Tongan Fellowships.

Functions:

- 31.2 (a) to provide a forum where information and concerns relating to Tongans in New Zealand can be shared.
(b) to provide Tongan people with a structure through which they can relate directly to the Conference.
(c) to provide a Body to which Conference can direct issues relating to the care and oversight of Tongan Methodists in New Zealand.

Membership

31.3 The membership of the Committee shall be:

- (a) Two lay representatives each from the Petone and Wellington Tongan Fellowships.
(b) Six lay representatives from the Auckland/Manukau Tongan Fellowship.
(c) Two lay representatives from the Hamilton Tongan Fellowship.
(d) All Tongan Ministers and persons with authority to administer the Sacraments, active within the Methodist Church of New Zealand.
(e) One representative each from the Auckland, Manukau, Waikato-Bay of Plenty, Wellington District Synods.
(f) The President of Conference and the Superintendent of the Development Division.
(g) Two representatives from any new District Tongan Fellowship formed.

12. That the Committee for 1983 be as printed in the Year Book on page 8.

QUESTION 37—What are the resolutions of the Conference respecting the Laws of the Church including the rulings of the President during the year?

None.

QUESTION 38—What are the decisions of Conference on matters relating to International Affairs?

INTERNATIONAL AFFAIRS COMMITTEE

Reports pp. 285-290, 394-398

RESOLUTIONS:

1. The the Reports be received.
2. That Conference accepts in principle the following Declaration and sends it down along with the Peace-making proposals to Synods, Sessions, Parish Councils and Quarterly Meetings for comment and possible adoption and report back to the Committee by August 31, 1983:

Declaration on Peacemaking:

"The Methodist Church acknowledges that the nuclear arms race is not only a public question but also a Biblical and theological issue.

Faced with the possible annihilation of humanity through the use of nuclear weapons we reaffirm our commitment to an active witness to Jesus Christ as Lord of history and of life. Regretting that for nearly four decades we have watched in near silence the development of nuclear weapons and the escalation of the nuclear arms race, we now declare that such weapons are morally unacceptable, and covenant with God and with each other to work for peace through prayer, evangelism, education programmes, and public witness. We recognise in the events of our times a call from God to make these commitments and through His grace will strive to fulfil them.

We join with other Churches in New Zealand, Australia and the South Pacific in covenanting together to make peace a reality for our day."

3. That the paper "Peacemaking : A Christian Calling" and the accompanying recommendations be received and sent before February 1983 for discussion and report by Quarterly Meetings/ Parish Councils by June 30th 1983 and Synods by July 31st, 1983 and that M.W.F. groups, youth and other groups be included in the discussion.
4. That Conference asks the Joint Committee to make available the paper on Peacemaking to the member churches of the National Council of Churches, through its Executive, and invites them to also study this issue.
5. That Conference instructs the Joint Committee upon receiving the replies to take up relevant matters with the New Zealand Government, and related bodies, and other interested institutions, indicating the provisional nature of the responses.
6. That this Conference instructs the Joint Committee to report the results of the replies to the recommendations being sent down, to the 1983 Conference with a view to seeking approval of policy principles, and confirming actions already taken.
7. That Conference declares the Sunday nearest to the Day of Transfiguration, Peace Sunday (in 1983 August 7), requests all parishes to mark this day with special services and asks the Joint Committee, in consultation with the Faith and Order Committee, to prepare an order of service for suggested use and to make this available to all Ministers.
8. That Conference asks its ministers to initiate discussions with clergy of all denominations in their areas with a view to marking August 6 and/or August 9 with special ecumenical peace gatherings - Synods to report on developments to the Joint Committee by September 30 1983.
9. That Conference commends the Week of Prayer for World Peace (the third week in October) and World Disarmament Week (fourth week in October) to all its congregations and encourages participation in local gatherings.
- 10.(a) That Conference recalling its long standing expression of public concern about France testing nuclear weapons in the South Pacific, and noting that despite continuing calls for the cessation of such tests, France has continued its programme of developing and testing ever more sophisticated nuclear weapons

at Mururoa atoll, resolves to ask member Churches of the World Council in Australasia to join it in co-sponsoring a resolution to be presented at the Vancouver Assembly condemning the French action and asking for the WCC Secretariat to bring pressure on France to cease such activities.

- (b) That resolution 10a be communicated by the Joint Committee to member Churches of the WCC in Australasia seeking their co-sponsorship, and the Secretary of the Pacific Conference of Churches be informed of this proposal and his reaction sought.
 - (c) That the Joint Committee in consultation with respective Executive Officers be responsible for the final details of the resolution and forward this to the WCC General Secretary by May 1, 1983.
 - (d) That the resolution to the WCC Assembly in the first instance read as follows:

"That the Churches meeting in Assembly in Vancouver condemn the Republic of France for its blatant disregard of the human rights of the People of the Pacific by continuing to develop and test nuclear weapons in French Polynesia and calls upon all member Churches to seek to mobilise the opposition of the Christian community throughout the world, and asks the General Secretary to bring pressure on France to cease its nuclear testing and report progress to the Executive Committee."
 - (e) That should co-sponsorship proceed the Joint Committee inform WCC member Churches in France of the resolution and seek their response to the intention.
- 11. That Conference protests against the activities of the United States of America in turning territories in Micronesia into centres of strategic importance in the development of its nuclear weapons system, at the expense of the human rights of the peoples in these trust territories, and asks that this protest be conveyed to the U.S. Government authorities and the United Nations.
 - 12. That Conference notes that the Joint Committee serves the National Council of Churches as a resource and discussion group in international affairs and welcomes the participation of the N.C.C. appointees in the work of the Committee.
 - 13. That the Memorial from the Napier Quarterly Meeting

"The Quarterly Meeting asks Conference to work with the National Council of Churches and any other appropriate groups in New Zealand and overseas, to encourage governments to divert spending on defence matters to United Nations funds for the provision of food, water, education, health and housing throughout the world."

be referred to the Joint Committee on behalf of the Conference, expressing appreciation of the Quarterly Meeting's concern and indicating that this is very much a part of Methodist policy.
 - 14. That the Notice of Motion

"That this Conference supports the (north) Korean call for negotiations to establish a unified Korea respecting the differences existing in the north and south, and calls upon the New Zealand Government to recognise the Democratic Peoples Republic of Korea (North Korea)."

be referred to the Joint Committee for further study and report to next Conference.

15. (a) Conference affirms that the Samoan people have a particular place in New Zealand society; first as an ethnic group in the family of interdependent nations constituting this region of the world, and second as a valued, accepted part of existing society within New Zealand.
- (b) That Conference expresses its regret to the Prime Minister that the Protocol between New Zealand and Samoa was signed in such haste and in a way that was not in keeping with the decision-making processes of Pacific peoples.
- (c) In the light of this we ask the New Zealand Government to renegotiate the Protocol.
- (d) Conference further asks the Government to immediately lift the freeze on applications for permanent residence by Samoans who were in New Zealand on September 14th, 1982.
16. That the Methodist members of the Joint International Relations Committee for 1983 be as printed in the Year Book on page 8.

QUESTION 39—What are the decisions of Conference on matters relating to Public Questions?

PUBLIC QUESTIONS COMMITTEE

Reports pp. 133-156, 389.

RESOLUTIONS:

1. That the Reports be received.
2. That Conference request Synods to study and report back to the Public Questions Committee by 30 September 1983 on parliamentary reform in general and other forms of electoral systems such as proportional representation.
3. That Conference call on Synods, Quarterly Meetings and Parish Councils to express their concern at the growing unemployment situation and asks the Government, as a matter of urgency, to promote more employment opportunities and education schemes.
4. That Conference call on Synods, Quarterly Meetings and Parish Councils to be aware of housing problems in their communities and to press for the provision of additional low income housing.
5. That Conference ask Synods, Circuits and Parishes to continue to publicise their opposition to the extension of gambling facilities such as lottos and casinos in New Zealand.
6. That Conference receive and send the working paper "The Church and Obedience to the Law" to Synods, Quarterly Meetings and Parish Councils for discussion and report to the Committee by 30th June, 1983.
7. That Conference authorise a Committee appointed by the President to consult with the Public Questions Committee and whoever else it may wish, with regard to meeting the needs for the improvement and development of the work of the Public Questions Committee and report back in 1983.
8. (a) That in view of the apparent policy of the Readers' Digest and The New Zealand Listener promoting increased liquor consumption (at a time when alcohol abuse is causing damage on the roads, delay and disruption to medical services and breakdown to family

life), we recommend that all Methodist Church members be invited to write to these, and other publications asking that they cease liquor advertisements which encourage increased consumption.

- (b) That in view of the policy of the news media in general promoting and encouraging liquor consumption, we recommend that all Methodist Church members be invited to write to the Alcoholic Liquor Advisory Council requesting that liquor advertising be discouraged and eventually discontinued.
- 9. That the Memorial concerning alcohol abuse from the Nelson Circuit be referred to the Public Questions Committee for study and to report to the 1983 Conference.
- 10. (a) That noting in 1983 Waitangi Day falls on a Sunday, Conference encourages Circuits and Parishes to use the Order of Service "Repentance & Hope" as outlined in the Treaty of Waitangi supplement in the November issue of N.C.C. News.
- (b) That Conference also commends the song written by Rua Turner and Bill Wallace and used at the Conference Celebration, for use on Waitangi Day.
- 11. That the Public Questions Committee Report entitled "Funds Made Available by Government from Lottery Profits for Community Use", Reports pp. 142-144, be referred to Synods, Circuits and Parishes for study and comment, and report to the Public Questions Committee by 30th June, 1983.
- 12. That Conference commend the Alcoholic Liquor Advisory Council and the New Zealand Temperance Alliance for the educational work they are undertaking in respect of alcoholic beverages.
- 13. That the document prepared by Mr Lindsay Evans on Church and Law be referred to the Public Questions Committee for its information and consideration.
- 14. That in view of the facts:
 - (a) that during and subsequent to the Springbok Tour of 1981 New Zealand authorities at the United Nations, and the New Zealand High Commissioner in the United Kingdom cited protest in New Zealand as evidence that the majority of New Zealanders are opposed to apartheid, and
 - (b) the feelings of many people, that in singling out a small number of individuals for imprisonment for offences committed during demonstrations, an injustice may have been done,Conference therefore calls on the Attorney-General to consider the suspension of the sentences as an act of clemency and in the interests of national reconciliation.
- 15. That the membership of the Committee for 1983 be as printed in Year Book on page 9.

QUESTION 40—What are the decisions of Conference on matters relating to the N.Z.M.S.S.A.?

N.Z. METHODIST SOCIAL SERVICES ASSOCIATION

Reports pp. 247-268, 310-315

RESOLUTIONS:

- 1. That the Report and Financial Statement be received.

2. That the Rev. D.B. Gordon be re-appointed as Convener of the N.Z.M.S.S.A.
3. That Mr Roger Hames be re-appointed Treasurer of the N.Z.M.S.S.A.
4. That Conference noting the urgency of the matters contained in the report on Social Welfare in New Zealand recommends as a matter of priority that this be a major thrust for study and action in Circuits and Parishes in 1983.
5. That Conference asks the Central Area Committee of the N.Z.M.S.S.A. and other appropriate people in consultation with the Education Division to prepare material for reflective action and that the N.Z.M.S.S.A. be asked to seek funding from its constituent bodies for this project.
6. That Conference records with gratitude the outstanding service of the Rev. W.E. Falkingham, M.B.E., as Superintendent of the Christchurch Central Mission for almost 32 years and Convener of N.Z.M.S.S.A. for 11 years.
7. That the Report of Prison Chaplaincies be made to Conference and Synods through the N.Z.M.S.S.A. (See also Recommendation No. 4, p. 333 of 1982 Conference Reports.)
8. That in order to assist our country in the solution of some of its economic problems, Conference urges the Government to consider seriously the deferment of National Superannuation for people who are still in paid employment or in receipt of an equivalent income, until they reach the age of 65.
9. That Conference establish a Task Force on Mission and Ministry in oppressed urban communities; that the Task Force be convened by the N.Z.M.S.S.A. in collaboration with the Development Division and that membership include personnel of the affected areas and this be funded in part by the Sector Ministries Fund.
10. That this Conference endorses the Voluntary Organisation Job Creation Scheme and encourages the Government to promote the scheme at all levels in the community throughout New Zealand.
11. That the Notice of Motion
"That Conference invites the National Executive of Line Line N.Z. to submit an annual report each year to the N.Z.M.S.S.A."
 be referred to the N.Z.M.S.S.A.

QUESTION 41—What are the decisions of Conference on matters relating to the M.S.S.A. Branches?

AUCKLAND CENTRAL MISSION

Reports pp. 252-254.

RESOLUTIONS:

1. That the Report be received.
2. That the Board of Management for 1983 be as printed in the Year Book on page 11.
3. That the Rev. D. Bruce Gordon be designated for appointment at the 1983 Conference for a further term of up to six years as Superintendent of the Auckland Methodist Central Mission.
4. That Clause 15 of the Constitution of the Mission be rescinded and the following Clause be adopted instead:
"The foregoing trusts, powers and rules may from time to time be

rescinded, amended, altered or added to by the Mission by resolution of the Board PROVIDED HOWEVER that no such resolution shall be effective until it has been approved by the Conference of the Methodist Church of New Zealand and that no such rescission, amendment, alteration or addition shall alter the exclusively charitable nature of the Mission."

MANAWATU SOCIAL SERVICE CENTRE

Reports pp. 255-256.

RESOLUTIONS:

1. That the Report be received.
2. That the Management Committee for 1982/83 be as printed in the Year Book on page 11.

AROHANUI

Reports pp. 257-258

RESOLUTION:

1. That the Report be received.

CHRISTCHURCH METHODIST CENTRAL MISSION

Reports pp. 259-266

RESOLUTIONS:

1. That the Report be received.
2. That the members of the Board of Management for 1983 be as printed in the Year Book on page 11.

DUNEDIN METHODIST MISSION

Reports pp. 267-268.

RESOLUTIONS:

1. That the Report be received.
2. That the membership of the Board for 1983 be as printed in the Year Book on page 11.

WESLEY SOCIAL SERVICES TRUST BOARD

Reports 310-315.

RESOLUTIONS:

1. That the Report be received.
2. That the membership of the Board for 1983 be as printed in the Year Book on page 11.

QUESTION 42—What are the decisions of Conference on matters relating to Trinity Theological College?

TRINITY THEOLOGICAL COLLEGE

Reports pp. 269-271, 306-308.

RESOLUTIONS:

1. That the Report be received.
2. That the Council for 1983 be as printed in the Year Book on

- page
3. That Conference has no objection to the sale of the Grafton properties, in whole or in part, if that is necessary to ensure adequate income for continuing ministerial education or for the provision of a Study/Retreat Centre.
 4. That Conference receives with interest the information about the possibility of a Study/Retreat Centre, and encourages the Council to proceed with its explorations and looks forward to a report of their further progress to Conference in due course.
 5. That the Principal's Report be received.

QUESTION 43—What are the decisions of Conference on matters relating to

(A)

WESLEY COLLEGE

Reports pp. 111-116, 371-372.

RESOLUTIONS:

1. That the Reports be received.
2. That Conference recognises the distinguished service to Wesley College and its Trust Board of Mr J. Stuart Caughey, a Trust member for more than 48 years, and Chairman of the Trust for nearly 20 years, continuing the remarkable contribution of the Caughey family to the College over the last 90 years. Conference conveys its warm and grateful thanks to Mr Caughey.
3. That Conference records the Church's sincere appreciation of the 10 year term of service as Wesley College Chaplain by the Rev. W.A. Chessum.
4. (a) That Conference authorises and approves the powers of investment of the Board being widened to allow it, in addition to the powers of investment currently vested in the Board, to invest in such investments or securities as the Conference from time to time shall authorise.
(b) That the Board is authorised to take such steps as may be necessary to alter its powers of investment accordingly.
5. That the members of the Board for 1983 be as printed in the Year Book on page 10.

(B)

RANGIATEA MAORI COLLEGE TRUST

Reports pp. 308-310.

RESOLUTIONS:

1. That the Report be received.
2. That the Board members for 1983 be as printed in the Year Book on page 10.

QUESTION 44—What are the decisions of Conference on matters relating to the Joint Board for Mission Overseas?

A. JOINT BOARD FOR MISSION OVERSEAS

Reports pp. 157-167

RESOLUTIONS:

1. That the Report be received.

2. That the Financial Statements be received and adopted.
3. That the Methodist membership of the Joint Board for 1983 be as printed in the Year Book on page 10.

B. OVERSEAS ECUMENICAL COMMITTEE REPORT

Reports pp. 168-173.

RESOLUTIONS:

1. That the Report be received.
2. That in the 1983/84 financial year the Overseas Aid allocation of the Connexional Budget be 1.5% of the amount contributed by Circuits and Parishes to the Connexional Budget. In the financial year 1984/85 the allocation be 2% of the amount contributed by Circuits and Parishes.
3. That the Conference allocate \$2,500 for the budget of the World Council of Churches Assembly in Vancouver and that this money come from the \$2,500 initially allocated for the World Council of Churches travel to the Programme to Combat Racism Commission meeting and which is no longer needed.
4. That the Conference advises the Christian Conference of Asia that it does not agree with the constitutional amendment relating to the appointment of the General Secretary.
5. That the Conference asks the Ecumenical Committee to plan a programme whereby the Methodist representatives to Vancouver are able to inform the Church throughout the country of the important issues of the Assembly as they affect the life of the Church in New Zealand.

C. SPECIAL COMMITTEE REPORT

JOINT BOARD FOR MISSION OVERSEAS,
PRESBYTERIAN/METHODIST ECUMENICAL AND INTERNATIONAL
AFFAIRS COMMITTEES INTO ONE WORKING COMMISSION

Reports pp. 191-195.

RESOLUTIONS:

1. That the Report be received.
2. That the principle of the amalgamation of the three committees be reaffirmed.
3. That the principles of the proposed structure be given general approval.
4. That the Special Committee be directed to finalise the negotiable matters and report to Synods and Presbyteries before presentation for ratification at Assembly and Conference 1983.
5. That the Special Committee be asked to take notice of the concerns expressed throughout the country concerning additional costs and the possibility of administration overshadowing field-work.
6. The Special Committee be asked to consult with our partner Churches overseas.

QUESTION 45—What are the decisions of Conference on matters relating to the Development Division?

DEVELOPMENT DIVISION

Reports pp. 319-341.

RESOLUTIONS:

1. That the Report be received.
2. That Conference support the moves being made to provide Ministers for the Auckland and Wellington Fijian Communities.
3. (a) That Conference approve the following interim title for the Samoan staff of the Development Division "Samoan Resources Minister - Rev. Siauala Amituana'i" but that it be further reviewed in the light of the recent consultation with the Samoan Conference.
- (b) That the above resolution (a) be referred to all Samoan Fellowships and the Samoan Policy Committee for consideration and clarification and report back to Conference 1983.
4. That Conference give approval to the seven criteria printed on page 328 of the Reports to guide the Board of the Development Division in the allocation of funds for the support and development of Ministry.
5. That Conference give approval to the concept of a Pastor-at-large in the North Canterbury and West Coast areas and authorises the Development Division to facilitate such an appointment during 1983 if possible.
6. That Conference, through the President, convey its appreciation to the Rev. Roger Herft for the sensitive and affirming way he carried through his role as the Overseas Evangelism Resource Person.
7. That Conference record its appreciation to the Rev. Fred Waine for the leadership he has given to the Church through his seven year term as Convener of the "Making Disciples" Task Group, and congratulates him on his appointment within the Field Services Division of the Victoria Synod (UCA) as Field-Worker in Evangelism and Mission.
8. That the schedule of Grant-in-Aid allocations for the year 1 July 1982 to 30 June 1983 be approved:

CIRCUIT/PARISH	REQUESTED		APPROVED		
	METH- ODIST	DEVELOP. DIVISION	FROM OTHER SOURCES	DEVELOP- MENT DIVISION	TOTAL
	SHARE	SHARE			
A: <u>Northland</u>	\$	\$	\$	\$	\$
1. Sth Bay Islands	3,000	-	-	-	-
2. Nth Hokianga C.P.	1,666	1,461	-	1,461	1,461
3. Sth Hokianga C.P.	3,000	2,435	2,435	-	2,435
B: <u>Auckland</u>					
4. New Lynn C.P.	1,375	633	551	82	633
5. Avondale U.P.	1,250	828	828	-	828
6. Glen Innes C.P.	476	243	-	243	243
C: <u>Manukau</u>					
7. Tuakau U.P.	1,500	682	682	-	682

<u>D: Waikato-Bay of Plenty</u>					
8. Turangi C.P.	743	439	-	439	439
9. Taumaranui	2,083	2,029	2,029	-	2,029
<u>E: Hawkes Bay-Manawatu</u>					
10. Tamatea S.M.	1,750	877	877	-	877
11. Flaxmere C.P.	1,125	487	-	487	487
<u>F: Wellington</u>					
12. Eketahuna U.P.	1,200	731	-	731	731
13. Porirua	5,063	4,932	-	4,932	4,932
<u>G: Nelson</u>					
14. Reefton U.P.	2,500	-	-	-	-
<u>H: North Canterbury</u>					
15. Lyttelton U.P.	2,250	1,461	1,461	-	1,461
16. New Brighton U.P.	1,250	741	-	741	741
17. Parklands C.P.	1,000	487	-	487	487
18. Hornby	4,000	2,825	2,825	-	2,825
<u>I: South Canterbury</u>					
19. Waimate	2,000	1,364	1,364	-	1,364
<u>J: Otago-Southland</u>					
20. Corstorphine U.P.	1,375	739	-	739	739
21. West Dunedin U.P.	2,333	1,218	-	1,218	1,218
22. Grants Braes U.P.	750	439	-	439	439
23. Tokomairiro C.P.	3,500	1,948	1,948	-	1,948
24. West Harbour U.P.	1,750	-	-	-	-
<hr/>					
TOTALS:	\$46,939	\$26,999	\$15,000	\$11,999	\$26,999

9. That the membership of the Board for 1983 be as printed in the Year Book on page 9.
10. That the Methodist members on the Inter-Church Advisory Council on Hospital Chaplaincy be Rev's. C.D. Clarke and B.E. Jones.
11. That the Financial Statements plus that of the Epworth Bookroom be received and adopted.
12. (a) That we request Conference officers to receive instruction as to the correct pronunciation of names to be used during the Conference Services.
- (b) That the Education Division be asked to give urgent attention to the question of providing assistance in the correct pronunciation of other languages, particularly Maori, Tongan, Samoan and Fijian, as one aspect of racial and cultural sensitivity.
- (c) That the Education Division consult with representatives from the respective countries in providing such assistance.

QUESTION 45(A)—What are the decisions of Conference on matters relating to the Fijian Fellowships?

A. AUCKLAND METHODIST FIJIAN FELLOWSHIP

Reports p. 342.

RESOLUTION:

1. That the Report be received.

B. WELLINGTON FIJIAN FELLOWSHIP

Reports p. 343.

RESOLUTION:

1. That the Report be received.

QUESTION 46—What are the decisions of Conference on matters relating to the Samoan Policy Committee?

SAMOAN POLICY COMMITTEE

Reports pp. 344-346

RESOLUTIONS:

1. That the Report be received.
2. That the membership of the Policy Committee be as printed in the Year Book on page 9.

REPORT TO THE SAMOAN AND NEW ZEALAND METHODIST CONFERENCES OF A CONSULTATION HELD IN AUCKLAND ON THE 27TH AND 28TH OCTOBER, 1982 OF REPRESENTATIVES OF THE CONFERENCES

Reports pp. 387-389.

RESOLUTIONS:

1. That the Report be received.
2. Conference welcomes the Report of the Consultation initiated by the President of the New Zealand Methodist Church with the Samoan Methodist Conference on Samoa-New Zealand Methodist Church relationships in New Zealand, and refers the Report and its recommendations for consideration by the Samoan Policy Advisory Committee, Synods and Congregations who are invited to make their responses to the President by mid-April 1983, and that these be considered by Church Council 1983.

QUESTION 47—What are the decisions of Conference on matters relating to the Tongan Fellowships?

TONGAN METHODIST FELLOWSHIP

Reports pp. 347-350.

RESOLUTIONS:

1. That the Report be received.
2. (a) That Conference agree to the formation of a Tongan Advisory Committee representative of every District where there are Tongan Fellowships.
 - (b) That the purpose of the Advisory Committee be:
 - i) to provide a forum where information and concerns relating to Tongans in New Zealand can be shared.
 - ii) to provide Tongan people with a structure through which they can directly relate to the Conference.
 - iii) to provide a Body to which Conference can direct issues relating to the care and oversight of Tongan Methodists.
- (c) That the Advisory Committee be comprised of:
 - i) two lay representatives each from the Petone and Wellington

Tongan Fellowships.

- ii) six lay representatives from the Auckland/Manukau Tongan Fellowship.
- iii) two lay representatives from the Hamilton Tongan Fellowship.
- iv) all Tongan Ministers and persons with ministerial responsibilities active within the Methodist Church of New Zealand.
- v) one representative each from the Auckland, Manukau, Waikato-Bay of Plenty, Wellington District Synods.
- vi) The President of Conference and the Superintendent of the Development Division.
- vii) two representatives from any new District Tongan Fellowship formed.

QUESTION 48—What are the decisions of Conference on matters relating to Church Union?

CHURCH UNION

Reports pp. 381-384

RESOLUTIONS:

1. That the Report be received.
2. Pursuant to resolution 6, p. 646 of the 1981 Conference, and while acknowledging the result of the referendum held in 1981 indicated the desire of the majority of Methodist Members to enter into Union on the basis of the Plan for Union 1971, that the vote on this proposal be not put to this Conference in view of the decisions of the Anglican, Congregational and Presbyterian Churches not to proceed on that basis.
3. That Conference affirms Union and Co-operating Parishes as visible expressions of the unity possible in Christ and that their presence and struggle encourages the Methodist Church in its continuing search for an appropriate Basis of Union.
4. That the membership of the Church Union Committee for 1983 be as printed in the Year Book on page 8.
5. That the Methodist members on the Joint Commission on Church Union be Mr E.G. Heggie, Rev's. B.E. Jones, A.M. Thomas, R.D. Rakena, B.K. Rowe, A.K. Woodley.
6. That the Methodist members on the Joint National Committee on Church Extension be Rev's. B.E. Jones, A.M. Thomas, A.K. Woodley.
7. That the 18th Report on the Joint Commission on Church Union be received.
8. That the 1982 Report of the Joint National Committee on Church Extension be received.

QUESTION 49—What are the decisions of Conference on matters relating to Statistics?

STATISTICS

Reports pp. 425-440.

RESOLUTION:

1. That the Annual Statistics as printed in the Reports be received.

QUESTION 50—What are the decisions of Conference on matters relating to the Maori Division?

MAORI DIVISION

Reports pp. 125-132, 514-523

RESOLUTIONS:

1. That the Report be received.
2. That the audited Financial Statements of accounts for the Maori Division, Seamer House, Te Rahui Tane and Wahine Hostels be received and adopted.
3. That Conference grant leave of absence to Ruawai D. Rakena for the Connexional year 1983, understanding that he resumes his position as Tumuaki on his return.
4. That during 1983, Samson Toia be Chairperson and Spokesman for the Division.
5. That the representatives on Te Runanga Whakawhanaunga Hahi in 1983 be Samson Toia, Lane Tauroa, Pari Waaka, Henare Pate, Morehu Te Whare and Robert Te Whare.
6. That the membership of the Board for 1983 be as printed in the Year Book on page 10.
7. That, in response to the Gospel and evangelistic imperative to liberate both the "powerful" and "powerless" in Church and Society, Conference
 - (a) approve the establishing and appropriate funding of a national Methodist Church seminar on "power" sharing; the proposed seminar in involve approximately 25 Methodists, half of whom to be nominations of the Maori Division and the balance to comprise participants drawn from the leadership of other Divisions and sections of the Church: and that
 - (b) the Rev's. Ruawai Rakena, Peter Glensor, Brian or Mrs Rua Turner be an initial planning committee, with power to co-opt.

QUESTION 51—What are the decisions of Conference on matters relating to the Education Division?

EDUCATION DIVISION

Reports pp. 174-190

RESOLUTIONS:

1. That the Report be received.
2. That Conference record its gratitude to the Rev. J.S. Hosking for his ten years of Connexional leadership as Director (Stewardship). During this appointment he has given unsparingly of his time and energy in a demanding role, has kept the realities of, and the necessity for, Stewardship consistently before our Church, has seen the successful establishment of the Joint Methodist-Presbyterian Stewardship Section, has trained and worked with an important team of full-time and part-time staff, and has played a significant part in the financial policy making of the Connexion and Division.
3. That Mr Walter J.F. Scott be appointed Director (Stewardship)

for a term of four years from 1st February 1983.

4. That Conference confirms the action of the President in appointing the Rev. Dr. John B. Salmon as Director (Planning and Training) on a half-time basis from the 1st July 1982, and appoints him full-time to that position from 1st February 1983 for a period of four years.
5. That Conference records its appreciation to Mr John Grant as part-time Connexional Youth Worker during the past 4½ years: and to the Hamilton Trust for its extensive contributions to his salary during that period.
6. (a) That Conference approves in principle the appointment of a full-time Director (Youth Ministry).
(b) That Conference requests the Education Division to proceed to such an appointment as soon as practicable.
7. That the Financial Statements be received and adopted.
8. That the Board membership for 1983 be as printed in the Year Book on page

QUESTION 52—What are the decisions of Conference on matters relating to the Administration Division?

ADMINISTRATION DIVISION

Reports pp. 202-244

A. SUPERNUMERARY FUND

RESOLUTIONS:

1. That the Report be received.
2. That the Trust Deed of the Supernumerary Fund of the Methodist Church of New Zealand be amended or added to as follows:
 - 5.0 BENEFITS
 - 5.1 A Member may elect to superannuate:
 - 5.1.1 Not sooner than the end of the Connexional Year in which the Member attains fifty five (55) years of age but not later than the end of the Connexional Year in which the Member attains sixty five (65) years of age Provided that retirement before the normal date of retirement has the consent of the Church, or
 - 5.1.2 After forty years of contribution to the Fund, but not later than age 65, or
 - 5.1.3 As a result of disabling sickness or accident whereby a Member is unable permanently to exercise ministry with the consent of the Trustee after consideration of the medical evidence.
 - 5.12.1 If a Member becomes a Supernumerary under Clause 5.1.3 as a result of disabling sickness or accident, the Member shall be entitled to receive a lump sum equal to the amount which would have been payable in accordance with Clause 6 hereof had the Member died on the date the Member became a Supernumerary.
 - 5.10.10 If a Member is unable to continue in the Ministry as a

result of disabling sickness or accident, the Trustee after consideration of the medical evidence and the Members financial position and with the aim to protect the living standard of the Member and dependants up to the level of that enjoyed by Members receiving the standard minimum stipend of the Church, may at its absolute discretion give financial relief.

Any payments made in accordance with such decision of the Trustee shall not commence until three months after the date on which the Member became unable to continue to exercise ministry and shall not exceed 21 months of stipend in total value.

3. That Conference is pleased to learn of the action of the Trustee of the Supernumerary Fund in joining with other denominational Funds to present joint submissions to the Government Select Committee, supporting the retention of an up to 75% commutation provision without the Fund being subject to taxation, and encourages the Trustee to pursue the intentions of the submissions.

4. That the concerns of the Notice of Motion:

"That Conference accepts the principle that Ministers retire and superannuate at the age of sixty years and requests the Board of Administration in conjunction with the Trustee of the Supernumerary Fund to bring proposals to Conference 1983 for the implementation of this."

be referred to the Board of Administration for consideration of its content.

5. That the concerns of the Notice of Motion:

"That Methodist Superannuation rates of contribution should not be set higher than that for Public Servants."

be referred to the Board of Administration for consideration of its content.

B. LAY WORKERS FUND

RESOLUTION:

1. That the Report be received.

C. INSURANCE

RESOLUTIONS:

1. That the Report be received.

2. That the concerns of the Notice of Motion:

"That in high risk areas parsonages be equipped with suitable burglar protection equipment; and adequate consideration be given to increases in Ministers' private insurance premiums for contents."

be referred to the Wellington District Property Advisory Committee.

D. PRESBYTERS, DEACONS & LAY WORKERS FUND

RESOLUTIONS:

1. That the Report be received.

2. That Conference notes that unless Ministers support the Car Replacement Account with the Methodist Provident Society for savings towards replacement motor vehicles, there will not be sufficient money to meet demands.
3. That the Board of Administration investigate the bulk purchase of vehicles agreement with a group or groups.

E. CONNEXIONAL BANKING SCHEME - SPECIAL ACCOUNT

RESOLUTION:

1. That the Report be received.

F. GENERAL PURPOSES TRUST

RESOLUTIONS:

1. That the Report be received.
2. That the sum of \$1,908.92 held in the Undesignated Connexional Legacies Account be made available to the Development Division for use if required for Grants-in-Aid.
3. That Messrs. A. McKerras and B. Shaw be appointed the two Methodist Trustees to the Gideon Smales Church Site Trust Board.
4. (i) That the net distributable income of the Lower High Street Trust be distributed by the Trustee, The Methodist Trust General Purposes Trust Board, henceforth:
 - (a) As to forty per cent (40%), to the North Canterbury Synod for use within the District for people oriented Mission and/or Ministry. Without limiting the generality of this provision, such Mission and/or Ministry shall include Hospital Chaplaincy, Sector Ministry Chaplaincy, Youth Workers and Regional Resource personnel.
 - (b) As to sixty per cent (60%), to the North Canterbury Synod for distribution within the District as grants for the assistance of Circuits, Parishes or Trusts either in capital projects or towards the meeting of interest obligations.
 - (ii) That any previous Resolution of Conference or provision by Deed relative to the distribution of such income is hereby repealed.
5. (i) That the net annual distributable income of the F.W. Walters Trust be distributed by the Trustee, The Methodist General Purposes Trust Board, henceforth:
 - (a) As to fifty five percent (55%) thereof, to the Church Building and Loan Fund of the Methodist Church of New Zealand for the capital of the said Fund.
 - (b) As to thirty one percent (31%) thereof to the Waikato-Bay of Plenty Synod for use by it in assisting the Synod or any Circuit Parish or Congregation within the Synod boundaries in the establishment or continuation of innovative forms of Mission and/or Ministry.
 - (c) As to 4% four percent to the Waikato-Bay of Plenty Synod for a period of ten (10) years hereafter for the benefit of the Otorohanga Methodist Church and thereafter for use in such manner as the Synod shall from time to time determine.
 - (d) As to ten percent (10%) thereof, to the Joint Board for Mission Overseas, for use in such manner as the Board shall from

time to time determine.

(ii) That any previous Resolution of Conference or provision by Deed relative to the distribution of such income is hereby repealed.

6. That Conference expresses appreciation to Mr W.F. Walters for the establishment with the General Purposes Trust of the William Walters & Family Trust No. 2, noting the purposes of the Trust as "the relief of and assistance to children (except children in New Zealand) suffering from:

- (a) hunger and starvation.
- (b) lack of adequate clothing and shelter.
- (c) inadequate medical care.
- (d) poor and non-existent education opportunities and help to overcome the causes of these problems for children throughout the world other than in New Zealand."

7. That Conference welcomes the request of the Te Aana House Mission Trust Board to be brought into relationship with the Conference, and that Conference encourages discussion with the Trust Board, and the General Secretary, representatives of the Taranaki Maori Circuit, and the Maori Division, with a view to a revised Constitution being presented to and accepted by Conference 1983 under the provisions of the Law Book, Section 10B.

8. That 33-1/3% of the income of the Thorndon Deposit account for the year ended 31/1/83 be paid as a capital contribution to the Benevolent Fund of the Supernumerary Fund.

9. Bradley Trust Fund:

That Conference approve the following Grants from the Bradley Trust Fund:

- (i) Theological College. \$700 to assist in research being undertaken by Ms Bronwen Whiteman "in the area of Role Conflict, Role Perceptions, Priorities and Stress among Ministers in the Methodist Church of New Zealand."

- (ii) Maori Division.

- (a) \$450 for research into titles of land belonging to the Church within the Division, with the aim of enabling future decision-making relating to the strategy and use of the land.
- (b) \$2,000 for archival research in the Maori Division as well as land questions, to be undertaken by the Tumuaki during the course of his extended Study Leave in 1983.

- (iii) Development Division. \$1,700 to research the reasons that have led to the recession of Methodist membership over the twenty-five year period 1957-1982.

G. CHURCH BUILDING AND LOAN FUND

RESOLUTIONS:

- 1. That the Reports be received.
- 2. That the Board of Administration review with the Maori Division the present methods of holding title to land within the Maori Division and Maori Circuits, and report to Synods and Conference.

RESOLUTIONS:

1. That the Report be received.
2. That Conference stress the urgency of educating our people as to the importance of safeguarding the heritage which is ours and which is being lost as personal papers and diaries and records are being destroyed.
3. That Conference record its appreciation of the Methodist Missionary Trust Association of London, for its willingness to make available to the Methodist Church of New Zealand by way of loan the portraits of Chiefs Te Ara and Te Pahi sent to England in 1822/23 by the Rev. Samuel Leigh and confirms the action of the General Secretary in entering into an Agreement relating to the portraits on behalf of the Conference with the Association.

J.

REMOVAL EXPENSES FUND

RESOLUTIONS:

1. That the Report be received.
2. (a) That the Removal Expenses Fund not receive contributions from Co-operative Ventures.
(b) Removal Expenses of Co-operative Ventures not be met by Removal Fund; but assistance might be given by way of Grant-in-Aid.
3. That contributions to the Removal Expenses Fund be raised as a direct levy on all Methodist Circuits in consultation with District Synods and that the Fund pay removal expenses relating to Circuits, Divisions and the Theological College.
4. That the levy be determined in its October Meeting by the Finance and Stewardship Committee annually on a per member basis and the total levy to be spread over members be initially arrived at in the following manner:
(a) by determining as at 30 June of each year the actual removal expenses paid in the previous twelve months.
(b) adding to or deducting from the amount determined under (a), the shortage or surplus, this being the difference between the levy received for the previous 12 months and actual removal expenses paid in that period.
(c) adding to the amount determined under (a) and (b) a percentage equal to the percentage of increase of the Budget for the year ended 30 June following (i.e. the Budget at that time being determined). The basis year will be the Connexional Year ended on 30 June prior to the October Meeting and the levy will be for the number of members on circuit rolls as at that date.
5. That payment of the levy by Circuits rank ahead of contributions to the Connexional Budget.

K.

SECTOR MINISTRIES FUND

RESOLUTION:

1. That the Report be received.

L. ECUMENICAL RELATIONSHIPS: NATIONAL COUNCIL OF
 CHURCHES - WORLD METHODIST COUNCIL

RESOLUTIONS:

1. That the Report be received.
2. That Conference commend the 1982 Christmas Appeal to Circuits and Parishes.
3. That Conference endorse the stance of Christian World Service as outlined in the paper "Part of the Problem or Part of the Solution?"
4. That Conference endorse the re-appointment of Rev. Brian Turner as Director of Christian World Service for a further 3 year term from 1 July 1983.
5. That Conference acknowledge with gratitude the service of Rev. Albert Grundy as Chairperson of C.W.S. for eight years.
6. That Conference expresses its opposition to all forms of racism within our own society as well as elsewhere.
7. That Conference affirms the National Council of Churches Programme on Racism.
8. That Conference encourages Circuits and Parishes to consider entering into the contract system of analysing racism in New Zealand offered by the N.C.C.-Racism Programme.
9. That the Methodist Church from its Connexional Budget support the Programme on Racism at an inflation adjusted figure on \$7,000 p.a. in the 1983/84 and 1984/85 financial years and that additional funding be sought.
10. That this Conference affirms the move to establish a New Zealand Council of Churches and expresses its desire to be a foundation member.
11. That the Committee of Detail, having considered a draft constitution and rules for the proposed N.Z. Council of Churches, forward their comments as the response of the Methodist Church to the National Council of Churches for the consideration of the joint working group of the National Council of Churches and Roman Catholic Church.
12. That Conference requests that the joint working group give serious consideration to structures, accountability and fund of Commissions, Committees and Chaplaincies in the proposed New Zealand Council of Churches.
13. That Conference confirm the appointments for 1982/83:
 - (i) Executive of the N.C.C. - Rev's. R.D. Rakena, J.H. Roberts.
 - (ii) Women's Committee - Mesdames M. Balfour, D. Roberts, S. Tahere.

M.

GENERAL

RESOLUTIONS:

1. That the Financial Statements for the following Funds administered by the Board of Administration be received and adopted:
 - (a) Board of Administration
 - (b) Church Building & Loan Fund
 - (c) Supernumerary and Allied Funds
 - (d) General Purposes Trust Fund

- (e) Presbyters, Deacons & Lay Workers Loan Fund
- (f) Connexional Expenses Fund
- (g) Removal Expenses Fund
- (h) Board of Administration Insurance Account
- (i) Connexional Fire Insurance Fund
- (j) Connexional Budget.

2. That the Board of Administration for 1983 be as printed in the Year Book on page 9.

QUESTION 53—What are the decisions of Conference on matters relating to the Investment Board?

INVESTMENT BOARD

Reports pp. 119-200

RESOLUTIONS:

1. That the Report be received.
2. That the Investment Board for 1983 be as printed in the Year Book on page 10.

QUESTION 54—What are the decisions of Conference on matters relating to the Methodist Trust Association?

METHODIST TRUST ASSOCIATION

Reports pp. 117-119

RESOLUTIONS:

1. That the Report be received.
2. That the Financial Statements be received and adopted.
3. That the Methodist Trust Association Board for 1983 be as printed in the Year Book on page 10.

QUESTION 55—What are the decisions of Conference on matters relating to Connexional Trusts?

ROBERT GIBSON TRUST

Reports pp. 109-110

RESOLUTIONS:

1. That the Report be received.
2. (a) That the grants and contributions to reserves for the 1982/83 financial year be made on the following basis:

Bursaries	28,000
Manaia Trust	3,000
Child Care	5,000
Youth Work	10,000
Reserves	<u>19,000</u>
	<u>\$65,000</u>

- (b) That the grant for Youth Work be distributed in accordance with the terms of the approved scheme by the Education Division after consultation with the Board.
- (c) That the grant for Child Care be distributed in accordance with the terms of the approved scheme by the N.Z.M.S.S.A. after consultation with the Board.

3. That the Financial Statement be received and adopted.
4. That the Board for 1982/83 be as printed in the Year Book on page 10.

PROBERT TRUST BOARD

Reports pp. 123-124

RESOLUTIONS:

1. That the Report be received.
2. That the Financial Statements be received and adopted.
3. That Conference record its appreciation of all who contributed to the Probert redevelopment programme and expresses particular thanks to "Development Depositors".

PRINCE ALBERT COLLEGE TRUST

Reports pp. 121-122

RESOLUTIONS:

1. That the Report be received.
2. That the Financial Statements be received and adopted.
3. That Conference records its appreciation of the 11 years of leadership and service of the Rev. R.F. Clement as Chairman and 19 years leadership and service of Mr R. Barfoote as Secretary of the Trust and Rev. Eric W. Hames, 40 years membership.
4. That the policy of the distributable surplus from "Hames House" being made available to the Conference through the General Purposes Committee be ratified.

KAI IWI MISSION ESTATE

Reports pp. 108-109

RESOLUTION:

1. That the Report be received.

GREY INSTITUTE TRUST

RESOLUTIONS:

1. That the Report be received.
2. That a grant of \$15,000 from the funds earned to the 30th June 1982 be made to the Maori Division of the Methodist Church of New Zealand for the general work of that Division.
3. That subject to any future review the net annual income of the Trust commencing with the income of the year to end 30th June 1983 shall first have transferred therefrom to Capital Funds for reinvestment an amount equal to 45% of such net annual income to provide a guard against inflation and replace the value of land sold; the allocation of the remaining 55% receive further consideration by the Grey Institute Trust and the Maori Division Board during 1983.

METHODIST PROVIDENT SOCIETY LTD

Reports pp. 195-199

RESOLUTIONS:

1. That the Annual Report and the Annual Report to Members be received and adopted.
2. That the Financial Statements be received and adopted.
3. That of the amount of \$6,019 available for distribution from the Methodist Provident Society, \$500 be forwarded to the Pacific People's Anti-Nuclear Action Committee (PPANAC) to assist with the National Hui being held 5-12 November 1982 at the Tatai Hono Marae Auckland, and that the balance be available to the Finance and Stewardship Committee to allocate, having considered setting some guidelines, in consultation with the Administration Division, with a view to enabling assistance to new ventures and significant developments that could continue without expiring once such grant ceased.
4. That the alteration of the Rules of the Methodist Provident Society by the addition of Rule 23A "The Board may from time to time appoint additional officers to serve and promote the objects, purposes and effective operation of the Society" be approved.

WELLINGTON METHODIST CHARITABLE & EDUCATIONAL ENDOWMENTS

Reports p. 108

RESOLUTIONS:

1. That the Report be received.
2. That, notwithstanding the limitation regarding powers of investment contained in the Wellington Methodist Charitable & Educational Trusts Act, 1916, and the Wellington Methodist Charitable & Educational Trusts Amendment Act, 1974, Conference hereby authorises the Board to place all or any moneys from time to time available upon deposit in any fund of the New Zealand Methodist Trust Association.
3. The Trustees for the time being of The Board of the Wellington Methodist Charitable & Educational Endowments are hereby absolutely indemnified by the Conference against any loss or liability howsoever arising by virtue of their acting in accordance with resolution 2 hereof.

QUESTION 56—What are the decisions of Conference on matters relating to the Connexional Budget?

CONNEXIONAL BUDGET

Reports pp. 372-373.

RESOLUTION:

1. That the Report be received.
 - A. SURVEY OF CIRCUIT & UNION PARISH FINANCIAL STATISTICS 1981/82

Reports pp. 374-374a.

RESOLUTION:

1. That the Report on the survey be received.

B. 1982/83 BUDGET REPORT

Reports pp. 374b-374c.

RESOLUTION:

1. That the Report be received.

C. REPORT ON THE FINANCE & STEWARDSHIP COMMITTEE
MEETING HELD IN WELLINGTON, 4TH-5TH OCTOBER '82

Reports pp. 374c-374e.

RESOLUTION:

1. That the Report be received.

D. CONNEXIONAL BUDGET 1983/84

Reports p. 374e.

RESOLUTIONS:

1. That the Report be received.
2. That the increase of the 1983/84 Budget over the 1982/83 figure as allocated to Circuits and Parishes, be no more than the inflation rate for the period 1st April 1982 to 31st March 1983 as derived from the Consumer Price Index figures.
3. That any recommendations requiring new fundings be referred to Synods for comments, to be forwarded to the Finance and Stewardship Committee meeting in April.

E. AS THE RESULT OF A CONSULTATION OF THE
PARTNER CHURCHES IN CO-OPERATING VENTURES, THE J.N.C.C.E.

FORWARDED THE FOLLOWING RECOMMENDATION which was received
by the Finance & Stewardship Committee in its October 1982 Meeting:

Reports pp. 374e-374f.

RESOLUTION:

1. That the Report be received.

QUESTION 57—What are the decisions of Conference on matters relating
to Stipends and allowances?

STIPENDS

Reports pp. 228-232

RESOLUTIONS:

1. That the Report be received.
2. For the purposes of the following resolutions the Standard Minimum Stipend means the stipend from time to time fixed by the Conference without any non taxable allowances added or rental for housing deducted.
3. That this Conference confirms the resolutions of Conference 1981 re Stipends in the following words:
 - (a) That the Standard Minimum Stipend effective from the 1st July each year be adjusted by the movement of the Consumer

Price Index for the previous 12 months ended 31st March each year.

- (b) That base stipend figure of \$12,835 for the 1982/83 Stipend adjustment (1 July 1982) be reconfirmed.
 - (c) That ministers living in accommodation provided by the Church pay an annual rental of 1/11th of the Standard Minimum Stipend. (10% of the Standard Minimum Stipend after deduction of rental).
 - (d) That the payment of an allowance for working expenses (books, hospitality, general) (excluding travelling), be as close as possible to an amount representing 7½% of the Standard Minimum Stipend, which Conference considers to be an appropriate average level of working expenses incurred by ministers, and that the working expenses allowance paid be the figure approved by the Inland Revenue Department for each year.
4. (a) That Conference reconfirms its policy established in 1973 and confirmed in 1975 that Presbyters with permission to live in their own homes be paid, in addition to the Standard Minimum Stipend, a housing allowance equal to 7.6% of the Standard Minimum Stipend.
(NOTE: This total is equal to 1/6th of the Standard Minimum Stipend added to the "Net Stipend after rent" paid to Presbyters in parsonages.)
- (b) That from 1st February 1983 all other agreements entered into before 1st January 1976 be cancelled and replaced with the provisions of 4(a) above.
 - (c) That where the Church requires Presbyters to live in their own homes, the President may, on the recommendation of the Development Division and the Synod authorise the payment of a housing allowance greater than the provisions of 4(a) above. This allowance to be reviewed in conjunction with the Development Division and the Synod, normally every three years.
5. That for the purposes of the Superannuation Trust Deed the definition of "Stipend" shall mean the Standard Minimum Stipend, as defined in Resolution 2 hereof, less the amount to be deducted therefrom for parsonage rental.

QUESTION 58—Who is elected President of the Church for induction at next Conference?

Mr Geoffrey E. Hill, M.P.S.

QUESTION 59—Have adequate arrangements been made for the President's Supply?

Yes.

QUESTION 60—Who is elected the President's Legal Adviser?

Mr G.H. Peak, LL.B.

QUESTION 61—Who is elected Vice-President for induction at next Conference?

Rev. Albert A. Grundy, M.A.

QUESTION 62—Who are elected as District Superintendents for the ensuing year?

The District Superintendents for 1983 are as printed in the Year Book on page 3.

QUESTION 63—Who are elected as Secretaries of Synods for the ensuing year?

The Secretaries of Synods for 1983 are as printed in the Year Book on pages 3-4.

QUESTION 64—Who are elected as Financial Secretaries of Synods for the ensuing year?

The District Financial Secretaries for 1983 are as printed in the Year Book on page 4.

QUESTION 65—Who are elected as Property Secretaries of Synods for the ensuing year?

The District Property Secretaries for 1983 are as printed in the Year Book on pages 4-5.

QUESTION 66—Who are appointed as members of the following Standing Committees and their Conveners?

- (a) Committee of Privileges

To be appointed as required.

- (b) Committee of Exigency

To be appointed as required.

- (c) Pastoral Committee

The Pastoral Committee is as printed in the Year Book on page 9.

- (d) President's Committee of Advice

The President's Committee of Advice is as printed in the Year Book on page 9.

QUESTION 67—When and where shall the next Conference be held?

5th-10th November 1983 at Auckland (Takapuna).

QUESTION 68—When shall the Annual Meeting of Synods be held?

3rd-13th August 1983.

QUESTION 69—(a) What is God saying to us now?

(b) What more can be done to promote the work of God?

QUESTION 70—What are the decisions of Conference on matters relating to The Community of Women and Men in Church and Society?

THE COMMUNITY OF WOMEN & MEN IN CHURCH & SOCIETY

Reports pp. 281-283

RESOLUTIONS:

1. That the Report be received.
2. That the title of the Committee on the Role of Women in Church & Society be changed to "The Community of Women and Men in Church and Society".
3. That the section "Functions" in the Report be approved as a definition of the task of this Committee.
4. That Conference asks the "Community of Women and Women in Church and Society" to look at the place of spouses of Ministers and Lay Church Leaders at Inductions and other official occasions, and bring any appropriate recommendations, keeping in mind flexibility and freedom of individual choice.
5. That the Committee, "The Community of Women and Men in Church and Society" for 1983 be as printed in the Year Book on page 8.

+ + + + +

E R R A T U M:

page 412 para 1 - 21 May 1905 should read 21 May 1915

page 422 para 1 - married in 1947 should read married in 1944

page 423 para 4 - Kaeo-Kinleith area should read Kaeo-Kerikeri area

page 628 9100 GORE Add after One Wanted: Supply - Derek Rogers

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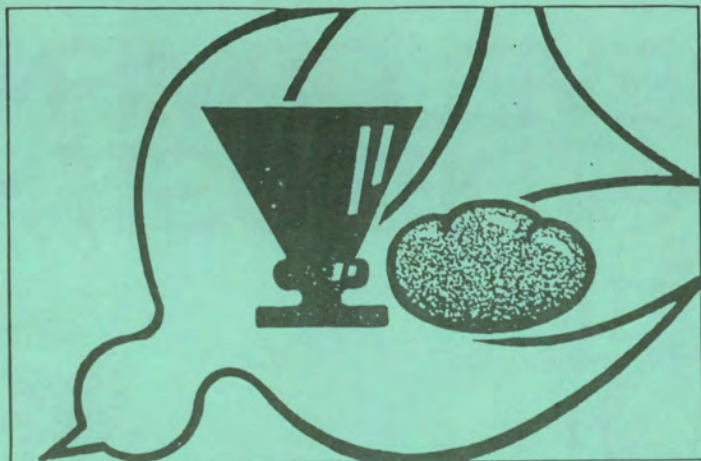
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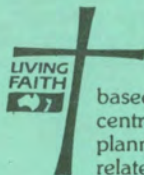
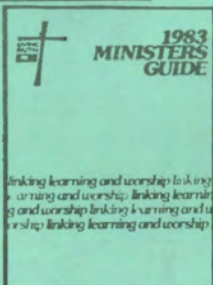
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E.H. Laursen, L.V. Reisterer, Mrs M.E. Brookes.

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Messrs. P.T. Battersby, H.E.Thomas, M. Tunnicliffe, and 2 to

be appointed.

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Otago-Southland:

To be co-opted by the District Property Secretary as required.

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NORTHLAND DISTRICT

Whangarei Base - Rev. M. Cranch (Ecumenical appointment)

AUCKLAND DISTRICT

Auckland Hospital - Rev. Roy M. Alexander

Everil Orr Home and Hospital)
Wesley Geriatric) Rev. B.J. Malcouronne

Greenlane - Rev. J.R. Battersby (Presbyterian)

Carrington and Oakley Hospitals - Rev. Roger J.E. Hey

MANUKAU DISTRICT

Kingseat Psychiatric - Rev. G. Hawbly (Presbyterian)

Ravensthorpe Psychiatric - Rev. Ian Anderson (Methodist)

Middlemore - Rev. I.G. Pierce (Presbyterian)

WAIKATO-BAY OF PLENTY DISTRICT

Waikato Hospital - Rev. Alan J. Leadley
Queen Elizabeth (Rotorua) -
Tokanui Psychiatric - Rev. Wilfred J. Cable
Tauranga - Rev. J. Kinloch (Ecumenical Chaplain)

TARANAKI-WANGANUI DISTRICT

New Plymouth - Rev. Russell G. Rigby
Wanganui Ecumenical Chaplaincy - Rev. Lincoln F. Paul

HAWKES BAY-MANAWATU DISTRICT

Napier - Rev. Patricia Preest (Ecumenical Chaplain)
Hastings - Rev. Patricia Preest
Gisborne - Rev. Basil J. Hilder (Ecumenical Chaplain)
Palmerston North -
Lake Alice - Rev. A.O. Jones

WELLINGTON DISTRICT

Wellington Public Hospital - Rev. Robert S. Andrews
Lower Hutt Public Hospital -
Silverstream - Rev. Paul H. Grant
Wesley Hospital, Wesleyhaven - Rev. Paul H. Grant
Porirua - Rev. Ian Bayliss
Bowen - Rev. Derek V. McNicol
Kimberley - Rev. Lewis A. Bowen

NELSON DISTRICT

Nelson Public Hospital - Rev. Wallace C. Chapman
Ngawhatu Psychiatric -
Seaview Psychiatric (Hokitika) - Rev. Brian N. Small
Grey Hospital (Greymouth) - Rev. Graham E. Hawkey

NORTH CANTERBURY DISTRICT

Christchurch Hospital - Rev's R. Millichamp (Presbyterian),
P. Ritchie (Anglican)
Princess Margaret Hospital and Christchurch Women's Hospital -
Rev's J.P. Edgar (Presbyterian) and M. Finney (Anglican)
Coronation Hospital - Rev. Maxwell A. Hornblow
Sunnyside Hospital - Rev. P. Morreau (Presbyterian)
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Chaplain)
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St George's Hospital - Rev's Lynne and Terry Wall

SOUTH CANTERBURY DISTRICT

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Ashburton -

OTAGO-SOUTHLAND

Dunedin Public Hospitals and Cherry Farm Psychiatric Hospital -
Ecumenical Chaplains
Kew Hospital (Invercargill) - Rev. Evan R. Lewis

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(See Board of the Development Division)

COMMITTEE ON MINISTRY

The Committee for 1983 shall be those members of the Conference Committee resident in Auckland, Manukau or Waikato-Bay of Plenty Districts, together with such additional members as may be approved by the President. Chairman - Rev. Peter A. Stead. Rev's J.H. Osborne (Convener), G. Brazendale (Associate Convener), D.J. Phillipps (Assessment Convener), D.S. Mullan (Supervisor of Probationer Studies)

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Presbyterian Observer: Nerolei Chisholm

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LAW REVISION

Mr G.H. Peak, LL.B (Convener), Rev's E.R. Hornblow, LL.B., A.K. Woodley, Mr. D.G. Smith, LL.B.

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Rev's B.E. Jones, B.K. Rowe, R.D. Rakena, A.M. Thomas, A.K. Woodley and Mr E.G. Heggie.

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Rev's B.E. Jones, A.M. Thomas and A.K. Woodley

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Synod Representatives - Wellington, Hawkes Bay-Manawatu, Waikato-Bay of Plenty, Manukau, Auckland.

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Rev's D.J. Phillipps, S.V. Ungemuth, G.D. Pratt, T.J. Langley, J.A. Stringer, L.O. Frith-Upson, A.R. Upson (Convener), Mrs N. Masters, Mr N. McLeod, Dr D.W. Featherston, Mr P. Trebilco; with power to co-opt up to two additional members.

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DEVELOPMENT

Rev's S. Amituana'i, E.D. Clarke (Chairperson), R.C. Collingwood, M.L. Dine, E.D. Grounds, B.E. Jones, I.H. McKenzie, T.T. Moala, J.A. Penman, G.M. Richards, Mesdames R. Luxton, T. Solomona, S. Teo, Messrs I. Clarke, K. Heimuli

CHURCH UNION COMMITTEE (A Committee within the Development Division)

Rev's S.T. Amituana'i, N.E. Brookes, L.R.H. Clarke, B.E. Jones (Convener), T.T. Moala, R.D. Rakena, B.K. Rowe, Miss M. Nellor, Mr J.R. Osborn.

EDUCATION

Rev's R.S. Andrews, D. Arrowsmith, M.W. Greer, E.J. Little, L.J. Reid, K.J. Taylor, A.M. Thomas, R.W. Widdup, J.B. Salmon, E.F.I. Hanson, Mesdames M. Fisher, J. Watson, Miss M. Stoodley,

Messrs M.L. Clark, C.H. Couch, R.G. Jones, W.J.F. Scott and two Samoans appointed by the President.

MAORI

Samson Toia, Tohu Cassidy, Para Livingstone; Wiki Anderson, Maru Toki, Barbara Miller; Heremia & Iris Pate, Ramari Post, Pari Waaka, Morehu Te Whare, Polly Hepi, Ripeka Anderson; Miria Rogers, Moke Couch, Hoani Heremaia; Hana Hauraki, Robert Te Whare, Daphne Haunui; Wati Tahere, Hiwi & Maera Couch.

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CHRISTIAN AUDIO-VISUAL SOCIETY OF NEW ZEALAND (INC.)
P.O. Box 8727, Auckland.

DEVELOPMENT DIVISION - CHURCH UNION

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Auckland. Ph. 771-843 Office, 688207 Home.

COMMITTEE ON MINISTRY

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Ass. Convener: Rev. G. Brazendale, M.A., 19 Hillside Cres.,
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Supervisor of Prob. Studies: Rev. D.S. Mullan, M.A., Dip.Ed.,
202 St John's Rd, Meadowbank, Auckland 5.
Assessment Convener: Rev. D.J. Phillipps, B.A., B.D., P.O. Box
5076, Dunedin. (Ph. 772-000 Office,
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FAITH AND ORDER

Convener: Rev. N.E. Brookes, 14 St Vincent Ave,
Remuera, Auckland.

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President: Mr Geo. Simpson, 16 Mana St, Tauranga.
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Christchurch

PUBLIC QUESTIONS

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SAMOAN POLICY

Convener: Rev. S.T. Amituana'i, 53 Fife St, Westmere,
Auckland 2.

THEOLOGICAL COLLEGE

METHODIST STAFF:

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Lecturer in Ministry, Education, Homiletics:
Principal's House, St John's College,
202 St John's Road, Auckland 5.
Ph. 580-426 College, 586-613 Home.

Tutor in Theology: W. James Stuart, B.A., M.Div., D.Theol.,
Wesley Lecturer in Systematic Theology,
C/- St John's College, 202 St John's Rd,
Auckland 5. Ph. 584-284

Fieldworker in Ministry: D.S. Mullan, M.A., Dip. Ed.
202 St John's Rd, Auckland 5. Ph. 581-630

Secretary College Council: Mr J.R. Osborn, 20 Arahoe St,
New Lynn, Auckland. Ph. 874-606

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(Tutor in Systematic Theology)

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P.O. Box 58, Pukekohe. Ph. 87-014 Pukekohe
Secretary: Mr N.L. Johnson, P.O. Box 313, Auckland.
Ph. 34-534

WELFARE OF THE CHURCH

Convener:

Rev. A.R. Upson, 145 Larnach Rd, Waverley,
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+ + + + + + + + + +

J.C.C.U. AND J.N.C.C.E.

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Rev. D.M. Povey, 185 Willis St, Wellington.
P.O. Box 27-095. Ph. 850-723 Office.

N.C.C.

General Secretary: Rev. Angus H. MacLeod, 176 Hereford St,
Christchurch. P.O. Box 297.

Director - Christian World Service: Rev. Brian H. Turner.

NAMES AND ADDRESSES

of the

DEACONS, MINITA-A-IWI, MINITA-REHITA

PRESBYTERS, STUDENTS IN TRAINING and those engaged

in SUPPLY MINISTRIES with the

METHODIST CHURCH OF NEW ZEALAND

for the Connexional Year 1983

- Ent: Indicates the year of first appointment by the Conference.
Years: Indicates the Year(s) of current appointment (including the 1983 Connexional Year).
 OR denotes the year of retirement, OR when not known -Ret.
SS: Denotes a Self-Supporting Ministry and is followed by the Years of the current appointment. See Q.12
UFS: Denotes unavailability for Stationing by the Conference. See Q.17.
Deacon: Deacons are indicated by the use of this designation after their name.
Chaplain: Those engaged in Hospital, Industrial, Prison, Services, University or other Chaplaincy, are indicated by this designation following their name and address. See Q.16, or Station Sheet Q.26.
HM: Home Missionaries are indicated by the use of this designation following their name and address.
MI: Minita-a-Iwi.
MR: Minita-Rehita.
Supply: Denotes Lay or Ministerial Supply and is indicated by the use of this designation following their name and address.
SOC: Denotes those serving with other Churches, Conferences, and Ecumenical agencies.
ASC: Denotes members of other Conferences or Churches associated or serving with the Conference.
Student: Includes those training in Theological College or in a Home Setting in a Parish.

Ent.	Years	Name and Address	Circuit
		Abbott, Bryant S.L., St. John's College, 202 St John's Rd, Auckland 5. (Student)	
1955	1983	Abbott, William K., 62 Celia St, Stratford	4030
1966	4	Alexander, Roy M., 47 Marsden Ave, Mt Eden, Auckland 4. (Chaplain)	2060
1968	5	Allan, Robert, A., 126 East Belt, Lincoln.	8160
1944	1983	Allen, Robert H., B.A., 31 Bay View Rd, Cass Bay Lyttelton.	8070
1969	UFS	Alley, David R., Woodlands Schoolhouse, No. 1 R.D, Invercargill.	9000
1957	10	Amituana'i, Siauala T., B.D., 53 Fife Street, Westmere, Auckland 2.	2020

Ent.	Years	Name and Address	Circuit
		Anderson, Glenys R., 412 Pukehangi Road, Pomare, Rotorua. (Student)	
1973	4	Anderson, Ian E.M., 3 Buckland Road, Tuakau.	2450
1956	10	Andrews, Robert S., 22 Mersey St, Island Bay, Wellington 2.	6030
1943	1977	Andrews, Stanley G., M.A., Dip.Ed., 84B Kolmar Rd, Papatoetoe, Auckland	2410
1963	6	Ansell, David H., 50 Comrie Rd, Hamilton.	3110
1980	4	Arrowsmith, David, M.A., 7 Cleveland Street, Brooklyn, Wellington 2.	6010
1963	1979	Armstrong, David, 23 Durness Pl, Orewa, Auckland.	2280
1979	2	Astley, H. Mary, 104 Beerescourt Road, Hamilton	3080
1947	1960	Attwood, A.Francis, 19 Toomey Street, Waihi.	3040
1924	1956	Bailey, John H., 6 Lyford Crescent, Takapuna, Auckland 10.	2140
1949	1979	Baker, Edward, 7 Park Ave, Tuakau.	2240
1953	5	Baker, Frederick J.K., 61 Wainoni Road, Christchurch 6.	8030
1963	9	Ball, Niven G. 314 Ormond Road, Gisborne.	5010
1965	6	Barnes, Stanley J., B.A. (Rhodes), 20 Wellington Street, Hamilton.	3100
1936	1977	Beckingsale, George E., 6 Keru St., Onerua, Waiheke Island.	2140
1975	5	Bell, Anthony N., L.Th., 17 Sewell Street, Kaiapoi.	8180
1941	1967	Bell, Charles H., B.A., 196 Great North Road, Wanganui	4090
1981	3	Bell, David S., B.A., 202 Cambridge Ave, Ashhurst.	5110
1957	1	Bell, G.Basil W., 107 Normanby St, Dargaville. (P.O. Box 196)	1090
1944	1977	Bell, R. Graham, M.A., B.D., Theol.M.(Melb.), 6 Wesleydale Place, Papakura.	2430
1967	UFS	Bennett, Enid J., M.A., B.D., P.O. Box 138, Palmerston North.	5100
1956	2	Bennett, George L., 83 Kolmar Rd, Papatoetoe.	2410
1981	3	Bennett, John E., Deacon, "Arohanui Family Village", 81 Middle Road, Havelock North.	5020
		Bennett, John E., 17 Clayton Ave, Otara, Manukau City. (Student)	
1955	2	Bennett, Trevor L., 406 Thames St, Morrinsville.	3060
1949	1967	Benny, T. Ralph, 7 Hanrahan Street, Ashburton.	8380
1951	2	Besant, H. David, B.A., B.D., 79 Arthur St, Timaru.	8310
1980	4	Biggs, Donald F., 49 Murphys Road, Blenheim.	7070
1954	8	Billinghurst, Noel D., 24 Mouatt Street, Waitara.	4020
1962	3	Bilverstone, John, 89 Eton Street, Ashburton.	8380
1917	1958	Blight, William T., B.A., B.D.(Melb.), 76 Halton Street, Christchurch 5.	8010
1975	ASC9	Borrie, I. Donald, M.A., S.T.M., 55 Warspite Ave, Porirua. Bowring, Stuart J., St John's College, 202 St John's Rd, Auckland 5. (Student)	6090
1971	SOC	Bowen, Lesley H. Deacon, United Church, Tonu, Bougainville, Papua New Guinea	
1959	CHP3	Bowen, Lewis A., Dip.R.E., 67 Kennedy Drive, Levin.	6220
1955	CHP2	Boyd, Edward P., 2 Boscobel Lane, Tawa, Wellington.	6110

Ent.	Years	Name and Address	Circuit
1960	3	Brazendale, Graham, M.A., 19 Hillside Crescent, Mt.Eden, Auckland 3.	2020
1969	5	Brookes, Norman E., M.A.,(2nd Class Hons.), 14 St. Vincent Ave, Remuera, Auckland 5.	2060
1925	1977	Brown, F.Gardner, 31 Surf Road, Stanmore Bay, Whangaparaoa.	2280
1941	1980	Brown, Harold K., 17 Whaka Tce, Huntsbury, Christchurch 2.	8090
1976	4	Bruce, Dougal H.C., L.Th., 608 Rolleston St., Thames	3010
1964	3	Bruce, Maxwell L., B.Comm,A.C.A., 31 King St, Waiuku	2460
1983	1	Burnett, Margaret E., B.Sc.,Dip.App.Soc.Sc., 39 Cleary St, Lower Hutt.	6120
1951	1	Burrough, Amos W., 10 Linton Street, Palmerston North	5180
1949	2	Burt, Douglas H., 246 King Street, Rangiora.	8190
1974	1	Burton, Restel A., 35 Crosby St, Hamilton.	3080
1979	5	Bush, David J., B.Sc., 5 Lenihan Street, Northcote, Auckland 9.	2180
1944	1983	Bycroft, Leslie F., 12 Gisborne St, Te Puke.	3210
1955	6	Cable, Wilfred J., 37 Bank Street, Te Awamutu.	3250
1947	SOC12	Campbell, M. Jackson, 68 Kiwi Crescent, Tawa, Wellington.	
1931	1971	Carr, W.E.Allon, Flat 3, 16B Penney Avenue, Mt. Roskill, Auckland 4.	2030
1951	1983	Carter, George G., M.A.,Dip.Ed., 2/30 Ridgemount Rise, Mangere Bridge, Auckland.	2410
1972		Cassidy, Tohu, Waima, Hokianga. (MI)	1510
		Caygill, Mary E., St John's College, 202 St John's Rd, Auckland 5 (Student)	
1944	4	Chambers, Wesley A., M.A., 15 Brookfield Terrace, Tauranga.	3190
1969	4	Chapman, Wallace C., 364 Hardy Street, Nelson.	7010
1965	UFS	Chessum, William A., Mus.B., 83 Helvetia Rd, Pukekohe.	2440
1960	1979	Christian, Owen L., 28 Colenso Street,Sumner, Christchurch 8.	8050
1950	5	Clark, Colin D., M.A., 120 Kahu Road, Paremata.	6100
1965	5	Clarke, Edwin B.,M.A.,B.D.(Hons.) (Melb.), 4 Myers Road, Manurewa, Auckland.	2420
1963	8	Clarke,Ian L.,(A.C.A.),8A Fovant Street, Christchurch.	8120
1981	2	Clarke, Lois R.H., B.A.,L.T.C.L., 4 Meyers Rd, Manurewa, Auckland	2420
1948	1978	Clement, Grace M., Deacon, 1/141 Galloway Street, Hamilton East.	3510
1942	1982	Clement, R. Frederick, M.A., 95 Beechdale Crescent, Pakuranga, Auckland 6.	2410
1947	1981	Clements, Leslie C., 90 Francis St, Takapuna, Auckland 9.	2140
1958	1974	Climo, Frederick J., Flat B., 112 Queen St, Waiuku.	2460
1951	6	Clucas, Ivan J., P.O. Box 2129, Rotorua.	3170
1939	1975	Cochrane, Herbert A., 26 Diamond Ave. Christchurch 2.	8100
1965	6	Collingwood, Ronald C., P.O. Box 82056, Highland Park, Auckland 6.	2410
1948	37	Collins, Rona W., Deacon, Methodist Children's Home, 93 Harewood Rd, Papanui, Christchurch 5.	8010

Ent.	Years	Name and Address	Circuit
1960	1981	Conway, James H., 7 Meadowland St, Tauranga.	3190
1928	Ret.	Coombridge, Roy, 5 Turongo St, Otorohanga. (HM)	3260
1980	4	Cooper, K. Desmond, 214 High Street, Dannevirke.	5070
		Cooper, Mark F., St John's College, 202 St John's Rd, Auckland 5. (Student)	
1969	UFS	Corlett, Ashley I., L.Th., No. 4 R.D., Taumaranui.	3280
1949	1977	Cornwell, Gordon A.R., 14 Range View Road, Owairaka, Mt. Albert, Auckland 3.	2080
1968	15	Couch, Moke A.G., B.A., 5 Mission St, New Plymouth.	4510
1953	1983	Craig, Hughan M., 41 Ridge St, Tauranga.	3190
1943	1977	Cramond, George W., 5 Newall Avenue, Christchurch 5.	8130
	ASC	Crawford, Samuel J., 38 Collingwood Rd, Judea, Tauganga.	
1957	3	Cropp, James F., 49 Bryndwr Road, Christchurch 5.	8130
		Cubin, Raewyn, 77 Khandallah, Wellington. (Student)	
1980	1	Cumberpatch, Lindsay E., B.A., 100 Jed St, Invercargill (P.O. Box 453)	9110
1962	UFS	Currie, John B., B.A., Tollemache Rd West, Hastings.	5020
1973	UFS	Currie, Laurence H., Ass. Mgr Apartment 97, "Cedar Sands", E 212 Wedgewood Ave, Spokane, Washington 99208, U.S.A.	7070
1968	1	Curtis, Darrell R., B.A., 30 Murray St, Bell Block, New Plymouth.	4010
1941	1980	Darvill, Harold A., 9A View Rd, Glenfield, Auckland 10.	2510
1940	1979	Dawson, John B., B.A., Hugh Ave, Hamurana R.D. 2, Ngongotaha, Rotorua	3170
1943	1982	Dawson, W. Selwyn, M.A., 44 Kupe Street, Orakei, Auckland 5.	2070
1932	1968	Day, Reginald, 121 Ferguson Drive, Thames.	3010
1954	7	Dickie, Arthur W., C.Eng., M.Inst.F., M.N.Z.I.E., 12 Willoughby St, Paeroa.	3040 3030
1983	1	Dickinson, Audrey, N., 153 Kohimarama Rd, Auckland 5.	2060
	ASC 3	Dickinson, J. Mervyn, B.A., B.D., Ph.D., The Vicarage, P.O. Box 19, Okato.	4080
1959	3	Dine, Mervyn L., 1 Tennyson Avenue, Takapuna, Auckland 9.	2140
1940	1979	Dixon, Haddon C., O.B.E., M.A., B.D., 47 Kebble Grove, Lower Hutt.	6120
1935	1974	Duder, Clifford L., 'Tinopai', 34 Port Albert Road, Wellsford, Northland.	1120
		Dyson, Christopher J., St. John's College, 202 St. John's Road, Auckland 5. (Student)	
1981	3	Dyson, Clive G., 226 Vanguard St, Nelson	7020
1969	7	Eagle, Brian R.J., 28 Marion Avenue, Mt. Roskill, Auckland 4.	2030
1980	4	Egli, Bruno W., 28 Oxford St, Richmond Nelson.	7030
1948	1980	Eisner, Wilf. G., B.A., 108A Lewis St, Glenview, Hamilton.	3080
		Elderton, William E., 26 Imlay Cres., Ngaio, Wellington 4. (Student)	
1943	1983	Falkingham, Wilfred E., M.B.E., 24 Ranui Cres., Diamond Harbour, R.D. 2, Lyttelton.	8070

Ent.	Years	Name and Address	Circuit
1964	1	Felderhof, Ludwig, 44 McLean St, Woodville.	5080
1980		Fenwick, Charles B., 72 Mardon Rd. Hamilton. (MI)	3510
1982	2	Ferguson, I.W. Les, L.Th. P.O. Box 166, Kerikeri.	1040
1979	5	Ferguson, Robert A., B.A., 61 King Edward Street, Eltham.	4040
1966	UFS	Ferguson, Ronald W., 4 Pa Road, Onerahi, Whangarei.	1080
1949	2	Ford, Wilfred F., C.M.G., B.A., 104 Beerescourt Road, Hamilton.	3080
1957	3	Fowler, Irwin J., 19 Graham Avenue, Te Atatu, Auckland.	2120
1982	2	France, Brian N., 33 Johnson St, Milton.	9080
1937	1974	Francis, William R., B.A., B.D.(Lond.), 982 Whangaparaoa Road, Whangaparaoa.	2280
1981	3	Frith-Upson, Lynne O., 145 Larnach Rd, Waverley, Dunedin.	9070
		Fruin, John H., Chertsey, (HM)	
1968	1973	George, Atawhai, Q.S.M., Deacon, C/- P.O. Box, Waihaiha, Bay of Islands.	
1952	3	George, R. Leslie, 4 Hingaia Street, Turangi.	3290
1964	4	Gerritsen, Hendrik, B.A., B.D., 30 Gardner Avenue, New Lynn, Auckland 7.	2300
1952	2	Gibson, Loyal J., 104 Manawapou Rd, Hawera.	4050
		Gibson, Mark Loyal, P.O. Box 92, Wanganui. (Student)	
1959	2	Gibson, Roger M., C/- P.O. Box 789, Masterton	6190
1951	2	Gilbert, Geoffrey T., 31 Ranfurly St, Tamatea, Napier.	5160
1958	2	Gilbert, Wilfred S., 4 Oroua St, Te Puke.	3210
1958	SS3	Glen, Frank G., Dip.Theol.(Syd.), Dip.Soc.Wk (NSW), MAISW, Golden Hills Road, R.D.1, Richmond, Nelson.	7010
1976	SOC2	Glensor, Peter E., B.A., 8 Nelson St, Petone	6120
1934	1969	Goodman, George H., 8 Paremata Cres, Paremata	5150
1950	12	Gordon, D. Bruce, M.A., P.O. Box 5104, Wellesley St, Auckland.	2020
1955	5	Goreham, Norman J., B.A.(B'ham), B.D.(Lond.) 104 McAllister St., Whakatane (P.O. Box 164)	3220
		Goudge, Robyn F., B.Sc., St John's College, 202 St John's Rd, Auckland 5. (Student)	
1959	1976	Goudge, Stanley R., B.A., 46 Mulgan St, Avondale, Auckland 7.	2080
1956	1982	Grant, Ian D., 219 Ocean Beach Rd, Mt Maunganui	3210
		Grant, John M., 30 Matai St, Hamilton. (Student)	
1980	4	Grant, Paul H. B.Man. Studies, 21 Horoeoka St, Stokes Valley	6120
1973	5	Grant, Stuart C., B.A., LL.B., L.Th.(Hons) 4 Jellicoe St, Greytown. Until 15th May 1983	6160
		from 16/5/83 4 Lichfield St, Stoke, Nelson	7010
1969	1	Graves, Norma M., 75 Scotland St, Roxburgh	9160
1972		Gray, Henare Te H., Te Kowhai Rd, Horotiu. (MI)	3510
1983	1	Gray, Robin J.G., 356 Wairakei Rd, Christchurch 5.	8140
1931	1971	Greenslade, William W.H., M.B.E., 5 Everest St, Khandallah, Wellington.	6010
1979		Greenwood, I. Marie, B.Theol., P.G.Dip.(Theol),	2060

Ent.	Years	Name and Address	Circuit
1976	5	Greer, Michael W., L.Th., (P.O.Box 51-019, Tawa) 85 Redwood Avenue, Tawa, Wellington.	6110
1939	1968	Grice, Reginald, Unit 1, Kelly Rd, Cambridge.	3070
1959	7	Griffith, Keith C., 235 Karori Rd, Wellington 5.	6020
1969	UFS	Griffiths, William D., C/- P.O. Box 5104, Auckland.	2100
1928	1969	Grocott, John D., B.A., 3 Chislehurst Place, Christchurch 5.	8130
1943	5	Grounds, Edmund D., 5 Paice Avenue, Mt.Eden, Auckland	2030
1960	6	Grundy, Albert A., M.A., 18 Chapel Street, Papanui, Christchurch 5.	8140
1960	8	Gust, Warwick, B.A.,B.D.(Melb.), 151 Kennedy Road, Napier.	5010
1957	SOC8	Guthardt, Phyllis M., M.A.,Ph.D., 29 Winchester St, Christchurch 1.	
1928	1968	Hailwood, Charlie O.,Flat 1, 144 Galloway Street, Hamilton.	3080
1947	UFS	Hall, Allen H., M.A.,Dip Tchg, M.A.,Ph.D.(Qld), Dipl.Theol.A.T.C.L., 16 Sir Fred Schonell Drive, St. Lucia, Brisbane, Queensland, Aust. 4067.	2010
1952	1981	Hall, John R., 10 Snel. Crescent, Waihi Beach.	3040
1923	1963	Hames, Eric W., M.A. (Fellow of Trinity College), 1/23 Lucerne Road, Remuera, Auckland 5.	2060
1958	SOC2	Hamlin, R. John, Frederick Wallis House, 12 Military Rd, Lower Hutt	6120
1954	5	Hammond, George M., 21 Fox Street, Alexandra,	9170
1952	1977	Handyside, Allan J., 164A East St, Greytown.	6160
1960	6	Hanson, E.Francis I., E.A.,B.D., 44 Garden Rd, Lower Hutt, Wellington (P.O.Box 6133)	6800
		Hansen, Wendie, 28 Belmont Terrace, Milford 9. (Student)	
1983	1	Harding, David, B.Ag.Sc., 28 Turaki St, Taumarunui.	5030
1969	6	Harkness, Barry G., B.A.,B.D., 29 McGregors Road, Christchurch 6.	8060
		Harris, Margaret G.,83 Ashley Rd, Rangiora. (Student)	
1972	4	Hauraki, Hana Pae, 26 Justine St, Porirua East.	6510
1962	2	Hawkey, Graham E., 43 Cowper St, Greymouth	7110
1968	2	Hay, J. Cedric, 23 Landscape Rd, Pukekohe	2440
1980		Hemara, Hemara, Gilbey's Rd, Hikurangi. (MI)	1510
1966	6	Hendry, Richard J., 92 Cambridge St, Levin.	6220
1954	9	Heppelthwaite, Ernest, 12 Hockey St, Christchurch 5. (Chaplain)	8140
1965	UFS	Herbert, C. Brice, C/- Medical Centre, Hokianga Rd, Dargaville.	1090
1969		Heremaia, Hoani J., Pariroa Pa, Kakarama, Patea (MI)	4510
1979		Heremaia, Tahuu, 34 Greenmeadows Av, Manurewa. (MI)	2510
1968	6	Hey, Roger J.E., 4 Tahuri St, Epsom, Auckland 6. (Chaplain)	2060
		Higham,Beverley J., McGee Road, R.D.2, Te Awamutu. (Student)	
1962	UFS	Hight, Arnold C., 19 Belfast St, Hillsborough, Auckland 4.	2030
1948	6	Hilder, Basil J., 43 Einstein St, Gisborne. (Chaplain)	5040
1983	1	Hingano, Sifa, L.Th., 31 Beatty St, Melville, Hamilton.	2001

Ent.	Years	Name and Address	Circuit
1980		Hinkley, Grahame (Dr.), 5 Armagh St, Hamilton (MI)	3520
		Hill, Desmond A., Hoari Rd, 37 R.D., Okato. (Student)	
		Hill, Doreen M., 7 Rudleigh St, Christchurch 4, (Supply)	8010
		Hill, Geoffrey E., 7 Rudleigh St, Christchurch 4, (Supply)	8010
1929	1964	Hobbs, Airini, Deacon, 3 Laings Rd, Bucklands Beach, Auckland.	
1935	1971	Holland, Madeline, Deacon, Flat 6, 58 Allendale Rd, Auckland 3.	
1948	1980	Hopkins, George C., 67 Stafford St, Shannon.	5150
1936	1970	Hopper, H. Ian K., B.A., 17 Balmoral Lane, Redcliffs, Christchurch 8.	8010
1962	11	Hornblow, Edgar R., LL.B., 'Arohanui Family Village', 81 Middle Road, Havelock North.	5020
1960	2	Hornblow, Maxwell A., 120 Colombo St, Christchurch 2.	8090
1960	CHP9	Horrell, C. Seton, 178A Lyttelton St, Christchurch	8020
1929	1968	Horwood, Leonard C., 34B La Veta Avenue, Mt. Albert, Auckland 3.	2080
1959	1	Hosking, John S., M.A., Dip. Mus., P.O. Box 1887, Palmertson North. (22 Goodwyn Cres.)	5100
1974		Hunapo, Raka, 82 Vine St, Mangere East. (MI)	2510
		Hunt, Patricia A., 109 Howell Ave, Hamilton. (Student).	
1975	3	Jacobson, Patricia M., B.A., L.Th., 293 Rangatira Road, Beachhaven, Auckland 10.	2170
1961	9	James, Russell E., 10A Grange St, Christchurch 2.	8080
1967	UFS	Jamieson, Colin G., Dip. R.E. (Melb.), C/- Mental Health Service, P.O. Box 845, Christchurch.	8010
1932	1969	Jenkin, William C., 75 Grey St, Woodville.	5080
1952	Ret.	Johnson, Frank L., Waitoki R.D., Kaukapakapa. (HM)	2270
1934	1970	Johnston, Andrew J., 20 Byron St, Mornington, Dunedin.	9020
1940	1975	Jones, Alan O., 8 Eden Place, Wanganui.	4090
1962	11	Jones, Barry E., B.A., 11 Kakariki Ave, Mt Eden, Auckland 3. (P.O. Box 68-148, Auckland)	2600
1978	ASC6	Jones, Victor G.C., 40 Somerset Cres., Christchurch 2.	8100
1977		Kahu, Ngaonepu Sidney, 22 Elizabeth St, Patea, South Taranaki. (MI)	4510
1983	1	Kane, Graham A., Wesley College, P.O. Box 58, Pukekohe. (Chaplain)	2830
1949	2	Keightley, Clifford J., 67 Shearman St, Waimate.	8350
1929	1969	Kent, Arthur T., 13 Esk Street, Tauranga.	3190
		Keesing, Neil R., St John's College, 202 St John's Rd, Auckland 5. (Student)	
1957	1	Kitchingman, Henry W., 302 West Coast Rd, Glen Eden, Auckland.	2100
1956	1981	Kitchingman, Owen A., B.A., 26 Charles Upham Avenue, Hillmorton, Christchurch 2.	8010
1978	SS3	Kopelani, Falea'ana. 1/296 Ellerslie Panmure Highway, Mt Wellington, Auckland 6.	2040
1946		Kukutai, Waaka, Te Kohanga, via Tuakau, South Auckland (MI)	2510
1961	4	Langley, John E., 20 Yaldhurst Rd, Christchurch 4.	8120

Ent.	Years	Name and Address	Circuit
1982	2	Langley, Timothy J., 31 Whitby St, Dunedin	9020
1927	1968	Laurenson, George I., C.B.E., 15 Ashton Road, Mt.Eden, Auckland 3.	2040
1963	2	Laws, Derek G., F.C.A., A.C.I.S., 4 Hythe Lane, St Martins, ChCh.8002. (P.O.Box 16271, Hornby, ChCh.8004)	8150
1938	1977	Laws, William R., M.A., E.D.(Melb.), 36 Niagara St, Christchurch 6.	8030
1968	6	Leadley, Alan J., M.A., B.D., 12 Lancewood Avenue, Hamilton. (Chaplain)	3000
1930	1970	Leadley, E.Clarence, Flat 3, 29 Pupuke Road, Takapuna, Auckland 9.	2150
1977	1981	Leary, Gordon A., M.A., Dip. Ed., J.P., Moana, West Coast,	7100
1953	1983	Le Couteur, E.Raymond, 45 Brabourne St, Hillsborough, Christchurch 2.	8080
1983	1	Lee, Ada L., 54 Merrin Crescent, Christchurch 5 (Deacon)	2410
1958	3	Lemalu, Sialoga, P.O. Box 61-171, Otara.	9110
		Lewis, Evan R., M.Sc., B.A., P.O. Box 453, Invercargill.	2140
1942	1981	Lewis, John J., M.A., B.D.(Melb.), Ph.D.(Lond.) (Fellow of Trinity College), 2/3 Pupuke Road, Takapuna, Auckland 9.	6070
1978	SS2	Little, Edith J., J.P., 8 Saville Row, Johnsonville.	1510
1964		Livingstone, Para Piripi, Pokere, R.D.12, Moerewa, Northland. (MI)	
1968	SOC5	Loader, William R.G., B.A., B.D., Dr.Theol.(Mainz), 27 Bedelia Way, Hamersley, W.A.6022, Aust.	
1939	1977	Lucas, Campbell, P., L.Th., 15 Tawari St., Matamata.	3140
1962	1978	Maaka, Herehere M., Waiomio, Kawakawa, Bay of Islands.	1510
1957	4	Mabon, John C.F., C/- P.O. Box 30-570, Lower Hutt (Chaplain)	6120
1981	UFS	McCullum, Derek R., B.Sc., B.Com., L.Th.,	6120
1930	1970	McDowell, M. Alexander, D.D. (Mt.Union U.S.A.), 4 Huia St, Waikanae	6240
1968	6	McIver, Graeme, M., B.A., 11 Redwood St, Upper Hutt.	6140
1953	1981	McKay, Archibald, W., 1 George St, Geraldine.	8360
1960	3	McKenzie, Ian H., M.Sc., B.D., 17 Pukehana Ave, Epsom, Auckland.	2040
1965	UFS	Mackie, Bruce E., P.O. Box 5104, Auckland.	2010
1972	3	MacLeod, D. Ian, 11 Eginton St, Motueka.	7040
1982	2	McNicol, Derek V., 44 Ottawa Rd, Ngaio, Wellington 4.	6060
1978		Mahara, Alan, 15 Kent St, Ngaruawahia. (MI)	3510
1968	1	Malcouronne, Brian J., B.A., 4 Staincross St, Green Bay, Auckland	2020
1966	7	Manihera, John I., Chaplain's Office, Linton Camp, Manawatu. (Chaplain)	5100
1961	UFS	Marshall, C. Russell, M.P., 283 St Hill St, Wanganui.	4090
1948	1971	Marshall, Edward M., B.A., Dip.Ed., 12B Tower Hill, Whangaparaoa.	2280
1974		Martin, Huia, 74 Franklyne Rd, Otara (MI)	2510

Ent.	Years	Name and Address	Circuit
1934	1974	Matthews, Howard C., B.A., 57 Wycliffe Street, Onekawa, Napier.	5010
1968	UFS	Meredith, John D., 49 Broadway Ave, Timaru Mika, Vaelua S., 76 Totara Park Rd, Upper Hutt. (Student)	8300
1963	6	Miller, Barbara I., Unit 2, 73 Eskdale Road, Birkdale, Auckland 10.	2510
1978	2	Milner, Colin A., 3 de Merle St, Kaikohe.	1020
1977	ASC	Moala, Taniela T., L.Th., Dip.R.E., 118 Grange Road, Mt Eden, Auckland 4.	2001
1947	SOC	Money, Lucy H., Deacon, United Church, Choiseul, Solomon Islands.	
1946	1971	Moore, Harry, Flat 1, 3 Esmonde Road, Takapuna, Auckland 9.	2140
1959	2	Morrison, William, 77 Grey St, Onehunga.	2040
1942	1982	Morrison, William J., M.A., 18A Mizpah Rd, Browns Bay, Auckland 10.	2140
1972		Morunga, Mack, Whirinaki, Rawene, Hokianga, Northland. (MI)	1510
1972		Morunga, Winiata, 4 Griffin Street, Kamo, Northland. (MI)	1510
1960	2	Mullan, David S., M.A., Dip.Ed., 2 College Rd, Glen Innes, Auckland 6.	2060
1980	4	Murray, John S., The Manse, Nightcaps.	9140
1964	6	Neal, Barry W., C.F., M.A., Dip.Ed., 37 Murdoch Crescent Whangarei	1080
1953	1	Newman, Alan, 100 West St, Feilding. Noa, Nomani, 308 Portsmouth Rd, Flaxmere, Hastings. (Student)	5120
1959	1982	Noble, Dorothea M., B.A., 113 Oroua Street, Eastbourne, Wellington	6120
1968	6	Norwell, Ian C., The Terrace Centre, Dr Taylor Tce, Johnsonville, Wellington 4.	6070
1937	1974	Norwell, Leslie T., 36 Raleigh St, Cambridge	3070
1949	1982	Nuttall, A. Roger G., B.A., 103A Ohaupo Rd, Hamilton.	3080
1939	1977	Oldfield, Charles B., 35 Dale Rd, Raumati South.	6240
1946	1981	Olds, Norman W., 1255 Whangaparaoa Rd, Whangaparaoa, North Auckland.	2280
1951	1977	Olds, O. McLennan, 19 Beach Rd, Omokoroa, Tauranga R.D.2.	3190
1983	1	Oliver, J. Allan, M.Sc., 37 Haerehuka St., Otorohanga	3260
1964	UFS	Olsen, Brian L., B.Ed., Dip.S.L.T., C/- Queen Victoria School, 27 Glanville Tce, Parnell, Auckland 1.	2060
1953	3	Osborne, John H., M.A., 97 Birkenhead Ave, Birkenhead, Auckland 10.	2150
1947	1979	Parker, Francis H., 34b Racecourse Rd, Te Awamutu.	3250
1931	1972	Parker, Gordon, M.A., Ph.D.(Lond.), Whitianga, Coromandel Peninsula.	
1930	1971	Parker, J. Wesley, E.D., M.A., B.D., 8 Ranui Road, Remuera, Auckland 5.	2060
1929	1965	Parker, Walter, 261 Manukau Road, Epsom, Auckland	2010
1933	1965	Patchett, Ralph E., 118 Knowles St, Christchurch 5.	8010
1969	5	Pate, Henry H., 12 John Street, Tokoroa. Paterson, Susan E., St. John's College, 202 St John's Rd, Auckland 5 (Student)	3510

Ent.	Years	Name and Address	Circuit
1931	1967	Payne, Herbert W., 995 Beach Road, Torbay, Auckland.	2140
1955	1974	Peart, Cuthbert F., 79 Clarkin Road, Clarkin, Hamilton	3100
1982	2	Peat, J. Murray, Mus.B., A.T.C.L.Dip., 112 High St, Masterton	6200
1952	4	Penman, John A., B.A., 130 Grafton Rd, Auckland 3.	2010
1927	1966	Penn, Athol R., Flat 3, 774 Mt Eden Rd, Mt Eden, Auckland 4.	2040
1938	1978	Petch, Ashleigh K., B.A., 13A Havenwood Place, Birkenhead, Auckland 10.	2140
1960	1974	Peterson, Frederick D., 270 Whangaparaoa Road, Whangaparaoa, Auckland.	2280
1925	1968	Peterson, Gordon R.H., 1 Randwick Road, Northland, Wellington 5.	6020
1968	2	Phillipps, Donald J., B.A., B.D., (P.O. Box 5076), 10 Lynwood Ave, Dunedin	9020
1972		Pickering, Alan S., Portland, Whangarei, Northland. (MI)	1510
1939	1973	Pointon, Dorothy, Deacon, 102 Sandspit Road, Howick, Auckland.	
1962	6	Pomeroy, Harold C., B.A., B.D., A.C.A., C.M.A., A.C.I.S., 2166 Great North Road, Auckland 7.	2090
1980		Popata, Wiki, 112 Galway St, Onehunga, Auckland 6. (MI)	2510
1967	2	Pratt, David C., (P.O. Box 4195), 8 Ingestre St, Wanganui	4090
1975	3	Pratt, G. Douglas, M.A., B.D., L.Th., A.S.B., 52 Queens Drive, St Kilda, Dunedin.	9020
1966	10	Prince, Donald F., 7 Ilfracombe Pl, Burnside, Christchurch 5. (Chaplain)	8140
1954	22	Rakena, Ruawai D., B.A., 28 Mt Albert Road, Auckland. (P.O. Box 68-148, Auckland)	2500
1949	1	Ramage, Ian C.E., M.A., 24 Eden St, Oamaru	8400
1951		Rangitutia, Pukerau, Aotearoa, R.D. 7., Te Awamutu. (MI)	3510
1980		Raunatiri, Rau, 73 Opaheke Rd, Papakura. (MI)	2510
1957	1972	Reid, Andrew G., Everil Orr Homes, 63 Allandale Rd, Auckland.	2020
1982	SS2	Richards, Gillian M., 202 Kohimarama Rd, Auckland 5.	2070
1969	3	Rigby, Russell G., B.A. (Hons.), 3 Carver Place, New Plymouth.	4010
1955	10	Rigg, Frank S., P.O. Box 120, Silverdale.	2280
1974	5	Roberts, John H., B.A., L.Th., Dip.Crim.(Hons.), 54 Chester Street, Christchurch 1.	8010
	ASC1	Rogers, Derek C., 5A Williams St, Gore. (Supply)	9100
1963	4	Rowe, B. Keith, B.A., B.D., S.T.M.(Union N.Y.), St. John's College, 202 St. John's Rd, Auckland 5.	2820
1951	1966	Ruck, Idris J., 48 Nixon Street, Hamilton.	3100
1954	10	Rushton, Percy P., B.A., B.D., 9 Rhodes St, Timaru.	8320
1957	3	Russell, Kenneth H., 149 Kamo Rd, Whangarei.	1080
1962	SS1	Maynard G., Orama Christian Centre, Karaka Bay, via Port Fitzroy, Great Barrier Island.	2000
1964	1972	Sage, Constance, Deacon, 1 Willis St, Auckland 3.	
1971	1	Salmon, John B., M.A., Th.M. (Princeton), Ph.D., L.Th., S.Th., A.C.A., A.C.I.S., 50 Meadowvale Ave, Forrest Hill, Auckland 10.	2800

Ent.	Years	Name and Address	Circuit
1959	UFS.	Salter, Lawrence E., P.O. Box 30, Blackwater, Queensland.	3180
1982	2	Samoa Saleupolu, Aso T., Dip.Trop.Agr., L.Th., 52 Nelson St, Petone	6120
1982	2	Sanders, Jeffrey W., 179 Regan St, Stratford.	4030
1981	SS3	Sa'o, Tanielu T., 801 Queen St E., Hastings	5020
		Sealey, H. Vic., Ngarua, R.D., Waitoa. (Student)	
1983	1	Sedon, Ashlev J., B.T.P., 62 Barrington St, Christchurch 2.	8020
		Sefuiva, Iosua, 27 Grosvenor St., Auckland (Student)	
1956	5	Scammell, Bruce, 463 Gladstone Road, Gisborne.	5040
1950	SOC2	Schroeder, Leonard P., B.A., B.D. (Melb.), P.O. Box 130, Maun, Botswana.	2030
1976		Searancke, Paddy, 56 Bader St, Hamilton. (MI)	3510
1945	1977	Shapcott, Leonard, 42 Bowen St, Cambridge.	3070
1975	5	Sharp, Gavin B., B.Sc., 193 Victoria Road, Devonport, Auckland 9.	2130
1952	4	Shaw, Harry I., 23 Alpha Street, Cambridge.	3070
1946	1982	Shepherd, Trevor, 175 Kings Ave, Matua, Tauranga.	3190
1944	1970	Sherson, Donald G., B.A., 54 Rangatira Rd, Birkdale, Auckland 10.	2150
1979	2	Short, Robert D, 78 Foyle St, Bluff.	9150
1961	6	Sides, Brian W., P.O. Box 2019, Tauranga South.	3190
1938	1978	Silvester, John, M.A., Flat 3, 28 King Street, Papatoetoe.	2410
1975	4	Sinclair, Paul F., 70 Duncan Terrace, Kilbirnie, Wellington 3.	6040 6050 6250
1964	1	Slinn, Stuart G., 72 Poole Rd, Greerton, Tauranga.	3200
1979	4	Small, Brian N., 118 Fitzherbert Rd, Hokitika.	7120
1970	4	Smith, G. Clive, L.Th., The Union Church Manse, 44 Winchester St, Lyttelton.	8070
		Smith, Kenneth, St John's College, 202 St John's Rd, Auckland 5. (Student)	
1928	1966	Snowden, Rita, O.B.E., F.L.A.L., Deacon, Flat 1, 16 Bracken Avenue, Takapuna, Auckland 9.	
		Spindler, Susanne M., P.O. Box 92, Wanganui (Student)	
1952	1976	Spindler, Sydney J., 181 Tukapa St, New Plymouth.	4010
		Springett, Margaret, St. John's College, 202 St. John's Road, Auckland 5. (Student)	
1951	4	Stead, Peter A., B.A., P.O.Box 87, Helensville.	2270
1973	1	Stringer, John A., Dip.Theol.(Melb.), 87 Forfar Street, Mosgiel, Dunedin.	9020
1969	SOC5	Stringer, Robert G., C/- Synod of Western Australia, Westminister House, 10 Pier St, Perth, W.A.6000.	
1979	2	Stroobant, Anthony D., L.Th., C.Eng., M.I.E.R.E., N.Z.C.E., 19 Rothesay Bay Road, Rothesay Bay, Auckland 10.	2140
	ASC4	Stuart, W. James, B.A., M.Div., D.Theol., C/- St. John's College, 202 St. John's Rd, Auckland 5.	2820
1953	9	Stubbs, David G., 54 Leefield St, Blenheim.	7070
		Su, Unasa, Deacon, 64 Ormond Rd, Gisborne. (Student).	5040
1970		Taha, George, Dawson's Road, Glen Massey, Ngaruawahia. (MI)	3510

Ent.	Year	Name and Address	Circuit
1954	9	Tahere, W. Te Awha, 446 Innes Road, Ch'ch.5.	8510
1962		Taka, Robert, 64 Fourth Ave, Whangarei, (MI)	1510
1975	4	Tana, Diana A., c/- 4 Bryce St, Hamilton.	3510
1961	1967	Tardif, A.E., Deborah Bay, Port Chalmers, Otago. (HM) Tapou, S. Tavake, St John's College, 202 St John's Rd, Auckland 5. (Student)	9180
1955	2	Tauroa, Lane M., B.A., 1 Waterview Rd, Mangere.	2410
1979		Tawhai, Piriniha S., 41 Meyers Rd, Manurewa. (MI)	2510
1961	UFS	Taylor, A. Kerry, B.A., Dip.Ed., 47 Maughan Drive, Bucklands Beach, Auckland.	2470
1957	7	Taylor, Beverley, 80 Fairburn Road, Otahuhu, Auckland 6.	2410
1966	4	Taylor, Keith J., B.A., 38 McFarlane St, Wellington 1. Ph. 849-309. Office: 75 Taranaki St, P.O. Box 6133, Te Aro, Wellington. Ph.: 847-699	6010
1957	7	Taylor, Philip F., 54 Clevedon Rd, Papakura.	2430
1968		Te Hiko, Wiremu Huirama, 31 Manaia St, Tokoroa. (MI)	3510
1983	SS1	Telford, Gillian A., M.A.N.D., 7 Balfour Cres, Hamilton.	3330
1967		Te Uira, Phillip, Taharca, via Te Kuiti. (MI)	3510
1968	6	Te Whare, Morehu, 3 Gladstone Rd, Te Kuiti.	3510
1966	UFS	Te Whare, Robert, P.O. Box 9480, Wellington.	6510
1983	SS1	Thomas, Ann M., M.P.S., 16 Rata Rd, Akatarawa, Upper Hutt.	6140
1941	1978	Thomas, Gordon V., B.A., 3 Pa Road, Pukerua Bay.	6100
1946	1971	Thompson, George R., E.D., P.O. Box 19-329, Avondale, Auckland 7.	2310
1952	1971	Thompson, J. Herbert, 15 De Blage Place, Ch'ch. 6.	8030
1955	1983	Thornicroft, Neville, 5 Hexham St, Warkworth	2290
1935	1975	Thornley, Robert, M.A., Dip.Soc.Sc., 63 Wylie Street, Rotorua.	3170
		Tiapu'e, Malo, 17 Tory St, Petone. (Student)	
1981	SS3	Tiatia, Tuauu, 20 Hinau St, Hataitai, Wellington.	6010
1967	9	Toia, Samson N., J.P., 26 Pirika St, Dargaville.	1510
1973		Toki, Te Marunui, 26 Whitely Cres., Otara. (MI)	2510
1962	Ret.	Tonga, Te Orahi, P.O. Box 110, Ngaruawahia. (MI)	3510
1954	UFS	Trebilco, David L., 11 Bishoprick Cres., Te Puke. Trebilco, Paul, B.Sc.(Hons.), St John's College, 202 St John's Road, Auckland 5. (Student)	3000
1979	5	Trethowen, Alan L., The Parsonage, Hook Rd, Paparua. (Supply)	1110
		Tregurtha, Rachel A., 208 King St, Rangiora (Student)	
1963	9	Tucker, W. Geoffrey, P.O. Box 68-148, Auckland	2700
1981	SS3	Tugia, A. Fa'aofo, 18 Renton Rd, Mt Albert, Auckland 4.	2010
1981	SS3	Tuimaseve, Fisiga, Deacon, 48 Cobham Crescent, Otara, Auckland.	2410
1969	SOC6	Turner, Brian H., M.A.(Hons.) Dip.R.E.(Melb.), 48 Ngaio St, St.Martins, Christchurch 2. (P.O. Box 297)	8090
1973		Turner, Charlie, No. 2 R.D., Otorohanga. (MI)	3510
1964	16	Ungemuth, Shirley V., 17 Edwin St, Caversham, Dunedin. (P.O. Box 5076)	9020
1978	1	Upson, Alan R., 145 Larnach Road, Waverley, Dunedin	9040

Ent.	Year	Name and Address	Circuit
		Vaughan, Frances A., B.A., St John's College, 202 St John's Rd, Auckland 5. (Student)	
1926	1959	Voyce, A. Henry, 17 Prospect Tce, Milford, Auckland	2140
1965	UFS	Waaka, Te Napi T., O.B.E. 11 Union St, Hamilton	3510
1962	SOC1	Waine, Frederick E., B.A.,	5100
1962	6	Wakeling, W.J. Douglas, 3 Goldsborough Ave, Raumati Beach.	6240
1978	1	Wall, Lynne J., B.A., B.D., 82 Murray Place, Christchurch 1.	8130
1978	1	Wall, Terence W., M.A., S.T.M., 82 Murray Place, Christchurch 1.	8130
1961	2	Wallace, William L., B.A., 129 Queenspark Drive, Christchurch 9.	8030
1954	6	Watson, Alexander C., 32 Hammersley Avenue, Christchurch 1.	8030
		Waugh, Richard J. St John's College, 202 St John's Rd, Auckland 5. (Student)	
1977	UFS	Webster, Alan C., M.A., M.Div., Ed.D., Ph.D., Massey University, Palmerston North.	5100
1982	SS2	Webster, Edna E., Deacon, 5 Comrie Rd, Chartwell, Hamilton.	3080
1960	8	Wedding, P. Joan, 50 Kitenui Ave, Mt Albert, Auckland 3.	2010
1965	8	West, Norman J., (P.O.Box 4195), 171 Parsons St, Wanganui.	4090
1966	4	West, Stanley J., 9 Paynters Ave, Fitzroy, New Plymouth	4010
1981	3	Whaley, Graham H., B.A., B.D., 7 Francis Ryan Close, Mt. Albert, Auckland 3.	2080
1936	1974	Wharemaru, Heeni, M.B.E., Deacon, 1 Ngaere Avenue, Hamilton.	
1976	5	White, Graeme R., L.Th., R.D.3, Ashburton	8380
1959	6	Widdup, Robert W., 79 Pretoria St, Lower Hutt	6120
1963	UFS	Wiki, Shirley, Deacon, Derrick Rd, Kawakawa, Bay of Islands	1510
1975		Wiki, Waha, Derrick Rd, Kawakawa, Northland. (MI)	1510
1952		Wilcox, John, 81 Premier Ave, Pt. Chevalier, Auckland 2. (MI)	2510
1931	1971	Williams, David O., O.B.E., M.A., Litt.D. (Fellow of Trinity College), C/- 20 Weston Avenue, Mt. Albert, Auckland 3.	2080
1943	1976	Williams, J.C. Aldwyn, 8 Rata St, Helensville	2270
1942	1982	Willing, Leonard V., 8 Murray Avenue, Hawera.	4510
1943	1973	Wilson, Anne, Deacon, Flat 6, 58 Allendale Rd, Mt. Albert, Auckland 3.	
1948	Ret.	Winikerei, Nguru, Ward St, Te Kuiti. (MI)	3510
1935	1974	Witheyford, Arthur R., B.A., 113 Nayland St, Sumner, Christchurch 8.	8050
1950	UFS	Woodfield, Frank H., 3 The Crescent, Raumati South.	6240
1950	1	Woodfield, Owen T., B.A., 4 Lincoln Rd, Henderson, Auckland 8.	2100
1962	7	Woodley, Alan K., B.A., 32 Ambleside Drive, Burnside, Christchurch 5. (P. Q Box 931)	8900

Ent.	Years	Name and Address	Circuit
1941	1979	Woolford, J. Henry, M.A., 14 Raleigh Road, Northcote, Auckland 9.	2180
1939	1960	Wright, H.R., Tainui Home, P.O.Box 5016, New Plymouth. (HM)	4010
1971	7	Wright, Jack, (P.O. Box 136) Mersey St, Rongotea.	5140
1949	1979	Yearbury, Betty, Deacon, Flat 1, 20 Ann St, Rotorua.	3510

This List was prepared 24/11/82. Corrections and additional information for this List should be sent to:

Administration Division,
P.O. Box 931,
Christchurch.

MINISTERS IN CO-OPERATING AND UNION PARISHES

NORTHLAND (1000)

Mangonui County Union Parish: Te Reinga Street, Kaitaia, (P.O. Box 173)	(1010)
Kaikohe Union Parish: Colin A. Milner, 3 de Merle Street, Kaikohe.	(1020)
South Bay of Islands Co-operating Parish: The Parish Secretary, P.O. Box 175, Kawakawa, Northland.	(1030)
Kaeo-Kerikeri Union Parish: L.W. Les Ferguson, L.Th., Church House, Butler Rd, (P.O. Box 166) Kerikeri.	(1040)
North Hokianga Community Church: Christopher Apthorp, The Manse, P.O. Box 7, Broadwood, Northland.	(1050)
South Hokianga Co-operating Parish: Kokohuia Road, Omapere. (P.O. Box 20, Opononi)	(1060)
Hikurangi Union Parish: Frank Boggs, 16 View Road, Hikurangi.	(1070)
Ruawai Co-operating Parish: Jon Deacon, 92 Freyberg Road, Ruawai, Northland.	(1100)
Wellsford Co-operating Parish: Struan A. Robertson, B.A., 244 Rodney Street, Wellsford.	(1120)

AUCKLAND (2000)

Lynfield Community Church: John Wilson 37 The Avenue, Waikowhai, Auckland 4.	(2030)
Glen Innes Co-operating Parish: Gillian M. Richards, 202 Kohimarama Rd, Auckland 5.	(2070)
Avondale Union Parish: Harold C. Pomeroy, B.A., B.D., A.C.A., C.M.A., A.C.L.S., 2166 Great North Road, Auckland 7. Leao T. Si'itia, L.Th.,	(2090)
Ranui Combined Church:	(2110)
Te Atatu Union Parish: Irwin J. Fowler, 19 Graham Avenue, Te Atatu, Auckland 8.	(2120)
Glenfield-Albany Co-operating Parish: 1 Chivalry Road, Glenfield, Auckland 10. Peter Beck, 470 Glenfield Rd, Glenfield, Auckland 10: Susan Adams, 57 Ayten Drive, Glenfield 10.	(2160)
Birkdale-Beachhaven Union Parish: Patricia M. Jacobson, B.A., L.Th., 293 Rangatira Rd, Beachhaven, Auckland 10.	(2170)
South Kaipara Co-operating Parish: Peter A. Stead, B.A., P.O. Box 87, Helensville. Richard Coles, A. Peter Nunn,	(2270)
St. Austell's Co-operating Parish- New Lynn: Hendrik Gerritsen, B.A., B.D., 30 Gardner Avenue, New Lynn, Auckland 7.	(2300)

MANUKAU (2400)

Tuakau Union Parish: Ian E.M. Anderson, 3 Buckland Rd, Tuakau.	(2450)
Bucklands Beach Co-operating Parish: Rev. Max Scott, 245 Bucklands Beach Road, Auckland.	(2470)

WAIKATO-BAY OF PLENTY (3000)

- Thames Union Parish: Dougal H.C. Bruce, L.Th., 608 Rolleston Street, Thames. (3010)
- Hauraki Plains Co-operating Parish: The Manse, Ngatea. (3020)
- Te Aroha Co-operating Parish: 30 Church Street, Te Aroha. M. Alison Gray, M.A., 25 Centennial Ave, Te Aroha. (3050)
- Cambridge Union Parish: Harry I. Shaw, 23 Alpha Street, Cambridge. (3070)
- Raglan Union Parish: J. Donald Cullingford, The Manse, 3 Stewart St, Raglan. (3090)
- Chartwell Co-operating Parish: David H. Ansell, P.O. Box 12034, Hamilton.: Vance Vidal, P.O. Box 12034, Hamilton. (3110)
- Ngaruawahia Union Parish: 2 Huntly West Rd, Ngaruawahia. (3120)
- Huntly Co-operating Parish: Neil W. Johnson, 92 Kimihia Road, Huntly. (3130)
- Matamata Union Parish: Roger G. Russ, 2 Hohaia Crescent, Matamata. (3140)
- Putaruru Co-operating Parish: Bernard Faull, P.O. Box 12, Putaruru. (3150)
- Taupo Union Parish: 16 Wheretia St, Taupo. (3180)
- St James Union Parish, Greerton: Stuart G. Slinn, P.O. Box 3006, Tauranga. (3200)
- Whakatane Co-operating Parish: Norman J. Goreham, B.A. (B'ham), B.D.(Lond.), P.O. Box 164 Whakatane. Geoff Crawshaw, P.O. Box 164, Whakatane. (3220)
- Opotiki Union Parish: The Manse, St. John's Street, Opotiki. (3240)
- Turangi Co-operating Parish: R. Leslie George, 4 Hingaia Street, Turangi. (3290)
- Hillcrest Co-operating Parish: Gillian A. Telford, M.A.N.D., 7 Balfour Cres, Hamilton. Anthony W. Sutton, LL.B., 4 Eton Drive, Hamilton. (3330)
- Pio Pio-Aria Co-operating Parish: Warwick J. Hambleton, St. Albans Vicarage, P.O. Box 119 Pio Pio. (3340)

TARANAKI-WANGANUI (4000)

- Eltham-Kaponga Co-operating Parish: Robert A. Ferguson, B.A., 61 King Edward Street, Eltham. (4040)
- Manaia Union Parish: J. Peill, 42 Ngatai Street, Manaia. (4060)
- Opunake Co-operating Parish: Ian Millar, 38 Gisborne Terrace, Opunake. (4070)
- Okato: J. Mervyn Dickinson, B.A., B.D., Ph.D., The Vicarage, P.O. Box 19, Okato. (4080)
- Inglewood Union Parish: Ray Morris, 3 Totara Terrace, Inglewood. (4110)

HAWKES BAY-MANAWATU (5000)

- Flaxmere Co-operating Parish: Ivan Dunnett, 105 Flaxmere Ave,
Hastings. (5030)
- Mangapapa Union Parish:
314 Ormond Road, Gisborne. (5050)
- Presbyterian-Methodist Parish of Wairoa: D.W. Earp, 87 Lucknow
Street, Wairoa. (5060)
- 60 Lahore Street, Wairoa. H.B. (5080)
- Woodville Union Parish: Ludwig Felderhof,
44 McLean Street, Woodville. (5090)
- Pahiatua Union Parish: B. Hellyer, 5 Duke St, Pahiatua. (5140)
- Rongotea-Sanson Co-operating Parish: Jack Wright, Mersey
Street, Rongotea. (P.O. Box 136) (5150)
- Foxton Union Parish: 8 Hulke
Street, Foxton. (5160)
- Tamatea Community Church: Geoffrey T. Gilbert,
31 Ranfurly St, Tamatea, Napier. (5170)
- Waipawa Co-operating Parish: Rev. H.J. Phillips, The Manse,
44 Kenilworth Street, Waipawa. (5170)
- Milson Community Church: Amos W. Burrough (Supply),
10 Linton St, Palmerston North.

WELLINGTON (6000)

- Wellington South Union Parish: Robert S. Andrews, 22 Mersey
St, Island Bay, Wellington 2. (6030)
- Miramar Co-operating Parish: Murray F. Hall, 80 Darlington
Road, Miramar, Wellington 3. Paul F. Sinclair, 70 Duncan
Terrace, Kilbirnie, Wellington 3. (6050)
- Ngaio Union Parish: Derek V. McNicol, 44 Ottawa Road, Ngaio,
Wellington 4. (6060)
- Johnsonville Union Parish: Ian C. Norwell, 12 Dr. Taylor Terrace,
Johnsonville, Wellington 4. Edith J. Little, J.P., 8 Saville
Row, Johnsonville. (6070)
- Newlands Union Parish: Lindsay S. Day,
2 Oswald Crescent, Newlands, Wellington. (6080)
- Tawa Union Parish: Michael W. Greer, L.Th., 85 Redwood Avenue,
Tawa, Wellington. 330 Main Rd,
Linden, Wellington. (6110)
- Taita Union Parish: Paul H. Grant, B.Man.Studies, 21 Horoeke St,
Stokes Valley. (6130)
- Upper Hutt Co-operating Parish: Graeme M. McIver, B.A., 11 Red-
wood St, Upper Hutt. Ann M. Thomas, 16 Rata Rd, Akata-
raw, Upper Hutt. John A. Howell B.A.,B.Sc.,B.Th., 45 Aniseed
Grove, Upper Hutt. Norman W. Knipe, 460 Fergusson Drive,
Upper Hutt. (6140)
- Wainuiomata Union Parish: Doris Scott,
115 Main Road, Wainuiomata. (6150)
- Greytown St. Andrews Union Parish: Stuart C. Grant, B.A.,LL.B.,
L.Th.(Hons), The Manse, 4 Jellicoe St, Greytown. (till 15/5/83) (6160)
- Featherston Union Parish: Stuart C. Grant, B.A.,LL.B.,L.Th.(Hons),
The Manse, 4 Jellicoe St, Greytown (till 15/5/83) (6170)

- Carterton Union Parish: C.T. Styles, M.A., B.D.,
164 High Street South, Carterton. (6180)
- Masterton St Luke's Union Parish: Roger M. Gibson, 2A Beetham St,
(P.O. Box 789) Masterton. Charles H. Naylor, B.A.,
64 Totara Street, Masterton. (6190)
- St James Masterton Union Parish: J. Murray Peat, B.Mus., A.T.C.L.,
112 High St, Masterton. (6200)
- Eketahuna Union Parish: K.D. Allen, B.A.,
6 Haswell Street, Eketahuna. (6210)
- Hataitai-Kilbirnie Co-operating Parish:
Paul F. Sinclair, 70 Duncan Terrace, Kilbirnie, Wellington, 3.
Ian Bourne, B.A., B.D., L.Th., 94 Hamilton Road, Wellington (6250)

NELSON (7000)

- Nelson St. Luke's Union Parish: Clive G. Dyson, 226 Vanguard
Street, Nelson. (7020)
- Motueka Uniting Parish: D. Ian MacLeod, 11 Eginton Street,
Motueka. (7040)
- Moutere Hills Uniting Parish:
The Manse, Tasman R.D., Upper Moutere. (7050)
- Picton Union Parish: Richard H. Lawrence, 15 Wairau Road,
Picton. (7080)
- Reefton District Union Parish: 9 Mace Street,
Reefton. (7090)
- Buller Union Parish: Mark P. Stephens
50 Wakefield Street, Westport. (7100)
- Greymouth District Union Parish: Graham E. Hawkey,
43 Cowper Street, Greymouth. Douglas M. Riddle, O.B.E., B.A.,
121 Main South Road, Greymouth. (7110)
- Hokitika Union Parish: Brian N. Small, 118 Fitzherbert Street,
Hokitika. (7120)

NORTH CANTERBURY (8000)

- New Brighton Union Parish: W. Ivan Bacon, B.A., 24 Collingwood
St, New Brighton, Christchurch 7. (8040)
- Sumner-Redcliffs Union Parish: R. Coates, M.A., 15 Wiggins
St, Sumner, Christchurch 8. (8050)
- South East Christchurch Union: Barry G. Harkness, B.A., B.D.,
29 McGregors Road, Christchurch 6. (8060)
- Lyttelton Harbour Union Parish: G. Clive Smith, L.Th.,
Union Church Manse, 44 Winchester Street, Lyttelton. (8070)
- Halswell Union Parish: D.L. McIntyre, 436 Halswell Road,
Halswell, Christchurch 3. (8110)
- Lincoln Union Parish: Robert A. Allan, 126 East Belt, Lincoln. (8160)
- Leeston Co-operating Parish: L. Richards
47 Pennington Street, Leeston. (8170)
- Kaipoi Co-operating Parish: Anthony N. Bell, L.Th., 17 Sewell
Street, Kaipoi. (8180)
- Malvern Co-operating Parish: Lionel E. Brown, B.A., 46 Mathias
Street, Darfield. (8200)
- Oxford District Union Parish: R.B. Tait,
3 Park Avenue, Oxford. (8210)
- Parklands Co-operating Parish: William L. Wallace,
129 Queenspark Drive, Christchurch 9. (8220)

SOUTH CANTERBURY (8300)

St. David's Marchwiell Union Parish:

24 Tyne Street, Timaru.

(8330)

Twizel (Ecumenical Appointment): Jon J. van Royen,

43 Jollie Road, Twizel.

(8340)

Geraldine Co-operating Parish: Frank G. Grimshaw, 10 Cox St,
Geraldine.

(8360)

Allenton Union Parish: Robert F. Fendall, B.A., "Church House",
83 Allens Road, Ashburton.

(8390)

Oamaru Union Parish: Ian C.E. Ramage, M.A.,

24 Eden Street, Oamaru.

(8400)

OTAGO-SOUTHLAND (9000)

West Harbour United Parish: Alan R. Upson, 145 Larnach Road,
Waverley, Dunedin.

(9040)

West Dunedin Union Parish:

5 Caldwell St,

Brockville, Dunedin. Colin Hay, 31 Balmain St, Halfway Bush,

Dunedin. William D. Francis, 99 Centennial Ave, Wakari,
Dunedin.

(9050)

Corstorphine Concord Union Parish: Alan J. Dunn, B.Com., A.C.A.,
149 Hillhead Road, Corstorphine, Dunedin.

(9060)

Grants Braes Union Parish: Lynne O. Frith-Upson,

145 Larnach Road, Waverley, Dunedin.

(9070)

Tokomairiro Co-operating Parish: Brian N. France, 33 Johnston St,
Milton. Alan Simpson, The Manse, 7 Ajax St, Milton.

(9080)

Riverton Union Parish: N. Cowie,

67 Palmerston St, Riverton.

(9120)

Otautau Union Parish: Alan Shaw, 68 Main St, Otautau

(9130)

Waiono Union Parish: John S. Murray, The Manse, Nightcaps.

(9140)

Bluff Co-operating Parish: Robert D. Short,

78 Foyle St, Bluff.

(9150)

Teviot Union Parish: Norma M. Graves,

75 Scotland St, Roxburgh.

(9160)

Alexandra-Clyde Union Parish: George M. Hammond, 21 Fox St,
Alexandra.: Paul Ranby, 18 Centennial Ave, Alexandra.

(9170)

Port Chalmers Union Parish: Ian W. McIntosh,

1 Currie St., Port Chalmers.

(9180)

JOINT BOARD FOR MISSION OVERSEAS

New Zealand Staff serving overseas wholly, or partly, supported by the Joint Board for Mission Overseas of the Methodist and Presbyterian Churches of New Zealand.

Ministers:

Rev. Len & Mrs Hilda Schroeder	C/- P.O. Box 130, Maun, Botswana, Southern Africa.
Rev. John & Mrs Rita England	Christian Study Centre, Tao Fong Shan, P.O. Box 33, Shatin, New Territories, Hong Kong.
Rev. Doreen Riddell	Jagadhri, Dist. Ambala, Haryana, India.
Rev. Catherine Hollister Jones	Kharar, Dist. Ambala, Punjab, India.
Rev. Robert Paterson	P.O. Box 243, Ujung Pandang, Sulawesi Selatan, Indonesia.
Rev. John & Mrs Robyn Hutchinson	P.O. Box 221, Medan, North Sumatra, Indonesia.
Rev. Dorothy Harvey	P.O. Box 66, 1211 Geneva 20, Switzerland.
Rev. Afele & Mrs Makelina Paea	C/- Ekalesia Niue, P.O. Box 25, Alofa, Niue.

Deacons:

Sister Lesley Bowen	Tonu, Bougainville, Papua New Guinea.
Sister Lucy Money	Choiseul, Solomon Islands.

Lay Persons:

Mr Bill & Mrs Lesieli McIntyre	Tupou High School, P.O. Box 117, Nuku'alofa, Tonga.
Mr Gerry & Mrs Christine Bennett	C/- P.O. Box 25, Nuku'alofa, Tonga.
Mr Milton & Mrs Anne McKenzie	C/- P.O. Box 57, Nuku'alofa, Tonga.
Mr David & Mrs Ruth Horn	Navota Farm, P.O. Box 180, S. Santo, Vanuatu.
Mr Fraser & Mrs Betty Mitchell	P.O. Box 150, Vila, Vanuata.
Mr Bruce & Mrs Robyn Dunning	Woodstock School, Mussoorie, U.P., India.
Mr Nelson & Mrs Judith Dodge	"Aloha" Community Hospital, Landour, Mussoorie, U.P., India.
Mr David & Mrs Olivia Neilson	Fak. Theologia, UKIT, K.P. 4, Tomohon-Sulut, Indonesia.

Mr Colin McLennan

C/- Duta Wacana Theological
College, Jalan Dr. Wahidin 17,
Yogyakarta, Indonesia.

Mr Gavin & Mrs Josepheen Maclean

C/- P.O. Box 161, Chiang Mai,
Thailand.

Miss Janet McKinlay

17 Seraya Road, Singapore 1543.

Mr David & Mrs Luisa Mackenzie,

P.O. Salamo, Milne Bay Prov.,
Papua New Guinea.

Mr David & Mrs Betty Buchan

V.I.E.W. Free Bag, Boroko,
Papua New Guinea.

Miss Catherine Logan

Helena Goldie Hospital, Munda,
Solomon Islands.

Dr Bob & Mrs Josephin Eason

Helena Goldie Hospital, Munda,
Solomon Islands.

Miss Gwyneth Urquhart

Leulumoea Fou High School,
Malua, Western Samoa.

Mr Harry & Mrs Daphne Jessep

P.O. Box 1254, Apia,
Western Samoa.

A CHRONOLOGICAL LIST
of
PRESBYTERS and DEACONS
OF THE METHODIST CHURCH OF NEW ZEALAND

and is a record of years of service in
the Methodist Church.

- NOTE:(a) Normally a Deacon and Presbyter's name is listed as from the date of first appointment by the Conference.
(b) The Names of Presbyters received from other Conferences appear under the year of their first appointment by their previous Conference.
(c) The names of Presbyters received from other Churches into Full Connexion is listed from the year of their appointment by the Conference.
(d) See Resolution 2, p.8, 1977.

1917	Blight, William T. (Sup.)	1934	Goodman, George H. (Sup.) Johnston, Andrew J. (Sup.) Matthews, Howard C. (Sup.)
1923	Hames, Eric W. (Sup.)		
1924	Bailey, John H. (Sup.)		
1925	Brown, F. Gardner (Sup.) Peterson, Gordon R.H. (Sup.)	1935	Duder, Clifford L. (Sup.) Holland, Madeline (Deacon ret.) Thornley, Robert (Sup.) Witheyford, Arthur R. (Sup.)
1926	Voyce, A. Henry (Sup.)		
1927	Laurenson, George I., C.B.E. (Sup.) Penn, Athol R. (Sup.)	1936	Beckingsale, George E. (Sup.) Hopper, Ian H.K. (Sup.) Wharemaru, Heeni (Deacon ret.)
1928	Grocott, John D. (Sup.) Hailwood, Charlie O. (Sup.) Snowden, Rita (Deacon ret.)		
1929	Hobbs, Airini (Deacon ret.) Horwood, Leonard C. (Sup.) Kent, Arthur T. (Sup.) Parker, Walter (Sup.)	1937	Francis, William R. (Sup.) Norwell, Leslie T. (Sup.)
1930	Leadley, E. Clarence (Sup.) McDowell, M. Alexander (Sup.) Parker, J. Wesley (Sup.)	1938	Laws, William R. (Sup.) Marshall, Edward M. (Sup.) Petch, Ashleigh K. (Sup.) Silvester, John (Sup.)
1931	Carr, W.E. Allon (Sup.) Greenslade, William W.H. M.B.E., (Sup.) Parker, Gordon (Sup.) Payne, Herbert W. (Sup.) Williams, David O. (Sup.)	1939	Cochrane, Herbert A. (Sup.) Grice, Reginald (Sup.) Lucas, Campbell P. (Sup.) Oldfield, Charles B. (Sup.) Pointon, Dorothy (Deacon ret.)
1932	Day, Reginald (Sup.) Jenkin, William C. (Sup.)	1940	Dawson, John B. (Sup.) Dixon, Haddon C., O.B.E., (Sup.) Jones, Alan O. (Sup.)
1933	Patchett, Ralph E. (Sup.)		

- 1941 Bell, Charles H. (Sup.)
Brown, Harold K. (Sup.)
Darvill, Harold A. (Sup.)
Thomas, Gordon V. (Sup.)
Woolford, J. Henry (Sup.)
- 1942 Clement, R. Frederick
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Lewis, John J. (Sup.)
Morrison, William J. (Sup.)
Willing, Leonard V. (Sup.)
- 1943 Andrews, Stanley G.
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Cramond, George W.
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Dawson, W. Selwyn (Sup.)
Falkingham, Wilfred E.,
M.B.E. (Sup.)
Grounds, Edmund D.
Williams, J.C. Aldwyn
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- 1944 Allen, Robert H. (Sup.)
Bell, R. Graham (Sup.)
Bycroft, Leslie F. (Sup.)
Chambers, Wesley A.
Sherson, Donald G. (Sup.)
- 1945 Shapcott, Leonard (Sup.)
- 1946 Moore, Harry (Sup.)
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Shepherd, Trevor (Sup.)
Thompson, George R. (Sup.)
- 1947 Attwood, A. Francis (Sup)
Campbell, M. Jackson
Clements, Leslie C. (Sup)
Hall, Allen H.
Money, Lucy H.(Deacon,
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- 1948 Clement, Grace M.
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Collins,, Rona W. (Deacon)
Eisner, Wilf G. (Sup.)
Hilder, Basil J.
Hopkins, George C. (Sup.)
Marshall, Edward M. (Sup.)
- 1949 Baker, Edward (Sup.)
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Burt, Douglas H.
- 1949 Cornwell, Gordon A.R. (Sup.)
Ford, Wilfred F., C.M.G
Keightley, Clifford J.
Nuttall, A. Roger G. (Sup.)
Ramage, Ian C.E.
Yearbury, Betty (Deacon
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- 1950 Clark, Colin D.
Gordon, D. Bruce
Schroeder, Leonard P.
Woodfield, Frank H.
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- 1951 Besant, H. David
Burroughs, Amos W.
Carter, George G. (Sup.)
Clucas, Ivan J.
Gilbert, Geoffrey T.
Olds, O. McLennan (Sup)
Ruck, Idris J. (Sup.)
Stead, Peter A.
- 1952 George, R. Leslie
Gibson, Loyal J.
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Handysides, Allan J. (Sup)
Penman, John A.
Shaw, Harry I.
Spindler, Sydney J. (Sup)
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- 1953 Baker, Frederick J.K.
Craig, Hughan M. (Sup.)
LeCouteur, E. Raymond
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McKay, Archibald W. (Sup.)
Newman, Alan
Osborne, John H.
Stubbs, David G.
- 1954 Billingham, Noel D.
Dickie, Arthur W.
Hammond, George M.
Heppelthwaite, Ernest
Rakena, Ruawai D.
Rushton, Percy P.
Tahere, Te Awha W.
Trebilco, David I.
Watson, Alexander C.
- 1955 Abbott, William K. (Sup.)
Bennett, Trevor L.
Boyd, Edward P.
Cable, Wilfred J.
Goreham, Norman J.

- 1955 Peart, Cuthbert F. (Sup.)
Rigg, Frank S.
Tauroa, Lane M.
Thornicroft, Neville (Sup.)
- 1956 Andrews, Robert S.
Bennett, George L.
Grant, Ian D. (Sup.)
Kitchingman, Owen A. (Sup.)
Scammell, Bruce
- 1957 Amituana'i, Siauala T.
Bell, G. Basil W.
Cropp, James F.
Fowler, Irwin J.
Guthardt, Phyllis M.
Kitchingman, Henry W.
Mabon, John C.F.
Reid, Andrew G. (Sup.)
Russell, Kenneth H.
Taylor, Beverley
Taylor, Phillip F.
- 1958 Climo, Frederick J. (Sup.)
Gilbert, Wilfred S.
Glen, Frank G.
Hamlin, R. John
Lewis, Evan R.
- 1959 Bowen, Lewis A.,
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Gibson, Roger M.
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Griffith, Keith C.
Hosking, John S.
Morrison, William
Noble, Dorothea M. (Sup.)
Salter, Lawrence E.
Widdup, Robert W.
- 1960 Brazendale, Graham
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Conway, James H. (Sup.)
Grundy, Albert A.
Gust, Warwick
Hanson, E. Francis I.
Hornblow, Maxwell A.
Horrill, C. Seton
McKenzie, Ian H.
Mullan, David S.
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Wedding, P. Joan
- 1961 James, Russell E.
Langley, John E.
Marshall, C. Russell
Sides, Brian W.
Taylor, A. Kerry
Wallace, William L.
- 1962 Bilverstone, John
Currie, John B.
Hawkey, Graham E.
Hight, Arnold C.
Hornblow, Edgar R.
Jones, Barry E.
Pomeroy, Harold C.
Rutherford, Maynard G.
Waine, Frederick E.
Wakeling, W.J. Douglas,
Woodley, Alan K.
- 1963 Ansell, David H.
Armstrong, David (Sup.)
Ball, Niven G.
Clarke, Ian L.
Laws, Derek G.
Millar, Barbara I.
Rowe, B. Keith
Tucker, W. Geoffrey,
Wiki, Shirley (Deacon)
- 1964 Bruce, Maxwell L.
Felderhof, Ludwig
Gerritsen, Hendrik
Neal, Barry W.
Olsen, Brian L.
Sage, Constance G. (Deacon
ret.)
Slinn, Stuart G.
Ungemuth, Shirley V.
- 1965 Barnes, Stanley J.
Chessum, William A.
Clarke, Edwin B.
Collingwood, Ronald C.
Herbert, C. Brice,
Mackie, Bruce E.
Waaka, Te Napi T., O.B.E.
West, Norman J.
- 1966 Alexander, Roy M.
Ferguson, Ronald W.
Hendry, Richard J.
Manihera, John I.
Prince, Donald F.
Taylor, Keith J.
West, Stanley J.
Te Whare, Robert

- 1967 Bennett, Enid J.
Jamieson, Colin G.
Pratt, David C.
Toia, Samson N.
- 1968 Allan, Robert A.
Couch, Moke A.G.
Curtis, Darrell R.
George, Atawhai, Q.S.M.
(Deacon ret)
Hay, J. Cedric
Hey, Roger J.E.
Leadley, Alan K.
Loader, William R.G.
McIver, Graeme M.
Malcouronne, Brian J.
Meredith, John D.
Norwell, Ian C.
Phillipps, Donald J.
Te Whare, Morehu
- 1969 Alley, David R.
Brookes, Norman E.
Chapman, Wallace C.
Corlett, Ashley I.
Eagle, Brian R.J.
Graves, Norma M.
Griffiths, William D.
Harkness, Barry G.
Rigby, Russell G.
Stringer, Robert G.
Turner, Brian H.
- 1970 Smith, G. Clive
- 1971 Bowen, Lesley H.
(Deacon)
Salmon, John B.
Wright, Jack
- 1972 Hauraki, Hana P.
MacLeod, D. Ian
- 1973 Anderson, Ian E.M.
Currie, Laurence H.
Grant, Stuart C.
Stringer, John A.
- 1974 Burton, Restal A.
Roberts, John H.
- 1975 Bell, Anthony N.
Jacobson, Patricia M.
Pratt, G. Douglas
Sharp, Gavin B.
Sinclair, Paul F.
Tana, Diana A.
- 1976 Bruce, Dougal H.C.
Glensor, Peter E.
Greer, Michael W.
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- 1977 Leary, Gordon A. (Sup.)
Webster, Alan C.
- 1978 Kopelani, Falea'ana
Milner, Colin A.
Wall, Lynne J.
Wall, Terence W.
Upson, Alan R.
- 1979 Astley, H. Mary
Bush, David J.
Ferguson, Robert A.
Greenwood, I. Marie
Little, Edith J.
Short, Robert D.
Small, Brian N.
Stroobant, Anthony D.
- 1980 Arrowsmith, David
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Murray, John S.
- 1981 Bell, David S.
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McCullum, Derek R.
Sa'o, Tanielu T.
Tiatia, Tuuau
Tugia, A. Fa'aoso
Tuimaseve, Fisa (Deacon)
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- 1982 Clarke, Lois R.H.
France, Brian N.
Langley, Timothy J.
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Peat, J. Murray,
Richards, Gillian M.
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Sanders, Jeffrey W.
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1983 Margaret E. Burnett
Audrey N. Dickinson
Robin J.G. Gray
David Harding
Sifa Hingano
Sialoga Lemalu
J. Allan Oliver
Ashley J. Sedon
Gillian A. Telford
Ann M. Thomas

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