

METHODIST CHURCH OF NEW ZEALAND  
CONNEXIONAL ARCHIVES

*The Methodist Church of New Zealand*

REPORTS  
and  
RESOLUTIONS  
of the  
ANNUAL  
CONFERENCE  
1983

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

T A K A P U N A

1 9 8 3





MR GEOFFREY E. HILL  
PRESIDENT OF THE METHODIST CHURCH OF NEW ZEALAND  
1983-84



REV. ALBERT A. GRUNDY, M.A.  
VICE-PRESIDENT OF THE METHODIST CHURCH OF NEW  
ZEALAND 1983-84

THE METHODIST CHURCH OF NEW ZEALAND

YEAR BOOK

of the

CONFERENCE

held at

TAKAPUNA

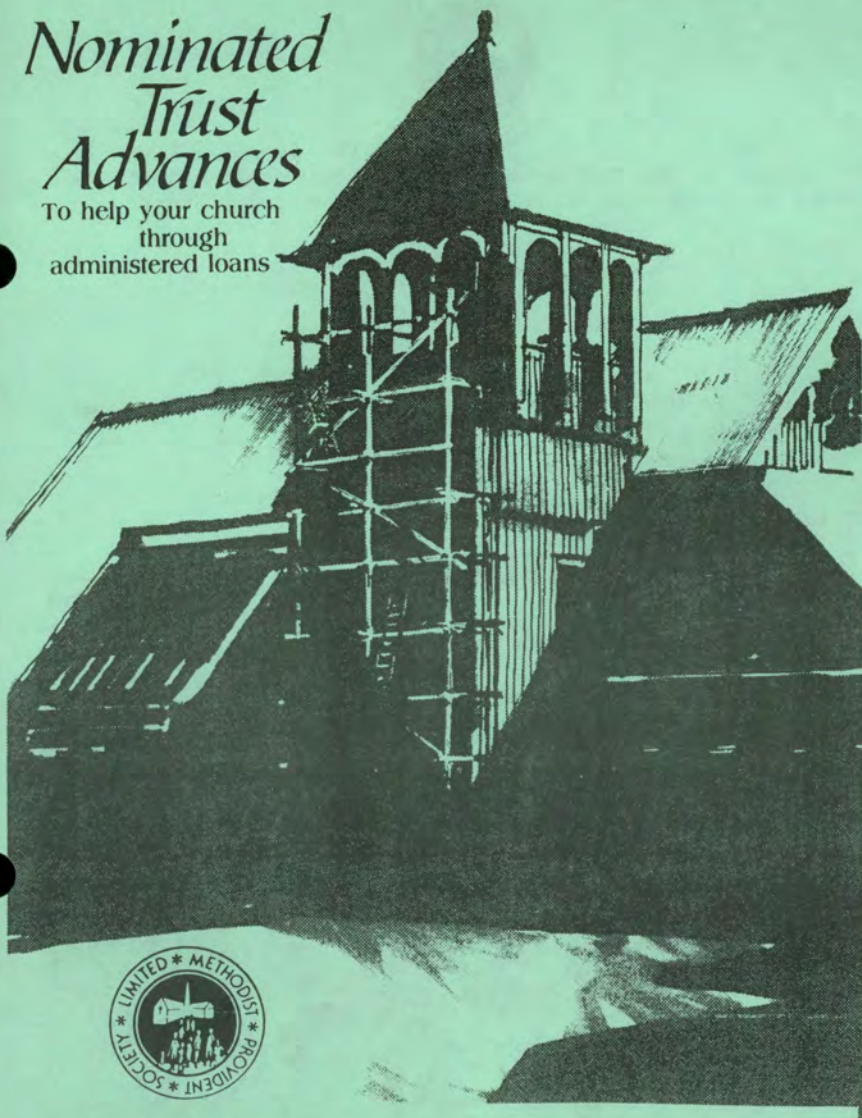
1983

For use in 1984



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In the years to 31 March 1980	\$ 707
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31 March 1982	\$ 6,019
31 March 1983	\$12,018
	<u>\$21,774</u>

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RESOURCES TO DISCOVER DEEPEN AND CELEBRATE FAITH

 PUBLISHED BY  
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*for ministers  
and others who  
plan the educational  
ministry of the  
local church*

**1984  
MINISTERS  
GUIDE**

#### 025T LIVING FAITH — 1984 MINISTERS GUIDE

The LIVING FAITH approach to Christian learning is based on response to the gospel, helping people to discover and deepen a living faith. Christian education is a basic part of the church's ministry and essentially linked with the church's worship and mission.

1984 MINISTERS GUIDE focuses on what ministers can do to make links between learning and worship a dynamic part of educational ministry. 24 pages.

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# **DEVELOPMENT DEPOSITS are still needed**



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ENQUIRIES: The Secretary, Methodist Provident Society Ltd.  
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# INFORMATION LEAFLETS

Methodist Provident Society - Nominated Trust Advances etc.	<u>Free</u> No. 1
Insurances (Church)	No. 2 & 6
Travelling Allowances	No. 4
Guidelines for the Administration of Property in Union and Co-operating Parishes	No. 5
Supernumerary Fund Trust Deed	No. 7
Employer's Contributions to Beneficiary & Supernumerary Fund	No. 7A
Lay Workers Retiring Fund Trust Deed	No. 8
Stipends	No. 9
Guidelines to Stipends	No. 9A
Guidelines for Presbyters/Deacons wishing to receive partial minimum stipends	No. 9B
You and Your Tax Returns (for Ministers)	No. 10
Presbyters, Deacons and Lay Workers Loan Fund	No. 11
Removals	No. 12
Guidelines relating to financial aspects of long term illness	No. 13
Guidelines for Self-Supporting & Partially Self- Supporting Presbyters and Deacons	No. 14
Overseas Travel and Study	No. 18
Alternatives to the Methodist/Presbyterian Prayer Diary - Daily Bible Readings	No. 19
Ministers Leave	No. 20
Guidelines for completing Amendments to Union and Co-operating Parish Agreements and attached Schedules	No. 21
Methodist Archives	No. 22
Travel Costs	No. 23
Guidelines for Presbyters without appointments	No. 24
Guidelines for Candidature for the Ministry	No. 25
Property Changes	No. 26

Available from: Administration Division,  
P.O. Box 931,  
CHRISTCHURCH.

## CONNEXIONAL STATIONERY

THE FOLLOWING SUPPLIES ARE HELD AT THE CONNEXIONAL OFFICE: ORDERS SHOULD BE SENT TO THE GENERAL SECRETARY, P.O. BOX 931, CHRISTCHURCH.

	Price
REPORTS, RESOLUTIONS and YEAR BOOK 1983 price with cover	\$11.00
(Cash with order please) without cover	\$ 8.50
LAWS AND REGULATIONS OF THE METHODIST CHURCH	\$11.00
PARISH SCHEDULE BOOK	\$10.00
ELECTORAL ROLL BOOK	\$ 4.00
BAPTISMAL AND CONFIRMATION REGISTER	\$ 5.00
PASTORAL ROLL CARDS	\$2.75 a hundred
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BAPTISMAL/CONFIRMATION CERTIFICATES for use in Parishes	Free
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SOCIAL PRINCIPLES and RULES FOR THE GUIDANCE OF MEMBERS (Order in multiples of 10)	5c each
LECTIONARY (May we suggest a copy is purchased for each Lay Preacher in the Parish & members of the Worship Comm.)	40c each
"SO YOU WANT TO BUILD A CHURCH" (Order in multiples of 10)	20c each



# DIARY DATES FOR 1984

## 1. BOARD OF ADMINISTRATION

Wednesday 14 March  
16 May  
20 June  
29 August  
28 November

Agenda for the meeting closes 10 days before the date of meeting.

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## 2. CHURCH BUILDING & LOAN FUND

Wednesday 22 February  
21 March  
11 April  
23 May  
27 June  
25 July  
22 August  
26 September  
24 October  
21 November  
19 December

Plans, applications and materials for consideration by the Church Building & Loan Fund Committee need to reach the Administration Division no later than the Friday prior to the meeting to enable the Plans Committee to consider the proposals.

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## 3. METHODIST TRUST ASSOCIATION INVESTMENT BOARD

Thursday 1 March  
Wednesday 18 April  
13 June  
17 October  
5 December

Agenda for the meeting closes 10 days before the date of meeting.

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#### 4. DIVISIONAL CONSULTATIONS

23-25 March (Auckland)  
7-9 September

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#### 5. PASTORAL COMMITTEE

30 April (Wellington)  
6 September (Auckland)

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#### 6. CHURCH COUNCIL

GENERAL PURPOSES

STATIONING

FINANCE & STEWARDSHIP

1-3 May (Newtown, Wellington)  
2-4 October (Newtown, Wellington)

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#### 7. CONFERENCE

3-8 November (Blenheim)

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#### 8. THE NEGOTIATING CHURCHES UNITY COUNCIL

The Committee on Church Union  
(formerly J.C.C.U.)

30-31 May (Wellington)

The Committee on Co-operative Ventures  
(formerly J.N.C.C.E.)

7-8 March (Wellington)

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#### 9. AUGUST SYNODS

Material from Committees and Boards to be considered by the August Synods must be in the hands of the Synod Secretaries for effective distribution by 20 July. If material is to be printed and distributed via the Administration Division, Boards/Divisions/Committees should make arrangements with the Division by the end of June to enable printing and distribution in the Connexional Mailing of 10 July.

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## OFFICIAL ADDRESSES

### President of the Methodist Church of New Zealand:

Mr. Geoffrey E. Hill,  
7 Rudleigh Avenue,  
Christchurch, 4.

Telephone: 484-339

### Vice-President:

Rev. Albert A. Grundy, M.A.,  
18 Chapel Street,  
Christchurch, 5.

Telephones: Home 529-782  
Office 527-952

### President-Elect:

Rev. E. Francis I. Hanson, B.A., B.D.,  
P.O. Box 6133,  
Wellington.

Telephone: Office 850-352

44 Garden Road,  
Lower Hutt.

Telephone: Home 672-871

### Vice-President-Elect:

Mrs. Joyce K. Dey,  
24 Jellicoe Drive,  
Hamilton.

Telephone: 63-102

### General and Conference Secretary and Authorised Representative:

Rev. Alan K. Woodley, B.A.,  
P.O. Box 931,  
Christchurch 1.

Telephone: Office 66-049

32 Ambleside Drive,  
Burnside,  
Christchurch 5.

Telephone: Home 584-568

### Finance Manager:

P.O. Box 931,  
Christchurch 1.

Telephone: 66-049

### President's Legal Adviser:

Mr. Geoffrey H. Peak, LL.B.,  
P.O. Box 5310,  
Auckland.

Telephone: Office 798-425



## THE DIVISIONS

### ADMINISTRATION

Division Office: 2nd Floor, Epworth Chambers,  
176 Hereford Street, Christchurch 1.  
(P.O. Box 931, Christchurch) Telephone : 66-049

General Secretary: Rev. Alan K. Woodley, B.A.,  
(Telephone - Home : 584-568)

Archivist: Mrs. Marcia J. Baker.

Times of Attendance : Tuesdays & Fridays, 9.00 a.m. - 12.30 p.m.

Auckland Office: Hames House, 1 Turner Street, Auckland.  
(P.O. Box 6104, Auckland) Telephone : 775-546

Property Development Manager: Mr. Graham B. Keightley

Archivist: Rev. George G. Carter, M.A., Dip.Ed.

### DEVELOPMENT

Division Office: 1C Union Street, Auckland.  
(P.O. Box 68-148, Newton, Auckland 1)  
Telephone : 771-843                      Telegrams : "Paipera"

Superintendent: Rev. Barry E. Jones, B.A.  
(Telephone - Home : 688-207)

Samoan Resource Person: Rev. Siauala T. Amituana'i, B.A., B.D.  
(Telephone - Home : 763-202)

### EDUCATION

Division Office: 75 Taranaki Street, Wellington.  
(P.O. Box 6133, Te Aro, Wellington) Telephone : 850-352

Executive Director: Rev. E. Francis I. Hanson, B.A., B.D.  
(Telephone - Home : 672-871)

Director - Stewardship: Mr. Walter J.F. Scott  
(Telephone - Home : 670-652)

Auckland Office: P.O. Box 68-148, Newton, Auckland.  
Telephone : 771-843

Director - Planning & Training: Rev. Dr. John B. Salmon,  
M.A., Th.M. (Princeton), Ph.D., L.Th., S.Th., A.C.A., A.C.I.S.  
(Telephone - Home : 469-136)

Epworth Bookroom (Wellington): 75 Taranaki Street,  
P.O. Box 6133, Te Aro, Wellington 1. Telephone : 850-352

Epworth Bookroom (Auckland): Open Circle, Airedale Street,  
Auckland. (P.O. Box 5023W, Auckland)

Methodist Home Sunday School and Bible Class:  
75 Taranaki Street, P.O. Box 6133, Te Aro, Wellington 1.

## JOINT BOARD FOR MISSION OVERSEAS

Office: 1C Union Street, Auckland. (P.O. Box 68-148,  
Newton, Auckland) Telephone : 775-464

Joint Secretaries: (until 30 June 1984)

Rev. W. Geoffrey Tucker (Telephone - Home : 793-126)

Rev. D.C. Evans, B.A. (Telephone - Home : 763-591)

### MAORI

Division Office: 1C Union Street, Auckland.

P.O. Box 68-148, Newton, Auckland) Telephone : 771-843

Tumuaki: Rev. Ruawai D. Rakena, B.A.

(Telephone - Home : 867-364)

## DISTRICT SUPERINTENDENTS

### Northland:

Rev. Kenneth H. Russell, 149 Kamo Road, Whangarei.

(Telephones: Office 71-601, Home 72-624)

### Auckland:

Rev. D. Bruce Gordon, P.O. Box 5104, Auckland.

(Telephones: Office 32-443, Home 692-250)

### Manukau:

Rev. George L. Bennett, 83 Kolmar Road, Papatoetoe.

(Telephones: Office 278-6442 Home 278-6439)

### Waikato-Bay of Plenty:

Rev. Ivan J. Clucas, P.O. Box 2129, Rotorua. (48 Hillcrest Avenue)

(Telephones: Office 81-527, Home 86-376)

### Taranaki-Wanganui:

Rev. Loyal J. Gibson, 104 Manawapou Road, Hawera.

(Telephone: Home 86-270)

### Hawkes Bay-Manawatu:

Rev. Bruce Scammell, 463 Gladstone Road, Gisborne.

(Telephone: Home 76-260)

### Wellington:

Rev. E. Francis I. Hanson, 75 Taranaki Street, P.O. Box 6133,

Wellington. (Telephones: Office 850-352, Home 672-871)

### Nelson:

Rev. Stuart C. Grant, 4 Lichfield Street, Stoke.

(Telephone: Home 77-322)

### North Canterbury:

Rev. Albert A. Grundy, 18 Chapel Street, Christchurch 5.

(Telephones: Office 527-952, Home 529-782)

### South Canterbury:

Rev. John Bilverstone, 89 Eton Street, Ashburton.

(Telephone: Home 6297)

### Otago-Southland:

Rev. Donald J. Phillipps, P.O. Box 5076, Dunedin.

(Telephones: Office 772-000, Home 778-929)



## SECRETARIES OF SYNODS

### Northland:

Rev. Murray L. Allan, 100 Onerahi Rd, Whangarei. (Phone 60-963)

Rev. Barry W. Neal, 37 Murdoch Cres., Whangarei. (Phone 83-542)

(District Ministerial Secretary)

### Auckland:

Mr. J.R. Osborn, 20 Arahoe Rd, New Lynn, Auckland. (Phone 874-606)

### Manukau:

Rev. Maxwell L. Bruce, 31 King Street, Waiuku. (Phone 59-312)

### Waikato-Bay of Plenty:

Rev. Wilfred J. Cable, 37 Bank St, Te Awamutu. (Phone 5376)

### Taranaki-Wanganui:

Rev. Stanley J. West, 9 Paynters Avenue, New Plymouth.

(Telephones : Day 84-900, Night 83-434)

### Hawkes Bay-Manawatu:

Mr. K.M. Fay, P.O. Box 1887, Palmerston North.

(Telephones : Office 82-860, Home (47 Dittmer Drive) 81-342)

### Wellington:

Rev. Robert S. Andrews, 92 Cambridge St, Levin. (Phone 85-927)

From 30 July 1984, all correspondence to P.O. Box 6133, Wellington.

### Nelson:

Mrs. Ella Trathen, P.O. Box 327, Nelson. (Phone 88-711)

### North Canterbury:

Mr. N. Pat Alcorn, 67 Parklands Dr, Christchurch 2. (Phone 35-423)

### South Canterbury:

Rev. John D. Meredith, 49 Broadway Ave, Timaru. (Phone 61-932)

### Otago-Southland:

Dr. D.W. Featherston, 25 Crosby Street, Dunedin.

(Telephones : Office 771-640, Home 34-573)

## DISTRICT FINANCIAL SECRETARIES

### Northland:

Rev. Barry W. Neal, 37 Murdoch Cres, Whangarei. (Phone 83-542)

### Auckland:

Mr. David R. Grounds, P.O. Box 9350, Newmarket, Auckland.

(Telephone : 547-109)

### Manukau:

Mr. Edgar B. Mudford, 1 Bemrose Place, Howick, Auckland.

(Telephone : Auckland 534-3912)

### Waikato-Bay of Plenty:

Mr. Alan Bettany, 39 Beech Cres, Hamilton. (Phone 68-593)

### Taranaki-Wanganui:

Mr. Ron W. Day, 7 Koromiko St, Wanganui. (Phone 50-666)

### Hawkes Bay-Manawatu:

Mr. Graham Hart, 12 Calder Place, Feilding. (Phone 38-855)

### Wellington:

Mr. Leo R. Gibbs, 11A Orari Street, Ngaio, Wellington 4.

(Telephones : Office 723-241, Home 795-262)

### Nelson:

Mr. Henry D. Kelly, 7 Russell St, Picton. (Phone 423)

### North Canterbury:

Mrs. Ruth LeCouteur, 45 Brabourne St, Christchurch 2. (Phone 324 790)

### South Canterbury:

Mrs. Ruby Martin, 52 Connolly St, Geraldine. (Phone 470 S)

### Otago-Southland:

Mr. H. Hoskin, 15 Littlebourne Rd, Dunedin. (Phone 779-552)



## DISTRICT PROPERTY SECRETARIES

### Northland:

Rev. Barry W. Neal, 37 Murdoch Cres, Whangarei. (Phone 83-542)

### Auckland:

Rev. Hendrik Gerritsen, 30 Gardner Ave, New Lynn, Auckland.  
(Telephone : 874-360)

### Manukau:

Mr. C. Wills, 62 Motatau Rd, Papatoetoe. (Phone 278-6350)  
(SECRETARY). Mr. F.P. Norris, 2/41 Pigeon Mountain Rd,  
Bucklands Beach. (Phone 535-3477) (RETURNS)

### Waikato-Bay of Plenty:

Mr. Ken W. Dey, P.O. Box 556, Hamilton. (Phone 65-367)

### Taranaki-Wanganui:

Mr. John P. Harding, 13 Lorne St, Kaponga. (Phone KPO 593)

### Hawkes Bay-Manawatu:

Mr. Len Davis, P.O. Box 68, Napier. (Phone 53-852) (SECRETARY)  
(RETURNS)

### Wellington:

Mr. Cliff R. Davis, 12 St. Edmund Cres, Tawa. (Phone 325-489)

### Nelson:

Mr. John Lyth, 26A Wastney Tce, Nelson. (Phone 520-214)

### North Canterbury:

Mr. Frederick J.K. Baker, 61 Wainoni Road, Christchurch 6.  
(Telephone : 897-843) (SECRETARY)  
Mr. H.E. Thomas, 258 Hills Road, Christchurch 1.  
(Telephone : 853-647) (RETURNS)

### South Canterbury:

Mr. A.L. Williams, 8 Kiwi Drive, Timaru. (Phone 44-546)

### Otago-Southland:

Rev. Alan R. Upson, 145 Larnach Road, Waverley, Dunedin.  
(Telephone : 44-237)

## DISTRICT PROPERTY ADVISORY COMMITTEES

### Northland:

Rev's B.W. Neal, F. Boggs, Messrs F. Snowdon, D. Reyburn,  
G. Wood, K. Rodgers.

### Auckland:

Rev's D.B. Gordon, H. Gerritsen, Mrs. M.E. Brookes,  
Messrs R. Forsyth, E.H. Laurenson, L.V. Riesterer.

### Manukau:

Sharing responsibility through Mr. C. Willis with Auckland District.

### Waikato-Bay of Plenty:

District Standing Committee, Convener Alan Bettany.

### Taranaki-Wanganui:

NORTH : Rev. Stanley West, Messrs C.S. Taylor, A.L. Fox,  
E.R. Kitchingman.

SOUTH : Superintendent of Wanganui Parish, Messrs E.G. Bycroft,  
A.R. Wallis, L.J. Fordyce.

### Hawkes Bay-Manawatu:

Rev. B. Scammell, Messrs K.M. Fay, L. Davis, with power to co-opt  
from each region as required.

### Wellington:

Rev's R.S. Andrews, M.W. Greer, Messrs C.R. Davis, E.G. Heggie,  
L. Brown, L. Holdaway, L.E.M. Grace, B. Hussey.

Nelson:

Rev. S.C. Grant, Messrs J. Lyth, F. Logan, G. Dyer.

North Canterbury:

Rev's A.A. Grundy, F.J.K. Baker, W.L. Wallace, Messrs H.E. Thomas, P.T. Battersby, M.R. Tunnickcliffe, Mrs. N. Farrant.

South Canterbury:

Rev. J. Bilverstone, Messrs A.L. Williams, R.E. Littler.

Otago-Southland:

To be co-opted by the District Property Secretary as required.

## DISTRICT CANDIDATES CONVENERS

Northland:

Rev. I.W. Les Ferguson, P.O. Box 166, Kerikeri.

Auckland:

Rev. Mervyn L. Dine, 1 Tennyson Ave, Takapuna, Auckland 9.

Manukau:

Rev. William A. Chessum, 82 Helvetia Road, Pukekohe.

Waikato-Bay of Plenty:

Rev. David H. Ansell, 50 Comries Road, Hamilton.

Taranaki-Wanganui:

Rev. Jeffrey W. Sanders, 179 Regan St, Stratford.

Hawkes Bay-Manawatu:

Rev. Niven G. Ball, 67A Gloucester St, Greenmeadows, Napier.

Wellington:

Nelson:

Rev. Wallace C. Chapman, 364 Hardy Street, Nelson.

North Canterbury:

Rev. Terry W. Wall, 82 Murray Place, Christchurch 1.

South Canterbury:

Rev. Graham R. White, Willowby No. 3 R.D., Ashburton.

Otago-Southland:

## LIST OF HOSPITAL CHAPLAINS

The following list will be a guide to those wishing to notify ministers in the cities of those from other areas who are patients in the various city hospitals. The list is not complete. It refers only to the main public institutions. In smaller centres, not listed, those concerned should write to the resident minister.

### 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 -

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. Brian J. Eagle  
Lower Hutt Public Hospital -  
Silverstream - Rev. David Arrowsmith  
Wesley Hospital, Wesleyhaven - Rev. David Arrowsmith  
Porirua - Rev. Ian Bayliss  
Bowen - Rev. Derek V. McNichol  
Kimberley - Rev. Lewis A. Bowen

#### NELSON DISTRICT

Nelson Public Hospital - Rev. Wallace C. Chapman  
Ngawhatu Psychiatric -  
Seaview Psychiatric (Hokitika) -  
Grey Hospital (Greymouth) - Rev. Graham E. Hawkey

#### NORTH CANTERBURY DISTRICT

Christchurch Hospital - Rev. R. Millichamp (Presbyterian)  
Rev. P. Ritchie (Anglican)  
Princess Margaret Hospital and Christchurch Women's Hospital -  
Rev's J.P. Edgar (Presbyterian) & M. Finney (Anglican)  
Coronation Hospital - Rev. Maxwell A. Hornblow  
Sunnyside Hospital - Rev. P. Morreau (Presbyterian)  
Burwood Hospital - Rev. William L. Wallace  
Templeton Hospital - Rev. Ernest Heppelthwaite (Ecumenical Chaplain)  
Southern Cross Trust Hospital - Rev's Lynne and Terry Wall  
St. George's Hospital - Rev's Lynne and Terry Wall

#### SOUTH CANTERBURY DISTRICT

Oamaru - Rev. Ian C.E. Ramage  
Timaru Hospital - Rev. M.H. Kerr (Anglican)  
Ashburton -

#### OTAGO-SOUTHLAND

Dunedin Public Hospitals and Cherry Farm Psychiatric Hospital -  
Ecumenical Chaplains  
Kew Hospital (Invercargill) - Rev. Evan R. Lewis



## STANDING COMMITTEES OF THE CONFERENCE

### ARMED SERVICES CHAPLAINCY

Rev's J.S. Hosking (Chairman), M.L. Dine, R.D. Short,  
Messrs J.M. McKinney, D.J. Sellens, H.F. Hart and Group Captain Thorpe.

### CHURCH UNION

(See Board of the Development Division)

### COMMITTEE ON MINISTRY

The Committee for 1984 shall be those members of the Conference Committee residing in Auckland, Manukau and Waikato-Bay of Plenty Synod areas together with such additional members approved by the President. Rev's Peter A. Stead (Chairman), Henry W. Kitchingman (Convener), Graham Brazendale (Associate Convener), David S. Mullan (Supervisor of Probationary Studies), Owen T. Woodfield (Candidates Assessment Convener).

### COMMUNITY ON WOMEN AND MEN

Garth Cant, Rona Collins, Elaine Dell, Phyllis Guthardt, Doreen Hill, Geoff Hill, Warren Hudson, Jennifer Moor, Don Prince, Rua Turner, Lynne Wall; and three members to be confirmed and a Presbyterian observer.

### FAITH AND ORDER

Rev's N.E. Brookes (Convener), H. Gerritsen, I.M. Greenwood, Dr. J.B. Salmon, J. Silvester, Dr. W.J. Stuart, A.D. Stroobant, B. Pullar, B.J. Malcouronne, W. Gust, O.T. Woodfield, P.M. Jacobson, B.I. Miller, Mesdames W. Hansen, S.E. Paterson, Misses K. Taylor, S. Vugler, Messrs E. Laurenson, A. Palmer, K. Smith, with such additional names approved by the President.

### INTERNATIONAL AFFAIRS

Rev's H.C. Dixon, J.C.F. Mabon, D.V. McNicol, P.E. Glensor, G.M. McIver (Convener), Mr. I. Deverell and Mrs. K. Loncar.

### LAW REVISION

Rev's E.R. Hornblow, A.K. Woodley, N.E. Brookes, Miss J. Tasker, Mrs. P. Gatman, Messrs G.H. Peak, D.G. Smith, P.D. Hollings.

### MEDIA AND COMMUNICATIONS

Rev's M.W. Greer (Convener & Executive Officer), E.F.I. Hanson, E.J. Little, L.A. Bowen, D.V. McNicol, A.M. Thomas, Mr. G. Clark, and such other personnel appointed by the President on the nomination of the Committee. Corresponding members: Rev's D.A. Mullan, E.R. Lewis, N.J. Goreham.

### METHODIST REPRESENTATIVES J.C.C.U.

Rev's B.K. Rowe, N.J. Goreham, Mrs. Marie Smith.

### METHODIST REPRESENTATIVES J.N.C.C.E.

Rev's B.E. Jones, A.M. Thomas, A.K. Woodley, Mrs. Avis Garner.

### PASTORAL COMMITTEE

The President, Ex-President, President-Elect, the Vice-President, Ex-Vice-President, Vice-President-Elect, General Secretary, Superintendent of the Development Division, Principal of the Theological College.

## PRESIDENT'S COMMITTEE OF ADVICE

Vice-President, Ex-President, the Ex-Vice-President, the President-Elect, Vice-President-Elect, the General Secretary, Sister R.W. Collins, Mesdames Rua Turner, Pat Teague, Messrs N.P. Alcorn, J. Diack, L. Tupu, Rev's J.H. Roberts, T.T. Moala.

## PUBLIC QUESTIONS

Beatrice McIver (Convener), Rev's Don Borrie, Margaret Burnett, Colin Clark, Keith Griffith, Hana Hauraki, Ian Norwell; (laypersons) Russell Bell, Ian Crabtree, George Halliday, David Hanna, Eric Heggie, Gordon Little, Bob Sullivan, Barbara McNicol, Bruce Rae.

## SAMOAN POLICY

President, President-Elect, Rev. Barry E. Jones Superintendent of the Development Division, Rev's Siauala Amituana'i, Tuuau Tiatia, Tanielu Sa'o, Fa'aoso Tugia, Faleaana Kopelani, Aso T. Samoa Saleupolu, Ian H. McKenzie, all Samoan Probationers, one representative from each local Samoan Fellowship.  
Synod Representative - Wellington, Hawkes Bay-Manawatu, Waikato-Bay of Plenty, Manukau, Auckland.

## TONGAN ADVISORY COMMITTEE

Niuselu Uesi, Samiu Taufu, Sifa Lātū, Lamata Faka'ata, Saia Mafile'o, Lisiate Manu'atau, Sione Ha'unga Taumoepeau, Pasi Halaevalu, Hiva Vakalahi, 'Uha'one Metuisela, Sitaleki Puakahuhua, Sione F. Tonga, Langilangi Mailua, Peni Mafi Ta'ulo'ou, and one member from each Synod where there is a Tongan Fellowship.

## WELFARE OF THE CHURCH

Rev's L.O. Frith-Upson (Convener), D.J. Phillipps, S.V. Ungemuth, T.J. Langley, J.A. Stringer, P. Sinclair, A.R. Upson, Mr. N. McLeod, Dr. D.W. Featherston, Misses D. Meredith, R. Watson, Mesdames N. Masters, J. McDonald, M. Kitchingman, with power to co-opt up to two additional members.

## BOARDS - DIVISIONS

### ADMINISTRATION

Rev's A.A. Grundy, E.R. Hornblow, C.S. Horrill, D.J. Phillips, J.H. Roberts, A.K. Woodley, Messrs H.T. Francis, G.E. Hill (Chairman), K.C. James, G.H. Peak, P. Rakena, D.A. White, Mesdames I. Farrah, S. Mangels, H. Waters, and the Finance Manager.

### DEVELOPMENT

Siauala Amituana'i, Edwin Clarke (Chairperson), Innes Clarke, Mervyn Dine, Ted Grounds, Ian Haynes, Barry Jones, Kilifi Heimuli, Raewyn Luxton, Ian McKenzie, Taniela Moala, Jack Penman, Rua Rakena, Moreen Robertson, Elia Samusamuvodre, Tuau Solomona, Maciu Taura, Laurel Tuwai, Anne Vaughan, Graham Whaley and one Maori Layperson.

### CHURCH UNION COMMITTEE (A Committee within the Development Division)

Rev's Barry Jones (Convener), Siauala Amituana'i, Norman Brookes, Lois Clarke, Taniela Moala, Rua Rakena, Keith Rowe, Miss Marion Nellor, Mr. Jack Osborn.

### EDUCATION

Rev. Ann Thomas (Chairperson), Mesdames Gwynne Thompson, Jenny Watson, Miss Miriam Stoodley, Messrs Cliff Couch, Murray Clark,



David Patchett, Alan Dine, Rev's Bob Andrews, David Arrowsmith, Malakai Curulala, Michael Greer, Edith Little, Bob Widdup, Keith Taylor, Aso Saleupolu; Staff: Glyn Jones, Walter Scott, John Salmon, Bronwen Olds, David Hanna, Frank Hanson.

#### MAORI

Maru Toki, Ramari Post, Diana Tana, Marehu Te Whare, Robert Te Whare, Wati Tahere, Para Livingstone, Samson Toia, Wiki Anderson, Napi Waaka, Polly Hepi, Miria Rogers, Daphne Haunui, Hiwi Couch, Tohu Cassidy, Moke Couch, Barbara Miller, Heremia Pate, Ripeka Anderson, Hoani Heremaia, Hana Hauraki, Maera Couch, Rua Rakena.

#### OVERSEAS (JOINT BOARD FOR MISSION OVERSEAS) (Methodist members)

Margaret Gordon, Ian Faulkner, Margaret Springett, George Carter, David Bush, Marion Whaley, Laurel Tuwai, Gavin Sharp.

#### INVESTMENT BOARD

Messrs R.J. Fraser (Chairman), G.H. Peak, K.G. Lee, L.V. Riesterer, A.H. Winstone, T.J. Martin, H.T. Garlick, P. Rakena, Rev's D.B. Gordon, N.E. Brookes, A.K. Woodley (Secretary), the Executive Officer, the Finance Manager.

#### METHODIST TRUST ASSOCIATION

Messrs R.J. Fraser (Chairman), G.H. Peak, K.G. Lee, L.V. Riesterer, A.H. Winstone, T.J. Martin, H.T. Garlick, P. Rakena, Rev's D.B. Gordon, N.E. Brookes, A.K. Woodley (Secretary), the Executive Officer, the Finance Manager.

#### RANGIATEA MAORI COLLEGE TRUST

Rev's R.G. Rigby, L.J. Gibson, L.V. Willing, M.G. Couch, Messrs E.H. Russell, L.J. Fordyce, K.M. Okey, B. Phillips, D. Te Awehe, E. Tamati, G. Koea, K. Hiroki, R. Nathan, Mesdames R. Fenton, R. King, H. Couch, V. Tamati, M. Rogers, Miss J. Bishop.

#### ROBERT GIBSON TRUST

Mr. J.P. Harding (Chairman), Connexional Secretary Rev. A.K. Woodley, Superintendent Taranaki-Wanganui District Rev. L.J. Gibson, Rev's L.V. Willing, W.F. Ford, J. Peill, Messrs S.W. Bailey, H.B. Duthie, N.E. Laursen, P. Bulfin, B. Busing, the Finance Manager of the Church.

#### STUDIES, BOARD OF

Contact Rev. B.K. Rowe.

#### TRINITY THEOLOGICAL COLLEGE COUNCIL

Rev's J.A. Penman (Chairman), B.K. Rowe (Principal), D.B. Gordon, D.S. Mullan, R.D. Rakena, D.J. Bush, N.E. Brookes, Dr. W.J. Stuart, Miss J.V. Fowler, Dr. C. Small, Messrs J.R. Osborn (Secretary), L.V. Riesterer, C.B. Fenwick, Mrs. J. Van der Geer, Mrs. J. Young, F.W. Claridge, and a Student Representative.

#### WESLEY COLLEGE TRUST

Mr. H.M. Denton (Chairman), Mesdames M.A. Blakeley, P.J. Tauroa, Rev's R.D. Rakena, B.K. Rowe, 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, K.G. Matheson, A.H. McAulay, J.H. McCoskrie, J. Peters, T.G.M. Spooner, A.M. Winstone.



## BOARDS/COMMITTEES OF CENTRAL MISSIONS, CHILDREN'S HOMES

### AUCKLAND METHODIST CENTRAL MISSION (P.O. Box 5104, Auckland)

Rev's D.B. Gordon (Chairman), G. Brazendale, B.E. Jones, B.J. Malcournne, G.M. Richards, Mesdames P. Silver, M. Whaley, G. White, J.V. Young, Messrs I.R. Souster (Secretary), H.T. Garlick (Treasurer), M.C. Copeland, C.W. Firth, N.W. Firth, D.J. Gordon, K. Heimuli, G.M. Lawry, K.J. Long, G.H. Peak, D.G. Smith, D. Vince.

### MANAWATU SOCIAL SERVICE CENTRE (P.O. Box 1887, Palmerston North)

Messrs P. McConkey, K.M. Fay, R. Conwell, J. Andrew, I. Body, S. Good, N. Bird, M. Hancock, D. Petersen, R. Pattisen, Mesdames V. Osborne, J. Wynn, R. Gordon, A. Pritchard, Misses B. Surcher, P. Patrick, M. Perowne, Rev. E. Trask, Dr. A. Webster.

### WESLEY SOCIAL SERVICES TRUST (P.O. Box 6133, Wellington)

Rev's K.J. Taylor (Chairman), E.F.I. Hanson: R. Evison, S. Roberts, M. Clark, P. Davidson, R.G. Potts, J. McKinney, R.E. Sullivan, J. Gray, Dr. J. Wilson, Diana Anstiss, R. Emery, L. Grace, A. Olsson.

### CHRISTCHURCH METHODIST CENTRAL MISSION (P.O. Box 1449, Christchurch)

Rev. J.H. Roberts (Chairman), Messrs M.E. Lloyd (Treasurer), N.P. Alcorn, A.A. Dingwall, R. Flesher, N.G. Hillary, P.E. Hulsman, G.F. Lowry, R. Mitchell, R. Moor, R.K. Price, J. Suckling, Dr. I.D. Blair, Rev's B.G. Harkness, D.F. Prince, A.W. Tahere, Mesdames M. Barnett, M.E. Hulsman, J.A. Moor, Miss P.A. Hulks.  
Staff Officers: Rev. C.M. Russ, Mr. J.A. Cullen.

### DUNEDIN REGIONAL MISSION (P.O. Box 5076, Dunedin)

Rev's D.J. Phillipps (Superintendent), S.V. Ungemuth, Miss M.J. Carter, Mesdames M.M. Duncan, J.M. McDonald, Messrs F.W. Wilson (Secretary), A.R. Crosbie, A.A. Duncan, R.R. Hill, S.S. Holden, A.C. Mabon, R.N. McLeod, E.A. Smith.

## ADDRESSES OF CONFERENCE COMMITTEES & ASSOCIATIONS, ETC. - CONVENERS

### ARMED SERVICES

Senior Chaplain : Rev. M.L. Dine, 1 Tennyson Ave, Takapuna, Auckland 9.  
Secretary : Mr. H.F. Hart, 38 Monaghan Ave, Karori, Wellington 5. (Leave of absence)  
Treasurer : Mr. J.B. McKinney, 104 Mortimer Tce, Brooklyn, Wellington 2.

### CHRISTIAN AUDIO-VISUAL SOCIETY OF NEW ZEALAND (INC.) P.O. Box 8727, Auckland.

### DEVELOPMENT DIVISION - CHURCH UNION

Convener : Rev. B.E. Jones, P.O. Box 68-148, Newton, Auckland. Phone 771-843 Office, 688-207 Home.

## COMMITTEE ON MINISTRY

- Convener : Rev. H.W. Kitchingman, 302 West Coast Rd,  
Glen Eden, Auckland.  
Ass. Convener : Rev. G. Brazendale, M.A., 19 Hillside Crescent,  
Auckland 3. Phone 32-443 Office, 602-286 Home.  
Supervisor of Prob. Studies : Rev. D.S. Mullan, M.A., Dip.Ed.,  
202 St. Johns Rd, Meadowbank, Auckland 5.  
Assessment Convener : Rev. Owen T. Woodfield, B.A., 4 Lincoln Rd,  
Henderson, Auckland 8.

## FAITH AND ORDER

- Convener : Rev. N.E. Brookes, 14 St Vincent Ave, Remuera,  
Auckland.

## INTERNATIONAL AFFAIRS

- Convener : Rev. G.M. McIver, 7 Palfrey St, Upper Hutt.

## INVESTMENT BOARD

- Secretary : Rev. A.K. Woodley, P.O. Box 931, Christchurch.

## LAW REVISION

- Convener : Mr. G.H. Peak, P.O. Box 5310, Auckland.

## MEDIA AND COMMUNICATIONS

- Convener : Rev. M.W. Greer, P.O. Box 51-019, Tawa.  
Phone 326-576 Office, 327-676 Home.

## METHODIST LAY PREACHERS' ASSOCIATION

- President : Mr. George Simpson, 16 Mana St, Tauranga.  
Secretary : Mr. Alan Speirs, 282 River Road, Kawerau.  
Treasurer : Mr. Alan Bettany, 39 Beech Cres, Hamilton.

## METHODIST PEACE FELLOWSHIP

- Secretary : Mr. W. Roy Hill, 66 Pitt St, Wadestown, Wellington.

## N.Z. METHODIST SOCIAL SERVICES ASSOCIATION

- Rev. D.B. Gordon, P.O. Box 5104, Auckland.

## N.Z. METHODIST WOMEN'S FELLOWSHIP

- President : Mrs. Doreen M. Hill, 7 Rudleigh Ave,  
Christchurch 4. Phone 484-339.  
Secretary : Mrs. Hazel Waters, 49 Carruthers Street,  
Christchurch 4. Phone 588-445.  
Minute Secretary : Mrs. Noeline Hoddinot, 18 Goodman Street,  
Christchurch 6.  
Treasurer : Mrs. Dorothy Irvine, C/- 49 Carruthers Street,  
Christchurch 4.  
W.F.M.W. Correspondent : Mrs. Shona Mangels, 18 Siska Place,  
Christchurch 4. Phone 482-680.

## PASTORAL

- Convener : Rev. A.K. Woodley, P.O. Box 931, Christchurch.

## PUBLIC QUESTIONS

- Co-Convener : Mrs. B. McIver, 7 Palfrey Street, Upper Hutt.

## RANGIATEA MAORI GIRLS' HOSTEL

- Matron in Charge, Spotswood, New Plymouth. Phone 80-214.



## SAMOAN POLICY

Convener : Rev. S.T. Amituana'i, 53 Pife St, Westmere,  
Auckland 2.

## THEOLOGICAL COLLEGE

### METHODIST STAFF :

Principal : B. Keith Rowe, B.A., B.D., S.T.M. Ranston  
Lecturer in Ministry, Education, Homiletics:  
Principal's House, St. John's College,  
202 St. John's Road, Meadowbank, Auckland 5.  
Phone 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 Road,  
Meadowbank, Auckland 5. Phone 584-284.

Fieldworker in Ministry : D.S. Mullan, M.A., Dip.Ed.:  
202 St. John's Road, Meadowbank, Auckland 5.  
Phone 581-630.

Secretary, College Council : Mr. J.R. Osborn, 20 Arahoe Street,  
New Lynn, Auckland. Phone 874-606.

### ANGLICAN STAFF :

Raymond B. Pelly, M.A., D.Theol. (Warden)  
Keith C. Carley, Ph.D. (Tutor in Old Testament)  
G. Terence Creagh, S.Th., Min.D. (Tutor in  
Pastoral Theology)  
George A.W. Armstrong, M.A., B.D., Ph.D. (Tutor  
in Systematic Theology)  
Alan K. Davidson, Ph.D. (Tutor in Church History)  
Francis B. Foulkes, M.A. B.D. (Tutor in Biblical  
Studies)  
Godfrey C. Nicholson, Ph.D. (Tutor in New  
Testament)  
John N. Thompson, Dip.Dram.Art, L.R.A.M., F.T.C.L.  
(Speech Director)  
Mrs. Judith Bright, B.A., Dip.N.Z.L.F. (Librarian)

## WESLEY COLLEGE

Principal : Mr. John B. McDougall, E.D., B.Agr.Sc.,  
P.O. Box 58, Pukekohe. Phone 87-014 Pukekohe.  
Secretary : Mr. N.L. Johnson, P.O. Box 313, Auckland.  
Phone 34-534.

## WELFARE OF THE CHURCH

Convener : Rev. L. Frith-Upson, 145 Larnach Rd, Waverley,  
Dunedin.

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## J.N.C.C.E. AND J.C.C.U. (To become The Negotiating Churches Unity Council)

Secretary : Rev. D.M. Povey, 185 Willis St, Wellington.  
P.O. Box 27-095. Phone 850-723 Office.

## N.C.C.

General Secretary : Rev. Angus H. MacLeod, 176 Hereford Street,  
Christchurch. P.O. Box 297.

Director - Christian World Service : Rev. Brian H. Turner.



NAMES AND ADDRESSES  
of the  
DEACONS, MINITA-A-IWI, PRESBYTERS  
STUDENTS IN TRAINING and those engaged  
in SUPPLY MINISTRIES with the  
METHODIST CHURCH OF NEW ZEALAND  
for the Connexional Year 1984

- Ent: Indicates the year of first appointment by the Conference.  
Years: Indicates the Year(s) of current appointment (including the 1984 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.  
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	Parish
1984	1	Abbott, Bryant S.L., 8A Fovant St, Christchurch 4.	8120
1955	1983	Abbott, William K., 62 Celia St, Stratford	4030
1966	5	Alexander, Roy M., 47 Marsden Ave, Mt Eden, Auckland 4. (Chaplain)	2060
1968	6	Allan, Robert, A., 126 East Belt, Lincoln.	8160
1944	1983	Allen, Robert H., B.A., 31 Bay View Rd, Cass Bay Lyttelton.	8140
1969	UFS	Alley, David R., 12D Hamilton Rd, Queenstown.	9000
1957	11	Amituana'i, Siauala T., B.A., B.D., 53 Fife St, Westmere, Auckland 2.	2020

Ent.	Years	Name and Address	Parish
1984	SS1	Anderson, Glenys R., 412 Pukehangi Road, Pomare, Rotorua.	3170
1973	UFS	Anderson, Ian E.M., 5 James Place, Papakura	2400
1956	1	Andrews, Robert S., 92 Cambridge St, Levin	6220
1943	1977	Andrews, Stanley G., M.A., Dip.Ed., 84B Kolmar Rd, Papatoetoe, Auckland	2410
1963	7	Ansell, David H., 50 Comrie Rd, Hamilton.	3110
1980	1	Arrowsmith, David, M.A., 21 Horoeke St, Stokes Valley	6120
1963	1979	Armstrong, David, 23 Durness Pl, Orewa, Auckland.	2280
1979	3	Astley, H. Mary, 122 Totara Drive, Hamilton	3080
1947	1960	Attwood, A.Francis, 19 Toomey Street, Waihi.	3040
1949	1979	Baker, Edward, 7 Park Ave, Tuakau.	2440
1953	6	Baker, Frederick J.K., 61 Wainoni Road, Christchurch 6.	8030
1963	2	Ball, Niven G., 67A Gloucester St, Taradale, Napier. (P.O. Box 5119, Greenmeadows, Napier)	5010
1965	7	Barnes, Stanley J., B.A. (Rhodes), 20 Wellington Street, Hamilton.	3100
1975	6	Bell, Anthony N., L.Th., 17 Sewell Street, Kaiapoi.	8180
1941	1967	Bell, Charles H., B.A., 11 Paine St, Tauranga.	3190
1981	1	Bell, David S., B.A., B.D., 78 Arthur St, Timaru	8310
1957	2	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	3	Bennett, George L., 83 Kolmar Rd, Papatoetoe.	2410
1981	4	Bennett, John E., Deacon, "Arohanui Family Village", 81 Middle Road, Havelock North.	5020
1955	3	Bennett, Trevor L., 406 Thames St, Morrinsville.	3060
1949	1967	Benny, T. Ralph, 7 Hanrahan Street, Ashburton.	8380
1980	5	Biggs, Donald F., 49 Murphys Road, Blenheim.	7070
1954	1	Billinghurst, Noel D., 60 Lahore St, Wairoa, H.B.	5060
1962	4	Bilverstone, John, 89 Eton Street, Ashburton.	8380
		Bowring, Stuart J., St John's College, 202 St John's Rd, Auckland 5. (Student)	
1971	SOC	Bowen, Lesley H. Deacon, United Church, Tonu, Bougainville, Papua New Guinea	
1959	CHP4	Bowen, Lewis A., Dip.R.E., 67 Kennedy Drive, Levin.	6220
1955	CHP3	Boyd, Edward P., 2 Boscobel Lane, Tawa, Wellington.	6110
1960	4	Brazendale, Graham, M.A., 19 Hillside Crescent, Mt.Eden, Auckland 3.	2020
1969	6	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	5	Bruce, Dougal H.C., L.Th., 608 Rolleston St., Thames	3010
1964	4	Bruce, Maxwell L., B.Comm, A.C.A., 31 King St, Waiuku	2460
1983	2	Burnett, Margaret E., B.Sc., Dip.App.Soc.Sc., 39 Cleary St, Lower Hutt.	6120
1951	2	Burrough, Amos W., 10 Linton Street, Palmerston North	5180



Ent.	Year	Names & addresses	Parish
1949	3	Burt, Douglas H., 246 King Street, Rangiora.	8190
1974	2	Burton, Restel A., 35 Crosby St, Hamilton.	3080
1979	1	Bush, David J., B.Sc., Wainui Rd, Silverdale, Whangaparaoa.	2280
1944	1983	Bycroft, Leslie F., 12 Gisborne St, Te Puke.	3210
1955	7	Cable, Wilfred J., 37 Bank Street, Te Awamutu.	3250
1947	SOC13	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	1984	Chambers, Wesley A., M.A., 5 Kaharoa Ave, Omokora, Tauranga, R.D.2	3190
1969	5	Chapman, Wallace C., 364 Hardy Street, Nelson.	7010
1965	UFS	Chessum, William A., Mus.B., 82 Helvetia Rd, Pukekohe. Chester, Michael A., 235 Karori Rd, Wellington 5 (Exchange Ministry to August 1984)	2440
1960	1979	Christian, Owen L., 28 Colenso St, Sumner, Christchurch 8.	8050
1950	6	Clark, Colin D., M.A., 120 Kahu Road, Paremata.	6100
1965	6	Clarke, Edwin B., M.A., B.D.(Hons.) (Melb.), 4 Myers Road, Manurewa, Auckland.	2420
1963	1	Clarke, Ian L., (A.C.A.), 67 Shearman St, Waimate	8350
1981	3	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. Clover, Garry A.M. Clover, St John's College, 202 St John's Rd, Auckland 5. (Student)	2460
1951	7	Clucas, Ivan J., P.O. Box 2129, Rotorua.	3170
1939	1975	Cochrane, Herbert A., 26 Diamond Ave, Christchurch 2.	8100
1965	1	Collingwood, Ronald C., 244 Rodney St, Wellsford	1120
1948	38	Collins, Rona W., Deacon, 96 Harewood Rd, Papanui, Christchurch 5.	8010
1960	1981	Conway, James H., 7 Meadowland St, Tauranga.	3190
1928	Ret.	Coombridge, Roy, 5 Turongo St, Otorohanga. (HM)	3260
1980	5	Cooper, K. Desmond, 214 High Street, Dannevirke. Cooper, Mark F., St John's College, 202 St John's Rd, Auckland 5. (Student)	5070
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	16	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



Ent.	Year	Name and Address	Parish
	ASC	Crawford, Samuel J., 38 Collingwood Rd, Judea, Tauranga	3040
1957	4	Cropp, James F., 49 Bryndwr Road, Christchurch 5. Cubin, Raewyn, 88 Nicholson Rd, Khandallah, Wellington. (Student)	8130
1980	2	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., 7 Stamford St, Lower Hutt	6000
1968	UFS	Curtis, Darrell R., B.A., C/- P.O. Box 6104, Auckland.	4000
	ASC1	Curulala, Malakai, C/- P.O. Box 6133, Wellington	6010
1941	1980	Darvill, Harold A., 9A View Rd, Glenfield, Auckland 10.	2510
1940	1979	Dawson, John B., B.A., Hugh Ave, Hamurana Rd. 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	8	Dickie, Arthur W., C.Eng., M.Inst.F., M.N.Z.I.E., 12 Willoughby St, Paeroa.	3040 3030
1983	2	Dickinson, Audrey. N., 153 Kohimarama Rd, Auckland 5.	2060
1958	SS1	Dickinson, J. Mervyn, B.A., B.D., Ph.D., C/- 9 Paynters Ave, Fitzroy, New Plymouth	4010
1959	4	Dine, Mervyn L., 1 Tennyson Avenue, Takapuna, Auckland 9.	2140
1940	1979	Dixon, Haddon C., O.B.E., M.A., B.D., 21A St Ronans Ave Lower Hutt.	6120
1935	1974	Duder, Clifford L., 'Tinopai', 34 Port Albert Road, Wellsford, Northland.	1120
1984	1	Dyson, Christopher J., B.Sc., 5 Hexham St, Warkworth	2290
1981	1	Dyson, Clive G., 3 Pitt St, Reefton 7090	
1969	1	Eagle, Brian R.J., 22 Mersey St, Island Bay, Wellington 2	6030
1980	5	Egli, Bruno W., 28 Oxford St, Richmond Nelson.	7030
1948	1980	Eisner, Wilf. G., B.A., 108A Lewis St, Glenview, Hamilton. Elderton, William E., 24 Bankot Cres., Ngaio, Wellington 4. (Student)	3080
		Elphick, Doris J., R.D. 4, Whangarei. (Student)	
1943	1983	Falkingham, Wilfred E., M.B.E., 24 Ranui Cres., Diamond Harbour, R.D. 1, Lyttelton.	8140
1964	2	Felderhof, Ludwig, 44 McLean St, Woodville.	5080
1980		Fenwick, Charles B., 72 Mardon Rd. Hamilton. (MI)	3510
1982	3	Ferguson, I.W. Les, L.Th. P.O. Box 166, Kerikeri.	1040
1979	1	Ferguson, Robert A., B.A., 8 Tabak Cres, Palmerston North	5100
1966	UFS	Ferguson, Ronald W., 4 Pa Road, Onerahi, Whangarei.	1080
1949	3	Ford, Wilfred F., C.M.G., B.A., 122 Totara Drive, Hamilton.	3080
1957	4	Fowler, Irwin J., 19 Graham Avenue, Te Atatu, Auckland.	2120
1982	3	France, Brian N., 33 Johnson St, Milton.	9080
1937	1974	Francis, William R., B.A., B.D. (Lond.), 982 Whangaparaoa Road, Whangaparaoa.	2280
1981	4	Frith-Upson, Lynne O., 145 Larnach Rd, Waverley, Dunedin.	9070
		Fruin, John H., Chertsey, (HM)	

Ent.	Year	Name and Address	Parish
1968	1973	George, Atawhai, Q.S.M., Deacon, C/- P.O. Box, Waihaiha, Bay of Islands.	
1952	4	George, R. Leslie, 6 Paehoro Grove, Turangi.	3290
1964	5	Gerritsen, Hendrik, B.A., B.D., 30 Gardner Avenue, New Lynn, Auckland 7.	2300
1952	3	Gibson, Loyal J., 104 Manawapou Rd, Hawera.	4050
1959	3	Gibson, Roger M., C/- P.O. Box 789, Masterton	6190
1951	1	Gilbert, Geoffrey T., 31 Ranfurly St, Tamatea, Napier.	5160
		from 1/4/1984 3 Goldsbrough Ave, Raumati Beach	6240
1958	3	Gilbert, Wilfred S., 4 Oroua St, Te Puke.	3210
1958	SS4	Glen, Frank G., Dip.Theol.(Syd.), Dip.Soc.Wk (NSW), MAISW, Golden Hills Road, R.D.I, Richmond, Nelson.	7010
1976	SOC3	Glensor, Peter E., B.A., 8 Nelson St, Petone	6120
1934	1969	Goodman, George H., 8 Paremata Cres, Paremata	6100
1950	13	Gordon, D. Bruce, M.A., P.O. Box 5104, Wellesley St, Auckland.	2020
1955	1	Goreham, Norman J., B.A.(B'ham), B.D.(Lond.) 171 Parsons St, Wanganui	4090
		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	1	Grant, Paul H. B.Man. Studies, 24 Mouatt St, Waitara	4020
1973	2	Grant, Stuart C., B.A., LL.B., L.Th.(Hons) 4 Lichfield St, Stoke, Nelson	7010
1969	2	Graves, Norma M., 75 Scotland St, Roxburgh	9160
1972		Gray, Henare Te H., Te Kowhai Rd, Horotiu. (MI)	3510
1983	2	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	1	Greenwood, L. Marie, B.Theol., P.G.Dip.(Theol), 5 Lenihan St, Northcote, Auckland 9	2180
1976	6	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	8	Griffith, Keith C., 235 Karori Rd, Wellington 5.	6020
1943	6	Grounds, Edmund D., 5 Paice Avenue, Mt.Eden, Auckland	2030
1960	7	Grundy, Albert A., M.A., 18 Chapel Street, Papanui, Christchurch 5.	8140
1960	1	Gust, Warwick, B.A., B.D.(Melb.), P.O. Box 82056, Highland Park, Auckland	2410
1957	1	Guthardt, Phyllis M., M.A., Ph.D., 29 Winchester St, Christchurch 1. from 1/5/1984 20 Yaldhurst Rd, Christchurch 4	8120
1928	1968	Hailwood, Charlie O., Flat 1, 144 Galloway Street, Hamilton.	3080
1947	1984	Hall, Allen H., M.A., Dip Tchg, (NZ) M.A., Ph.D., (Qld) Dip Theol, ATCL, 16 Sir Fred Schonell Drive, St. Lucia, Brisbane, Queensland, 4067.	2010



Ent.	Year	Name and Address	Parish
1952	1981	Hall, John R., 10 Snell Crescent, Waihi Beach	3040
1923	1963	Hames, Eric W., M.A. (Fellow of Trinity College), (Fellow of Wesley College), 1/23 Lucerne Road, Remuera, Auckland 5.	2060
1958	SOC3	Hamlin, R. John, Frederick Wallis House, 12 Military Rd, Lower Hutt	6120
1954	6	Hammond, George M., 21 Fox Street, Alexandra.	9170
1952	1977	Handyside, Allan J., 164A East St, Greytown.	6160
1960	7	Hanson, E.Francis I., B.A.,B.D., 44 Garden Rd, Lower Hutt, Wellington (P.O.Box 6133)	6800
		Hansen, Wendie, 28 Belmont Terrace, Milford 9. (Student)	
1983	2	Harding, David, B.Ag.Sc., L.Th.(Hons), 28 Turaki St, Taumarunui.	3280
1969	7	Harkness, Barry G., B.A.,B.D., 29 McGregors Road, Christchurch 6.	8060
		Harris, Margaret G., 83 Ashley Rd, Rangiora. (Student)	
1972	5	Hauraki, Hana Pae, 26 Justine St, Porirua East.	6510
1962	3	Hawkey, Graham E., 43 Cowper St, Greymouth	7110
1968	3	Hay, J. Cedric, 23 Landscape Rd, Pukekohe	2440
1980		Hemara, Hemara, Gilbey's Rd, Hikurangi. (MI)	1510
1966	UFS	Hendry, Richard J., 210 Beymer Ave, Cheraw, Colorado 81030 U.S.A.	6220
1954	10	Heppelthwaite, Ernest, 12 Hockey St, Christchurch 5. (Chaplain)	8140
1965	UFS	Herbert, C. Brice, P.O. Box 262, Dargaville.	1090
1969		Heremaia, Hoani J., Pariroa Pa, Kakaramea, Patea (MI)	4510
1979		Heremaia, Tahuhu, 34 Greenmeadows Av, Manurewa. (MI)	2510
1983		Heta, Te Uru, Pupuke Rd, R.D. Kaero. (MI)	1510
1968	7	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., 112 Melrose Rd, Hillsborough, Auckland 4.	2030
1948	7	Hilder, Basil J., 43 Einstein St, Gisborne. (Chaplain)	5040
1983	2	Hingano, Sifa, L.Th., 31 Beatty St, Melville, Hamilton.	3080
1980		Hinkley, Grahame (Dr), 5 Armagh St, Hamilton (MI)	3520
		Hill, Desmond A., Hoari Rd, 37 R.D., Okato. (Student)	
1983		Hill, Doreen M., 7 Rudleigh St, Christchurch 4. (Shared Lay Ministry)	8010
1983		Hill, Geoffrey E., 7 Rudleigh St, Christchurch 4. (Shared Lay Ministry)	8010
1929	1964	Hobbs, Airini, Deacon, 3 Laings Rd, Bucklands Beach, Auckland.	
1935	1971	Holland, Madeline, Deacon, Flat 8, 58 Allendale Rd, Auckland 3.	
		Holland, R. Theodore, 12 Willoughby St, Paeroa. (Exchange Ministry to 31st May 1984)	3030
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	12	Hornblow, Edgar R., LL.B., 'Arohanui Family Village', 81 Middle Road, Havelock North.	5020
1960	3	Hornblow, Maxwell A., 120 Colombo St, Christchurch 2.	8090

Ent.	Year	Name and Address	Parish
1960	CHP10	Horrrill, C.Seton, 178A Lyttelton St, Christchurch	8020
1929	1968	Horwood, Leonard C., 34B La Veta Avenue, Mt. Albert, Auckland 3.	2080
1959	2	Hosking, John S., M.A., Dip.Mus., P.O. Box 1887, Palmerston North. (22 Goodwyn Cres.)	5100
1974		Hunapo, Raka, 82 Vine St, Mangere East. (MI)	2510
		Hunt, Patricia A., 109 Howell Ave, Hamilton. (Student).	
1975	4	Jacobson, Patricia M., B.A., L.Th., 293 Rangatira Road, Beachhaven, Auckland 10.	2170
1961	10	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, (48 Laing Cres, Heathcote) Christchurch.	8010
1932	1969	Jenkin, William C., 77 Grey St, Woodville.	5080
1934	1970	Johnston, Andrew J., 20 Byron St, Mornington, Dunedin.	9020
1940	1975	Jones, Alan O., 8 Eden Place, Wanganui.	4090
1962	12	Jones, Barry E., B.A., 11 Kakariki Ave, Mt Eden, Auckland 3. (P.O.Box 68-148, Auckland)	2600
1978	ASC7	Jones, Victor G.C., 40 Somerset Cres., Christchurch 2.	8100
1977		Kahu, Ngaonepu Sidney, 22 Elizabeth St, Patea, South Taranaki. (MI)	4510
1983	2	Kane, Graham A., Wesley College, P.O. Box 58, Pukekohe. (Chaplain)	2440
1949	1984	Keightley, Clifford J., 69B Carruthers St, Christchurch 4	8140
1984	1	Keesing, Neil R., L.Th.(Melb.), 15 Brookfield Tce, Tauranga.	3190
1957	2	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	SS4	Kopelani, Falea'ana, 1/296 Ellerslie Panmure Highway, Mt Wellington, Auckland 6.	2040
1946		Kukutai, Waaka, Te Kohanga, via Tuakau, South Auckland (MI)	3510
1961	1	Langley, John E., 164 High Street South, Carterton	6180
1982	3	Langley, Timothy J., 31 Whitby St, Dunedin	9020
1927	1968	Laurenson, George L., C.B.E., (Fellow of Wesley College) 15 Ashton Road, Mt.Eden, Auckland 3.	2040
1963	3	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 8230
1938	1977	Laws, William R., M.A., B.D.(Melb.), 36 Niagara St, Christchurch 6.	8030
1968	7	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.	2140
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
		Lee, Ada L., 54 Merrin Crescent, Christchurch 5 (Deacon)	
1983	2	Lemalu, Sialoga T., 1 Grundy Place, Otara.	2410



Ent.	Year	Name and Address	Parish
1958	4	Lewis, Evan R., M.Sc., B.A., P.O. Box 453, Invercargill	9110
1942	1981	Lewis, John J., M.A., B.D. (Melb.), Ph.D. (Lond.) (Fellow of Trinity College), 2/3 Pupuke Road, Takapuna, Auckland 9.	2140
1978	SS3	Little, Edith J., J.P., 8 Saville Row, Johnsonville.	6070
1964		Livingstone, Para Piripi, Pokere, R.D.12, Moerewa, Northland. (MI)	1510
1968	SOC6	Loader, William R.G., B.A., B.D., Dr.Theol. (Mainz), 27 Bedelia Way, Hammersley, W.A.6022, Aust.	
1939	1977	Lucas, Campbell, P., L.Th., 15 Tawari St., Matamata.	3140
1962	1978	Maaka, Herehere M., Waioio, Kawakawa, Bay of Islands.	1510
1957	5	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., 1 Rakopi Drive, Newlands, Wellington.	6120
1930	1970	McDowell, M. Alexander, D.D. (Mt. Union U.S.A.), 4 Huia St, Waikanae	6240
1968	7	McIver, Graeme, M., B.A., 7 Palfrey St, Upper Hutt.	6140
1953	1981	McKay, Archibald, W., 1 George St, Geraldine.	8360
1960	4	McKenzie, Ian H., M.Sc., B.D., 17 Pukehana Ave, Epsom, Auckland.	2040
1965	UFS	Mackie, Bruce E., P.O. Box 5104, Auckland.	2130
1972	4	MacLeod, D. Ian, 11 Eginton St, Motueka.	7040
1982	3	McNicol, Derek V., 44 Ottawa Rd, Ngaio, Wellington 4.	6060
1978		Mahara, Alan, 15 Kent St, Ngaruawahia. (MI)	3510
1968	2	Malcouronne, Brian J., B.A., 4 Staincross St, Green Bay, Auckland	2020
1966	1	Manihera, John L., 21 White Road, Burnham Military Camp (Chaplain)	
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
1934	1974	Matthews, Howard C., B.A., 57 Wycliffe Street, Onekawa, Napier.	5010
1968	SS1	Meredith, John D., 49 Broadway Ave, Timaru Mika, Vaelua S., 76 Totara Park Rd, Upper Hutt. (Student)	8310
1963	7	Miller, Barbara L., Unit 2, 73 Eskdale Road, Birkdale, Auckland 10.	2510
1978	3	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.	2340
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	3	Morrison, William, 77 Grey St, Onehunga.	2040
1942	1982	Morrison, William J., M.A., 18A Mizpah Rd, Browns Bay, Auckland 10.	2320
1972		Morunga, Mack, Pakanae, Opononi. (MI)	1510

Ent.	Year	Year and Address	Parish
1972		Morunga, Winiata, 3 Griffin Street, Kamo, Northland.(MI)	1510
1960	3	Mullan, David S., M.A., Dip.Ed., 2 College Rd, Glen Innes, Auckland 6.	2060
1980	5	Murray, John S., The Manse, Nightcaps.	9140
1964	7	Neal, Barry W., C.F., M.A., Dip.Ed., 37 Murdoch Crescent Whangarei	1080
1953	2	Newman, Alan, 100 West St, Feilding.	5120
1984	SS1	Noa, Noman, 308 Portsmouth Rd, Flaxmere, Hastings	5020
1959	1982	Noble, Dorothea M., B.A., 113 Oroua Street, Eastbourne, Wellington	6120
1968	7	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., 1/110 Sartars Ave, Browns Bay, Auckland 10	2320
1946	1981	Olds, Norman W., 1255 Whangaparaoa Rd, Whangaparaoa, North Auckland.	2280
1951	1977	Olds, O. McLennan, 19 Beach Rd, Omokoroa, R.D. Tauranga.	3190
1983	2	Oliver, J. Allan, M.Sc., L.Th., 37 Haerehuka St., Otorohanga	3260
1964	UFS	Olsen, Brian L., B.Ed., Dip.S.L.T., C/- Queent Victoria School, 27 Glanville Tce, Parnell, Auckland 1.	2060
1953	4	Osborne, John H. M.A., 97 Birkenhead Ave, Birkenhead, Auckland 10.	2150
	SS2	Overton, E. John, 357 New Brighton Rd, Christchurch 7 (Lay Ministry)	8030
1947	1979	Parker, Francis H., 34B Racecourse Rd, Te Awamutu.	3250
1931	1972	Parker, Gordon, M.A., Ph.D. (Lond.), Whitianga, Coromandel Peninsula	3320
1930	1971	Parker, J. Wesley, E.D., M.A., B.D., 8 Ranui Road, Remuera, Auckland 5.	2060
1929	1965	Parker, Walter, 261 Manukau Rd, Epsom, Auckland	2010
1933	1965	Patchett, Ralph E., 118 Knowles St, Christchurch 5.	8010
1969	6	Pate, Henry H., St John's College, 202 St John's Rd, Auckland 5. (Home 12 St John St, Tokoroa)	3510
		Paterson, Susan E., St John's College, 202 St John's Rd, Auckland 5. (Student)	
1931	1967	Payne, Herbert W., 995 Beach Rd, Torbay, Auckland	2320
1982	3	Peat, J. Murray, Mus.B., A.T.C.L.Dip., 112 High St, Masterton	6200
1952	5	Penman, John A., B.A., 130 Grafton Rd, Auckland 4	2010
1927	1966	Penn, Athol R., 320 'Northbridge', Akoranga Drive, Northcote, Auckland 9.	2140
1960	1974	Peterson, Frederick D., 270 Whangaparaoa Rd, Whangaparaoa, Auckland.	2280
1925	1968	Peterson, Gordon R.H., 1 Randwick Rd, Northland, Wellington 5.	6020
1968	3	Phillips, Donald J., B.A., B.D., (P.O. Box 5076) 10 Lynwood Ave, Dunedin	9020
1972		Pickering, Alan S., Pouto R.D., Te Kopuru. (MI)	1510



Ent.	Year	Name and Address	Parish
1939	1973	Pointon, Dorothy, Deacon, 102 Sandspit Rd, Howick, Auckland	
1962	UFS	Pomeroy, Harold C., B.A.,B.D.,A.C.A.,C.M.A.,A.C.I.S., C/- P.O. Box 6104, Auckland.	2000
1980		Popata, Wiki, 112 Galway St, Onehunga, Auckland 6. (MI)	2510
1967	3	Pratt, David C., (P.O. Box 4195), 8 Ingestre St, Wanganui	4090
1975	CHP1	Pratt, G. Douglas, M.A.,B.D.,L.Th.(Hons.), A.S.B., 110A Knighton Rd, Hamilton	3080
1966	11	Prince, Donald F., MNZAPC, 7 Ilfracombe Pl, Burnside, Christchurch 5.	8140
1957	8	Pullar, Beverley, 80 Fairburn Rd, Otahuhu, Auckland 6.	2410
		Rakena, Matiu, Te Pua Road, Kaikohe. (MI)	1510
1954	23	Rakena, Ruawai D., B.A., 28 Mt Albert Rd, Auckland (P.O. Box 68-148, Auckland)	2500
1949	2	Ramage, Ian C.E., M.A., 24 Eden St, Oamaru	8400
		Ramsay, B. Anne, 120 Kamo Road, Whangarei (Student)	
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
		Reid, Loraine J., 5 Haronui St, Whangarei (Student)	
1982	SS3	Richards, Gillian M., 202 Kohimarama Rd, Auckland 5	2070
1969	4	Rigby, Russell G., B.A.(hons.), 3 Carver Place, New Plymouth	4010
1955	1	Rigg, Frank S., The Parsonage, Hood Rd, Paparoa	1110
1974	6	Roberts, John H., B.A.,L.Th.,Dip.Crim.(Hons.), 54 Chester Street, Christchurch 1.	8010
	ASC2	Rogers, Derek C., 5A Williams St, Gore. (Supply)	9100
1963	5	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	11	Rushton, Percy P., B.A.,B.D., 9 Rhodes St, Timaru.	8310
1957	4	Russell, Kenneth H., 149 Kamo Rd, Whangarei.	1080
1962	SS2	Rutherford, Maynard G., Orama Christian Centre, Karaka Bay, via Port Fitzroy, Great Barrier Island.	2010
1964	1972	Sage, Constance, Deacon, 1 Willis St, Auckland 3.	
1971	2	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
1959	UFS.	Salter, Lawrence E., P.O. Box 30, Blackwater, Queensland	3000
1982	3	Samoa Saleupolu, Aso T., Dip.Trop.Agr., L.Th., 52 Nelson St, Petone	6120
	ASC1	Samusamuvodre, Elia, 12 Poronui St, Mt Eden, Auckland.	2040
1982	3	Sanders, Jeffrey W., 179 Regan St, Stratford.	4030
1981	SS4	Sa'o, Tanielu T., 801 Queen St E., Hastings	5020
1956	6	Scammell, Bruce, 463 Gladstone Rd, Gisborne	5040
1950	SOC3	Schroeder, Leonard P., B.A.,B.D.(Melb.), P.O. Box 130, Maun, Botswana)	2030
1983	2	Sedon, Ashley J., B.T.P., L.Th.(Hons.), 62 Barrington St, Christchurch 2.	8020

Ent.	Year	Name and Address	Parish
1984	SS1	Sefuiva, Iosua, 27 Grosvenor St., Auckland	2010
1976		Searancke, Paddy, 56 Bader St, Hamilton. (MI)	3510
1945	1977	Shapcott, Leonard, 42 Bowen St, Cambridge.	3070
1975	6	Sharp, Gavin B., B.Sc., 193 Victoria Road, Devonport, Auckland 9.	2130
1952	5	Shaw, Harry L., 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	CHP1	Short, Robert D, Linton Military Camp, 9 Trieste St, Linton	5100
1961	7	Sides, Brian W., P.O. Box 2019, Tauranga South.	3190
1938	1978	Silvester, John, M.A., Flat 3, 28 King Street, Papatoetoe.	2410
1975	1	Sinclair, Paul F., 52 Queens Drive, St Kilda, Dunedin	9020
1964	2	Slinn, Stuart G., 72 Poole Rd, Greerton, Tauranga.	3200
1970	5	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.I.A.L., Deacon, Flat 1, 16 Bracken Avenue, Takapuna, Auckland 9.	
1952	1976	Spindler, Sydney J., 181 Tukapa St, New Plymouth.	4010
1984	1	Springett, Margaret, 28 Marion Ave, Mt Roskill, Auckland 4.	2030
1951	5	Stead, Peter A., B.A., P.O.Box 87, Helensville.	2270
1973	2	Stringer, John A., Dip.Theol.(Melb.), 87 Forfar Street, Mosgiel, Dunedin.	9020
1969	SOC6	Stringer, Robert G., C/- Synod of Western Australia, Westminster House, 10 Pier St, Perth, W.A.6000.	
1979	3	Stroobant, Anthony D., L.Th., C.Eng., M.I.E.R.E., N.Z.C.E., 19 Rothesay Bay Road, Rothesay Bay, Auckland 10.	2320
	ASC5	Stuart, W. James, B.A., M.Div., D.Theol., C/- St. John's College, 202 St. John's Rd, Auckland 5.	2820
1953	1	Stubbs, David G., 151 Kennedy Rd, Napier	5010
1984	SS1	Su, Unasa, 64 Ormond Rd, Gisborne.	5040
1954	10	Tahere, W. Te Awha, 446 Innes Road, Ch'ch.5.	8510
1962		Taka, Robert, Kauika St, Whangarei. (MI)	1510
1975	5	Tana, Diana A., c/- 4 Bryce St, Hamilton.	3510
		Tapou, S. Tavake, St John's College, 202 St John's Rd, Auckland 5. (Student)	
1955	3	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
1966	5	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	8	Taylor, Philip F., 54 Clevedon Rd, Papakura.	2430
1968		Te Hiko, Wiremu Huirama, 31 Manaia St, Tokoroa. (MI)	3510
1983	SS2	Telford, Gillian A., M.A.N.D., 7 Balfour Cres, Hamilton.	3330
1967		Te Uira, Phillip, Taharoa, via Te Kuiti. (MI)	3510
1968	7	Te Whare, Morehu, 3 Gladstone Rd, Te Kuiti.	3510



Ent.	Year	Name and Address	Parish
1966	UFS	Te Whare, Robert, P.O. Box 9480, Wellington.	6510
1983	SS2	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 Blodge Place, Ch'ch. 6.	8030
1955	1983	Thornicroft, Neville, 30 Hauiti Drive, 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	SS4	Tiatia, Tuauu, 167 Coutt St, Kilbirnie, Wellington.	6010
1967	10	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	1983	Trebilco, David L., 11 Bishoprick Cres., Te Puke.	3210
		Trebilco, Paul, B.Sc.(Hons.), B.D., St John's College, DHI 3RJ, Durham, England.	
		Tregurtha, Rachel A., 208 King St, Rangiora (Student)	
1963	10	Tucker, W. Geoffrey, P.O. Box 68-148, Auckland	2700
1981	SS4	Tugia, A. Falaoso, 18 Renton Rd, Mt Albert, Auckland 4.	2370
1981	SS4	Tuimaseve, Fisiga, Deacon, 6 Liverpool St, Papatoetoe.	2410
1969	SOC7	Turner, Brian H., M.A.(Hons.) Dip.R.E.(Melb.), 48 Ngaio St, St.Martins, Christchurch 2. (P.O. Box 297)	8090
		Turner, Charlie, No. 2 R.D., Otorohanga. (MI)	3519
1973		Ungemuth, Shirley V., 17 Edwin St, Caversham, Dunedin. (P.O. Box 5076)	9020
1964	17		9040
1978	2	Upson, Alan R., 145 Larnach Road, Waverley, Dunedin	
		Vaughan, F. Anne, 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	SOC2	Waine, Frederick E., B.A., 17 Norray Ave, Mt Waverley, Victoria 3149, Australia.	5100
1962	UFS	Wakeling, W.J. Douglas, 12 Forrest Lane, Raumati Beach.	6240
1978	2	Wall, Lynne J., B.A., B.D., 82 Murray Place, Christchurch 1.	8130
1978	2	Wall, Terence W., M.A., S.T.M., 82 Murray Place, Christchurch 1.	8130
1961	3	Wallace, William L., B.A., 129 Queenspark Drive, Christchurch 9.	8030
1954	7	Watson, Alexander C., 32 Hammersley Avenue, Christchurch 1.	8030
1984	1	Waugh, Richard J., 202 Cambridge Ave, Ashhurst	5110
1977	UFS	Webster, Alan C., M.A., M.Div., Ed.D., Ph.D., Massey University, Palmerston North.	5100
1982	SS3	Webster, Edna E., Deacon, 5 Comrie Rd, Chartwell, Hamilton.	3080
1960	9	Wedding, P. Joan, 50 Kitenui Ave, Mt Albert, Auckland 3.	2010
1965	1	West, Norman J., 54 Leefield St, Blenheim	7070
	ASCI	West, Peter J.L., 99 Centennial Ave, Wakari, Dunedin	9050
1966	5	West, Stanley J., 9 Paynters Ave, Fitzroy, New Plymouth	4010

Ent.	Year	Name and Address	Parish
1981	4	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	6	White, Graeme R., L.Th., R.D.3, Ashburton	8380
1959	7	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, Auck- land 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
1942	1982	Willing, Leonard V., 8 Murray Avenue, Hawera.	4510
1935	1974	Wittheford, Arthur R., B.A., 113 Nayland St, Sumner, Christchurch 8.	8050
1950	1984	Woodfield, Frank H., C/- The Boys' Brigade, P.O. Box 9007, Courtenay Place, Wellington.	6240
1950	2	Woodfield, Owen T., B.A., 4 Lincoln Rd, Henderson, Auckland 8.	2100
1962	8	Woodley, Alan K., B.A., 32 Ambleside Drive, Burnside, Christchurch 5. (P. Q Box 931)	8900
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	1	Wright, Jack, 20 Church St, Te Aroha	3050
1949	1979	Yearbury, Betty,Deacon, Flat 1, 20 Ann St, Rotorua.	3510

This List was prepared 21/11/83. 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: Rev. Norman Wilkins,  
Te Reinga St, 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: Bruce M. Patterson, B.A.,  
P.O. Box 175, Kawakawa, Northland. (1030)
- Kaeo-Kerikeri Union Parish: I.W. Les Ferguson, L.Th., Church House,  
Butler Rd, (P.O. Box 166) Kerikeri. (1040)
- North Hokianga Community Church: The Parish Secretary,  
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: The Parish Secretary,  
92 Freyberg Road, Ruawai, Northland. (1100)
- Wellsford Co-operating Parish: Ronald C. Collingwood,  
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: The Parish Secretary,  
2166 Great North Road, Auckland 7.  
Leao T. Si'itia, L.Th., 1 Orchard Rd, Auckland 7. (2090)
- 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: The Parish Secretary, 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: B. H. Flower, The Manse, Ngatea. (3020)
- Te Aroha Co-operating Parish: Jack Wright, 30 Church Street, Te Aroha. 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: Rev. D.A. Botting, 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 M. Faull, P.O. Box 12, Putaruru. (3150)
- Taupo Union Parish: E. Johnston, 16 Wheretia St, Taupo. (3180)
- St James Union Parish, Greerton: Stuart G. Slinn, P.O. Box 3006, Tauranga. (3200)
- Whakatane Co-operating Parish: The Parish Secretary, P.O. Box 164 Whakatane. Geoff Crawshaw, P.O. Box 164, Whakatane. (3220)
- Opotiki Union Parish: W. John MacDonald, B.Theol., 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 Mokau Co-operating Parish: Warwick J. Hambleton, B.E., St. Albans Vicarage, P.O. Box 119 Pio Pio. (3340)

#### TARANAKI-WANGANUI (4000)

- Eltham-Kaponga Co-operating Parish: The Parish Secretary, 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: Stephen Carney, The Vicarage, P.O. Box 19, Okato. (4080)
- Inglewood Union Parish: Ray W. 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)
- Noel D. Billinghurst, 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: The Parish Secretary,  
Mersey Street, Rongotea. (P.O. Box 136) (5150)
- Foxton Union Parish: Peter N. Davies,  
8 Hulke Street, Foxton. (5160)
- Tamatea Community Church:  
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: Brian R.J. Eagle, 22 Mersey  
St, Island Bay, Wellington 2. (6030)
- Miramar Co-operating Parish: Murray F. Hall, 80 Darlington  
Road, Miramar, Wellington 3. 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.(P.O.Box 51-019) 330 Main Rd,  
Linden, Wellington. (6110)
- Taita Union Parish: David Arrowsmith, M.A., 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: Ian Ramsden, M.A.,B.D.,  
The Manse, 4 Jellicoe St, Greytown. (6160)
- Featherston Union Parish: Ian Ramsden, B.A.,B.D.,  
The Manse, 4 Jellicoe St, Greytown (6170)

- Carterton Union Parish: John E. Langley,  
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:  
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: The Parish Secretary,  
226 Vanguard Street, Nelson. (7020)
- Motueka-Moutere Hills Regional Co-operating: D. Ian MacLeod,  
11 Eginton Street, Motueka. D. Iain McMillan, M.A.(Glas.),  
B.D.(Glas.), Tasman R.d.I., Upper Moutere, Nelson (7040)
- Picton Union Parish: Richard H. Lawrence, B.A., B.D., M.Th.,  
D.P.S.(Birm.), 15 Wairau Road, Picton. (7080)
- Reefton District Union Parish: Clive G. Dyson, 3 Pitt 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. (7110)
- 119 Tainui St, Greymouth. (7110)
- Hokitika Union Parish: John F. Drylie 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: Laurie G. Richards, B.A.,  
47 Pennington Street, Leeston. (8170)
- Kaiapoi Co-operating Parish: Anthony N. Bell, L.Th., 17 Sewell  
Street, Kaiapoi. (8180)
- Malvern Co-operating Parish: Lionel E. Brown, B.A., 46 Mathias  
Street, Darfield. (8200)
- Oxford District Union Parish: R.B. Tait, Q.S.M.,  
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: J. Scott Thomson,  
24 Tyne Street, Timaru. (8330)
- Twizel (Ecumenical Appointment):  
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, 29 Farley St, Dunedin;  
31 Balmain St, Halfway Bush, Dunedin. (9050)
- Peter J.L. West, 99 Centennial Ave, Wakari, Dunedin. (9060)
- Corstorphine Concord Union Parish: Alan J. Dunn, B.Com., A.C.A.,  
149 Hillhead Road, Corstorphine, Dunedin. (9070)
- Grants Braes Union Parish: Lynne O. Frith-Upson,  
145 Larnach Road, Waverley, Dunedin. (9080)
- Tokomairiro Co-operating Parish: Brian N. France, 33 Johnston St,  
Milton. Alan Simpson, The Manse, 7 Ajax St, Milton. (9120)
- Riverton Union Parish: N. Cowie,  
67 Palmerston St, Riverton. (9130)
- Otautau Union Parish: Alan Shaw, 68 Main St, Otautau (9140)
- Waiono Union Parish: John S. Murray, The Manse, Nightcaps. (9150)
- Bluff Co-operating Parish: The Parish Secretary,  
78 Foyle St, Bluff. (9160)
- Teviot Union Parish: Norma M. Graves,  
75 Scotland St, Roxburgh. (9170)
- Alexandra-Clyde-Lauder Union Parish: George M. Hammond,  
21 Fox St, Alexandra.: Paul Ranby, 18 Centennial Ave,  
Alexandra. (9180)
- Port Chalmers Union Parish: Ian W. McIntosh,  
1 Currie St., Port Chalmers.

This List was prepared 21/11/83. Corrections and additional information for this List should be sent to:

Administration Division,  
P.O. Box 931,  
CHRISTCHURCH.

# METHODIST CHURCH IN SAMOA

## NEW ZEALAND DISTRICT

### ADDRESSES AS AT OCTOBER 1983

<u>DISTRICT CHAIRMAN</u>	<u>Telephone</u>
TUIMASEVE, Apelu; 2 Blair Place, Otara, South Auckland.	2749-137 2749-373
<u>DISTRICT SECRETARY</u>	
SAMANI, Mose; 26 Dean Street, Grey Lynn, Auckland 2.	762-786
SEVE, Vaoiva; 14 Hamurana Place, Te Atatu North.	8344-482
TOSO, Pati; 8 Norcross Avenue, Henderson.	8367-951
FAANINIVA, Setu; 28 Courts Town Close, Mangere.	2756-608
IOAPO, Kalama; 28 Albion Road, Otahuhu	2763-881
NONOA, Uatoa; 36 Preston Road, Otara. (Wiri)	
TUIOLEMOTU, Ieremia; 73 Higgins Road, Frankton, Hamilton.	74-413
SU'A, Faai'u; 66 Wills Crescent, Ashhurst, Palmerston North.	268-186
ALAIMOANA, Mose, 360 Warspite Avenue, Porirua East, Wellington.	59-850
MAMEA, Silipa; 23 Connolly Street, Lower Hutt, Wellington.	
TUFUGA, Faatau; 11 Nelson Street, Lower Hutt, Wellington.	688-310
TAOTUA, Tulimanu; 22 Waitoa Road, Hataitai, Wellington.	863-688
NOA, Siaosi; 52 Kerrs Street, Christchurch.	894-651
AMIOMIO, Pita; 298 Brockville Road, Dunedin.	462-927
TAFAFUNA'I, Ulisese; 1AA Paisley Street, Invercargill.	87-874



# 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. Dr. John & Mrs. Jenny Roxborough	44 Jalan Rumpai, Taman Bandaraya Bangsar, Kuala Lumpur, Malaysia.
Rev. Bruce J. Deverell	P.O. Box 388, Suva, Fiji.
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. Lynley McFarland	Navota Farm School, P.O. Box 180, Santo, Vanuatu.
Mr. Bruce & Mrs. Robyn Dunning	Woodstock School, Mussoorie, U.P., India.
Mr. Nelson & Mrs. Judith Dodge	Herbertpur Christian Hospital, Dehra Dun, India.
Mr. David & Mrs. Olivia Neilson	Fak. Thologia UKIT, K.P. 4, Tomohon-Sulut, Indonesia.

Mr. Colin McLennan	P.O. Box 10/YKGD, Gondolayu, Yogyakarta, Indonesia.
Mr. Gavin & Mrs. Josapheen Maclean	C/- Payap College, P.O. Box 161, Chiang Mai, Thailand.
Miss Janet McKinlay	85 Ceylon Road, Singapore 1542.
Mr. David & Mrs. Luisa Mackenzie	P.O. Salamo, Milne Bay Province, Papua New Guinea.
Dr. Robert & Mrs. Josephine Eason	Munda, Solomon Islands.
Miss Marilyn Harkness	Kapuna, via Baimuru, Papua New Guinea.
Miss Anne Henry	Munda, Solomon Islands.
Miss Gwyneth Urquhart	Leulumoega 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.

1923	Hames, Eric W. (Sup.)	1935	Duder, Clifford L. (Sup.)
1925	Brown, F. Gardner (Sup.)		Holland, Madeline (Deacon ret.)
	Peterson, Gordon R.H. (Sup.)		Thornley, Robert (Sup.)
1926	Voyce, A. Henry (Sup.)		Witheyford, Arthur R. (Sup.)
1927	Laurenson, George I., C.B.E. (Sup.)	1936	Hopper, Ian H.K. (Sup.)
	Penn, Athol R. (Sup.)		Wharemaru, Heeni (Deacon ret.)
		1937	Francis, William R. (Sup.)
1928	Hailwood, Charlie O. (Sup.)		Norwell, Leslie T. (Sup.)
	Snowden, Rita (Deacon ret.)	1938	Laws, William R. (Sup.)
1929	Hobbs, Airini (Deacon ret.)		Marshall, Edward M. (Sup.)
	Horwood, Leonard C. (Sup.)		Silvester, John (Sup.)
	Parker, Walter (Sup.)	1939	Cochrane, Herbert A. (Sup.)
1930	Leadley, E. Clarence (Sup.)		Grice, Reginald (Sup.)
	McDowell, M. Alexander (Sup.)		Lucas, Campbell P. (Sup.)
	Parker, J. Wesley (Sup.)		Oldfield, Charles B. (Sup.)
1931	Carr, W.E. Allon (Sup.)		Pointon, Dorothy (Deacon ret.)
	Greenslade, William W.H. M.B.E., (Sup.)	1940	Dawson, John B. (Sup.)
	Parker, Gordon (Sup.)		Dixon, Haddon C., O.B.E., (Sup.)
	Payne, Herbert W. (Sup.)		Jones, Alan O. (Sup.)
	Williams, David O. (Sup.)	1941	Beil, Charles H. (Sup.)
1932	Day, Reginald (Sup.)		Brown, Harold K. (Sup.)
	Jenkin, William C. (Sup.)		Darvill, Harold A. (Sup.)
1933	Patchett, Ralph E. (Sup.)		Thomas, Gordon V. (Sup.)
1934	Goodman, George H. (Sup.)		Woolford, J. Henry (Sup.)
	Johnston, Andrew J. (Sup.)		
	Matthews, Howard C. (Sup.)		

- 1942 Clement, R. Frederick (Sup.)  
Lewis, John J. (Sup.)  
Morrison, William J. (Sup.)  
Willing, Leonard V. (Sup.)
- 1943 Andrews, Stanley G. (Sup.)  
Cramond, George W. (Sup.)  
Dawson, W. Selwyn (Sup.)  
Falkingham, Wilfred E., M.B.E. (Sup.)  
Grounds, Edmund D.
- 1944 Allen, Robert H. (Sup.)  
Bell, R. Graham (Sup.)  
Bycroft, Leslie F. (Sup.)  
Chambers, Wesley A. (Sup.)  
Sherson, Donald G. (Sup.)
- 1945 Shapcott, Leonard (Sup.)
- 1946 Moore, Harry (Sup.)  
Olds, Norman W. (Sup.)  
Shepherd, Trevor (Sup.)  
Thompson, George R. (Sup.)
- 1947 Attwood, A. Francis (Sup.)  
Campbell, M. Jackson  
Clements, Leslie C. (Sup.)  
Hall, Allen H. (Sup.)  
Money, Lucy H. (Deacon, ret.)  
Parker, Francis H. (Sup.)
- 1948 Clement, Grace M. (Deacon, ret.)  
Collins, Rona W. (Deacon)  
Eisner, Wilf G. (Sup.)  
Hilder, Basil J.  
Hopkins, George C. (Sup.)  
Marshall, Edward M. (Sup.)
- 1949 Baker, Edward (Sup.)  
Benny, T. Ralph (Sup.)  
Burt, Douglas H.
- 1949 Cornwell, Gordon A.R. (Sup.)  
Ford, Wilfred F., C.M.G.  
Keightley, Clifford J. (Sup.)  
Nuttall, A. Roger G. (Sup.)  
Ramager, Ian C.E.  
Yearbury, Betty (Deacon ret.)
- 1950 Clark, Colin D.  
Gordon, D. Bruce  
Schroeder, Leonard P.  
Woodfield, Frank H. (Sup.)  
Woodfield, Owen T.
- 1951 Burrough, 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.  
Hall, John R. (Sup.)  
Handysides, Allan J. (Sup.)  
Penman, John A.  
Shaw, Harry I.  
Spindler, Sydney J. (Sup.)  
Thomson, John H. (Sup.)
- 1953 Baker, Frederick J.K.  
Craig, Hughan M. (Sup.)  
LeCouteur, E. Raymond (Sup.)  
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. (Sup.)  
Watson, Alexander C.
- 1955 Abbott, William K. (Sup.)  
Bennett, Trevor L.  
Boyd, Edward P.  
Cable, Wilfred J.  
Goreham, Norman J.
- 1955 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.  
Pullar, Beverly  
Reid, Andrew G. (Sup.)  
Russell, Kenneth H.  
Taylor, Phillip F.
- 1958 Climo, Frederick J. (Sup)  
Dickinson, J. Mervyn  
Gilbert, Wilfred S.  
Glen, Frank G.  
Hamlin, R. John  
Lewis, Evan R.
- 1959 Bowen, Lewis A.,  
Dine, Mervyn L.  
Gibson, Roger M.  
Goudge, Stanley R. (Sup)  
Griffith, Keith C.  
Hosking, John S.  
Morrison, William  
Noble, Dorothea M. (Sup)  
Salter, Lawrence E.  
Widdup, Robert W.
- 1960 Brazendale, Graham  
Christian, Owen L. (Sup)  
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.  
Peterson, Frederick D.  
(Sup.)  
Wedding, P. Joan
- 1961 James, Russell E.  
Langley, John E.  
Marshall, C. Russell  
Sides, Brian W.  
Taylor, A. Kerry  
Wallace, William L.
- 1962 Silverstone, 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)

- 1968 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.  
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, Douglas H.C.  
Glensor, Peter E.  
Greer, Michael W.  
White, Graeme R.
- 1976 Bruce, Dougal H.C.  
Glensor, Peter E.  
Greer, Michael W.  
White, Graeme R.
- 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.  
Stroobant, Anthony D.
- 1980 Arrowsmith, David  
Biggs, Donald  
Cooper, K. Desmond  
Cumberpatch, Lindsay E.  
Egli, Bruno  
Grant, Paul H.  
Murray, John S.
- 1981 Bell, David S.  
Bennett, John E. (Deacon)  
Dyson, Clive G.  
Frith-Upson, Lynne O.  
McCullum, Derek R.  
Sa'o, Tanielu T.  
Tiatia, Tuauu  
Tugia, A. Fa'aoso  
Tuimaseve, Fisa (Deacon)  
Whaley, Graham H.
- 1982 Clarke, Lois R.H.  
France, Brian N.  
Langley, Timothy J.  
McNicol, Derek V.  
Ferguson, I.W. Leslie  
Peat, J. Murray,  
Richards, Gillian M.  
Samoa Saleupolu, A.T.  
Sanders, Jeffrey W.  
Webster, Edna E. (Deacon)
- 1983 Margaret E. Burnett  
Audrey N. Dickinson  
Robin J.G. Gray  
David Harding  
Sifa Hingano  
Sialoga T. Lemalu  
J. Allan Oliver  
Ashley J. Sedon  
Gillian A. Telford  
Ann M. Thomas



1984 Bryant S.L. Abbott  
Glenys R. Anderson  
Christopher J. Dyson  
Neil R. Keesing  
Nomani Noa  
Iosua L. Sefuiva  
Margarett Springett  
Unasa Su  
Richard J. Waugh

# METHODIST CHURCH OF NEW ZEALAND

## IN MEMORIAM

### MINISTERS AND PROBATIONERS

Who have laboured in New Zealand and were still in the Methodist Ministry at the date of their death. The following list of our honoured dead has been compiled by direction of the Conference. In some particulars it is incomplete. Information concerning any errors or omissions should be sent to P.O. Box 931, Christchurch 1, New Zealand.

Name of Minister	Birthplace	Year of Birth	Entered the Ministry	Date of Death	Place of Burial
Abbey, William H.E.	Melbourne	1883	1907	8th August 1944	Fawkner, Melbourne
Abernethy, Christopher	Shetland Islands	1845	1879	29th April 1927	Christchurch
Aldred, John	Suffolk, England	1818	1839	14th January 1894	Christchurch
Allen, Alexander	Christchurch, New Zealand	1884	1910	8th May 1918	France
Allen, James Henry	Normanby, New Zealand	1891	1922	6th December 1955	Whangarei
Alley, Donald C.	Clinton	1906	1932	--- June 1942	Lost at Sea
Armitage, John	Leeds, England	1834	1875	29th April 1881	Drowned in Tarurua
Ashcroft, Arthur	Lancashire, England	1869	1895	15th December 1943	Palmerston North
Avery, William W.	Blenheim	1878	1906	15th March 1954	Christchurch
Ayrton, Moses	Yorkshire, England	1879	1924	3rd October 1950	Wellington
Bailey, John H.	Oldham England	1895	1924	2nd March 1983	Cremated, North Shore
Bailey, Samuel	Staffordshire, England	1871	1901	27th October 1949	Wellington
Barley, Charles E.	Fincham, England	1851	1874	5th October 1888	Hawera
Bateup, Frank	Patea, New Zealand	1884	1924	29th November 1962	Hamilton East
Bathey, Percy	Yorkshire, England	1886	1913	12th July 1923	New Plymouth
Baumber, William	Lincolnshire, England	1852	1876	8th September 1932	Christchurch
Bavin, Rainsford	Lincolnshire, England	1845	1866	2nd August 1905	Gore Hill, N.S.W.
Baxter, Matthew	Cumberland, England	1812	1831	1st May 1893	Oxford, Nth Canty
Beck, William Henry	Sussex, England	1837	1869	20th November 1922	Blenheim
Beckingsale, George E.	Auckland	1910	1936	23rd June 1983	Purewa, Auckland
Beecroft, Charles E.	Lowestoft, Suffolk	1844	1870	17th November 1913	Auckland
Bellhouse, Harold E.	Leeds, Yorkshire, England	1869	1894	4th October 1948	Auckland
Benning, Job	Wednesday, England	1858	1905	22nd November 1915	Waikouaiti
Benny, Henry	Broadfield	1888	1921	16th December 1956	New Plymouth
Bensley, Arthur A.	Sydenham, Christchurch	1884	1913	26th February 1974	Auckland



Name of Minister	Birthplace	Year of Birth	Entered the Ministry	Date of Death	Place of Burial
Berry, Joseph	Preston, England	1846	1865	9th July 1907	Payneham, S. Aust.
Besant, H. David, B.A., B.D.	Minster, Isle of Sheppey, Eng.	1926	1951	13th February 1983	Timaru
Best, Edward	Newry, Ireland	1824	1848	18th November 1900	Auckland
Binet, Vincent Le C.	Channel Islands	1883	1914	10th January 1943	Auckland
Blakemore, Albert	Leicester, England	1886	1923	13th February 1979	Nelson
Blair, Charles	Creswick, Victoria	1881	1907	4th September 1972	Christchurch
Blamires, Edgar Percy	Melbourne, Australia	1878	1900	16th March 1967	Auckland
Blamires, Ernest O.	Warrnabool, Victoria	1881	1904	6th June 1963	Auckland
Blamires, Henry L.	Bendigo, Victoria, Australia	1871	1896	18th August 1965	Auckland
Blight, J. Montgomery	Temuka, New Zealand	1902	1930	10th May 1972	Matamata
Blight, Joseph	Clare, South Australia	1858	1887	24th October 1933	Auckland
Blight, William T., B.A., B.D. Melb.	Northern Wairoa	1892	1917	22nd August 1983	Christchurch
Bond, George	Durham, England	1848	1871	6th November 1931	Auckland
Bowie, William S.	Scarsdale, Victoria	1865	1896	19th December 1914	Victoria
Brasell, H. Maurice	Masterton, New Zealand	1910	1949	9th July 1953	Napier
Brooke, Thomas G.	Berkshire, England	1849	1880	31st August 1931	Auckland
Brooks, Leslie A.G.	Christchurch	1894	1922	25th February 1964	Hamilton
Brown, Clifford G.	Dargaville	1917	1943	6th April 1981	Opunake
Brown, George E.	Dunedin	1889	1916	23rd January 1973	Hamilton
Brown, Hubert G.	Murchison	1899	1924	16th October 1979	Christchurch
Buddle, Thomas	Durham, England	1812	1835	26th June 1883	Auckland
Bull, Henry	Middlesex, England	1843	1868	1st August 1919	Christchurch
Buller, James	Cornwall, England	1812	1837	6th November 1884	Christchurch
Bumby, John Hewgill	Thirsk, England	1808	1829	26th June 1840	Drowned Hauraki Gulf
Bunn, Robert S.	Dublin, Ireland	1835	1860	22nd March 1907	Sydney, N.S.W.
Burley, William, A., M.A.	Otago, New Zealand	1885	1910	20th May 1969	Hamilton
Burnet, Oswald	Woodend, North Canterbury	1888	1914	4th March 1960	Christchurch
Burton, Ormond E., M.A., M.C.	Auckland	1893	1935	7th January 1974	Otaki
Buttle, George	Yorkshire, England	1810	1838	10th July 1874	Auckland
Buttle, Joseph Newman	Waipa, New Zealand	1850	1878	23rd December 1914	Christchurch
Cannell, William	Manchester, England	1836	1861	8th September 1921	New Plymouth
Carr, Thomas Goodwill	Eastwood, Notts, England	1846	1871	2nd August 1935	Auckland
Carr, Thomas H.	Masterton	1905	1931	21st December 1977	Auckland
Chambers, Ernest Bernard	Northamptonshire, England	1892	1917	22nd February 1967	Auckland
Chappell, Albert B., M.A.	Southsea, England	1872	1896	28th August, 1942	Auckland
Chapman, James G.	London, England	1865	1889	30th December 1925	Wellington

Name of Minister	Birthplace	Year of Birth	Entered the Ministry	Date of Death	Place of Burial
Chrystall, Bernard M., B.A.	Foxton	1909	1933	4th September 1974	Auckland
Churchill, John	Northwood, England	1909	1937	5th November 1972	Auckland
Clark, James R.	Maysbury, Bucks., England	1854	1906	1st August 1928	Christchurch
Clement, George	Yorkshire, England	1860	1887	4th October 1948	Dunedin
Clover, James	Suffolk, England	1850	1874	7th December 1919	Hamilton
Coatsworth, Thomas	Durham, England	1877	1902	21st March 1953	Palmerston North
Cocker, James	Derbyshire, England	1862	1890	6th March 1935	Masterton
Collins, Alan F.	Kaiapoi	1916	1942	2nd September 1959	Dunedin
Cook, George S.	Braidwood, N.S.W.	1864	1901	23rd February 1945	Otaki
Cooke, Percy L.	Blenheim, New Zealand	1885	1915	24th June 1970	Auckland
Copeland, Fred	Waikato, New Zealand	1880	1905	19th September 1970	Auckland
Costain, Alfred Moore	Isle of Man	1890	1918	16th February 1975	Nelson
Cossum, Percy J.	Kent, England	1869	1897	9th September 1933	Wellington
Cottam, Harry	Birmingham, England	1879	1909	10th February 1963	Christchurch
Creed, Charles	Somerset, England	1812	1837	18th February 1879	Rookwood, N.S.W.
Crump, John	Kingsland, Herefordshire, Eng.	1828	1857	28th May 1912	Stoke, Nelson
Daglish, John Ainsley	Stanley, Durham	1907	1933	14th November 1967	Wellington
Daniel, Herbert	London, England	1881	1906	21st February 1939	Matamata
Dawson, John	Keithly, Yorks, England	1859	1888	13th September 1925	Wellington
Dawson, William	Northumberland, England	1865	1894	24th July 1906	Christchurch
Dean, William John	Hereford, England	1826	1854	9th September 1905	Wellington
Dellow, John	Kent, England	1851	1879	21st November 1897	Woodend
Dennis, John	Otago, New Zealand	1885	1917	25th August 1969	Auckland
Dewsbury, Henry R.	Alloa, Scotland	1849	1871	8th June 1926	Auckland
Dickens, Charles E.	Belfast, Christchurch	1902	1929	26th November 1974	Christchurch
Divers, W. Lloyd	Dunedin	1921	1947	-- 1966	Medford, Oregon, U.S.
Dorrian, Arthur Peter	Shannon, New Zealand	1902	1944	12th September 1977	Feilding
Drake, Edward	Staffordshire, England	1868	1893	28th April 1953	Christchurch
Draper, Joseph C.	Teddington, England	1903	1930	24th February 1969	Auckland
Dudley, Ben	London	1872	1898	1st January 1948	Christchurch
Dudley, Raymond, M.A., D.D., F.R.E.S.	Suva, Fiji	1904	1931	10th December 1963	Napier
Dukes, John	Staffordshire, England	1845	1880	16th August 1919	Manurewa, Auckland
Dumbell, John	Isle of Man	1830	1852	28th September 1923	Wellington
Eaton, Clarence	Auckland	1878	1901	26th August 1949	Christchurch
Eketone, Hare	Kawhia	1828	1857	1862	Mokau



Name of Minister	Birthplace	Year of Birth	Entered the Ministry	Date of Death	Place of Burial
Elliott, William J.	Waikato	1866	1893	16th August 1946	Auckland
Ellis, Henry	Bundoran, Ireland	1828	1877	17th June 1879	Woodend
Emmitt, Ernest S., M.C.	Hull, England	1879	1903	4th June 1944	Auckland
Enticott, Walter J.	Lewisham, England	1880	1911	23rd June 1969	Auckland
Evans, Matthew Joseph	Thames, New Zealand	1882	1912	3rd May 1920	Auckland
Fairclough, Paul W.	South Australia	1852	1874	17th April 1917	Christchurch
Featherston, Jacob	Weardale, England	1864	1901	24th June 1951	Christchurch
Fee, Thomas	County Down, Ireland	1850	1876	18th April 1940	Christchurch
Fellows, Samuel B.	Derbyshire, England	1858	1888	21st October 1933	Mt Barker, W. Aust.
Fiebig, Herbert L., B.A.	Wellington	1899	1924	31st March 1974	Christchurch
Fletcher, Joseph Horner	St Vincent, West Indies	1823	1847	30th June 1890	Rookwood, N.S.W.
Fletcher, William, B.A.	Granada, West Indies	1829	1856	20th June 1881	Rookwood, N.S.W.
Ford, Herbert	Latchford, England	1882	1919	28th November 1962	Christchurch
Fordyce, Robert E.	London	1894	1916	6th September 1981	New Plymouth
Foston, Charles A.	Lincolnshire	1870	1914	4th June 1944	Levin
Fowles, Arthur H.	Davenham, England	1885	1911	7th April 1963	Christchurch
Frost, George	Suffolk, England	1866	1893	29th March 1944	Auckland
Garland, Charles H.	London, England	1857	1881	4th November 1918	Auckland
Garlick, Samuel J.	Greenwich, England	1848	1876	27th August 1917	Wellington
Gatman, William	Hull, England	1884	1919	21st September 1960	Auckland
Gilmour, Leslie R.M., B.A.	Pukekohe	1915	1940	18 July 1982	Pukekohe
Ginger, Barton H.	Watford, England	1861	1885	27th January 1914	Hutt
Gittos, William	Durham, England	1829	1856	26th May 1916	Auckland
Goldie, John F.	Hobart	1870	1897	29th June 1954	Melbourne
Gordon, Aldwyn Remington, M.A.	St Leonards, New Zealand	1890	1915	26th August 1918	France
Gosnell, Robert B.	Sydney, N.S.W.	1882	1912	20th August 1944	Ashburton
Gray, Joseph H.	Cornwall England	1841	1878	3rd January 1902	Greymouth
Greening, G. Kingsley	Richmond, Nelson	1927	1959	19th September 1974	Christchurch
Greenslade, Lawrence	Dunedin	1915	1940	24th September 1981	
Greenslade, William	Nelson, New Zealand	1875	1900	19th August 1931	Christchurch
Greenwood, Fred	England	1868	1897	18th October 1956	Wellington
Griffin, Cornelius	Oldbury, England	1851	1876	18th June 1929	Auckland
Griffin, John Wesley	Ireland	1853	1894	6th January 1932	Auckland
Griffin, Thomas N.	Whitehaven, England	1853	1880	20th August 1924	Christchurch
Griffith, Samuel	London, England	1859	1882	19th December 1937	Auckland

Name of Minister	Birthplace	Year of Birth	Entered the Ministry	Date of Death	Place of Burial
Grigg, William	Cornwall, England	1862	1888	3rd October 1951	Christchurch
Guy, James	Kent, England	1855	1875	6th March 1934	Christchurch
Haddon, Robert Tahupotiki	Taranaki	1866	1900	5th November 1936	Normanby
Hall, James H.	Invercargill	1901	1926	5th November 1963	Auckland
Hammond, Thomas Godfrey	Richmond, Nelson	1846	1874	15th December 1926	Putaruru
Hana, Piripi	Wellington	-----	1856	1857	Auckland
Handy, Francis J.	Birmingham, England	1900	1928	20th January 1961	Otahuhu
Hanna, Leslie Gordon	Auckland	1911	1935	11th July 1975	Auckland
Harding, Arthur	Ludlow, Shrops., Eng.	1861	1887	25th November 1938	Lower Hutt
Harding, Isaac	Wanstron, England	1815	1836	17th July 1897	Toowoong, Queensland
Harkness, Edwin S.	Bendigo, Victoria, Aust.	1878	1916	21st April 1966	Auckland
Harkness, Howard E., M.A., B.D.	Haatai, Tonga	1914	1938	5th December 1981	Cremated, Hastings
Harper, George S.	Yorkshire, England	1840	1864	24th September 1911	Palmerston North
Harris, Archer O.	Christchurch	1885	1910	10th December 1965	Christchurch
Harris, Francis Thomas	Christchurch	1888	1914	19th April 1933	Christchurch
Harris, G. Raymond	Te Kowhai	1900	1926	8th July 1981	Christchurch
Harris, John	Warwickshire, England	1848	1872	9th March 1926	Christchurch
Harris, Walter	Cornwall, England	1874	1905	27th August 1936	Christchurch
Harrison, Colin C.	Allendale, England	1867	1893	22nd November 1943	Wellington
Haslam, Jonathan H.	Christchurch, New Zealand	1874	1900	19th October 1969	Waimate
Haylock, Donald C.	Bradford, England	1913	1946	30th July 1954	Auckland
Henderson, Samuel	Armagh, Ireland	1865	1894	28th April 1942	New Plymouth
Henderson, William John	Dunedin	1900	1960	16th October 1976	Waipawa
Heretini, Te Tuhi	Whirinaki	1857	1896	9th October 1933	Whirinaki
Hickman, Donald J.D.	Tinwald, Canterbury	1896	1932	3rd September 1974	Christchurch
Hinton, George B.	Durham, England	1884	1912	10th March 1965	Auckland
Hobbs, John	Kent, England	1800	1824	24th June 1883	Auckland
Hoddinott, Ernest Sydney	Hawera	1911	1938	16th May 1967	Wellington
Hopper, Arthur	Christchurch, New Zealand	1869	1911	28th March 1969	Hastings
Hosking, James Alfred	Coromandel, New Zealand	1872	1896	1st October 1924	Otahuhu
Hounsell, George	Sussex, England	-----	1879	3rd March 1906	Gisborne, N.Z.
Hudson, Lewis	London	1855	1879	13th April 1922	Auckland
Hunt, George P.	Rongotea	1875	1900	29th January 1964	Auckland
Innes, Jonathan	Newcastle-on-Tyne, Eng.	1809	1845	6th May 1864	Nelson, N.Z.



Name of Minister	Birthplace	Year of Birth	Entered the Ministry	Date of Death	Place of Burial
Ironside, Samuel	Sheffield, England	1814	1837	24th April 1897	Hobart, Tasmania
Isitt, Francis Whitmore	Bedford, England	1846	1870	11th November 1916	Dunedin
Ivory, Arthur H., L.L.B., B.Comm.	Wellington	1901	1942	June 1981	Mangaroa
Jack, J. Francis	Palmerston South, N.Z.	1893	1922	8th September 1961	Auckland
James, Benjamin J.	Victoria	1874	1903	20th July 1955	Christchurch
Jamieson, Victor Roy	Lower Hutt	1904	1932	11th May 1968	Hamilton
Jefferson, Alfred E.	Bairnsdale, Victoria	1888	1919	20th March 1980	Purewa, Auckland
Jolly, Albert	Preston, England	1913	1943	25th January 1975	Waihi
Jones, Peter W.	Cheshire, England	1846	1876	2nd December 1929	Feilding
Jones, T. Francis	South Wales	1853	1882	16th May 1943	Auckland
Jordon, Charles B., M.A., B.D., F.R.E.S.	Motueka, New Zealand	1880	1908	19th October 1953	Stoke, Nelson
Jory, John D.	Cornwall, England	1846	1874	16th June 1935	Auckland
Joughin, Thomas A.	Isle of Man	1863	1887	10th January 1942	Auckland
Kakuere, Hori	Mangere	1911	1911	21st August 1938	Pukekohe
Kapa, Henare			1946	25th October 1968	Pouto, Kaipara
Keall, Robert Purcell	Richmond, Nelson	1875	1899	16th December 1972	Wellington
Keall, William	Holbeach, Lincolnshire	1838	1869	31st August 1906	Palmerston North
Keast, W.H.			1880		Christchurch
Kendon, Charles H.	Jamaica	1889	1916	18th February 1979	New Plymouth
Kent, Arthur T.	Christchurch	1904	1929	14th March 1983	Tauranga
Kings, Harry Stanley	England	1890	1924	19th June 1968	Levin
Kirk, William	Owston, Lincs, England	1825	1846	19th May 1915	Wellington
Knight, Percy N., B.A.	Norwood, Australia	1867	1889	16th August 1944	Auckland
Kukutai, Ngatete, M.B.E.	Te Kohanga	1878	1941	2nd August 1966	Taupiri
Kuri, Te Hori	Hokianga	1828	1879	6th May 1891	Hokianga
Larsen, Norman P.	Inglewood	1900	1927	18th June 1981	Hastings
Law, John	Lancashire, England	1841	1868	1st August 1908	Auckland
Lawrence, Frederick B.	London	1883	1912	16th July 1959	Nelson
Lawry, Albert Charles	Auckland, New Zealand	1862	1885	21st June 1940	Christchurch
Lawrie, Henry Hassall	New South Wales	1821	1845	8th May 1906	Auckland
Lawry, Samuel	Cornwall, England	1854	1877	26th July 1933	Christchurch
Lawry, Walter	Cornwall, England	1793	1817	30th March 1859	Paramatta, N.S.W.
Laws, Charles H., B.A., D.D.	Newcastle-on-Tyne, Eng.	1867	1887	8th February 1958	Auckland
Laycock, William	Lancashire, England	1851	1884	13th November 1927	Christchurch
Leadley, Frank E.	Yorkshire, England	1876	1900	25th July 1964	Auckland
Lee, William	Yorkshire, England	1841	1864	12th November 1925	Auckland

Name of Minister	Birthplace	Year of Birth	Entered the Ministry	Date of Death	Place of Burial
Leigh, Samuel	Milton, England	1788	1812	2nd May 1852	Reading, England
Lewis, John James	Abergavenny, Wales	1844	1870	12th June 1931	Auckland
Liddell, Ralph J.	Ballarat, Australia	1876	1903	21st July 1948	Auckland
Liversedge, Arthur	Barnsley, England	1874	1898	31st December 1948	Christchurch
Lochore, John Alexander	Westland, New Zealand	1869	1895	2nd June 1931	Dunedin
Long, Joseph	Carlisle, England	1818	1843	24th February 1892	Auckland
Long, Wesley L.	Onewhero	1902	1938	16th August 1946	Paeroa
Luke, James Henry	St Just, Cornwall, Eng.	1860	1881	22nd November 1884	Wellington
Luxford, John A., C.M.G.	Hutt, New Zealand	1854	1876	28th January 1921	Auckland
Luxton, Clarence T. J.	Southbrook, Canty, N.Z.	1907	1935	19th November 1979	Auckland
Lyth, Richard Burdsall, M.R.C.A.	Yorkshire, England	1810	1836	27th February 1887	York, England
McArthur, John D.	Christchurch	1880	1909	3rd March 1961	Blenheim
Macfarlane, Samuel	Liverpool, England	1828	1852	25th June 1898	Christchurch
Mann, George Henry	Yorkshire, England	1868	1894	26th October 1918	Gore
Marshall, George T.	Warwickshire, England	1853	1883	2nd August 1938	Auckland
Marten, William Benjamin	Essex, England	1847	1871	15th February 1907	Hutt
47 Martin, J. Frederick	Waimate	1879	1908	28th July 1952	Wanganui
Mather, Joseph John	Leeds, England	1854	1883	10th November 1921	Auckland
McBean, Angus	Ballarat, Victoria	1876	1904	4th May 1947	Christchurch
McDonald, D. I. Alister	Edendale	1916	1946	18th September 1981	
McGregor, Robert	Dunedin	1887	1924	14th August 1956	Paeroa
McNicol, David	Liverpool, England	1843	1868	8th June 1925	Auckland
Mercer, Victor Stanley	Adelaide, S.A.	1888	1920	7th December 1923	Bluff
Metson, Basil	Temuka	1879	1905	8th February 1952	Rangiora
Mitchell, Arthur	Truro, England	1866	1890	19th August, 1951	Auckland
Mitchell, John L.	Kent, England	1892	1933	12th July 1950	Hutt
Moore, William E.	Dunedin	1905	1931	6th September 1979	Auckland
Morley, William, D.D.	Notts, England	1842	1863	24th May 1926	Kew, Victoria
Murray, Daniel J.	Cambridge, England	1851	1875	27th September 1928	Auckland
Murray, Richard James	London, England	1862	1896	26th March 1928	Rookwood, N.S.W.
Nielsen, Edward	Norway	1842	1877	12th June 1894	Palmerston North
Ngarope, Hamiora	Waikato	1809	1856	1887	Whatawhata
Neal, Wallace S.	Napier	1888	1918	12th November 1972	Christchurch
Neale, Leslie B., M.B.E., B.A., F.R.G.S.	Auckland	1886	1911	26th August 1959	Auckland
Nelson, John R.	Cumberland, England	1883	1917	22nd February 1951	Auckland



Name of Minister	Birthplace	Year of Birth	Entered the Ministry	Date of Death	Place of Burial
Newbold, Thomas Walter	Auckland	1862	1886	19th October 1930	Dunedin
Nixon, John	Scotland	1852	1875	2nd March 1947	New Plymouth
Odell, Henry J.	New South Wales	1888	1915	16th March 1961	London
Olds, Charles H., B.A.	Oamaru	1884	1910	29th September 1929	Auckland
Olds, E. Thomas	Enfield, North Otago	1890	1915	25th August 1966	Auckland
Olds, John Stanley	Christchurch	1921	1949	19th August 1977	Wellington
Oliver, William C.	Sutherlandshire, Scotland	1842	1867	14th April 1922	Christchurch
Olphert, John	Auckland	1866	1888	5th March 1950	Auckland
Orchard, Hector C.	Geelong, Australia	1884	1920	16th May 1957	Dunedin
Orchard, John	Devonshire, England	1838	1861	6th January 1907	Christchurch
Orr, A. Everill, M.B.E.	Roxburgh, New Zealand	1904	1933	25th August 1971	Auckland
Oxbrow, Walter	Ballarat, Victoria	1873	1902	29th June 1956	Auckland
Parker, Frederick John	Dunedin	1892	1917	15th November 1959	Auckland
Parker, James William	Silverdale, Lancs, England	1883	1918	14th August 1975	Auckland
Paris, Percy R.	Dunedin, N.Z.	1882	1906	29th March 1942	Wellington
Parsons, John Ernest	Birmingham, England	1885	1912	8th April 1932	Palmerston North
Parsonson, William George	Lerwick, Shetland Islands	1854	1881	8th September 1903	Christchurch
Patchett, Ernest D.	Styx, North Canterbury	1878	1902	13th September 1958	Auckland
Patene, Wiremu	Waikato	1810	1859	December 1884	Karakariki
Paul, Hauraki	Orakei	-----	1882	1910	Kaipara
Peart, Cuthbert F.	Hamilton	1926	1955		
Peat, Harold T.	Thames	1885	1913	24th August 1948	
Pendray, John J.	Camborne, Cornwall, Eng.	1845	1870	2nd July 1914	Taumarunui
Penney, Charles	Camborne, Cornwall, Eng.	1851	1875	17th March 1917	Reefton
Peryman, Samuel H.D.	Tai Tapu, N.Z.	1867	1892	16th August 1945	Wellington
Petch, Ashleigh K., B.A.	Inglewood	1916	1938	15th September 1983	Auckland
Peters, Alfred	Truro, Cornwall, England	1850	1877	8th November 1939	Christchurch
Pewa, Wiremu Warana	Waima	1852	1879	31st July 1907	Waikato
Pickering, William B.	Staffordshire, England	1881	1920	1st November 1948	Rotorua
Pinfold, James Thomas, D.D.	Manchester, England	1855	1876	30th July 1933	Wellington
Potter, William Smith	London, England	1854	1896	30th January 1929	Auckland
Pratt, M. A. Rugby	Gisborne	1875	1902	6th March 1946	Christchurch
Prior, Samuel F.	Bedford, England	1851	1875	1919	Masterston, N.Z.
Prosser, Frederick O.	Blaenavon, Wales	1883	1897	26th March 1963	Wellington
Purchon, Samuel R.	Leeds, England	1851	1875	24th January 1878	Motueka
Pybus, T. Arthur	Yorkshire, England	1873	1897	28th August, 1957	Port Chalmers
Raine, Robert	Durham, England	1868	1892	17th March 1942	Wellington
			1882	25th March 1934	Mangamuka

Name of Minister	Birthplace	Year of Birth	Entered the Ministry	Date of Death	Place of Burial
Rakena, Piripi	Maungamuka, Northland	1890	1908	February 1956	Rapaki
Rakena, Rakena P.	Methven, New Zealand	1883	1908	14th February 1919	Germany
Rands, Frederick	Keighley, England	1878	1901	6th June 1971	Auckland
Ranston, Harry, M.A., Litt.D.	Wairarapa	1820	1859	4th May 1895	Lower Wairarapa
Ratou, W. Te Kote	Waipuku, Taranaki	1901	1927	30th May 1977	Levin
Raynor, Ivo Mervyn	Sleaford, Lincolnshire, Eng.	1867	1889	29th July 1937	Christchurch
Read, Frederick T.	Northamptonshire, England	1875	1901	20th June 1926	Dargaville
Reader, Amos	London, England	1860	1885	7th September 1927	Auckland
Ready, William	Menston, Yorks, Eng.	1900	1957	23rd January 1973	Dunedin
Reddihough, John W.	Tavistock, Devon, Eng.	1836	1862	20th September 1914	Wellington
Redstone, Harry B.	Middlesex, Auckland	1879	1904	5th May 1912	Te Aroha
Reed, Alexander John	Edinburgh, Scotland	1821	1848	25th August 1891	Auckland
Reid, Alexander	Moonta, South Australia	1883	1911	14th August 1961	Christchurch
Richard, Henry L.	Victoria, Australia	1883	1910	7th March 1957	Christchurch
Richards, James	Mooroopna, Victoria	1879	1905	13th August 1948	Christchurch
Richards, Raymond	Wodonga, Victoria	1867	1895	9th January 1944	
Richards, Thomas R.	Nottingham, England	1840	1864	29th April 1881	Drowned in Taranua
Richardson, John B.		----	1850	July 1883	
Rigg, Charles W.	Lithgow, New South Wales	1906	1944	30th April 1975	Auckland
Riseley, Benjamin Henry	Bingley, Yorks, Eng.	1835	1864	21st October 1918	Auckland
Rishworth, John S.	Henderson, Auckland	1882	1906	17th May 1958	New Plymouth
Roberts, Charles M.	Waima, New Zealand	1911	1942	21st October 1971	Otaua
Rogers, Ranginohora	Gisborne, New Zealand	1907	1960	13th August 1977	Tauranga
Roke, Charles Edward	Wexford, Ireland	1860	1885	11th September 1924	Hamilton
Rothwell, Benjamin Francis	Cumberland, England	1885	1911	16th July 1980	Nelson
Rowe, William	Cornwall, England	1835	1858	15th July 1899	Greytown
Rowse, William	Island of Jersey	----	1893	4th January 1902	Roxburgh
Ryan, Lawrence J.	London, England	1880	1906	22nd July 1971	Auckland
Ryan, Henry	Ashburton	1890	1916	25th September 1981	Cremated Auckland
Sage, Ernest E.	Hanover	1812	1853	10th August 1880	Auckland
Schnackenberg, Cort Henry	Thames, New Zealand	1873	1907	13th March 1935	Wellington
Scott, William Bramwell	Napier	1875	1900	8th October 1955	Christchurch
Scotter, Adolphus N., B.A.	London, England	1883	1912	13th July 1969	Auckland
Scrivin, Arthur H.	Tongala, Victoria	1877	1903	17th September 1963	Auckland
Seamer, Arthur J., C.M.G.	Victoria, Australia	----	1884	9th July 1918	Thames
Scrpell, Samuel J.					



Name of Minister	Birthplace	Year of Birth	Entered the Ministry	Date of Death	Place of Burial
Sharp, Harold A.	Christchurch	1855	1910	27th September 1956	Christchurch
Sharp, Joseph	Maidstone, Kent, England	1849	1871	15th August 1916	Auckland
Shaw, Joseph T.	Yorkshire, England	1826	1859	13th February 1894	Hawthorn, Victoria
Silvester, Archie W., M.M.	Ellesmere, Irwell, Canty	1899	1927	18th December 1967	Auckland
Simmonds, Joseph H.	Nelson	1845	1869	30th June 1936	Auckland
Sinclair, William A.	Christchurch	1868	1891	4th January 1950	Auckland
Skevington, John	Nottingham, England	1814	1839	21st September 1845	Auckland
Skuse, Thomas	Wales	1890	1918	27th July 1965	Auckland
Slade, William	Staffordshire, England	1859	1881	20th April 1916	Onehunga
Slade, William G., M.A., D.D.	Taviuni, Fiji	1892	1916	15th May 1974	Christchurch
Smalley, Joseph S.	London, England	1845	1868	26th April 1921	London
Smith, G. Knowles	Yorkshire, England	1870	1892	1st June 1951	Greytown
Smith, John	Prince Edward Island	1835	1862	19th August 1926	Auckland
Southern, John	Oldham, England	1874	1899	23rd December 1933	Christchurch
Speer, William H.	Bergalia, N.S.W.	1874	1908	18th February 1954	Rotorua
Spence, George W.J.	Dromore, Ireland	1852	1879	20th May 1917	Auckland
Spencer, Herbert	Lancashire, England	1881	1923	15th September 1961	Wanganui
Standage, Charles Henry	Campbelltown, Tasmania	1847	1875	8th June 1936	Dunedin
Stannard, George	Yorkshire, England	1803	1844	8th December 1888	Wanganui
Stockwell, George F.	Leicestershire, England	1876	1904	20th December 1945	Auckland
Suckling, Joseph B.	Chelmsford, England	1880	1909	7th December 1918	Nadroga, Fiji
Taylor, Cecil R.	Shropshire, England	1892	1924	21st June 1966	Christchurch
Taylor, Robert	Rochdale, Lancs, England	1839	1866	28th May 1918	Christchurch
Te Tuhi, Erura	Whirinake	1888	1951	14th January 1976	Otarei
Thomas, James	Hobart, Tasmania	1846	1871	14th May 1926	Melbourne, Victoria
Thomas, Thomas E., M.A.	Auburn, S.A.	1851	1876	6th March 1909	Christchurch
Thomas, William George	Milford Haven, South Wales	1843	1887	2nd December 1909	Auckland
Tinsley, Robert Borrows	Port Chalmers	1880	1908	4th April 1968	Hamilton
Tinsley, William	Hertfordshire, England	1848	1869	22nd August 1913	Levin
Toothill, Harry William	Hastings, New Zealand	1916	1951	22nd January 1976	Wellington
Trebilco, George R.	Waikari, New Zealand	1926	1952	21st October 1971	Christchurch
Trestail, Thomas	Penwortham, S.A.	1859	1887	18th March 1920	Woodville, S. Aust.
Tuhimata, Ngaweke		-----	1936	1968	
Turner, Nathaniel	Wednesbury, England	1793	1821	5th December 1864	Toowong, Queensland
Turner, Nicholas	Kent, England	1863	1909	19th February 1930	Christchurch
Utting, Harry V.	Auckland	1904	1927	25th September 1965	Christchurch

Name of Minister	Birthplace	Year of Birth	Entered the Ministry	Date of Death	Place of Burial
Vealie, Thomas W.	St Just, England	1864	1889	1st January 1950	Hutt
Waiti, Hoani	Kaipara	1820	1860	1879	Kaipara
Waiti, Karawini	Kaipara	1851	1878	25th May 1878	Auckland
Waiti, Martini L.	Kaipara	1860	1880	1887	Kaipara
Walker, William	Bradford, England	1880	1912	20th June 1969	Auckland
Wallis, James	Blackwell, England	1809	1833	5th July 1895	Auckland
Wallis, James W.	Waingarua (Raglan)	1842	1864	2nd August 1877	Auckland
Wallis, T. Jackson	Raglan, N.Z.	1863	1885	25th December 1943	Turakina
Ward, Charles Ebenezer	New Plymouth, N.Z.	1846	1870	24th August, 1935	Christchurch
Ward, Josiah	New Plymouth, N.Z.	1848	1872	19th September 1926	Wellington
Ward, Robert	Sporle, Norfolk, England	1816	1835	13th October 1876	Wellington
Warihi, Heteraka	Te Kuiti	1826	1865	10th July 1898	Blenheim
Warren, John	Norfolk, England	1814	1836	23rd November 1883	Auckland
Watkin, James	Manchester, England	1805	1830	14th May 1886	Rookwood, N.S.W.
Watkin, William James	Tonga	1833	1857	28th September 1909	Auckland
Watson, John Kellett, B.A.	Yorkshire, England	1911	1939	12th June 1979	Thames
Werren, Samuel J.	Little River, Canty	1890	1914	10th September 1965	Hamilton
Whewell, John	Hadfield, England	1825	1854	11th December 1886	Remuera
Whiteley, John	Nottinghamshire, England	1806	1832	13th February 1869	New Plymouth
White, Hedley	Silchester, England	1883	1906	14th December 1950	Wellington
Whitfield, Harris	Durham, England	1905	1938	13th May 1967	Auckland
Whittaker, J.D.	Lancashire, England	1822	1845	3rd October, 1862	Wellington
Wilcox, Davis Pou	Hokianga	-----	1911	January 1937	Waikare
Williams, Alfred E.	Streatham, London	1906	1966	16th January 1969	Auckland
Williams, William James	Redruth, Cornwall, Eng.	1847	1870	11th May 1936	Auckland
Wills, Peter	Staffordshire, England	1853	1879	29th September 1884	Springston
Wills, William	Cornwall, England	1872	1899	3rd September 1950	Auckland
Woodward, William Coombs	London, England	1864	1890	27th September 1901	At Sea
Woolloxall, Thomas R.B.	Liverpool, England	1873	1901	29th January 1946	Auckland
Woon, William	Cornwall, England	1804	1830	2nd September 1858	Wanganui
Worboys, John Wesley	London, England	1843	1874	10th July 1908	Wellington
Worker, William	Cornwall, England	1817	1841	2nd February 1900	Wellsford
Wrigley, James	Yorkshire, England	1857	1887	3rd June 1937	Auckland



# METHODIST CHURCH OF NEW ZEALAND

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Name of Minister	Birthplace	Year of Birth	Entered the Ministry	Date of Death	Place of Burial
IN MEMORIAM - DEACONESSSES					
Barnett, May	Tai Tapu, Canty	1886	1913	7th September 1976	Christchurch
Button, Edna Lena	Scottsdale, Tasmania	1901	1930	30th August 1940	Biggin Hill, Kent
Dobby, Eleanor	Yorkshire, England	1888	1922	4th September 1974	Christchurch
Fawcett, Ruth		1884	1909	4th November 1973	Christchurch
Jenkin, Edna Joy	Opotiki	1938	1962	2nd July 1981	Cremated Palmerston North
Jones, Ivy, J.P., M.B.E.	Devonport, Auckland	1894	1928	20th December 1973	Auckland
Jones, (nee Gittos), Netta		----	1927	1975	Auckland
Jones, Lina	Christchurch	1890	----	11th June 1979	Auckland
Miller, Jean Annette		1946		6th December 1981	Auckland
Nicholls, Margaret W., M.B.E.	Normanby, Taranaki	1894		8th December 1978	Auckland
Wilson, Anne Ellison	Tasmania	1914	1943	26th September 1983	Auckland

# THE METHODIST CHURCH OF NEW ZEALAND

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Place	Year	President	Vice-President	Secretary
Wellington	1913	Samuel Lawry	Hon. Charles M. Luke	Charles H. Laws, B.A.
Dunedin	1914	Samuel J. Serpell	Ernest Rosevear	Charles H. Laws, B.A.
Christchurch	1915	John Dawson	Henry Holland	William A. Sinclair
Auckland	1916	Albert C. Lawry	George Winstone	William A. Sinclair
Wellington	1917	William A. Sinclair	John Veale	Edward Drake
Dunedin	1918	Thomas A. Joughin	Edwin Dixon	Edward Drake
Christchurch	1919	Harold E. Bellhouse	J.H. Blackwell	Edward Drake
Auckland	1920	Edward Drake	E.H. Penny	Arthur Ashcroft
Wellington	1921	William Grigg	W.Dobbs	Arthur Ashcroft
Auckland	1922	Charles H. Laws, B.A.	L.M. Isitt, M.P.	Arthur Ashcroft
Dunedin	1923	Benjamin F. Rothwell	H. Field	Arthur Ashcroft
Christchurch	1924	Arthur Ashcroft	F. Thompson	Adolphus N. Scotter, B.A.
Wellington	1925	Thomas R. Richards	H.P. Mourant	Adolphus N. Scotter, B.A.
Dunedin	1926	Percy N. Knight, B.A.	Sir Donald C. Cameron	Adolphus N. Scotter, B.A.
Auckland	1927	Harry Ranston, M.A., Litt. D.	J.A. Flesher, O.B.E.	Adolphus N. Scotter, B.A.
Christchurch	1928	William J. Elliott	J.W. Shackelford	Adolphus N. Scotter, B.A.
Auckland	1929	John F. Goldie	Thomas P. Hughson	Adolphus N. Scotter, B.A.
Wellington	1930	Adolphus N. Scotter, B.A.	Arch Peak	Jonathan H. Haslam
Dunedin*	1931	Ernest D. Patchett	Wm S. Mackay	Jonathan H. Haslam
Christchurch	1932	M.A. Rugby Pratt	J. Voss	Jonathan H. Haslam
Auckland	1933	Arthur J. Seamer	S.T.S. Martin	Jonathan H. Haslam
Wellington	1934	Clarence Eaton	J.T. Johnson	William A. Burley, M.A.
Dunedin	1935	Jonathan H. Haslam	W. Charles Francis	William A. Burley, M.A.
Christchurch	1936	E. Percy Blamires	Richard Hampton	William A. Burley, M.A.
Auckland	1937	Fred Copeland	Henry R. French	William A. Burley, M.A.
Wellington	1938	Percy R. Paris	John C. Tietjens	William A. Burley, M.A.
Christchurch	1939	Angus McBean	Mark Kershaw	William A. Burley, M.A.
Dunedin	1940	Leslie B. Neale, B.A., F.R.G.S.	David J. Wesley	William A. Burley, M.A.
Auckland	1941	William A. Burley, M.A.	Frank Penn, N.D.H. (N.Z.)	William G. Slade, M.A.
Wellington	1942	William Walker	G.H.Bransby Lill	William G. Slade, M.A.
Christchurch	1943	Charles H. Olds, B.A.	Hedley Oldham	William G. Slade, M.A.
Auckland+	1944	Robert B. Tinsley	Charlie E. Bellringer	William G. Slade, M.A.



Place	Year	President	Vice-President	Secretary
Dunedin	1945	Arthur H. Scrivin	William E. Burley, B.A.	William G. Slade, M.A.
Auckland	1946	William T. Blight, B.A., B.D.	James Tyler	William G. Slade, M.A.
Wellington	1947	William G. Slade, M.A., D.D.	Gordon S. Gapper	Herbert L. Fiebig, B.A.
Christchurch	1948	E. Thomas Olds	Harry H. Johnson	Herbert L. Fiebig, B.A.
Wellington**	1949	E. Thomas Olds	Harry H. Johnson	Herbert L. Fiebig, B.A.
Napier (Nov)	1949	Henry J. Odell	John B. Beeche	Herbert L. Fiebig, B.A.
Dunedin	1950	Eric W. Hames, M.A.	Sidney E. Chappell	Herbert L. Fiebig, B.A.
Auckland	1951	George I. Laurensen	James H. Oldham	Herbert L. Fiebig, B.A.
Nelson	1952	J. Henry Allen	Francis H. Southgate	Herbert L. Fiebig, B.A.
Wellington	1953	Herbert L. Fiebig, B.A.	Hugh M. Patrick, M.V.O.	Gordon R.H. Peterson
Christchurch	1954	Charlie O. Hailwood	E. Laurence F. Buxton, F.N.Z.I.M.L.T.	Gordon R.H. Peterson
Dunedin	1955	M. Alexander McDowell, D.D.	Leonard A. Davis	Gordon R.H. Peterson
Auckland	1956	Raymond Dudley, M.A., D.D., R.R.E.S.	Sister Rita F. Snowden	Gordon R.H. Peterson
Palmerston North	1957	David O. Williams, M.A., Litt.D.	Philip A. LeBrun, J.P.	Gordon R.H. Peterson
Christchurch	1958	Gordon R.H. Peterson	Allen A. Dingwall	Athol R. Penn
Wellington	1959	A. Everil Orr, M.B.E.	Magnus S. Hughson	Athol R. Penn
Invercargill	1960	Bernard M. Chrystall, B.A.	Hubert de R. Flesher, M.A., LL.B.	Athol R. Penn
Auckland	1961	E. Clarence Leadley	Eric A. Humphries	Athol R. Penn
Christchurch	1962	Robert Thornley, M.A.	Frank M. Souster	Athol R. Penn
Wellington	1963	Athol R. Penn	G. Cyril Burton, M.A.	Howard E. Harkness, M.A., B.D.
Hamilton	1964	George H. Goodman	Raynell C.A. Marshall	Howard E. Harkness, M.A., B.D.
Christchurch	1965	Arthur R. Witheford, B.A.	Russell T. Garlick, LL.B.	Howard E. Harkness, M.A., B.D.
Auckland	1966	Ashleigh K. Petch, B.A.	Huia W. Beaumont, M.A., Dip. Ed. (N.Z.)	William R. Laws, M.A., B.D.
Dunedin	1967	John D. Grocott, B.A.	William E. Donnelly, M.B.E.	William R. Laws, M.A., B.D.
New Plymouth	1968	William R. Francis, B.A., B.D.	E. Alan Crothall	William R. Laws, M.A., B.D.
Wellington	1969	John J. Lewis, M.A., B.D., Ph.D.	H. Clifford Vince	William R. Laws, M.A., B.D.
Christchurch	1970	Wilfred F. Ford, B.A.	Cedric B. Radcliffe, M.Sc.	William R. Laws, M.A., B.D.
Wellington	1971	R. Frederick Clement, M.A.	N. Patrick Alcorn, M.Sc.	William R. Laws, M.A., B.D.
Whangarei	1972	W. Selwyn Dawson, M.A.	E. Clifford Flyger	William R. Laws, M.A., B.D.
Christchurch	1973	William R. Laws, M.A., B.D.	Eric G. Heggie, M.Comm., A.C.A.	William R. Laws, M.A., B.D.
				Acting Secretary: Leslie R.M. Gilmore, B.A.
Auckland	1974	William J. Morrison	Archibald C. Barrington, F.C.I.S	William R. Laws, M.A., B.D.
Turangawaewae Marae, Ngaruawahia	1975	Ruawai D. Rakena, B.A.	E. Geoffrey Hill, M.P.S.	William R. Laws, M.A., B.D.
Wellington	1976	Peter A. Stead, B.A.	Vera I. Dowie	William R. Laws, M.A., B.D.
Christchurch	1977	John A. Penman, B.A.	Thomas G.M. Spooner, M.A.	Alan K. Woodley, B.A.

Place	Year	President	Vice-President	Secretary
Hamilton	1978	D. Bruce Gordon, M.A.	Charles B. Fenwick	Alan K. Woodley, B.A.
Auckland	1979	Ian C.E. Ramage, M.A.	Stewart J. Collis	Alan K. Woodley, B.A.
Wellington	1980	Loyal J. Gibson	Sister Rona W. Collins	Alan K. Woodley, B.A.
Christchurch	1981	Edmund D. Grounds	Graham B. Keightley	Alan K. Woodley, B.A.
Napier	1982	Percy P. Rushton, B.A., B.D.	Allan K. Surrey, J.P., A.N.Z.I.M.	Alan K. Woodley, B.A.
Takapuna	1983	Geoffrey E. Hill, M.P.S.	Albert A. Grundy, M.A.	Alan K. Woodley, B.A.

\* William Greenslade President-Elect, because of illness was unable to assume Office. Died 19th August 1931.

+ For Validating Regulations see 1944 Minutes, Page 10.

\*\* February, Exec. Comm. of Conference





THE METHODIST CHURCH OF NEW ZEALAND

C O N F E R E N C E

TAKAPUNA - NOVEMBER 1983

PRESIDENT	:	Mr Geoffrey E. Hill
VICE-PRESIDENT	:	Rev. Albert A. Grundy, M.A.
SECRETARY	:	Rev. Alan K. Woodley, B.A.

# CONFERENCE 1983

## THE BUSINESS FROM DAY TO DAY

Time	Day-Activity	Business & Comments
THURSDAY, 3rd NOV.		
9.00 a.m.	R, Law Revision Committee - Convener: Mr Geoff Peak	Devonport Methodist Church
10.30 a.m.	Morning Tea	
11.00 a.m. 12.30 p.m. /	Law Revision Committee	
12.30 p.m.	Lunch	
1.30 p.m. /	C, Committee on Ministry - Convener: Rev. John Osborne	Devonport Methodist Church Committee on Ministry Theological College (part)
3.00 p.m.	Afternoon Tea	
3.30 p.m. /	Committee on Ministry	
6.00 p.m.	Dinner (catered)	
7.15 p.m. 9.30 p.m. /	Committee on Ministry	

## FRIDAY, 4th NOV.

9.00 a.m.	A, General Purposes Committee - Convener: Rev. Alan Woodley	Devonport Methodist Church
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	
6.00 p.m.	Dinner (catered)	
7.00 p.m. 9.00 p.m. /	Stationing Committee	



Time	Day-Activity	Business & Comments
SATURDAY, 5th 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 - Roper Room	
10.00 a.m./	Registration Enquiries	Takapuna Methodist Church
12 noon		
12.10 p.m.	Conveners of Committees of Detail meet with General Secretary - Secretary's Office, Takapuna Methodist Church	
12.30 p.m.	Lunch (own arrangements)	
1.00 p.m.	Prayer Session	Takapuna Methodist Church
	Session 1	
2.00 p.m.	Opening Service Induction and Presidential Address -	St Joseph's Roman Catholic Church (Conference Offering)
3.30 p.m.	Afternoon Tea	St Joseph's Hall and Grounds
4.45 p.m./	Group Meetings & Conference meal with local congregations.	

1. DEVONPORT  
'Buildings for People'  
(New Buildings and new life for old buildings)  
LEADERS: Eric Laurenson & Kelvin Grant
2. BIRKDALE  
'Disciple Making and Renewal'  
(Evangelism, Small Group Life and Worship)  
LEADERS: Percy Rushton & Doreen Hill
3. GLENFIELD  
'Neighbourhood Service'  
(Parish Projects in the Local Community)  
LEADER: Bruce Gordon and Lay Team
4. TAKAPUNA
  - A. 'New Forms of Ministry'  
(Ministry for the Eighties and Nineties)  
LEADERS: Keith Rowe and Dave Mullan
  - B. Maori Division Option  
'Sharing in Aotearoa'  
LEADER: Sam Toia

Time	Day-Activity	Business & Comments
5.	BIRKENHEAD 'Methodism, Yesterday and Tomorrow' (A look at our Roots and our Destiny) LEADER: Donald Phillipps	
6.	NORTHCOTE 'The Social Witness of the Parish' (Raising the Central Issues of life in N.Z.) LEADERS: Ken Russell, Barry Neal and Northland Lay Team	
7.	ROTHESAY BAY (East Coast Bays) 'The Shape of Sunday Morning' (A New look in Worship and Education) LEADERS: Frank Hanson and John Salmon	
8.00 p.m. /	Group Meetings conclude	
9.00 p.m.		

### SUNDAY, 6th NOV.

Morning Services - Members of Conference are encouraged to attend Morning Worship in local Churches with their hosts and hostesses. The President will preach at a Conference Service at Takapuna. The Vice-President will preach at Papatoetoe Church.

2.00 p.m.	Session 2 Tributes to the Deceased Q.20-21 "Reception into Full Connexion of the Conference" of the Ordinands. Q.6-7. Conference Ordination Service Holy Communion Preacher: The Ex-President, Rev. Percy P. Rushton	St Joseph's Roman Catholic Church (Conference Offering)
4.00 p.m.	Afternoon Tea	St Joseph's Hall and Grounds
5.30 p.m.	Session 3	Takapuna Methodist Church A. General Purposes D. Stationing Committee - 2nd Reading R. Law Revision Notices of Motion
6.30 p.m. /	Committees of Detail	
9.00 p.m.	(Tea will be served in Committees of Detail)	



Time

Day-Activity

Business & Comments

COMMITTEES OF DETAIL:

NOTE: The business of Conference is considered in Committees of Detail before being presented to the Conference.

- E. DEVELOPMENT: Convener - Rev. Edwin Clarke  
Development Division *Centennial Lounge*  
Church Union  
Samoan Policy  
Auckland District Tongan Fellowship  
Fijian Fellowship
- F. CHURCH WELFARE: Convener - Rev. Mary Astley  
Welfare of the Church *Choir Area*  
Lay Preachers' Assn  
Women's Fellowship  
Media  
Chaplaincies  
Wesley Historical Society  
Community of Women & Men in Church  
and Society
- G. EDUCATION: Convener - Rev. Michael Greer  
Education Division *Presbyterian Church*  
Theological College (part) *(Room off Hall)*  
Wesley College  
Robert Gibson Trust
- H. ADMINISTRATION & CONNEXIONAL PROPERTIES & FUNDS:  
Convener - Mrs Dorothy Irvine *Roper Room*  
Administration Division  
Ecumenical Committee-N.C.C.  
Investment Board  
Methodist Trust Assn  
Connexional Trusts
- I. MAORI: Convener - Rev. Sam Toia *Kindergarton*  
Maori Division *Room*
- J. SOCIAL SERVICES: Convener - Rev. Norman West  
N.Z.M.S.S.A. *Back of*  
M.S.S.A. (Branches) *Church*
- K. PUBLIC QUESTIONS: Convener - Mrs Beatrice McIver  
Public Questions *Foyer of Christian*  
*Education Block*
- L. BUDGET: Convener - Dr Dennis 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 Church*

Time	Day-Activity	Business & Comments
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O. OVERSEAS MISSIONS: Convener - Rev. Gavin Sharp  
 Joint Board for Mission Overseas *Presbyterian*  
 Ecumenical Affairs - Overseas *Church*

*On Monday, Tuesday and Wednesday evenings at "a quarter before nine" a brief act of devotion will be led by the Rev. Wesley A. Chambers*

### MONDAY, 7th NOV.

8.15 a.m.	Prayer Session	Roper Room
8.45 a.m.	Committees of Detail resume	
10.45 a.m.	Morning Tea	
11.30 a.m./	Session 4 Devotions - 'THE WORLD FAMILY OF CHURCHES' Led by Mrs Helen Grant	Notices of Motion
		O, Overseas Mission J, Social Services G, Education
12.30 p.m.	Lunch (provided) <i>Lunch time Session on Superannuation - for Ministers likely to be retiring in the next 7-10 years in the Centennial Lounge</i> <i>Lunch time visit to Auckland Archive (Optional)</i>	
1.30 p.m.	Session 4 resumes	
3.15 p.m.	Afternoon Tea	
3.45 p.m./	Session 5	Mayoral Welcome
5.30 p.m./		Welcome to Observers
5.40 p.m.	Conference Meal	
7.00 p.m./	Session 6	Church Council
9.30 p.m./		Power Sharing Report

### TUESDAY, 8th NOV.

8.15 a.m.	Prayer Session	Roper Room
8.45 a.m.	Session 7	
12.30 p.m./	Conference assembles prior to visiting St John's College (Travel by bus only)	
1.00 p.m.	Lunch (at Takapuna)	
1.00 p.m.	D, Stationing Committee	Devonport
1.00 p.m.	Women's Fellowship Reception to the President's wife, Doreen, at St Georges Presbyterian Church	



Time	Day-Activity	Business & Comments
2.00 p.m.	The METHODIST TRUST ASSOCIATION - <i>What it is, - how it works.</i> (Optional)	Roper Room
2.30 p.m.	Afternoon Tea	
3.00 p.m. /	Session 7	D, Stationing Third
5.30 p.m. /	Devotions - 'THE METHODIST FAMILY' Led by Rev. Alan Woodley	Reading C, Committee on Ministry K, Public Questions
5.45 p.m.	Conference Meal Methodist Diaconate Tea	Roper Room
7.00 p.m. /	Session 8	L, Budget
9.30 p.m. /		H, Administration

### WEDNESDAY, 9th NOV.

8.15 a.m.	Prayer Session	Roper Room
8.45 a.m.	Session 9	
	Devotions - 'THE FATE OF THE HUMAN FAMILY' Led by Rev. Les Clements	
	Acknowledgment of the service of Dr Dennis Janus as retiring Finance Manager	
	Appointment of Finance Manager	M, Faith and Order E, Development Election of President and Vice-President
10.30 a.m.	Morning Tea	
10.35 a.m.	Ministers moving meet with Warren Hudson in Centennial Lounge	
11.00 a.m.	Session 9 resumes	
12.30 p.m.	Lunch	
	Lunch time visit to Probert Trust, Prince Albert College Trust and Methodist Trust Association properties. (optional)	
1.30 p.m.	Session 10	E, Development cont'd <u>Special Committee</u> Joint Board for Mission etc.
3.30 p.m.	Afternoon Tea	
4.00 p.m. /	Session 10 resumes	Tributes to
5.30 p.m. /		Supernumeraries
5.40 p.m.	Conference Meal Lay Preachers Tea	Roper Room

Time	Day-Activity	Business & Comments
7.00 p.m. /	Session 11	F, Church Welfare
9.30 p.m.		N, International Affairs

#### THURSDAY, 10th NOV.

8.15 a.m.	Prayer Session	Roper Room
8.45 a.m.	Session 12	Ex-Vice-President's Address
		P, Maori Division
		Election of District Superintendents
		R, Law Revision
		N, International Affairs
		Unfinished Business
		Covenant Service
10.30 a.m.	Morning Tea	
11.00 a.m.	Session 12 resumes	
12.30 p.m. /	Lunch	
1.10 p.m.		
3.00 p.m.	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

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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 1983

### A. MINISTERS IN FULL CONNEXION

Eric W. Hames, M.A.	Herbert A. Cochrane
F. Gardner Brown	Reginald Grice
Gordon R.H. Peterson	Campbell P. Lucas, L.Th.
A. Henry Voyce	Charles B. Oldfield
George I. Laurensen, C.B.E.	John B. Dawson
Athol R. Penn	Haddon C. Dixon, O.B.E., M.A., B.D.
	Alan O. Jones
John D. Grocott, B.A.	Charles H. Bell, B.A.
Charlie O. Hailwood	Harold K. Brown
	Harold A. Darvill
Leonard C. Horwood	Gordon V. Thomas, B.A.
Walter Parker	J. Henry Woolford, M.A.
E. Clarence Leadley	R. Frederick Clement, M.A.
M. Alexander McDowell, D.D.	John J. Lewis, M.A., B.D., Ph.D.
J. Wesley Parker, E.D., M.A., B.D.	William J. Morrison, M.A.
	George R. Thompson, E.D.
W.E. Allon Carr	Leonard V. Willing
William W.H. Greenslade, M.B.E.	
Gordon Parker, M.A., Ph.D.	Stanley G. Andrews
Herbert W. Payne	George W. Cramond
David O. Williams, M.A., Litt.D.	W. Selwyn Dawson, M.A.
	Wilfred E. Falkingham, M.B.E.
Reginald Day	Edmund D. Grounds
William C. Jenkin	J.C. Aldwyn Williams
Ralph E. Patchett	
George H. Goodman,	Robert H. Allen, B.A.
Andrew J. Johnston	R. Graham Bell, M.A., B.D., Theol.M.
Howard C. Matthews, B.A.	Leslie F. Bycroft
	Wesley A. Chambers, M.A.
	Harry Moore
	Edward M. Marshall, B.A., Dip.Ed.
	Donald G. Sherson, B.A.
Clifford L. Duder	
Robert Thornley, M.A., Dip.Soc.Sc.	Leslie C. Clements
Arthur R. Witheford, B.A.	Norman W. Olds
	Francis H. Parker
Ian H.K. Hopper, B.A.	Leonard Shapcott
William R. Francis, B.A., B.D.	
Leslie T. Norwell	A. Francis Attwood
	M. Jackson Campbell
William R. Laws, M.A., B.D.,	Allen H. Hall
John Silvester, M.A.	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.

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  
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, Dip.Theol. (Syd.),  
Dip.Soc.Wk (NSW), MAISW  
R. John Hamlin  
Evan R. Lewis, M.Sc., B.A.

Lewis A. Bowen, Dip.R.E.  
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.D., 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. Philipps, 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  
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.  
G. Clive Smith, L.Th.  
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.

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  
Beverley Pullar  
Robert D. Short  
Diana A. Tana  
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.  
Tuauu 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.D.

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.



## II. LAY REPRESENTATIVES

(a) Vice-President of the Conference:

Ex-Vice-President: Mr Allan K. Surrey

(b) Representatives of Parishes:

### NORTHLAND DISTRICT - 1000

1010 Mangonui County Un.	- Mrs Airdrie Cochrane
1020 Kaikohe Union	-
1030 Sth Bay of Islands Co-op.	- Mrs Lorraine Stewart
1040 Kaeo-Kerikeri Union	-
1050 Nth Hokianga Comm. Church	-
1060 Sth Hokianga Co-op.	- Mrs Mavis Ambler
1070 Hikurangi Union	-
1080 Whangarei Uniting Church	- Mrs Shirley Snowdon
	- Mrs Cath Ogle
1090 Dargaville	- Mr H. Lendrum
1100 Ruawai Co-op.	-
1110 Paparoa	- Mr R.N. Skelton
1120 Wellsford Co-op.	- Mr Graeme Phillips
1510 Tai Tokerau	- Mr C. Cassidy

### AUCKLAND DISTRICT - 2000

2010 Auckland Central	- Mr E. Pratt
	- Mrs T. Solomona
	- Mrs J. Van de Geer
	- Messrs J. Boniface & W. Elia
2020 Auckland Central Mission	- Mr Nevis Silver
	- Mr Ian Souster
	- Mr Cyril Firth
2030 Balmoral-Roskill	- Mrs M. Hall
	- Mr S. Elia
	- Mr A. Palmer
2040 Auckland East	- Mrs B. Hughes
	- Mrs J. Scott
	- Mrs V. McKenzie
2060 Orakei	- Mr Theo Thomas
	- Mr Harry Gapper
2070 Glen Innes Co-op.	- Mrs Isabel Still
2080 Mt Albert	- Mrs Shirley Marshall
2090 Avondale Union	- Mrs T. McConnell
	-
2100 Henderson	- Mr John Mannall
	- Mr Arthur Finnemore
	-
2110 Ranui Ecumenical Ministry	
2120 Te Atatu Union	- Mrs M. Robertson
2130 Devonport	- Mrs Jill Weeks
2140 Takapuna	- Mrs Pat Gatman
2150 Birkenhead	- Mr T. Reeve

2160 Glenfield-Albany Co-op.	- Mrs Winifred Murray
	- Mr Brian Ellis
	- Mr William (Bill) Burnell
2170 Birkdale-Beachhaven	- Miss J. Hughes
2180 Northcote	- Mrs Kathleen Brant
2270 Sth Kaipara Co-op	-
2280 Whangaparaoa	- Mr Bruce McNair
2290 Mahurangi	- Mrs Winnifred Woods
2300 St Austell's Co-op.	- Mrs G. Watkin
2310 Waterview	- Mr Paul Breeze
2320 East Coast Bays	- Mr Ron Ingram
2510 Tamaki	- Mrs W. Anderson
	- Mrs E. Lazarus

#### MANUKAU DISTRICT - 2400

2410 Manukau North	- Mr C. Wiels
	- Mr G. Norris
	- Mrs B. Horwood
	- Mrs M. Singleton
	- Mrs Vasa Bates
2420 Manurewa	- Mrs Phyllis Stubbs
2430 Papakura	- Mr Russell Officer
2440 Pukekohe	- Mrs Betty Littin
2450 Tuakau Union	-
2460 Waiuku	- Mrs Margaret Thoms
2470 Bucklands Beach Co-op.	-

#### WAIKATO-BAY OF PLENTY - 3000

3010 Thames Union	- Mrs Pat Bruce
3020 Hauraki Plains Co-op.	-
3030 Paeroa	-
3040 Waihi	-
3050 Te Aroha Co-op.	- Mrs Lynette Hemmes
3060 Morrinsville	- Mr John Walsh
3070 Cambridge Union	-
3080 Hamilton	- Mrs Lesley Utting
	- Mr Richard Manuatu
	- Mr Paul Mason
3090 Raglan Union	- Mrs H.B. Bath
3100 Hamilton East	- Mrs Joyce Dey
3110 Chartwell Co-op.	- Mr C.G. Conway
	-
3120 Ngaruawahia Union	-
3130 Huntly Co-op.	-
3140 Matamata Union	- Mr A.C. (Lex) Johnston
3150 Putaruru Co-op.	-
3160 Tokoroa	- Mr Letoa
3170 Rotorua	- Mrs Doreen King
3180 Taupo Union	- Dr R.B. Glover



3190 Western Bay of Plenty	- Mr Robert A. Ellis
3200 St James Union	- Mr Peter Atkins
3210 Te Puke	- Mrs D. Crowdey
3220 Whakatane Co-op.	- Mrs Y.C. Perkins
	- Mrs Mavis Wightman
3230 Kawerau	- Mrs Trixie Hindley
3240 Opotiki Union	- Mr A.R. Speirs
3250 Te Awamutu	- Mrs E. Bodman
3260 Otorohanga	- Mr J.R.S. Peake
3270 Te Kuiti	- Mr Digby Prosser
3280 Taumarunui	-
3290 Turangi Co-op.	- Mrs Rosalind Randle
3300 Ohura	- Mr W. Mark Palmer
3310 Kawhia	- Mr Jim Woodhouse
3320 Coromandel	-
3330 Hillcrest Co-op.	- Mrs P.A. Hunt
	-
3340 Pio Pio-Aria Mokau Co-op.	-
3350 Waikato (Maori) Circuit	- Mrs Pari Waaka
	- Mr Henare Gray
3350 Rohe Potae	- Mr B. Winikerei

#### TARANAKI-WANGANUI DISTRICT - 4000

4010 New Plymouth	- Mr Terry Duxfield
	- Mrs Margaret Drake
	-
4020 Waitara	- Mr Rob Hooper
4030 Stratford	- Mrs Barbara Gauld
4040 Eltham-Kaponga Co-op.	- Mrs Alison Robinson
4050 Hawera	- Mrs Carol Tasker
4060 Manaia Union	-
4070 Opunake Co-op.	-
4080 Okato Co-op.	- Mr Des Hill
4090 Wanganui	- Mrs May Thomas
	- Mr Basil Thomas
4110 Inglewood Union	-
4510 Taranaki-Waimarino	- Ms Raima Kingi

#### HAWKES BAY-MANAWATU DISTRICT - 5000

5010 Napier	-Mrs J.O. Cummins
	-Mr L.A. Davis
5020 Hastings	-Mr C.J. (Stan) Baldwin
	-Mrs Marjory Baldwin
5030 Flaxmere Co-op.	-
5040 Gisborne	-
5050 Mangapapa Union	-Mrs Iris McCoy

5060 Presby./Meth.Par.Wairoa	- Mrs Jeanette Killip
	-
5070 Dannevirke-Norsewood	- Mr T. Kirk
5080 Woodville Union	-
5090 Pahiatua Union	-
5100 Palmerston North	- Mr K.M. Fay
	- Mr S.J. Collis
	-
5110 Ashhurst-Bunnythorpe	-
5120 Feilding-Oroua	- Mrs J. Wynn
5130 Marton	- Mr C.L. Robinson
5140 Rongotea-Sanson Co-op.	-
5150 Foxton Union	- Mrs Betty Elliott
5160 Tamatea Community Church	-
5170 Waipawa Co-op.	-
5180 Milson Community Church	-

#### WELLINGTON DISTRICT - 6000

6010 Wellington Central	-
	-
	-
6020 Wellington West	- Mrs H. Chester
6030 Wellington South Union	- Mr G.E. Brown
6040 Wellington East	- Mr L. Brown
6050 Miramar Co-op.	- Mr Brian G. Chisholm
6060 Ngaio Union	-
6070 Johnsonville Union	- Mr Gordon Little
	-
6080 Newlands	-
6090 Porirua	-
6100 Plimmerton-Paekakariki	-
6110 Tawa Union	- Mr E.H. Russell
	-
6120 Lower Hutt-Petone	- Mr R.E. Sullivan
	- Mrs H. Fourde
	- Mr Toria Aumua
	- Mr C.Chandler
	-
6130 Taita Union	-
6140 Upper Hutt Co-op.	- Mr R.Fletcher Thomas
	- Mrs Beatrice McIver
	-
	-
6150 Wainuiomata Union	-
6160 Greytown St Andrews Union	-
6170 Featherston Union	-
6180 Carterton Union	-
6190 Masterton St Lukes Union	- Mrs Eileen Olsen
	- Mrs Helen Wright
6200 St James Masterton Union	- Mr Barry Arcus
6210 Eketahuna Union	-
6220 Levin	- Mrs Rose Jacob



6230 Otaki	-
6240 Paraparaumu	- Mr A.G. Worboys
6250 Hataitai-Kilbirnie Co-op.	- Mrs E. Irons
	-
6510 Poneke	- Mr Robert Te Whare

#### NELSON DISTRICT - 7000

7010 Nelson	- Mrs Beverley Nock
	- Mr John Lyth
7020 Nelson, St Lukes Union	-
7030 Waimea	- Dr E. Bassett
7040 Motueka-Moutere Hills Regional Co-op.	-
7060 Murchison	-
7070 Blenheim	- Mr L.F. Holdaway
	- Mrs B. Parker
7080 Picton Union	-
7090 Reefton District Union	-
7100 Buller Union	-
7110 Greymouth District Union	-
	-
7120 Hokitika Union	- Mrs R. Surgrue

#### NORTH CANTERBURY - 8000

8010 Christchurch Cent. Mission	- Miss Elizabeth Peach
	- Mr N.P. Alcorn
8020 Christchurch South	- Mr Jim Mitchell
8030 Christchurch East	- Mr L.E. Armstrong
	- Mrs Olive Armstrong
	- Mr G.W. Whitlam
8040 New Brighton Union	-
8050 Sumner-Redcliffs Union	- Mr E. Low
8060 S.E. Christchurch Union	-
8070 Lyttelton Harbour Union	-
8080 Christchurch (Opawa)	- Mr Ralph Lane
8090 Beckenham-Sydenham	-
8100 Christchurch (Spreydon)	-
8110 Halswell Union	-
8120 Christchurch (Riccarton)	- Mrs Chris Clarke
	- Mrs Elizabeth Hamilton
8130 Christchurch (St Albans)	- Mr Keith Knox
	- Mrs Ngaire Doig
8140 Christchurch (Papanui)	- Mrs P.M. Teague
	- Sister Rona Collins
8150 Hornby	-
8160 Lincoln Union	-
8170 Leeston Co-op.	-
8180 Kaiapoi Co-op.	-
8190 Rangiora	- Mrs M.G. Harris

8200 Malvern Co-op.	-
8210 Oxford District Union	-
8220 Parklands Co-op.	-
8510 Otautahi-Te Waipounamu	- Mrs Elaine Dell

#### SOUTH CANTERBURY - 8300

8310 Timaru	- Mr D.J. Diack
	- Mrs J.E. Rushton
8330 St David's Marchwiell Union	-
8340 Twizel	-
8350 Waimate	-
8360 Geraldine Co-op.	-
8370 Temuka	-
8380 Ashburton	- Mr R.N. (Bob) Clucas
	- Mrs O.M. (May) Clucas
8390 Allenton Union	- Mr John Taylor
8400 Oamaru Union	-

#### OTAGO-SOUTHLAND - 9000

9020 Dunedin Mission	- Mrs M. Kitchingman
	- Mr R.N McLeod
	- Miss R. Watson
	- Mrs Nola Lay
	-
9040 West Harbour United	-
9050 West Dunedin Union	-
	-
9060 Corstorphine-Concord Union	-
9070 Grants Braes Union	-
9080 Tokomairiro Co-op.	- Mr J.A. Stewart
	-
9090 Balclutha	-
9100 Gore	-
9110 Invercargill	- Mrs A. Joan Lawry
	-
9120 Riverton Union	-
9130 Otautau Union	-
9140 Waiono Union	-
9150 Bluff Co-op.	- Mr C.H. Ladbroke
9160 Teviot Union	-
9170 Alexandra-Clyde-Lauder Un	-
	-
9180 Port Chalmers United	-



# REPRESENTATIVES OF DEPARTMENTS, COMMITTEES AND FUNDS--

Administration Division	- Mrs D. Irvine
Finance Manager	- Dr D.J. Janus
Development Division	- Mrs Raewyn Luxton
	- Mrs Tuau Solomona
Education Division	- Rev. W.R. Vinten
	- David Hanna
Joint Board for Mission Overseas	- Mrs Margaret Gordon
	-
Maori Division	- Mr Graham Turner
President's Legal Adviser	- Mr G.H. Peak
N.Z. Womens' Fellowship	- Mrs Doreen Hill
	- Mrs Hazel Waters
N.Z.M.S.S.A. Convener	- Rev. D. Bruce Gordon
Methodist Theological College	
Council	- Mrs J. van de Geer
	- Mrs J. Young
	- Mr J. Osborn
Wesley College	- Mr H.M. Denton
N.Z. Lay Preacher's Assn	- Mr G.E. Simpson
Wellington Charitable Trust	- Mr E.H. Russell
Samoa Policy Committee	- Mr Arona Galuvao
	- Mr Matamua Ulufotu
Rangiatea Maori Trust	- Mrs J. Wood
Fijian Fellowship	- Mrs Elizabeth Mcallister
	- Mrs Laurel Tuwai
Tongan Ministry	- Mr Sione F. Tonga
	- Mr Tevita K. Heimuli
	- Mr Molimea Ilolahia
New Zealand Methodist Trust Assn	- Mr R. John Fraser
Investment Board	- Mr R. John Fraser
Prince Albert College Trust	- Mr Alan H. Winstone
Robert Gibson Trust	- Mr John P. Harding
Belonging to other Conferences/ Churches serving with the Conference and associated with this Conference	- Rev. J. Brand
	- Rev. M.A. Chester
	- Rev. J. Mervyn Dickinson
	- Rev. R. H. McNabb
	- Rev. T.T. Moala
	- Rev. E. Samusamuvodre
	- Rev. Dr. W.J. Stuart

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

- Rev. I.D. Borrie
- Rev. D.A. Botting
- Rev. Don Cullingord
- Rev. Bruce Hellyer
- Rev. Toro Ihaka
- Rev. Ian Millar
- Rev. H.J. Phillips
- Rev. R.D.G. Russ

- Rev. J. Wilson
- Rev. P. Beck
- Rev. S. Adams

ADDITIONAL LAY REPRESENTATIVES:

Mr G.B. Keightley  
Mr D.W. Hudson

OFFICIAL OBSERVERS FROM OTHER CHURCHES:

Anglican	-
	-
Associated Churches of Christ	-
	-
Baptist Union of New Zealand	-
	-
Presbyterian Church of N.Z.	-
	-
Roman Catholic Church	-
	-
Salvation Army Church	-
	-
Secretary, J.C.C.U. & J.N.C.C.E.	-

ACCREDITED VISITORS:



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 AND CONFERENCE 1983

### APRIL MEETING

The 40 representatives of Church Council met together at Otaki Bridge Lodge, during the period from 7 p.m. Tuesday 26th April till 28th April, along with the meetings of General Purposes Committee and the Finance and Stewardship Committee.

The meetings were chaired by the President, Rev. P.P. Rushton, who led a series of three reflections during the course of the meetings, on Psalm 100.

#### A. New Zealand-Samoan Methodist Conference Relationship.

Four Samoan representatives joined Church Council for this discussion: the first time since 1973 that Church Council had specifically considered Samoan ministry in New Zealand. The discussion arose out of consideration of the Report of the Consultation (1982 Conference Reports pp. 387-9).

The discussion covered: developments and progress since the Consultation; Samoans in New Zealand and their relating to New Zealand Methodism; "multicultural" church; a proposal to form a new, Samoan, Circuit; and personal freedom and response.

Church Council also considered the five issues of the Consultation Report, and expressed general approval of the directions expressed in the Report.

#### B. Review of Chaplaincy Model

Barry Jones reported the further progress of the Development Division's investigations.

Church Council resolved:

- (i) That the set of criteria, plus "Does the Chaplaincy have an educational aspect?"; Institutional criteria: that reviews in positions are usually made in five years, not ten, be recommended to Conference, and that the information be shared with other Churches.
- (ii) To inform all Chaplains and employing agencies that Question 33, (Law Book Section 6) has the provision for each Chaplaincy Service to report to Synod and Conference and for the Development Division to explore ways to produce such reports.
- (iii) That the Development Division be encouraged to liaise with the Committee on Ministry in order to propose procedures that would enable each Chaplain to have a defined relationship with a specific Parish.

The opportunity to respond to and operate the criteria would be at Pastoral Committee and General Purposes when there were new proposals, or review of appointments, noting that such review is normally built into the term of appointment, and also that normally a term is not extended beyond ten years.

Council also reported that the present proportion of about 6.6% of the ministerial work force in Chaplaincies was acceptable at present.



- C. Reflections on Report of Overseas Resource Person, Roger Herft: led the Council to concerns about "a division between the ideas of Christian Discipleship at the leadership level of the church and a vast majority of people in the parishes".

Church Council agreed that the matter needed most wise handling, including the President being actively involved in current issues of the Welfare of the Church Committee.

- D. Reflections by Ex-President and Ex-Vice-President

Rev. E.D. Grounds affirmed the emphasis of his year as shared in the discussion of the Samoan Consultation, and the effects were fulfilling a long-time hope.

Graham Keightley reaffirmed his comments made at Conference and reflected how the other responsibilities that he had within the Church had made accessible areas not otherwise possible.

- E. Programme of President-Elect and Vice-President-Elect

Mr G.E. Hill and Rev. A.A. Grundy provided an outline of their availability. Geoff Hill indicated an importance in the President meeting people.

- F. New Zealand Council of Churches

Church Council had copies of the "Proposals" document, and expressed a number of concerns arising from its consideration. It was agreed that Hawkes Bay-Manawatu Synod, and Taranaki-Wanganui Synod review the document and pass on recommendations, and that if the proposed redraft after the July Consultation was not available in time, the present document be made available to Synods.

- G. Union Parishes - Dissolution

A paper presented by Rev. D.J. Phillipps was considered, and Church Council encouraged the Synod and Superintendent to "struggle on".

- H. Racism Seminar for Church Leaders

The General Secretary and the President-Elect reported and reflected on the experience which had not been a comfortable one, nor had it been intended to be. Both felt there was a lot to work through, and both needed time for this.

- I. General

Council also considered its own membership, and received Rev. D.B. Gordon's report on Telethon.

#### RECOMMENDATION:

1. That the Report be received.

# NEW ZEALAND METHODIST LAY PREACHERS' ASSOCIATION

ANNUAL REPORT FOR YEAR ENDING 30 JUNE 1983

## ACCREDITATION CERTIFICATES:

The following Lay Preachers have been received this year on to full plan:

Kenneth D. FIRTH - Paeroa; Margaret HARRIS - Rangiora; Tuifao LOLOGA - St Luke's Union, Masterton; Ronald William NEWTON - Opawa; Dorothy PREECE - (Whitianga), Waihi; Ione SAMIA - St Luke's Union, Masterton; Lua TOLOFUA - Tokoroa; Rachel TREGURTHA - Rangiora; Mapasua TOFUGA - St Luke's Union, Masterton.

## LONG SERVICE DIPLOMAS:

Since the last report we have remembered long and faithful service rendered by the following Lay Preachers:

25 years - Kenneth S. AYERS - Rangiora; Bruce Allott CAYGILL - St. Albans; Howard J. FARR - Upper Hutt;  
26 years - H. Noel MCCARTHY - Upper Hutt;  
27 years - Hugh M. THOMPSON - Invercargill;  
28 years - Richard MOORE - Takapuna;  
30 years - R. Fletcher THOMAS - Akatarawa, Upper Hutt;  
Ellen Elizabeth BURROUGH - Palmerston North;  
31 years - Harvey HOSKIN - Dunedin;  
32 years - Clarence PACE - Birkdale;  
36 years - John OSBORNE - Takapuna;  
50 years - Allen Keith SURREY - Waitara; Eric G. HEGGIE - Lower Hutt;  
53 years - William ASHE - Rangiora.

Guidelines for the issue of Long Service Diplomas: (confirmed by the AGM 1982)

- \* must be an Accredited Lay Preacher of the Methodist Church
- \* first Diploma for not less than 25 years of service
- \* subsequent Diplomas at not less than 5 yearly intervals
- \* must be actively engaged in preaching
- \* eligibility - service in any Methodist Connexion
- \* request for a Diploma acceptable from -
  - the person concerned,
  - the Presbyter,
  - the Circuit Quarterly Meeting,
  - the Parish Council,
  - the District Lay Preachers' Executive,
  - the Circuit Preachers' Meeting.

When a request for the issue of a Diploma is submitted the following information should be included:

- \* name as it is to appear on the Diploma
- \* person / meeting initiating the request
- \* date of Accreditation, which may be found on the -
  - Accreditation Certificate
  - bookplate of the presentation Bible, or
  - bookplate of the presentation book.

## LAW REVISION:

The section of the Laws and Regulations which defines and regulates the Lay Preachers' Association and the Preachers' Meeting



was tabled at the last Conference. The regulations which govern the Association are now under Section 10(A)3. However, the regulations for Preachers' Meetings states only that "Preachers' Meetings may be held ..." The major part of the 'old' law for such meetings was allowed by Conference on a temporary basis to give the Dominion Executive the opportunity to consider the implications of the 'new' law and to make submissions to the Law Revision Committee. This has been done.

#### POST ACCREDITATION TRAINING

In accordance with the directive from the 1982 Annual General Meeting the Dominion Executive has given much thought to the subject. The matter is close to their hearts and it is foreseen that, with the co-operation of the Education Division, there are ways in which this service may be offered. However, it is felt that, unless and until the demand for such a course was great enough to warrant the time and effort required to compile a study syllabus and to set up the requisite tutorial facility, such a service could not be offered. Not only must the demand be great enough but there would, of necessity, need to be a firm commitment of participation from a sufficient number of members before action could be taken.

A viable alternative to a formal study course would be for all Lay Preachers who wish to pursue a course of further study to set up a Preachers' Meeting in their Circuit/Parish and with the assistance of a tutor concentrate on the subjects of interest.

#### "THE PREACHER":

The Editor has been very lax this year in that only two issues were published, yet, in spite of that, the Secretary continues to receive letters of thanks and encouragement from our members. We are mindful of the service that the printed word provides and continue to seek that article or comment that it was always intended should be submitted for publication and we encourage you again to cease delay and write that your fellow preachers may benefit.

#### FINANCE:

Our income this year to 30 June was \$317 from subscriptions, and \$704 interest from investments.

Expenditure was \$105 for book tokens, \$118 expenses, \$181 printing, and \$149 postage, to leave a credit balance of \$488.

This satisfactory result leaves no room for complacency in that the major portion of income was from interest which could suffer a dramatic reduction in the light of the current economic conditions in the country. Also, two issues of 'The Preacher' not published would have more than halved that balance.

It should be noted that the \$317 from subscriptions compares with that of \$523 from last year.

However, the Executive is pleased with the continuing practical support of those members who have sent a subscription or a donation in the past year which permits your Association to function.

#### THE DOMINION EXECUTIVE:

The members of the Executive meet together on average every second month and are conscious of the restraints placed upon them in that decisions taken may be offered only in an advisory capacity, with

no power of enforcement, and wholly dependant upon the goodwill and desire for co-operation of our members for those decisions to be implemented.

One of our concerns is the lack of co-ordination of Lay Preachers' activities in those Districts which have no District Lay Preachers' Executive. Another concern is that there are so few Circuit Preachers' Meetings throughout the country where persons of like mind may foregather to discuss matters of common interest and uphold each other in the faith which we profess and preach.

For the Executive -

G.E. Simpson	President.
A.R. Speirs	Secretary.
A. Bettany	Treasurer.

**RECOMMENDATION:**

That the Report be received.



## NEW ZEALAND METHODIST WOMEN'S FELLOWSHIP

ANNUAL REPORT FOR YEAR ENDED 31ST AUGUST 1983

'To know Christ and to make Him known'

The motto of Methodist women world-wide sums up the emphasis of the M.W.F. this year. Women everywhere are reaching out for a personal faith and for opportunities to participate in solving world and community problems. Pauline Webb, who preached such a magnificent sermon at the opening of the W.C.C. Assembly in Vancouver this year, speaks for us all when she says: 'We are the inheritors of today's church. Women are called to face the apostolic vocation, not as hidden influences behind the scenes, but in glad and open partnership.'

The North Canterbury Executive came into office following Convention in October 1982 and we have pleasure now in presenting the 20th Annual Report of the N.Z. Methodist Women's Fellowship.

As an Executive we strive to work as a team with a sharing of responsibilities and the dedication and co-operation of all members has been a joy. Qualities of leadership are very evident and all are willing to put a great deal of time and energy into their task of guiding the Fellowship during this term of office.

We have kept in touch with Districts and Fellowships through Bulletins and President's Letters and the President has been pleased to visit a number of Districts during the year. On several occasions it has been possible for some Executive members to accompany her and the pleasure of these visits is two-fold - sharing and becoming known to as wide a number as possible.

### MEMBERSHIP:

Membership figures at the end of last year were 5841 within 19 Districts. Final figures are not yet to hand for this year but we feel there will not be too much variation. It appears very difficult now to be accurate about membership as so many Union Groups are involved. But more important than numbers is the quality of our organisation and this is something we are justly proud of.

### TRIBUTES:

During the year we have been saddened by the passing of a number of members who have been very active in the Fellowship. Included in these we have Joyce Tuffnell, Esther Munro and Dorrie White, all of Nelson and May Graham from North Canterbury. Tributes will be made to these at Convention.

### DISTRICT COUNCILS:

Annual reports received from Districts are an inspiration and reflect a depth of caring for our members, the wider church and local communities, that is very encouraging. There is a great variety in programmes with the spiritual emphasis very evident. Whatever the challenge, members respond and we are proud of what is achieved.

### FINANCE:

The amount received from Districts this year for Stamps and Coupons was \$5420.64 and for Medical and Educational Fund \$2807.57. These are both down on last year's figures, the Stamps and Coupons

showing a decline of \$1344. We can only urge a greater awareness of the value of saving stamps, especially the special issues and commemoratives.

The amounts raised by Fellowships covering all other purposes truly astounds us. Nearly \$18,000 was given to Local Church Budgets and Church Trusts received over \$41,000. This must be a tremendous support for local churches.

Other Church bodies such as Central Mission, Children's Homes, etc. received over \$8,800 and other organisations and appeals nearly \$22,000. The total amount represented is over \$90,000 - a really remarkable total when it is considered that this is over and above our members' normal church giving. How could the church survive without this background of effort and dedication? The range of giving covers a very wide spectrum and shows how diverse are the concerns of the M.W.F.

We are grateful to the Fellowships also for their generous gifts towards President's travel, \$1178.96 was received for this.

#### SPECIAL OBJECTIVE:

We would like to congratulate the previous National Executive on their choice of Special Objective for 1982/83. 'Women at Risk' had an emphasis completely different from the usual money-raising objectives and reports from Districts indicate that the challenge has been fully entered into. Caring and a greater awareness of others' needs is evident in all reports and we feel sure that this is one Special Objective that will continue on.

For 1983/84 we are happy to announce a Joint Special Project with the Association for Presbyterian Women and feel that as well as closer liaison with a sister church this will be helpful to Union Parish groups who will be able to work to support just one appeal. The Rehabilim Trust has been selected as the Special Project - a rehabilitation scheme for disabled young people in Indonesia. Our hope is that all church members will become interested in this appeal as well as Fellowships and ensure its complete success.

#### NATIONAL CONVENTION, OCTOBER 1982:

This was held in Upper Hutt, the theme being 'Through Faith to Fulfilment'. Our congratulations must go to Ella Trathen and her Nelson/Marlborough Executive and the local arrangements committee for the organisation of the Convention. Delegates and observers representing all 19 Districts fully enjoyed the three days. Programmes and the business sessions ran smoothly and all delegates had much to take back to their Districts.

NATIONAL COUNCIL 1983 will be held in Christchurch in October. It will be a live-in meeting and we look forward to this first time venture as a chance of real fellowship and sharing together.

#### KURAHUNA:

This year 46 young women have received grants from the fund. Committee members have been pleased to meet a number of the girls personally and were proud that one of 'their' girls was chosen to meet Prince Charles at the Eden Park programme. We express thanks again to the Committee for their work on our behalf in administering this fund.



#### SMETHURST:

Following last Convention a committee of six has been set up to administer this fund. It comprises the past and present National President and Treasurer and two members of the wider Fellowship. Information brochures and application forms have been sent to all ministers and to date 30 applications have been processed and grants made. Assistance has been given for a wide variety of uses and covers all age groups and both Pacific Island and N.Z. women. We acknowledge the hard work done by this Committee in setting up guidelines and policy and thank them for their willingness to undertake this on our behalf.

#### DIAKONIA:

This new name for the Methodist Deaconess Association was adopted at Convocation, held at Rangiatea in May. Now that men and women, both lay and ordained, can be members we strongly recommend that church members seriously consider joining this organisation. The spiritual discipline and fellowship is well worthwhile.

#### TE KOMITI WHAITI O TE ROOPU WAHINE:

The first official occasion attended by the new President of the M.W.F. was the Hui a Tau held at the Rangī Marie Marae, immediately after Convention. Doreen and Geoff both felt welcome and accepted. The study, fellowship and worship reached a deep level, and much fun and laughter was enjoyed together.

Four executive members shared in the Hui Huinga at Kaikohe in May when the theme 'Woman at Risk' was studied with sensitivity and personal concern. Again the feeling of acceptance and sharing was evident.

National Executive members and their families were delighted to accept the invitation to a Hui on the marae at Rapaki (on Lyttelton Harbour) when a start was made on understanding the history and culture of the Maori people in the North Canterbury area. Since the Hui a class for learning the Maori language is being led by Rev. Wattie Tahere.

#### WORLD FEDERATION OF METHODIST WOMEN:

This year the Federation was granted status as a non-governmental organisation member of the United Nations, a big step forward and one which will require support from all branches of the Federation. In February '84 twenty members from N.Z. will travel to Melbourne to take part in the Area Seminar there, the theme to be 'New Dimensions in Christian Living'. The World President, Mrs Oknah Kim Lah, from Korea will attend and will visit N.Z. after the Seminar, and we hope as many of our Fellowships as possible will have the opportunity of meeting her.

W.F.M.W. members join in a world prayer for peace each morning at 7a.m. and we would encourage all church members, men and women, to be involved in this with us.

#### MISSIONS:

We are very fortunate to have as our Missions Convenor, Marcia Baker who is deeply committed to the mission of the whole church. She has ensured that we keep contact with all those who are serving overseas as well as those in our colleges, through the Student

Adoption Scheme, which is working well and much appreciated by all who are involved.

Both the Joint M.W.F. and A.P.W. Co-ordinators of the Mission Associate Scheme retired during this year and that position is now filled by a Presbyterian, Mrs Judy Davies. After her term of three years there will be a Methodist appointment.

#### CORSO:

Diana Roberts is our enthusiastic representative on this body and has attended local Executive meetings and the National Annual Meeting held in Wellington in August. Changes are currently being discussed for Corso's involvement in the N.Z. scene and as a constituent body we will be required to give consideration to this.

#### NATIONAL COUNCIL OF WOMEN:

Reports from districts indicate an awareness of the value of N.C.W. and members take an active part in their local branches. National Executive members attend the local Canterbury branch and Patricia Woodley will represent us at N.C.W. Executive meeting in Wellington in September.

#### NATIONAL PROGRAMME COMMITTEE:

The report from the new Convenor of this Committee, Rosalie Sugrue contains much enthusiasm for her task and gratitude for the manner in which West Coast/Buller District members have supported her. New programmes have been produced and demand from Districts for all programme material is brisk.

#### J.C.W.O.:

The Joint Committee of Women's Organisations (of the Negotiating Churches) is concerned to help Fellowships in Union Churches. There are real problems here - the paper war, duplication of form-filling and correspondence. A special meeting was held in August so that sharing could be planned in areas such as training for leadership, handling finances, a combined magazine, and perhaps a Christian Women's Project. However, traditions die hard and it is not easy for the larger denominations to make changes. We do hope to ease some of the problems within Union parishes by the new joint use statistics form and the Joint Special Project - Rehabilim.

Luke 8:3 tells us 'The women ministered to Jesus and His followers, out of their own resources'. More of our M.W.F. members are learning to use their gifts, their strengths and their talents in the church and the world. They are ministering now, as then, in their homes, their churches and communities and we give thanks to God for them and all that they undertake in His name.

DOREEN HILL - President

HAZEL WATERS - Secretary

#### RECOMMENDATIONS:

1. That this Report be received.
2. That members of all congregations be encouraged to support the APW/MWF Joint Special Project for 1983/84 - Rehabilim, the Trust set up for rehabilitation of disabled young people in Indonesia.
3. That all Methodist people be invited to join the W.F.M.W. Prayer for Peace at 7a.m. each morning.



## ARMED SERVICES CHAPLAINCY

The Committee has met in Wellington twice this year, and meetings were arranged to coincide with the Chaplains' Dominion Advisory Council meetings.

The Rev. John Manihera continues to be our only full-time chaplain and is now serving in Burnham Military Camp. He appreciates the confidence the Church has in him in allowing him to continue in the Regular Force. John's present term ends in January 1985 and he wishes to extend beyond this date.

Two Territorial Force Chaplains attended Annual Camp earlier this year. Stuart Grant found his experience with 6 Field Squadron to be a worthwhile one. 'I felt an increased acceptance among the personnel, especially among the older hands. As with most units, there were a large number of new recruits with whom it was not possible to develop such a close relationship. I found myself in the position of a sounding board for marital problems right from the time of getting on the bus to go to Waiouru, though the particular situations were not such as could be helped in any short term way. As had been my previous experience with this unit, I was given the opportunity of conducting short services on both Sundays in camp. I am personally not keen on compulsory church parades, and made it clear that I wanted the personnel to be given the opportunity to attend or not as they wished. The SSM's response was, "All those who don't want to attend church parade, Fall Out!" Needless to say, I had a full attendance.' Bob Short camped with 2nd Scottish Squadron and writes 'I was accepted and made to feel important in the unit's life and quickly took to my understanding of role within the setting. I spent a lot of time in HQ and the field, meeting the needs and the requests of soldiers for the Padre. I addressed the troops in the field, I accepted the task of notification of bereavement and subsequent transport to home locations. I was committed to these individuals throughout the camp and achieved considerable progress to assisting them to accept the Churches understanding of "death" and "life after death". I met and discussed with several soldiers their marital problems, I was able to discuss with students of Otago University their future prospects in the work field. I was also involved with several unemployed persons, assisting them to prepare for job interviews etc. I made special efforts to assist the C.O. in terms of establishing morale with Officers and men as they adjusted to their new tasks. I spent time in public relations area of the unit's life particularly with visiting persons, checking out the unit's effectiveness. Annual Camp was a good experience and sound basis has been established for continuation of Chaplaincy in this unit's life.'

Stuart Grant has indicated that he wishes to retire having served for 7 years. We thank him for the valued service he has given, for his ministry has been appreciated among the personnel of the units in which he has served. Wherever people are the Church ought to be and the Committee is thankful that there are presbyters who are prepared to serve.

Reginald Thorpe, Chairman  
Mervyn Dine, Senior Chaplain

RECOMMENDATIONS:

1. That the Report be received.
2. That the Chaplains for 1984 be:
  - (a) Full-time: The Rev. John I. Manihera (Army)
  - (b) Part-time: The Rev's M.L. Dine, 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: J.I. Manihera
4. That the Committee for 1984 be: Group Captain Thorpe (Chairman), the Rev's M.L. Dine, R.J. Hamlin, J.S. Hosking, Messrs. J.M. McKinney, D.J. Sellens, H.F. Hart (plus others to be nominated at Conference).



# WESLEY HISTORICAL SOCIETY (N.Z.)

## ANNUAL REPORT FOR YEAR ENDING 30 JUNE 1983

If years are to be named, for the W.H.S. this last year would be the YEAR OF CHANGE, brought about before it was three weeks old by the sudden and lamented death of long-term Secretary, Les Gilmore. The last annual report paid tribute to his unforgettable work. Then Rev. George Laurenson retired from the Presidency at the Annual Meeting in November. The Executive quickly realised that no one person was available to do all the work that Les Gilmore did and began to re-organise with this in mind, having to keep the Society's activities going in the meantime. Rev. George Carter was appointed as Chairman of the Executive with the general oversight of the whole work and Mr Tom Spooner agreed to act as temporary Secretary until a permanent appointment could be made. At the Annual Meeting in Napier, Rev. Wesley Chambers was elected as the new President. Finally, in March, Rev. Jack Dawson was appointed as Publications Convener and Mr Dave Roberts as Secretary. Mr Keith Lawry has continued as Treasurer for the 12th year. As the year ends the new team is settling down and, yes, it seems the Society will continue. Two of the original members when the Society was first formed in 1930 - Rev's. Eric Hames and George Laurenson - continue to keep a fatherly eye on its affairs.

### PUBLICATIONS:

- 1) Only one Proceeding has been issued to members during the current year. That is 'FROM GRAFTON TO THREE KINGS TO PAERATA: A HISTORY OF WESLEY COLLEGE' by E.W. Hames, which was made available by arrangement with the Wesley College Trust Board as No. 39.
- 2) Wesley Chambers' fine book on the work of 'SAMUEL IRONSIDE IN N.Z.' became available, bringing to fruition many years of hard work. The Society has been closely associated with this. Unfortunately, sales have been disappointing and any readers of this who haven't bought one are urged to reconsider.
- 3) There are five Proceedings in various stages of preparation though it is uncertain when any of them will become available. They are -
  - (a) No. 37 - 'THE DECISIVE DECADE' by I. Faulkner about Auckland Central Mission in the 1930's.
  - (b) No. 40 - 'THE PROBERT STORY' by E.W. Hames.
  - (c) No. 41 - 'THE SEARCH FOR UNITY' by A.K. Petch, J.J. Lewis and R. Rakena.
  - (d) No. 42 - 'NEW ZEALANDERS AND THE METHODIST EVANGEL' by Dr P. Lineham based on his address to the last Annual Meeting.
  - (e) No. 43 - 'THE BAINBRIDGE STORY' by J.B. Dawson, by arrangement with the Trust of the Bainbridge Church, Rotorua.
- 4) It was agreed that the Society act as agent in the selling of the history of N.Z. Army Chaplains 'MEN OF FAITH AND COURAGE'. The request had come from the Senior Chaplain in Wellington.

### FINANCIAL:

Les Gilmore has bequeathed to us a Society that is in a fairly sound financial position. Steps have been taken during the year to start two memorial funds to subsidise future publications. One in

memory of Mr F.W. Smith of Marlborough whose generous bequest enabled the publication of 'SAMUEL IRONSIDE' to go ahead. The fund will come from the profits gained from the sale of the book. The other in memory of Les Gilmore started with a suggestion from an anonymous donor of \$100.

#### ANNUAL MEETING 1982:

Mr Gilmore had planned to be the speaker at the meeting in Napier taking the 50 year history of the Society as his topic. It was fortunate that Dr Peter Lineham of Massey University was available at short notice taking as his topic NEW ZEALANDERS & THE METHODIST EVANGEL. His challenging material had already been presented to the School for Evangelists in May and is now the basis of a future Proceeding. The meeting also approved of the proposals for the reorganising of the Society.

#### ONGOING ACTIVITIES:

The following matters are the subject of continued planning -

- 1) WORLD METHODIST HISTORICAL SOCIETY - A South Pacific Regional Conference is to be held in Auckland in May 1985 and a small committee led by Rev. Norman Brookes is working on this.
- 2) ARCHIVES - Work is proceeding on the setting up of a Methodist Archives Centre in Auckland at premises in Turner St.
- 3) A SOUTH ISLAND MEETING of the Society has been suggested. Planning is in the hands of Rev. Frank Glen.
- 4) THE CONSTITUTION of the W.H.S. needs to be brought up-to-date and the Executive will work on this when the reorganisation has been completed.

Wesley A. Chambers - President  
David G. Roberts - Secretary

#### RECOMMENDATION

1. That the Report be received.



## FAITH AND ORDER COMMITTEE REPORT

The Faith and Order Committee brings to Conference a number of matters for consideration and response. Of particular importance are the questions relating to Baptismal Renewal; Additional Alternatives for Holy Communion; comments on the WCC Faith and Order document "Baptism, Eucharist and Ministry"; and matters relating to the Order of Service for the Induction of a Minister. This report is an invitation to further reflection, study, suggestion, and action, in relation to these matters.

### BAPTISMAL RENEWAL

Conference 1982 asked the Faith and Order Committee to prepare "appropriate words of Renewal to insert in existing Baptism Orders" (1982 Minutes, p. 365, Resolution 3). The request was made in the context of rejecting moves towards a service of Re-affirmation of Baptism, which was seen to be too easily confused with "another baptism". Conference, however, accepted the need to provide opportunities for people to reflect on the meaning of their baptism, and to express their continued or renewed commitment to all that baptism represents.

Two directions were identified in doing this. One is to stress that every service of baptism is an opportunity for all baptised persons present to remember God's action in their baptism and to renew their baptismal commitment. The other is to provide guidelines and resource material to assist in preparing other occasions for congregations or individuals to recall and restate the commitment made through baptism. (See Resolutions 3 and 4, p. 635).

Both these directions underline the fact that the significance of baptism does not stop with the event. All baptised persons are involved in a life-long process, a process marked by times when we move away from a full awareness or expression of baptismal meaning, and times when we recognise afresh God's action in our lives.

We believe that it is important for people to be reminded of the promises expressed in baptism, and also to have opportunities to re-state their commitment to God and to express their awareness of the work of God's Spirit. Such opportunities may occur in a variety of ways; Confirmation Services, the Covenant Service, the Communion Service, are all occasions for expressing commitment. Other services may also provide opportunities for persons to state their faith and experience. The particular commitments of baptism are appropriately recalled at every baptism. They may also be recalled at a special separate service of baptismal renewal.

We set out here some of the points where commitment may be recognised and expressed. Secondly, we seek to give some guidelines for focusing specifically on baptism, whether in the context of a service of baptism, or in a separate event designed to meet the needs of a congregation or individuals. Finally, we present an "Act of Baptismal Renewal" which has been prepared for use in the context of a normal service of baptism.

## 1. Points of Commitment

(a) Congregational worship provides regular opportunities to re-affirm faith and commitment. The Communion Service, in particular, is an appropriate occasion for re-commitment and re-affirmation. This needs to be emphasised so that the whole congregation is made aware of this dimension. It may also be appropriate from time to time, in the setting of a Communion Service, for individuals to be given the opportunity to share with a congregation something of their pilgrimage of faith. In the Methodist Church the Covenant Service is an ideal opportunity to highlight personal commitment.

(b) For individuals, Confirmation is a re-affirmation of the meaning of baptism and a re-commitment to life in the church. It is, however, appropriate to provide other opportunities for individuals to express a renewed commitment. This may focus on recalling and renewing the promises of their baptism.

(c) Every Service of Baptism is an opportunity for all baptised persons present to renew their baptismal commitment. We believe this fact should be made explicit in every baptismal service.

(d) There is a significant church tradition which includes a congregational rite of baptismal renewal at Easter, either in an Easter vigil or on Easter Day. The Sunday after Epiphany (the baptism of Jesus) is also used for congregational renewal of baptism, but its date, in early January, makes this difficult in New Zealand.

## 2. Guidelines for Baptismal Renewal

(a) Care must always be taken to declare that an event of baptismal renewal is not a baptism. This is particularly important in a service of renewal for an individual if water is used. Reference back to baptism should be present in some form, perhaps in words such as: "Remember that you have been baptised".

(b) Water is an appropriate symbol. In services of renewal for the whole congregation, sprinkling towards or over the people is often used, and picks up the symbolism of water without confusing it with usual baptismal usage. This may be done using small pieces of greenery or other suitable methods for sprinkling lightly. Alternatively, a dramatic pouring of water into the font draws attention to water as the baptismal symbol. Sprinkling may be appropriate for an individual, reflecting the water symbolism of cleansing. Or an individual might desire the death and resurrection symbolism of immersion. There is great power in this act, but it is here that greatest care must be taken not to confuse it with baptism. A prior statement recognising earlier baptism and pointing to the meaning of this symbolic act should be made, and the words used at the time of immersion should clearly speak of 'remembering' or 'renewal'.



(c) General congregational baptismal renewal should normally consist of a call to remember the promises of baptism, a response, and a prayer, with or without a symbolic use of water, and in the context of an appropriate worship service. In some form, this can be part of every Service of Baptism. Or it can be a significant part of services at Easter or some other time of remembering and renewal.

(d) Special individual baptismal renewal may include a fuller statement of faith or commitment and a re-statement of baptismal promises, together with the call to remember, a response, and prayer. Water may be used, or laying on of hands as in Confirmation. Other symbolic acts might be appropriate. The act of renewal should be in the context of a worship service, but not necessarily tied to a particular time of the year or type of service.

(e) Baptismal renewal is reduced in impact and meaning if it takes place too frequently as a separate event in the life of a congregation. A special focus on baptismal renewal at Easter or some similar festival can have particular value especially when there have been few baptisms during the year.

### 3. Act of Baptismal Renewal

The following "Act of Baptismal Renewal" is presented, with the aim of making explicit the renewal dimension of every Service of Baptism. The baptism of any person is a reminder to all baptised members of the congregation of the promises made at their own baptism, and is an opportunity for re-commitment to the life pointed to by baptism.

Some parts of the Christian tradition have used sprinkling with water to symbolise the recalling of baptismal promises. We suggest this as an optional act. It involves a light sprinkling of water from the font in the direction of the congregation as the call to renewal is made. Alternatively, water may be poured into the font at this point of the service.

This act would follow immediately after the baptism. The minister faces the congregation, who should be standing. As the call to renewal is given, the minister may sprinkle water in the direction of the congregation, or use water in some other symbolic way. The people then respond, and an appropriate prayer concludes the whole act of baptism.

#### Option A. For use at every baptismal service:

Minister: We have witnessed the baptism of (name/s), and have received (him/her/them) into the life of the Church. The promises made remind us of the promises of our own baptism, and of the grace of God at work in our own lives.

Minister: Remember that you have been baptised.

People: Thanks be to God!

Minister: Continue in the way of Christ.

People: We will serve Christ.

All: We thank you for new life in Christ.  
We thank you for your forgiveness of our failures,  
for your love and mercy.  
You have received us into the body of your Church.  
You have baptised us and filled us with your  
Holy Spirit.  
By your love bind us together as your family, and  
enable us to be signs of that love to all people.

Amen.

Option B. For use once or twice each year:

Minister: We have witnessed the baptism of (name/s), and have  
received (him/her/them) into the life of the Church.

The promises made remind us of the promises made at  
our own baptism, and of the grace of God at work in  
our lives.

Let us renew our baptismal vows:

Do you confess your faith in Jesus Christ as  
Saviour and Lord ?

People: We do.

Minister: Do you intend to serve Christ ?

People: We do.

Minister: Remember that you have been baptised.

People: Thanks be to God!

All: We thank you God for our new life in Christ.  
We thank you for your forgiveness of our failures,  
for the love and mercy we have received.  
You have made us part of your Church.  
You have baptised us and filled us with your  
Holy Spirit.  
By your continuing love bind us together as your family,  
and enable us to be signs of that love to all people.

Amen.

ADDITIONAL ALTERNATIVES FOR HOLY COMMUNION

Minutes of Conference, Resolutions p.635 : Res. 2(a)

In its preparation of additional alternatives for Holy Communion  
the Committee has in mind forms of service and resource material for:

- (a) more intimate occasions and settings such as  
Family and/or Youth Camps, House Church Groups,  
Youth Groups, Breakfast and/or Evening Communion



- and Communion for the sick, elderly and shut-ins;
- (b) less formal Family Communions with special attention to the needs of children; and
- (c) services for key events in church, community and national life (e.g. Waitangi Day, Anzac Day, Asia Sunday, etc.,).

We recognise the need to draw upon New Zealand images, metaphors and hopes both in the preparation of these services and also in shaping the services for the more intimate occasions. We are also sensitive to the need to seek to provide for different cultural needs and aspirations.

We see our task as two-fold:

1. To provide basic guidelines for the observance of Holy Communion together with one or two model forms of Service; and
2. To prepare and collate resource material such as prayers, affirmations, symbolic acts, and readings from contemporary literature, especially New Zealand writings.

The Committee encourages ministers and worship committees to forward copies of experimental forms of service and other resource material which would assist us in our work.

#### "BAPTISM, EUCHARIST AND MINISTRY"

We commend for reading and study the WCC Faith and Order paper "Baptism, Eucharist and Ministry".

At the recent WCC Assembly in Vancouver this document was centre of attention for all discussion on Unity. There is much excitement about the possibilities it presents as a convergence in these key areas of the church's life. The WCC is asking that it be studied at all levels in the church, and across denominational boundaries. Some of this study is intended to result in an official response to the WCC (and the Faith and Order Committee is co-ordinator of this for the Methodist Church in N.Z.), and some of it is intended as a stimulus to local thinking and practice in regard to Baptism, Holy Communion, and Ministry.

As the Preface makes clear, the purpose of the statement is to give expression to what the Church accepts as authentic Christian belief in these three areas. It is the fruit of much work and a continuing dialogue, over a period of more than fifty years. While acknowledging that differences remain, it sets them in the context of a growing ecumenical fellowship and a common commitment to the Church of Jesus Christ, called to the goal of visible unity.

What we have here, then, is not a definitive theological statement to which we must all give assent. Seen as such it may well harden present divisions. The aim is rather to assist in the mutual recognition of other Christians, who wish to be seen as united, able to work and worship together despite their differences. The hope is that out of that fellowship of obedience will emerge a new and deeper understanding of God's purpose for us and for the world.

As Methodists we are invited to join in this world-wide ecumenical dialogue of the faith, so we encourage use of this material, in study groups by local congregations, in inter-Church fellowships, Ministers' Fraternals, etc. The Study Guide "Growing Together in Baptism, Eucharist and Ministry" may also be helpful in stimulating discussion and sharing. Consideration should be given to the points where this paper challenges our current understandings and practices.

As the Faith and Order Committee sets about preparing a Methodist response to this text, we welcome your help. In particular we ask you to focus on the four points outlined in the Preface. These are:

- (1) The extent to which your church can recognise in this text the faith of the Church through the ages.
- (2) The consequences your church can draw from this text for its relations and dialogues with other churches, particularly those churches which also recognize the text as an expression of the apostolic faith.
- (3) The guidance your church can take from this text for its worship, educational, ethical, and spiritual life and witness.
- (4) The suggestions your church can make for the ongoing work of Faith and Order as it relates the material of this text on Baptism, Eucharist and Ministry to its long-range research project "Towards the Common Expression of the Apostolic Faith Today".

Study Notes produced by the Presbyterian Church Union Committee for use by congregational groups are available, from Epworth Bookroom.

#### THE INDUCTION SERVICE

The Committee is responding to the urgent need for further copies of the Order for the Induction of a Minister to be made available in many districts for use at the beginning of 1984.

In preparing the Order for printing we have noted that most District Superintendents, and Synods, have not asked that the Service be completely re-written. In view, however, of the responses received we have adopted the following guidelines:

1. to alter the language, where possible, making it inclusive.
2. to make additions and amendments to the Order so that it is more suitable for use in Union or Co-operating situations.
3. to ensure that there is a clear emphasis on the ministry of all of God's people.
4. to ensure a welcome is given to the spouse and/or family of the minister.

We have noted the suggested wording in the report to Synods of the "Community of Woman and Man in Church and Society" which relates to 4. above.



We are happy with the wording but suggest that it would be unwise to insert it in the printed order of service. The reason for this is that should a spouse/family not feel happy about using it, for whatever reason, this could raise unnecessary questions in the minds of the congregation.

We have of course no objection to the use of the suggested wording in an Induction Service where the minister, spouse and family desire it. This could be facilitated by all District Superintendents being provided with copies of the wording.

#### METHODIST - ROMAN CATHOLIC DIALOGUE

This Dialogue has now met on six occasions, looking at the following topics: Church, Revelation, Interpretation of Scripture, Sacraments, and Social Action. It is now at the point of sharing some of this work more widely in the church, and encouraging wider participation in dialogue and exploration between Methodists and Roman Catholics.

A letter is being sent to all Methodist and Roman Catholic parishes in New Zealand, setting out the work of the Dialogue and inviting response. A resource for local level dialogue is also being prepared. This is in the form of material for four study sessions, picking up issues already discussed by the national Dialogue, and enabling reflection by Methodists and Catholics in local settings.

Members of the Dialogue were shocked and saddened to learn of the sudden death of Reverend Father Patrick Murrar after the last meeting. Paddy had been an influential member of the Dialogue, and we will miss his insights, his pastoral sensitivity, and his good humour.

#### WORKING PAPER ON RELIGIOUS EXPERIENCE

The Committee has received a number of detailed responses, from Synods and individual people, to its paper on Religious Experience. The paper was made available to August Synods.

It is clear that many questions are being asked in this area of our life as Christians. Responses to the paper vary from warm commendation; to criticism of its approach in relation to the Charismatic movement. Some feel that it ranges too far afield, moving, as it does outside the realm of specifically Christian religious experience. Others feel that it fails to deal with the variety and depth of Christian religious experience.

The number and extent of the responses mean that the Committee will have a major task on hand as it seeks to review the paper in the light of all the comments received.

For this reason we are not in a position to bring an agreed report relating to Religious Experience to Conference 1983.

#### INCLUSIVE LANGUAGE

A greater consciousness of the need to use 'inclusive language' in the life of the Church is becoming evident.

Many are discovering the importance of inclusive language

replacing traditional sexist language:

- (i) Sexist language is increasingly seen as offensive.
- (ii) The process of change to inclusive language need not be as threatening as some imagined.
- (iii) Those using inclusive language are appreciating the new understandings of God and each other which it has opened to them.

To encourage and facilitate the use of inclusive language the Faith and Order Committee has prepared a Kit which will be available at Conference this year.

#### MEMBERSHIP OF THE COMMITTEE

The Committee is approaching several potential new members at the present time. We will present a full list of members to the Conference.

We are most grateful for the continuing assistance of the Christchurch sub-committee, and for the responses received from time to time from our Corresponding Members.

Chairperson: John B. Salmon.

Convener: Norman E. Brookes.

#### RECOMMENDATIONS

1. That the Report be received.
2. That Conference approve the Acts of Baptismal Renewal for use in the Church.
3. That the membership of the Committee be as indicated to the Conference.



## JOINT INTERNATIONAL RELATIONS COMMITTEE

### 1. Membership

During the course of this year the Joint Committee has lost the services of Rev. Dr. W.J. Roxborough (transfer to overseas staff), and Mr. B.W. Imrie. Revs. Derek McCullum Irvine Roxburgh and Charles Styles have found it difficult to attend meetings due to changed circumstances and other commitments. Miss Margaret Wallace retires at the end of this year. We also expect to lose Major Ron Mills who enters the Knox Theological Hall, and Mrs. L. Shaw whose husband begins his training for ministry. Dr. Peter Utting will also be leaving the committee with Ms Jeya Wilson who has won a Commonwealth scholarship which takes her to the University of Oxford for postgraduate studies.

### 2. NATIONAL COUNCIL OF CHURCHES INTERNATIONAL AFFAIRS

The Joint Committee continues to serve as a resource body for the N.C.C. International Affairs Committee. The N.C.C. Wellington Regional Secretary, the Rev. Peter Glensor and two other N.C.C. appointees serve on the Joint Committee.

During this year the N.C.C. Committee has been working on the visit of Bishop Desmond Tutu, General Secretary of the South African Council of Churches which will take place at the end of August. This visit became possible when the South African authorities issued a travel permit, which enabled the Bishop, to travel to the World Council of Churches Conference and to New Zealand. We are grateful to the church leaders and prominent New Zealanders who personally supported the campaign to enable the Bishop to travel beyond South Africa.

Both committees are presently negotiating, in conjunction with the Australian Council of Churches, for Dr. Alan Boesak to visit N.Z. late in 1984. Dr. Boesak is resident of the World Alliance of Reformed Churches, and we are hoping it will be possible for him to be in the country at the time of the Assembly and Conference.

The N.C.C. Committee continues to promote peace education in the Churches, and makes available in the N.C.C. Churches, Joint I.R.C. resources. We keep a watching brief on situations in Central America, the Middle East, and other international 'hot spots'.

If the proposed new overseas section of the Presbyterian and Methodist Churches comes into being, the N.C.C. will need to rework its strategy for dealing with international affairs. We have appreciated the link with the Joint I.R.C., and thank them for the full and ready co-operation they have offered in this ministry.

### 3. JOINT COMMITTEE ACTIVITIES

The Joint Committee has three work-groups to monitor events in different parts of the world where we have interests.

#### (a) The Pacific

##### (i) Micronesia

Conference and Assembly 1982 expressed concern about the activities of U.S.A. 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." (Assembly Proceedings P.144 Conference Reports P.641).

The Work Group has watched the developing situation in the U.N. Trust Territories of the Pacific. The Trust was allocated to the U.S.A. by the U.N. Security Council in 1947, and covers the Marianas, Marshall Islands, The Carolines, and Palau. Negotiations to end the Trust have been going on for 14 years.

The U.S. wanted one united territory, comprising over 2000 islands, with a total population of 120,000, spread over 3 million square miles of ocean with only 516 square miles of land. However separate political jurisdictions have arisen. The North Marianas opted for integration into the U.S. and this was agreed to in 1975. Palau and the Federated States of Micronesia, (Carolines) have both chosen - by U.N. supervised plebiscites to accept Free Association with the U.S.A., Palau by 62% of those voting on February 10, and the Federated States by over 70% on June 21, 1983.

There is still uncertainty over the present situation in Palau which has a nuclear-free clause in its constitution, in conflict with the proposed basis of association with the U.S.A.

The Marshall Islands, including Kwajalein, and also Bikini were to hold a plebiscite on September, 1983, preceded by a comprehensive public education programme organised and conducted by the Government of the Marshall Islands. The Marshalls are the area where most of the problems have been. Long negotiation has gone on over compensation at Bikini and Enewetak, and also at Kwajalein where the atoll is being used for missile testing across 7000 kilometres of sea from the Californian coast. 18,000 residents have been removed from their homes on Kwajalein and are living in very poor conditions on Ebeye Island. During July the first MX missile was fired from the mainland to splash down in the Kwajalein atoll.

On June 25, 1983, the Marshall Islands President Kabua and President Reagan's personal representative Ambassador Zeder signed the final draft of the nuclear



claims agreement covering compensation and also other issues under the Compact of Free Association, including health, education, postal relations, U.S. military and aviation rights. The sum of \$150 million has been pledged as compensation for Bikini and other atolls, and there is separate provision for Kwajalein and related atolls.

A number of issues remain to be solved, and many of these illustrate the problems of scattered isolated settlements occupying strategically important areas. There still seems to be considerable disagreement among the Kwajalein people, and the proposed dumping of nuclear waste in the Pacific is a cause for considerable anxiety. The Committee proposes to continue to monitor events.

#### (ii) French Territories - Polynesia

Assembly and Conference, 1982, repeated their long-standing opposition to nuclear testing in the South Pacific and resolved to join with other church groups in the South Pacific to press a resolution at the Vancouver Assembly of the World Council of Churches. The results of this move will be reported at Assembly and Conference.

The French have continued their nuclear testing at Mururoa. The 55th recorded underground test took place in June, 1983. French officials have recently confirmed that tests for the development of the neutron bomb have taken place and that the testing programme will involve further research. The neutron or enhanced radiation bomb kills humans but leaves building intact. President Mitterand has stated that he has not yet made the decision to manufacture the neutron bomb, but the bomb could be mass produced once the order is given ("Dominion 29.6.83).

Concern has been expressed throughout the Pacific, and especially by the churches, over radiation contamination, the nuclear waste that has been released into the ocean, and the geological damage resulting from the tests at Mururoa Atoll. In response to this, the French Government has given approval for a group of scientists to visit Mururoa during 1983 but not to witness any testing. Doubts are being expressed as to the value of such a visit. As the "Dominion" editorial of 29 June, 1983 puts it "Doubts about the inspections party's freedom of movement and its dependence upon French records foster thoughts that the expedition might be forced into a position where it merely lends respectability to the French programme."

Despite speculation over when the French will cease their nuclear testing at Mururoa it appears that, as the French Minister for Defence stated recently, the territory will be needed for an "indefinite period".

It would appear that the French have created a

situation of political and economic dependence in French Polynesia and it is likely that, in the event of the French abruptly pulling out of the territory, the economy would collapse.

The migration of groups from the outer islands means that there is now a generation who do not possess the subsistence skills of their parents and grandparents. Agriculture and fishing are now weak sectors of the economy heavily dependent on the activities of the C.E.P. (centre d'Experimentation du Pacifique).

### (iii) French Territories - New Caledonia

The Joint Committee presented a report on New Caledonia to Assembly and Conference, 1982 (Reports of Assembly, 1982 P.94). As a result both courts agreed to give "whatever support is possible and practical to help that nation (New Caledonia) achieve self-government and independence."

Since 1981 the local people's desire for the French Territory to gain independence has gained momentum. An actual date of 24 September, 1984, has been set by the main Kanak parties (pro-independence). From 9 - 13 July, 1983, interested parties met in Paris to discuss the Statute the French Government intends to introduce as a step towards independence in New Caledonia. This will give more control to the local Territorial Assembly, but it is likely major decisions will still be made in France. All significant political parties from New Caledonia were to be represented. The Palaki, a left wing party, did not go to the meeting which it believes the French Government was holding as a palliative with no real intention of granting independence in the near future. The French have stated they wish to move peacefully towards independence and want to be fair to all national groups in New Caledonia and have stated independence will be granted when the majority of the voters are in favour. At the last election 40% of those eligible to vote were in favour of independence.

The Kanaks, who form 43% of voters, want recognition by France of Kanak sovereignty linked to land ownership and culture. They are against foreign control and power in the hands of a select privileged group. They are for self-reliant development, but realise economic independence is not possible in the near future. Limited taxation was introduced in 1980, but the French are still making grants to run the country. The Kanaks have said they will give the vote to those of other nationalities who were born in New Caledonia or have lived there 20 years or more. This qualification would not give the vote to those, mainly French citizens who have migrated in recent years.



There is talk amongst a sector of the Independentist Front of setting up a government in exile with a proposed action of non co-operation with France if independence is not granted by the due date.

The political scene is complicated with one group for the status quo, one group for independence, and another group who oppose independence but don't support Mitterand and are therefore more right wing than the French in France. In the past year tension between groups has resulted in violence. On April 2 gendarmes were killed when Kanaks tried to block access to land where a forestry company were to mill.

In May when the French Minister of Foreign Affairs visited Noumea, peaceful demonstrations took place both for and against independence. In June the French sent Regis de Bray, Mitterand's special Adviser on Foreign Policy to Vanuatu, Fiji, New Zealand and Papua New Guinea to present his country's policies re nuclear testing and independence for New Caledonia.

In July the independence issue was to be considered at the W.C.C. Conference in Vancouver. Prior to this support for independence had been limited to the Pacific area.

#### (b) Asia

The Committee has been concerned this year with a major study of Korea, as a response to questions raised in the Conference and the Wellington Methodist Synod. The study is printed as Appendix I to this report.

#### (c) Other International Situations

##### (i) El Salvador

World attention continues to be focused on El Salvador where there has been little improvement since our last report in 1981. The U.S. Government maintains that the civil war in El Salvador is communist inspired with covert support from the Soviet Union, and depicts the war as a proxy one between the two superpowers.

The churches within El Salvador, and much international church opinion are clear that the struggle is between the poor people who have long been oppressed and those who have siezed power for themselves. The church in El Salvador has taken the side of the poor and seen their struggle in terms of the Gospel.

It is civilian Salvadoreans who suffer the most, with an estimated 35,-45,000 unarmed civilians dead since 1979. Peasants are killed because they are Roman Catholics who believe what their murdered Archbishop taught: misery is not decreed by God, but made by man. The Human Rights Commission in El Salvador, whose workers risk their lives to document human rights

violations, divides victims into three categories: Disappeared, Captured, Assassinated. In 1982, 346 people were wrenched out life, 'disappeared'. Among them, Roberto Martelli, respected doctor, founder of the Human Rights Commission, and a member of Amnesty International. Though 766 men and women were captured in 1982, only 325 are accounted for in prisons. In 1982, nearly 6,000 corpses of men, women and children have been found throughout El Salvador. Most of these were peasants, victims of government backed death squads.

Over the past year, arms supplies by the U.S. to El Salvador have escalated as have the number of U.S. military advisers. Citing Nicaragua as a case in point, President Reagan claims that the U.S. is trying to prevent the same fate befalling the Salvadorean people. Shades of Vietnam are all too evident, as a growing number of Americans express their concern about U.S. involvement in El Salvador. The U.S. Conference of Catholic Bishops has issued strong statements in support of self-determination in El Salvador and against U.S. intervention.

#### (ii) The Middle East

The Joint Committee continues to monitor the situation in the Middle East, and to keep in touch with church efforts being made to ease tension in the area. Through the Presbyterian Overseas Development and Disaster Relief Fund some support has been given for Dr. Henry McKinley of Dunedin to serve in a World Council of Churches relief team in Lebanon.

#### (iii) Antartica

The Joint Committee is in the process of reviving an interest in Antartica, developed in 1977 by the Methodist Committee. In 1977 the Conference urged Government "to press for an effective Treaty to ensure the just and peaceful development of the resources of Antartica". (1977 Conference Reports P.40)

The Antarctic Treaty nations have held meetings this year to discuss the establishment of a regime to order and permit the commercial exploitation of Antarctic minerals. New Zealand has a vital interest in the outcome of these talks because of its proximity to Antartica and its role as a Treaty nation with territorial claims in the Ross Dependency. We plan to continue our study of Antartica and report further in 1984.

#### (d) Peacemaking

(i) At the 1982 Conference and Assembly the Committee paper Peacemaking: A Christian Calling, together with 13 suggested resolutions was sent down for discussion at all levels of church life. The replies are tabulated in the Appendix to this report.



(ii) At the General Assembly an Overture about World Peace was passed asking the church to make the question of world peace a "major topic of study over the next two years". (Year Book, pp. 151-152). This committee was asked to consult with other committees

with a "view to bringing to this Assembly a programme for peacemaking involving the life of the church at all levels". The Joint Committee has consulted with these committees, and extended their inquiries to other committees. At this point it appears that the Joint International Relations Committee will co-ordinate an education programme with the support of other committees.

Accordingly, a Peacemaking programme has been established with a logo, and material is being sent out to parishes on a bi-monthly basis introducing a discussion of various aspects of peacemaking and including from time to time up-dates on resource material.

The Committee has official contacts in each Presbytery and Synod to facilitate the flow of material, and hopes to eventually establish resource centres. The growth of parish peace groups is a welcome and encouraging sign.

The Committee is grateful to the Communications Department of the Presbyterian Church for asking Dr. Helen Caldicott's Wellington address be available on video to a wider audience.

#### (iii) The Covenant for Peace

The 1982 Assembly asked the committee to send this document to parishes for action, and this was done. We have been glad to hear of its widespread use throughout the church.

#### (iv) Peace Sunday

Assembly and Conference designated August 7, 1983, as Peace Sunday and the Joint Committee prepared a resource for use. In solidarity with churches throughout the world, and joining with representatives at the W.C.C. General Assembly, various grouping of Christians did make this weekend an important milestone in their concern for peace. The N.C.C. Executive commended this programme to member churches.

### 4. ASSEMBLY/CONFERENCE RESOLUTIONS (1982)

#### (i) Immigration matters

The Joint Committee in conjunction with the N.C.C. International Affairs Committee has continued to note developments in this area particularly with reference to Pacific peoples.

## (ii) Resolutions re: French testing of nuclear weapons

The Joint Committee is pleased that this issue did figure during the high lighting of Pacific concerns at the Vancouver Assembly of the World Council of Churches. The New Zealand church representatives were asked to support any initiatives in this world forum that might focus attention on French activities.

## (iii) Christian Perspectives in International Politics

Because of pressure of other work, the Joint Committee has not been able to produce this projected paper. However, the Committee would commend the following publication as indicative of the importance such an issue is being given in the World-wide Christian community Perspectives on Political Ethics: an Ecumenical enquiry, ed. by Koson Srisang, Geneva, 1983.

## 5. RELATIONSHIPS WITH WORLD COUNCIL OF CHURCHES

The Joint Committee relates to the Commission on International Affairs. A recent publication, The Churches in International Affairs contains the reports and statements of this commission for the period 1979-1982. With development funding the Joint Committee is in touch with the Churches Commission on Participation in Development. (C.C.P.D.)

## 6. OTHER ECUMENICAL CONTACTS

During the year the Joint Committee has been in contact with appropriate persons from the Uniting Church in Australia, and the Australian Council of Churches Commission on International affairs.

### Recommendations

1. That the report be received.
2. That the following discussion at all levels of church life, this Conference now adopts the following 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 convenanting together to make peace a reality for our day.

3. That the Sunday nearest to the day of Transfiguration (August 6) be recognised as Peace Sunday and be given permanent recognition in the church calendar.
4. That Conference reaffirm its support for a nuclear-weapons-free-zone for the South Pacific and inform the New Zealand Government of this support.
5. That Conference asks parishes to declare their buildings nuclear free zones and to display the logo as an act of witness to the fundamental call of Christians to be peacemakers.
6. That Conference express its support for the independence of New Caledonia and agree to work in solidarity with the churches in that country in their hopes for independence.
7. That Conference urge the N.Z. Government to grant diplomatic recognition D.P.R.K., as a move toward the normalisation of relations and trade with that country and a step toward eventual peaceful reunification of Korea.
8. That Conference urge the N.Z. Government to work with the U.S. Government for a step-by-step removal of all foreign forces and military equipment from Korea.
9. That Conference expresses its support for the efforts of Methodist and Presbyterian church groups in U.S. which are working for the withdrawal of foreign troops and military equipment from Korea.

In February, 1980, the Moderator and two other representatives of the Presbyterian Church of N.Z. visited the Republic of Korea (south Korea) and made contact with churches there. Following a further visit to south Korea, by one of the joint secretaries of the Joint Board for Mission Overseas, the Moderators of the Presbyterian Church of Korea (PCK) and the Presbyterian Church of the Republic of Korea (PROK) visited New Zealand. These official visitors were welcomed at Assembly, 1982, and a partnership-in-mission agreement between the two Korean churches and the Presbyterian Church of N.Z. was signed.

The Annual Conference of the Methodist Church of N.Z. in 1978, called the International Affairs Committee to "give detailed critical consideration to relationships between New Zealand and Korea, with special attention..... to the implications for peace of the division of Korea". As a result of this study the Conference decided to "urge the N.Z. Government to reappraise its relations with Korea and concentrate on the need for eventual peaceful reunification of north and south Korea".<sup>2</sup> Conference also expressed concern at the increasing denial of human rights in south Korea.<sup>3</sup>

Both churches have protested strongly against the gross denial of human rights in south Korea, as the disturbing reports have come in, from church sources and Amnesty International of imprisonment without trial and frequent instances of torture. Conference and Assembly, 1980, decided independently to send official delegations to meet with the Ambassador of the Republic of Korea to protest our concern at the discounting of human rights, and request the commutation of the death sentence against the former opposition leader Kim Dae Jung, his release from prison and the release of 23 others imprisoned with him.<sup>4</sup> Kim was released in December, 1982, along with others, but our concern for many other political prisoners in the south continues.

The New Zealand Government is as yet unwilling to grant official recognition to the Democratic People's Republic of Korea (DPRK - north Korea). It is not surprising then, that there is very little contact between New Zealanders and north Koreans and very little information available about the north. The N.Z./D.P.R.K. Society has sponsored the visits of New Zealanders to the north. Within this context there has been limited unofficial contact with the Korean Christian Confederation of D.P.R.K., by people acting in a private capacity.

### HISTORICAL

For over 3,000 years the Korean people have existed as a relatively homogeneous people with a common



language, history and culture, living within their peninsula.

In this century the Koreans have been the victims of pressures of foreign powers. From 1905 to 1945 Korea suffered under the occupation of the Japanese who imposed their culture against strong Korean resistance. The Christian Church was actively involved in the resistance to this domination.

In 1945, with the collapse of Japan, the Soviet Union occupied the north and the U.S. occupied the south. The United Nations became involved with the aim of establishing a unified, independent and democratic Korea. In 1948 the U.N. supervised elections in the south and recognised the government elected as responsible for the south. The north Koreans, backed by the Soviet Union, refused to accept elections supervised by the U.N. because they mistrusted the U.S. Involvement in the U.N.

In 1950 war broke out. The U.S.S.R. gave material support to the north and later China gave its full backing. Sixteen member nations of the U.N., including New Zealand, sent troops, and forty one countries sent military equipment, food and other supplies. The U.S., however, gave more than 90 per cent of the support.<sup>5</sup> After the loss of 2 million lives and the signing of the armistice in 1953, China withdrew from the north. Because of the weakness of the south's own forces, the U.S. stayed on and still has 40,000 troops in south Korea. The Demarcation Line has been completely sealed off against all communication apart from the occasional border incidents.

The division of Korea is an Asian expression of the east/west confrontation in Europe and continues to be a particularly danerous "flashpoint" in east/west relations. One out of every five people in Korea is involved in close-family separation because of the division.

It is generally agreed that the Korean people want reunification.<sup>8</sup> The policies of both governments is for reunification. The trouble is that the division and suspicion, reinforced by the super-power rivalry, is so deep that barring a complete change of heart by the super-powers and the governments on each side, reunification must be a long way off.

In the north, the communist government led by President Kim Il Sung has been in place since 1945. It has achieved impressive economic, social and political development. This development is based on the principles of "Juche", or national and personal independence, and on a very rigid control of the lives of the people.

In the south, the government led by President Chun Doo Hwan came into power by force in August, 1980. This government and its predecessors have achieved very significant development on the capitalist model and with

a large input of foreign capital, especially from U.S. and Japan. This progress has been at the expense of poor working conditions and the suppression of those who speak out for better conditions and for democratization.

### ISSUES

The Joint Committee has been asked by courts of the Methodist Church to examine three specific issues regarding Korea.

1. Whether to encourage the N.Z. Government to formally recognise D.P.R.K. (north Korea).
2. How the churches should respond to the increase in U.S. military presence in south Korea which took place at the time of the "Team Spirit '83" exercise in May of this year.
3. Whether the N.Z. churches should support the D.P.R.K. plan for peaceful reunification of Korea.

We will deal with each of these issues in turn.

### RECOGNITION

The Minister of Foreign Affairs made the following explanation for N.Z. refusal to recognise D.P.R.K. in correspondence dated 22 April, 1983.

"It has been the Government's consistent policy over the years in regard to recognition of the D.P.R.K. that we would not consider recognition until there was evidence that the D.P.R.K. was prepared to go along with reciprocal moves by its friends to recognise the Republic of Korea. Any unilateral gesture on our part toward north Korea would be interpreted as a gain for the north at the expense of the south".

The Joint Committee believes that the cause of peace and understanding in Korea would be best served by the N.Z. Government's willingness to formally recognise the D.P.R.K. Government and pursue normal relations as is done with other communist governments. The proviso that should be added is that the action of recognition should not be interpreted as the permanent acceptance of two separate political states in Korea.

The present N.Z. policy is a stand-off, "if-you-do-we-will" situation. One side has to make the first move toward normalization. We point out that non-recognition is a very unusual course of action as N.Z. accords recognition to almost every other country. The government of President Kim Il Sung has been firmly in power since 1945. The act of recognition is never construed to mean agreement with the policies and actions of the government recognised. Apparently, in 1980 D.P.R.K. had relations with 102 other nations, and is today becoming



an increasingly important member of the non-aligned group of nations.

### U.S. MILITARY PRESENCE

It can be argued that U.S. should have withdrawn from south Korea long ago, as Russia and China have withdrawn from the north. The south has more than twice as many people as the north and over three times the Gross National Product. It is difficult to ascertain comparative troop numbers and statistics of military hardware but at least we know that R.O.K. has been able to develop a strong military defence.<sup>10</sup>

From church sources it is clear that south Koreans have a real fear of invasion from the north, with justification, given the record of history. On the other hand those who have visited D.P.R.K. are equally clear that northerners fear an American/R.O.K. invasion of their territory. It is relevant to say that there is no large scale foreign support of D.P.R.K. such as that given by the U.S. for R.O.K. Both sides are victims of their own and each other's propaganda and therefore it is difficult for anyone to estimate how real the threats are. The U.S. presence and military dependence in the south which has not helped the cause of Korean independence and justice.

A U.S. programme of phased withdrawal would remove one of the greatest causes of tension and help open the way reconciliation between the sides.

### REUNIFICATION

The D.P.R.K. has put forward its proposals for a Democratic Confederal Republic of Korea (D.C.R.K.). As a prerequisite to the meeting of the two sides the D.P.R.K. require the removal of all foreign troops from Korean soil. This would be followed by communications across the demarcation line and the establishment of a national congress that would aim to preserve present, social, economic and political conditions as they are. The Congress would negotiate ways of economic collaboration, cultural contacts and eventually a sharing of military matters and development of a shared foreign policy.

The R.O.K. will not consider the withdrawal of U.S. troops as a prerequisite as it mistrusts the north's professed peaceful intent. President Chun Doo Hwan has indicated his willingness to meet with President Kim anywhere, anytime to negotiate a provisional agreement on basic relations, but with the maintenance of the present armistice agreement and respect for each other's existing international treaties. Kim is unwilling to meet with Chun. He regards Chun as an illegitimate leader who has seized power by force and is not able to represent the majority of the people in south Korea. Nor does Kim want to appear to sell-short the opposition forces in the

south which he regards as the big hope for Korean freedom in the south.<sup>12</sup>

The situation in which each side puts up proposals unacceptable to the other is exacerbated by the super-power rivalries and the entrenched military and political interests of those powers. The U.S. backs repressive governments in the south to protect what it sees as its military, political and economic interests in the region. The U.S. has progressively drawn Japan into what is now a tripartite military agreement.

The D.P.R.K. has a very strong desire to maintain its self reliance and independence in line with its important "Juche" idea. The Soviet Union and China have no massive presence in the north such as that of U.S. in the south, but it is clear that the Soviet Union has a big interest in maintaining the north as communist and therefore friendly. Korean lives are significantly shaped by super-power rivalries.

The Joint Committee has sought to listen to the various voices from the churches in Korea on the matter of reunification. The following points have emerged -

1. The south Korean Christians say that the issue of reunification is a Korean issue for Koreans to solve. It may take generations to bring about. The best that churches abroad can do is ensure that no outside forces inhibit the process.
2. As important as reunification is to all Koreans, the south Koreans believe that they have a primary task to work for better human rights and the democratization of the south as a step toward reunification.
3. The Korean Christian Confederation in D.P.R.K. has invited us to support the programme for reunification set forth by President Kim. They speak of peaceful reunification as the primary goal of all endeavours for north Koreans, and along with their government, they are actively involved in gaining support worldwide for this goal.
4. Both sides, including the Christians on both sides, tend not to trust the other side. Christians in the south have expressed their fears that Christian groups in other parts of the world will be used by the government of D.P.R.K. in its programme to gain domination in the south.

#### WHAT SHOULD WE DO?

1. Continue to build our links with the churches in R.O.K. and support the churches there in their programme for better human rights and democratization as a step toward reunification.
2. Encourage informal contacts with the small Christian presence in the north, known as the Korean Christian



Confederation, with a view to learning more about the society in the north and supporting their general desire for peaceful reunification. We do not believe it is wise to endorse the specific plan for reunification of any side. It is our conviction that this is a matter for Koreans to decide.

3. Encourage the N.Z. Government to work toward the removal of all foreign military presence in Korea, by a staged step-by-step withdrawal, including the dismantling of nuclear weapons.

4. Encourage the churches in the U.S. in their work for the withdrawal of foreign forces and military equipment from Korea.

5. Urge the N.Z. Government to formally recognise the government of D.P.R.K. as a move toward the normalization of relations. This should be seen as a step toward a permanent two Koreas. This would also enable a freer flow of information and the development for trade and cultural relations with D.P.R.K.

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## APPENDIX 2

### ANTI-APARTHEID MOVEMENT

In August the Joint International Relations Committee called a special meeting of members of the International Relations and Public Questions committees and others interested with representatives of HART - The N.Z. Anti-apartheid movement, (HART-NZAAM). The purpose of the meeting was to discuss the present programme of HART-NZAAM and the Methodist Church's relationship to it.

Conference 1980 decided that the Methodist Church should become a sponsoring body of HART-NZAAM. That was at the point when the two major anti-apartheid groups in N.Z. merged. The two groups to form HART-NZAAM were the National Anti-apartheid Council (NAAC) and HART (Halt All Racist Tours). From 1977 to 1980 the Methodist Church had been a sponsoring body of NAAC. The National Council of Churches is also a sponsoring body along with about 14 other groups.

Two contributions to NAAC of \$100 and \$250 were authorised by Conference in 1977. The Methodist Church of N.Z. has never authorised any financial contributions to HART (Halt All Racist Tours) or to HART-NZAAM.

The Joint Committee is aware that there are Methodists who have serious misgivings about their church's role as a sponsor of HART-NZAAM. We think this is not surprising considering the division that exists within the whole society on how to confront apartheid and the sensitivity of race issues. We are also aware that all that many people know about HART-NZAAM is what they learn from the public media.

Since the end of the 1981 Springbok Tour HART-NZAAM has been going through a period of reassessment of priorities. The priorities are generally seen in this order, to end sporting and other contacts with South Africa that lend support to the South African apartheid regime; to give support to the struggles for freedom of the majority in southern Africa; and to be involved in the movement against racism in New Zealand. There are those within the movement who think that a single issue campaign against apartheid will be more effective and those who see it as necessary to address the issues of racism at home before confronting those abroad. This discussion will continue as HART-NZAAM further clarifies its role and gears up for the major campaign of opposition to the proposed 1985 All Black tour of South Africa. We should also note that HART-NZAAM was always and remains totally opposed to the use of violence as a means of achieving its objectives.

It is important for all Methodists to remember that their church's sponsorship of the anti-apartheid movement



since 1977 is because of our abhorrence of the unjust apartheid system. In this we are at one with the vast bulk of the Christian opinion worldwide and with the United Nations. Sponsorship signifies a strong commitment to these basic principles and beliefs of which HART-NZAAM is the major proponent in N.Z. Sponsorship does not imply acceptance and support for every statement and action made by every official of the movement. It is inevitable that individual members or supporters of any organisation will find themselves in dispute with elements of that organisation's policy or action.

By being a sponsor of HART-NZAAM, the Methodist Church is demonstrating to New Zealanders, but more importantly, to the oppressed majority in southern Africa, that it publicly identifies with and supports the broad and active thrust of that movement.

Those present at the special meeting agreed unanimously that the Methodist Church ought to continue its support for HART-NZAAM, and, if possible, begin to take a more active part in helping to shape HART-NZAAM policy.

### APPENDIX 3

#### PEACEMAKING: A CHRISTIAN CALLING

The joint committee has received responses on the Peacemaking discussion paper from 153 Presbyterian, Methodist and Union parishes, 15 Presbyteries and 5 Methodist Synods. We are grateful for these replies and the seriousness of the discussion that has taken place.

It is difficult to analyse the replies as many responded in considerable detail with emendations or alternative suggestions. The following broad categories provide us with an assessment of the general direction replies took.

#### PRESBYTERIAN AND SOME UNION PARTSHES

- |    |   |            |
|----|---|------------|
| A. | (i) Unqualified support<br>for resolutions:   | 53 (40.7%) |
|    | (ii) Qualified support<br>for resolutions:  | 19 (14.6%) |
|    | Total:  | 72 (55.4%) |
| B. | (i) Support for concern<br>over nuclear arms race,<br>but unable to support<br>resolutions in one or<br>more crucial instances<br>(e.g. security alliances; |            |

nuclear free Pacific	34	(26.1%)
(ii) Against the general thrust of the resolutions	24	(18.4%)
Total:		58 (44.6%)
		<hr/>
		130
		<hr/>

### REPLIES FROM PRESBYTERIES

These were diverse

- 3 Agreed with the resolutions.
- 2 Agreed with concern about the nuclear issue but saw the issue in wider terms.
- 2 Provided their own comment about peacemaking which ran parallel with the Committee.
- 4 Reported ongoing discussion which may or may not lead to a formal response.
- 2 Disagreed with the general thrust of the resolutions but reported this was not unanimous.
- 1 Gave support for the declaration, but could not reach a concession about the resolutions.
- 1 Came to no decision.

### METHODIST AND UNION PARISHES

- 23 parishes gave general support.
- 2 parishes gave qualified support.

### METHODIST SYNODS

- 5 gave general support; none expressed serious reservations.

With reference to Methodist responses, it is important to remember that in 1976 Conference passed the following important resolution - (P142 1976 Minutes of Conference)

"Recalling that as long ago as 1948 the W.O.C. declared that war is contrary to the spirit and teaching of our Lord Jesus Christ and that the part that war plays in our present life is sin against God and a degradation of man; that as recently as September, (1976) Pope Paul denounced modern weaponry and said war is a sin, is a suicide, is against mankind; while only last month U.N. Secretary Waldeim said the world arms race is a raging epidemic completely out of control. Conference calls on every Christian to renounce war," (our emphasis).



## CONCERNS RAISED

1. A recurring comment referred to the narrowness of the peacemaking definition in the paper. Peacemaking is much broader and involves discussion about violence in a variety of situations.
2. There was unease over what parishes perceived to be implications in the paper of a move towards 'pacifism'. Some replies reported that discussions had caused sharp dissension, and indicated only those areas where agreement was possible.
3. Many of the replies commented on the complexity of the issues raised and of inadequacy in dealing with the suggested resolutions.
4. Concerns were raised over what was seen as inappropriate use of biblical references in dealing with this issue; the Committee was taken to task in some of the replies for its 'humanistic-secular' stance; still others noted the exaggerated use of language in discussing the matter; quite a number disputed the importance assigned to the 6 August 1945, pointing out, that for Christians, the day of resurrection is far more significant; and for others there was clear support for the notion that only by a change of heart will the world be saved from catastrophe and therefore evangelism should be the primary and urgent task of the church.
5. There was a moderate to strong indication in replies particularly from Presbyterian parishes that a security alliance involving New Zealand with the United States of America is still the cornerstone for defence - along with this went a scepticism about any meaningful and adequate safeguards to put a nuclear-weapon free-zone in place in the Pacific.

## WHERE DO WE GO FROM HERE?

The committee commends the action being taken by some parishes to establish peace action and study groups or to support community peace groups. Some parishes have declared their properties Nuclear Weapons Free Zones. At least two parishes have written to a range of politicians, others have sponsored petitions and a great range of suggestions for action, to many to be taken up, have been suggested to the joint committee. For its part the joint committee is committed to seeing this as an ongoing emphasis in the life of our churches, with particular need to relate issues of justice and peace to one another.

The recommendations on Peacemaking, numbers 2 - 5 at the end of the main report are put forward for adoption by Assembly and Conference.

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REPORT OF THE JOINT PUBLIC QUESTIONS COMMITTEE TO  
THE GENERAL ASSEMBLY & CONFERENCE 1983

GENERAL

This year the Committee has two new conveners, both lay people. There has been a very full workload which has been shared among the members of the Committee. The membership has been reasonably broadbased with 25 men, 9 women - 15 clergy, 4 teachers, 3 engineer/scientists, 2 housewives, 2 lawyers, 2 retired, 2 social researchers, 1 doctor, 1 insurance broker, 1 journalist, 1 personnel officer and 1 student.

Further issues of the Public Questions Broadsheet have been sent out to all ministers. The work of the Committee has benefitted from the resulting feedback. However letters are still being received from groups within the church indicating that they have not seen the Broadsheet. This despite the sending of two or three copies differently labelled for session clerk/circuit steward, women's groups or noticeboard.

This year too we have sent to all Presbyterian congregations and Presbyteries copies of the Index of Public Questions, 1960-1982, so that congregations and presbyteries can deal with public issues locally with knowledge of past Assembly decisions. The Committee is very much aware that the work of applying the Gospel to public issues must be at both the local and the national level if the church is to have credibility. It has been pleased to receive notice of local churches' activities and/or copies of letters, parishes or presbyteries/synods have sent to their members of Parliament, Minister of Crown or others. The Committee trusts that people will understand that because of constraints of time and resources it is not possible to reply to all letters we received. Some groups have invited the Conveners to address them. This is a good way to share common concerns.

The responses to the working paper sent down for study and reporting back were again greater in numbers and content than previous years. This possibly reflects an increasing awareness and vitality within the Church.

OTHER COMMITTEES

The Public Questions Committee is anxious that all branches of the Church work together both to avoid duplication and to increase the understanding of the total role of the church. At the moment minutes are exchanged with other Churches' Public Questions Committees and other Assembly/Conference Committees but further input would be welcomed from others such as PSSA, MSSA, APW, MWF and Departments within the church



administration.

Contact is maintained with the NCC and the ICCPA, both of which by dealing with similar issues relieve some of the work of this committee.

Many of the issues dealt with by Public Questions in N.Z. are also of concern elsewhere. The Committee has benefitted from material from Australia, Canada, England and South Africa. We hope to continue this exchange.

## THE CHURCH AND OBEDIENCE TO THE LAW ANALYSIS OF REPLIES

### 1. GENERAL

There were 180 replies to this paper; 151 from parishes and 29 from Presbyteries/Synods. The replies varied in length from one line to seven foolscap pages.

Most of the replies indicated they had found it "excellent", "timely", "stimulating" or "useful". Several criticised it for being "loaded", a few for being "simplistic", "complicated" or "legalistic". A not infrequent criticism was the lack of definition for "civil disobedience" which for many had unintended connotations of violence. Some however reported that the commonsense and sensitivity needed to define it for themselves had helped their discussion. Many preferred the term "protest" to "civil disobedience". It is apparent from the replies that there is an advantage in introducing discussion papers by reference to some of the issues in parish bulletins well before the date of discussion.

Several replies pointed to a need for a new theological examination of the relationship between church and state, suggesting that "by weaving a biblical theology" through the paper it would have been improved. "As Christians seek to change, modify and improve the laws of the land, they need a criterion to work from rather than just 'each man doing what is right - in his own eyes'." Suggestions for this included :

- "My Kingdom is not of this world" John 18: 36
- the doctrine of "salvation"
- the concept of God coming into his Kingdom
- Christian spirituality and the emergence of an ethic of social and public transformation.
- the prophetic voice - e.g. Ezekiel 33: 1-9

The Public Questions Committee is currently examining its theological basis and will be looking at such questions. It welcomes any contributions from the wider church.

## 2. A BIBLICAL BACKGROUND

Many replies did not mention either the Biblical or Historical Perspectives confining themselves to discussion of the statements at the end of the paper. Where they were mentioned the response was varied. Several thought it a pity that the paper did not include reference to Old Testament examples, mentioning among others Moses, David, Amos, Jeremiah and Daniel.

In writing of the New Testament examples, some felt very strongly that Jesus "did not resist but endured" with "patience and gentle reasoning" only objecting to wrongful religious practices, and that "there is absolutely no place in Scripture for lawlessness." However most replies accepted that as the Jewish laws and wishes were enforced by the Roman authorities there were, with the exception of the Temple cleansing, also examples of civil disobedience. Two suggested that "a better example might have been Matthew 27: 66. The sealing of the tomb indicates that the resurrection was illegal. Some mentioned the Golden Rule, Matthew 7: 12.

Very few mentioned the sections in Revelation or the Early Church.

## 3. HISTORICAL PERSPECTIVE

Gratitude was expressed by many "at being reminded of our Protestant beginnings", even by those who questioned the relevance of the non-passive activities of some of our Protestant forbears. Others thought that the Reformation protests were directed solely against the religious authorities, an understandable assumption for us today now that the Church and State are separate in the Western World. Bonhoeffer's story worried many who questioned whether killing is ever justified and a very few stated their preference for the attitude of his contemporary theologian, James Von Moltke. Others felt that Bonhoeffer had been forced to choose the lesser of two evils and others excused him as they did Peter and Paul because resistance can be necessary in a non democratic state.

Nearly all felt much happier about Martin Luther King, "a modern Moses" though several commented on the continuing low status of many blacks in the U.S.A. today. The Parihaka incidents and the resulting Maori Prisoners Bill was new to most and of great interest. Many felt it was useful knowledge in understanding "our need for conciliation and redress on the Maori issue today". Some mentioned the non-Christian Ghandi "for his humility before the law", his conviction of "his right to protest and his willingness to bear the consequences of his actions".



#### 4. THE CHURCH AND OBEDIENCE TO THE LAW TODAY

On Section C there was little disagreement on the Presbyterian quote, "The Church affirms the right of speech, expression and opinion and the right of non-violent protest and demonstration as fundamental to our democratic way of life". The omission of "peaceful" or "non-violent" caused uneasiness over the Methodist statement: "It may be that responsible relationship to the community requires opposition to existing community practice and law."

Question 1. Most emphatically agreed that civil disobedience should only be used as a last resort and usually added that it should be non-violent. Many noted that "law and order should not be lightly flouted" because "if challenged it arouses fear of anarchy". Most gave a list of preferable and primary action - prayer, voting, letters to editors, Members of Parliament, Ministers of the Crown, Omsbudmen, submissions to Select Committees, petitions to Parliament, Public Meetings, talk back programmes and resignation from jobs if appropriate. Most however acknowledged how slow and ineffective these can be, "how civil laws can be used to safeguard privilege and injustice" and that peaceful protest may be necessary.

Question 2. Most did not answer whether or not the national church should "encourage actions that might involve breaking a civil law." Most who did thought not, a few said "only in the gravest national circumstances". Two did say that the churches' leadership should be "confined to religious matters", one thought it had "a counselling role" but more thought that the national church "had access to information" and "must be articulate on social injustice" because "many of the people most hurt in society have little power to try to change the processes which perpetuate them".

Question 3. Most qualified their replies to the remaining question by saying "Almost any attempt to break the law is unjustified", and added that protests should always be non-violent, never against people, always done with great reluctance and within the limits of the law, (i.e. permits) for as much as possible. However the value of working through conflict was recognised by some and the late Rev. Ian Purdie was quoted, "Safe men never change a thing".

#### 5. STATEMENTS

Most replies were based on the five concluding discussion statements - A to E although many found them difficult to answer because of their contradictory form.

Statement A. All but one declared that God's Law may not always agree with Civil Law and all said that God's Laws

were "paramount". Some pointed out the difficulty of defining God's Laws, which were not necessarily the same as that of conscience.

Statement B. Almost without exception responses agreed that those who chose to participate in acts of civil disobedience must face up to the consequences and that the churches' response should be of pastoral support for them and their families, particularly by the local parish.

Statement C. All agree that "Law and order are essential for the functioning of society", but many felt that the statement "Any attempt to break the law is unjustifiable and unchristian" was too extreme and needed qualification as above.

Statement D. Nearly all agreed that "Everyone has the right to peaceful protest" but many felt the second part, "but disrupting traffic or other people's freedom is contradictory to the very purpose of protesting" did not recognise that "the exercise of rights may involve some infringement in the rights of others". They all stressed the necessity of non-violence in any protest. Many noted that protests could "help to polarise people's views and may be counter productive". One also noted that although "every protest attracts cranky extremists and sick violent people, the anti-tour protest served a good purpose by letting powerless black South Africans know they were not alone".

Statement E. All agreed that New Zealand was a democracy and many added "we were lucky to live in one" although "the greater the degree of freedom of speech in a society the greater is the responsibility to challenge the evils of the world and promote justice". All agreed that injustice in our society should be able to be solved through the legal process but almost all added that this can be "long" and "slow" and some felt "that alternative methods do not necessarily undermine democracy but are within our traditions and may enhance it".

## 6. SUMMARY

In summing up we quote from replies:

"As in the case of many issues facing the church today, we find it difficult to find one simple statement which satisfies all views of our members."

"Though law and order are essential for the functioning of society, Civil Laws may not always agree with God's Laws and people have the right of peaceful protest."

"All the available evidence suggests that in order to achieve a just society, there may be situations where Christians are justified in resorting to acts of civil



disobedience but that they need to examine the situation and their own involvement very prayerfully and carefully before entering into such action."

One Presbytery suggested the following guidelines :

- "1. There is always potential for conflict between our responsibilities to God and our duties to the State.
2. Christian individuals and groups need to consider carefully the pros and cons of any issue which may be deemed to fall into this category.
3. Individuals and groups who are considering taking action on any such issue should also give very careful thought to :
  - (a) What methods may or may not be legitimately employed, and
  - (b) the full implications of any methods which are chosen, e.g. How far can one undertake, in the cause of peace, direct action which includes the possibility of provoking a violent reaction?"

### CONCLUSION

This paper which arose out of the disturbances of the 1981 Springbok Tour has raised questions which are going to be of continuing relevance, e.g. The Waitangi Day celebrations and the Peace Movement. The committee plans to continue to look at these questions and is asking Assembly and Conference to affirm: "It is a Christian responsibility to work to remove existing injustices and 'powerlessness' in our world and if necessary to participate in non-violent protest against such situations."

### FUNDS MADE AVAILABLE BY GOVERNMENT FROM LOTTERY PROFITS FOR COMMUNITY USE

The 1982 Conference of the Methodist Church recommended that this paper be studied and reported on by Synod, Quarterly Meetings and Parish Councils. This does not seem an issue on which the church can have any consensus of opinion. Few replies were received: six from Districts, four from Circuits, and seventeen from Parish Councils. However it would be unwise to conclude either that the issue was of no interest, or that most of the church was in agreement with the conclusions of the paper. The few who did reply mentioned the difficulty of coming to any consensus among themselves, however small their group. All replies revealed great uneasiness between the practical need for money for social services and the risk of compromising the churches' stand against gambling. Some replies decided it better to be accused of narrowness, than of hypocrisy. One suggested that lottery money could be well and better used by community groups unconnected with the church.

Another said that funding should be from the Government's public accounts. Another thought that church money should only come from church sources. Another pointed out that taxes from liquor and tobacco are taxes on private enterprises but lottery profits are legalised, sponsored and promoted by the Government thus reinforcing rather than curbing "the regrettable attitudes to gambling".

About a third of the replies did agree that money is neutral, is necessary for social projects and should be used where available, and two suggested that if the church refuses lottery funds, it should be consistent and investigate the source of all its church funds including legacies and the collection plate.

The committee can agree with the parish which wrote that "this diversity must be accepted and respected. The different opinions are sincerely held and there is no place for sitting in judgement on individuals and groups supporting a particular point of view."

It is a pity that the response was unable to provide a better assessment of the mind of the church. However, it seems that the paper has been of assistance to individual church groups in making them more aware of the issues involved before reaching a decision on the use of funds from these sources.

The 1982 General Assembly made its response to this issue when it carried by a large majority an overture which declared "that soliciting or accepting Lottery Board financial assistance for the work and projects of the Presbyterian Church of New Zealand is not compatible with the church's concerns for the good of individuals and communities, nor with the Church's stated positions on gambling. An Amendment that the paper and the overture be sent down to Presbyteries, Sessions, Congregations and PSSAs was defeated.

### GAMBLING

Moves to increase gambling facilities continue to be of concern. In December of last year the Committee wrote to the Wellington TAB objecting to a promotional booklet on the TAB which had been distributed to householders. Since then Lotto has continued to be suggested as a possibility and the Minister of Tourism has repeated again and again his support for a Casino in New Zealand. The Committee issued a press statement voicing its concern about this. It urges all church groups to do the same.

### ALCOHOL

The damage caused by alcohol abuse has continued to be of concern to the Committee as well as to the wider church.

1. Many parishes wrote objecting to a recent TV advertisement of a liquor outlet. This advertisement has since



been withdrawn from viewing.

Bills seeking to limit advertising of alcohol are coming before the House. The Committee is making submissions to these. Church groups are urged to do likewise and/or write to their local Member of Parliament.

2. A press statement was made by the Committee objecting to a proposal by the Minister of Tourism that alcohol be served on domestic flights. Copies are available on request.

3. The Committee also made submissions to the Transport Amendment Bill No.4 supporting random stopping of motor vehicles in line with its past support of random breath testing in "the belief that public safety overrides individual freedom to drive while under the influence of alcohol". A copy of the submission is available on request.

## HEALTH AND WELFARE

### 1. CHILD HEALTH

During the year the Committee considered the comprehensive report, Child Health and Child Health Services in New Zealand (Board of Health Series, Report No.31), published in 1982. The Committee was particularly pleased to note one section of the Report, which advocated increased involvement of parents, the public generally, and professional people in providing the physical and psychological environment for a happy childhood, free of abnormal stress. It was also noted that the report contained a large number of far-sighted recommendations. A letter was sent to the Minister of Health, with copies to the Prime Minister, the Minister of Education and the Leader of the Opposition, expressing the Committee's support for the objectives of the Report and hoping for speedy consideration by the Government.

The Committee also drew attention to some important actions which it would like to encourage parents, grandparents, neighbours, ministers, elders and friends to take. These suggestions were set out in the April Broad-sheet issued to all parishes within the Presbyterian and Methodist Churches.

### 2. PRIMARY MEDICAL SERVICES

After studying the "Report of the Committee to Review Primary Medical Services", 1982, a letter was sent to the Minister of Health supporting the general thrust of the report as set out in its Principles, namely, continuation of :

- State supported primary medical services
- patient interests being paramount
- fee for service with part of the cost being offset by

a GMS benefit; any increase in that being passed on in full to the patient.

The Committee gave particular support for three recommendations of Chapter 7 that :

- "1) The present differential system of three patient categories, children, beneficiaries and pensioners, and "ordinary"...be maintained.
- 2) The GMS Benefit be increased to \$9 for children, \$7 for beneficiaries, \$5 for ordinary patients.
- 12) The establishment of a Health Benefits Review Committee to conduct an annual review of Benefits."

It also agreed with the recommendation of Chapter 13 that taxes on tobacco and alcohol be increased in view of the threat to health they present.

In the letter the committee stressed its concern that all in our society have free choice and easy access to medical care. As yet the Government has not adopted the "main thrust" or the recommendations of the Report. With the existing economic hardships suffered by many and the continued high cost of medical care the Committee believes that some way must be found to balance the wishes of the patient, taxpayer and doctors and help those who need medical care, particularly single income young families.

### 3. FAMILY PLANNING ASSOCIATION

Another letter was written to the Minister of Health supporting continued funds towards the work of the Family Planning Association.

### 4. CHILD RESTRAINTS

The Committee also made submissions supporting the Transport Amendment Bill relating to compulsory Child Restraints in motorcars. Copies of these submissions are available.

### 5. DOMESTIC PURPOSES BENEFIT

A letter was sent to the Minister of Social Welfare expressing the Committee's concern that any monitoring of benefits might be, or might appear to be, directed against those who are particularly vulnerable, needy and poorly equipped to defend themselves.

### 6. WOMEN'S REFUGES

The Committee is concerned at the increasing degree of violence in the community. A letter was sent to the Minister of Women's Affairs commending the report of the National Collective of Independent Women's Refuges, "A Socio-Economic Assessment of Women's Refuges" and



recommending that the Government give support and funding.

#### 7. RAPE

A watching brief is being kept on this question and submissions will be made when legislation is introduced.

#### 8. HUMAN RIGHTS COMMISSION

The long delay in the appointment of a new Chief Human Rights Commissioner led the Committee to write to the Minister of Justice. An appointment has since been made. The office is now to be in Auckland.

#### UNEMPLOYMENT

According to the July N.Z. Herald - National Research Bureau poll, unemployment is now of most concern to New Zealanders. It has been a priority for the Committee.

A working paper "Unemployment: Crisis and Opportunity" has been prepared, Appendix 1. The Committee requests that this be sent down to Presbyteries/Synods, Quarterly meetings/Sessions and congregations for discussion and comment.

The Committee thanks those who responded to the provocative paper "Can we work less" sent out with the February Broadsheet and those who reported on their involvement with training and co-operative work schemes. There have been further requests for grants from the Unemployment Fund. These have been passed on to the Special Ministries Committee for action. The Committee will continue to keep under review issues concerning voluntary unionism, youth rates and stand down periods for the unemployment benefit.

#### AGEISM

This work group was set up at the beginning of the year to study "Ageism with special reference to Ageing in New Zealand". Ageism means discrimination against people by reason of their age, and is a factor in many social, economic and cultural issues that affect people, particularly the elderly.

Topics looked at this year included :

- (a) Religious values and ageing
- (b) The wisdom of old age
- (c) Legal discrimination
- (d) Youth and ageism
- (e) The use of power and who exercises it
- (f) Education - from cradle to grave
- (g) Relationship of the ageing person to the community.

We hope to present a full report to Assembly and Conference in 1984 and to include study notes and a bibliography for use by church groups. In the meantime we offer the following questions to stimulate thinking for those who wish to be involved.

1. To what extent does our society respect the aged and their leadership?
2. Can Pakehas learn from the Polynesian attitude toward their elders?
3. Do we remove older people from positions of power too soon?
4. Should the elderly have the right to make decisions which will have more effect on younger people either at the present time or in the future?
5. To what extent is it fair that a person in receipt of an age benefit should in times of high unemployment hold a job at the expense of a younger person?
6. To what extent should we have young people on our church committees?
7. Are there attitudes in our society that make it difficult for people to relinquish power?
8. Should the existing national superannuation continue in its present form?
9. Are youth rates a justifiable discrimination for or against young people?

The Committee would like to see comments on these.

#### SOUTH AFRICA

This year, seven All Blacks accepted invitations to play in South Africa. The Committee exchanged letters with the Chairman of the N.Z. Rugby Football Union and made a press statement urging the rugby players not to accept the invitations on the grounds that their action would be seen as support for Apartheid.

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#### Methodist Committee to deal with matters of Racism and Race Relations.

Matters concerning racism and race relations are gaining momentum and importance in our N.Z. society. It is seen as crucial that the Methodist Church be equipped to speak out and deal with such concerns in a more positive way.

The situation is that the Joint Methodist/Presbyterian P.Q. Committee is the Standing Committee of the Methodist Church responsible for concerning itself with matters of racism and race relations.

As the Presbyterian Church has formed its own separate



Committee on Race Relations based in Auckland, the Joint P.Q. Committee is in a difficult situation when allocating time to matters of race, on behalf of only Methodist Committee members.

Therefore the Joint P.Q. Committee sees appreciable benefit in the Conference establishing a separate committee. During 1983 it has made approaches to Rev. Barry Jones of Auckland, requesting him to set up an adhoc committee of the Joint P.Q. Committee, to work on matters of Race for the remainder of 1983.

Although it is seen to be advisable that such a Standing Committee be established by Conference and that the Committee establish its own priorities, the following frame of reference is suggested :

1. Name of Committee: To be decided.
2. Aims: To promote just and harmonious relationships between all races in N.Z.
3. Method: By using the accepted theology of the church, to analyse report and comment on causes and remedies of racial tension within N.Z.
4. Membership: To be multiracial.
5. Location: To be based in Auckland, with a view to considering working jointly with the Presbyterian Committee on Race Relations, if this is considered appropriate.

It is proposed that such a Standing Committee of the Methodist Church liaise with the Joint P.Q. Committee as it is considered that both committees would benefit from this interchange.

### HART

The Methodist Co-Convener was approached by the President of the Methodist Conference to consider on behalf of the Church the Methodist sponsorship of HART.

As this matter has traditionally been the responsibility of the International Relations Committee, the P.Q. Committee agreed to refer the matter to them. However members of the PQ Committee joined with members of the IRC in a discussion with Trevor Richards of HART to gain a better understanding of the work that HART is doing.

## PARLIAMENTARY REFORM REFORM OF THE SELECT COMMITTEES OF PARLIAMENT

### Introduction

The select committees of Parliament are an important facet of the Government of the country. It is through the

select committees that an individual citizen or an interest group can make a direct contribution to the work of Parliament. It is important that individuals should be able to state their views on proposed legislation and on issues of the day, to a committee of members of Parliament who have the responsibility of making recommendations or reports to Parliament itself.

We believe that some basic changes should be made to make the select committee system, and thereby Parliament itself, function more smoothly and effectively.

We also believe that select committees should have wider powers that would equip them to investigate and scrutinise the policies and administration of the Government. We shall deal with this in detail later in this paper.

### The Present Situation

At the present time we believe there are severe limitations on the ability of select committees, and Parliament itself, to adequately scrutinise executive decisions and administrative action. We hear more and more often the criticism that we have Government by executive decree; and that Parliament is almost irrelevant. It is important in our view that the balance between the executive and Parliament should be redressed.

At present select committees can usually only meet on Wednesday mornings when Parliament is in session, and at other times during the recess. They sometimes do not have the time to properly consider the submissions that are made to them. They have no research staff to assist them. They cannot summon a Minister or officials to appear before the committee and answer questions, although the relevant Minister is usually a member of the committee himself. They cannot initiate their own inquiries but are, apart from the Public Expenditure Committee, dependent on Parliament referring legislation to them to consider. The membership of committees is constantly changing and because of the normal size of committees (10) and the fact that members are usually on two or three committees they cannot always attend meetings.

### Position in the U.K.

It is worth noting that in the United Kingdom reform has occurred following the report of the 1979 House of Commons select committee on Procedure. Most of the select committees there now "shadow" Departments. Each is charged with the examination of all aspects of administration, expenditure and policy in relation to a certain Department or related Departments. The committees examine the policy objectives of the Government and the extent to which the expenditure incurred has achieved



those objectives. The committees can also compel the attendance of Ministers for questioning and to produce their papers and records.

### Proposal for Reform

We suggest that a special select committee of Parliament be set up to consider the reform of Parliament, and in particular of select committees.

In our view such reform should include :

1. An increase in the number of Members of Parliament. This would enable the burden of select committee work, and indeed the work of Parliament, to be spread more widely. It would hopefully reduce some of the problems which arise from the fact that members are often on several committees which may meet at the same time.

We see a case for more Members of Parliament, quite apart from the effect that this would have on select committees. It would enable Members of Parliament to specialise more than they do at present. It would give more choice for the selection of Cabinet Ministers. It may also strengthen the position of Parliament as against the executive.

2. Smaller committees of perhaps five members instead of ten would also mean that members would not need to sit on as many committees with consequent advantages as far as their commitment to that committee is concerned.
3. Parliament itself should sit only on three days of the week enabling more time to be spent on committee work. This would have to be implemented hand in hand with other reforms streamlining the business of Parliament. These should include shortening the times for speeches and perhaps the number of speakers on each topic, the abolition of late night sittings, and longer sessions starting earlier in the year than they do at present.
4. Adequate research staff should be available to assist select committees. If relevant information and research material can be made available in an efficient way to committees, time could be saved, and an informed recommendation made by the committee.
5. The committees, and possibly individual members of the committee, should be able to summon Ministers and Departmental officials to attend before the committee for questioning on the implementation of the policy of the Government.
6. The committees should be able to conduct their own inquiries into issues within their terms of reference,

and particularly into areas of Government administration. The Opposition members of a committee as well as the Government members should have the right to require the committee to conduct an inquiry. In appropriate cases counsel should be appointed to assist the committee in an inquiry.

7. To enable proper scrutiny of each Department committees should 'shadow' a certain Government Department or related Departments.

8. Reasonable notice should be given to the public of the dates of select committee hearings, and sittings should be held around the country where appropriate. There should be a committee sitting the whole year to consider each regulation which is made by the executive, and to scrutinise the reasons for making such regulations and whether they are a proper and necessary use of executive power.

#### POLICE ACCOUNTABILITY

This is not a new issue. The Methodist Public Questions Committee raised the issue in 1976 following the Taumarunui incident. In 1978 the Chief Ombudsman devoted a part of his report to the question of complaints against the police. The issue surfaced again in 1981 and continued into 1982 and 1983 as a consequence of the Springbok tour. This year, the Morgan and the Chase shootings have all increased concern in the community and in the Committee over the role of the police and their accountability to the people. Early in the year the Committee wrote to the Commissioner of Police reiterating the views it expressed last year - that there should be independent assessors on Police Disciplinary tribunals and Committees of Enquiry. The Committee intends to look further at this question when the Nicholson Report is released.

Recent reports from the Ombudsman and the Auckland Law Society similarly identify the need for change in police accountability.

#### THE MOTONUI OUTFALL AND THE WAITANGI TRIBUNAL

This dispute raised environmental, racial, energy and constitutional issues, all sensitive for N.Z. today. The dispute arose from the need of the Synthetic Fuels Corporation to discharge effluent from their new plant. The Corporation's proposal to build in ocean outfalls was seen by the local Maori people as likely to destroy most of their remaining fishing grounds and thus much of their traditional tribal identity. They used the proper legal procedures to present their case. The Waitangi Tribunal upheld their claim and recommended



that the outfall at Motonui should not proceed. The Government rejected this recommendation of the Tribunal. The Public Questions Committee at this stage issued a statement criticising the hasty and insensitive manner in which the Government had rejected this recommendation and wrote to the Te Atiawa tribe informing them of its support. The Government reconsidered the position and advised it would legislate to protect the Te Atiawa tribe's fishing grounds. The matter did not end there because the legislation which was subsequently drafted failed to cancel the water right. The Committee made further statements and also presented submissions on the Bill. Copies are available.

## SOCIALLY RESPONSIBLE INVESTMENT

### 1. BACKGROUND

1.1 This issue began in both our churches in 1973 when it was realised that the concept of social responsibility which already discouraged investments in those companies involved in alcohol and tobacco may also restrict investments in other industries involved in socially harmful activities. As a result the Methodist Conference "asked its General Purpose Board and the International Affairs Committee 'to investigate Methodist Church Investments and the principles involved'", and at the request of the Ecumenical Committee the Presbyterian General Assembly established a Special Committee "to examine an investment policy for the Church and the individual". In 1977 this ongoing issue was directed towards the Public Questions Committee.

1.2 The 1975 Presbyterian report set out "a Policy for Investment for both the Church and Individuals" which was to have been sent down to church groups the following year. In 1979 a remit of four propositions based on this was sent down to Presbyteries and congregations followed the next year by a further remit presenting different sets of guidelines for discussion. The guidelines which form the substantive part of this report are based on the responses to these two remits.

### 2. GUIDELINES PRODUCED BY CHURCHES OVERSEAS

2.1 In addition the sub-committee has also taken into account similar work done by some overseas church groups. Their guidelines, all very similar to our own, voice the same concern: that the church should invest only in activities which are socially desirable. Some reports go beyond this to identify possible actions by the church where they have concluded that company policies cause or perpetuate social injury.

2.2 The guidelines submitted to the Uniting Church Assembly, Australia 12.11.82 were a composite of guidelines operating in Victoria, South Australia and Queensland Synods. The Assembly adopted the guidelines and set up procedures for implementing them.

2.3 The Canadian "Taskforce on the Churches and Corporate Responsibility" which has as members all the major denominations" assists the Churches to speak knowledgeably and with integrity as they proclaim the witness of the Lord to the economic structures of the day in Canada and abroad." It identified areas of concern and lists a number of options for socially responsible actions, e.g. Discussion with management of Companies, and provision of information on investment options.

2.4 "Responsible Investment" A challenge to Quakers, Young Friends Central Committee, London 1980" sets out guidelines, recommends disinvesting in companies which act against Quaker principles and purposes - explanations to the company and to the public, and the reasons for so doing.

2.5 In New Zealand as reported in 1981 the committee participated in the interchurch "Consultation on Investment Criteria" July 1981 organised by the Church and Society Commission of the N.C.C.

### 3. RESPONSIBILITIES OF TRUSTEES

3.1 In endeavouring to establish guidelines in a practicable and acceptable form the sub-committee, some of whom hold personal share portfolios, have continued the earlier dialogues with the Presbyterian Church Property Trustees.

Last year in our report we mentioned the concern of the Trustees in meeting their responsibility of obtaining sufficient return from the assets entrusted to them to meet their commitments particularly those of retired and retiring ministers. They are also required legally to ensure that the property under their control is administered in accordance with the trust under which it is held and also under trustee law. In addition they do not invest in companies associated with the liquor or tobacco trade.

3.2 These are already substantial restrictions and the committee is aware that by adding more social audit considerations their decisions will be more difficult and the work-load considerably increased. It is true too that information on these social considerations is not readily available and is even more difficult to evaluate. Monitoring therefore needs to be the subject of continuing joint review on the part of the Committee and the Church Property Trustees.



3.3 The conflict between maximum returns on investment and social accountability may be more assumed than real. Today good financial management may also include sensitivity to such social factors. An analysis of investment performance of 133 companies by a prominent Wellington sharebroking firm indicates that there has been little, if any, financial loss for the churches in not investing in alcohol or tobacco interests. In addition the withdrawal of N.Z. South British Insurance Co. from South Africa does not appear to have had an adverse effect on its financial performance. While recognising the constraints on the trustees we would also like to note the conclusions of G.G. Ennor, Barrister/Solicitor and Elder who in his paper to the ecumenical seminar on Church Investments Sept. 1975 said "that Church Trustees can be a good deal more imaginative and flexible than they are at present willing to be."(P23) There has been increased flexibility since then.

#### 4. MORAL & THEOLOGICAL BASIS FOR INVESTMENT DECISIONS

4.1 This is not an attempt to give a full moral and theological argument. There is too much divergence of opinion among our own committee members as to the meaning of particular passages in the Bible. Since the days of the Old Testament Christians and their Jewish forbears have been concerned about the positive and negative effects of money and property. From Genesis the blessing of God is seen in "plenty and prosperity" but in return the people accepted responsibility for the care and stewardship of the created world, clearly stated in Leviticus 25-26. In the New Testament Jesus accepted people regardless of their wealth, in accepting the hospitality of Zaccheus and others. The parable of the talents can be seen as a justification for the productive use of money, (though others see support for the development of individual talents). But His main concern as in the story of the rich young man was that money was secondary to one's love for God and neighbour and can become a barrier to entry into the Kingdom of God. This invitation to choose poverty was followed by the disciples and others since. Today it causes some to question whether Christians should own wealth at all. It should be noted that this Committee considers this question outside its brief but we invite the churches to consider this.

4.2 However the Committee believes that wealth can and should be administered responsibly in accordance with the covenant between God and his people. Today the difference is that we know more of the social factors which affect the wellbeing of people and the world, and for responsible stewardship these factors must be taken into account.

## 5. GUIDELINES FOR SOCIALLY RESPONSIBLE INVESTMENT

5.1 The above should lead us both as churches and individuals to temper the pursuit of maximum return on investment by supporting through our investment socially valuable projects and products and morally responsible methods of production and business practices.

5.2 Socially useful activities include those which :

- i. promote democracy within industry e.g. worker involvement within management, providing employees with working conditions which recognise their needs as people.
- ii. produce necessities rather than luxuries.
- iii. play an active part in community development
- iv. create minimal pollution
- v. employ where possible underprivileged or handicapped persons
- vi. have good health and safety standards
- vii. provide caring services.

5.3 Socially harmful activities include those which:

- i. deal in armaments, alcohol and tobacco
- ii. produce shoddy consumer goods
- iii. use excessive packaging
- iv. waste non-renewable resources
- v. practise discrimination on grounds of race, age, colour, sex or creed.
- vi. refuse to recognise rights of workers.
- vii. ignore U.N. resolutions and conventions.
- viii. support repression anywhere in the world.
- ix. are involved in gambling and excessive speculation
- x. do not respond to responsible shareholder pressure.
- xi. exploit underprivileged persons by providing low wages and poor working conditions.
- xii. entice the poor into financial over-commitment.
- xiii. frequently market or deceitfully advertise their products or activities.
- ix. enable or encourage the evasion of payment of income tax.



6. PRACTICES THAT COULD ASSIST THE CHURCH OR MEMBERS  
IN FOLLOWING THESE GUIDELINES

- 6.1 i. Investing in no more companies than can be adequately monitored both socially and economically.
- ii. Attending A.G.M's and building up personal contacts with all the concerns invested in.
- iii. Keeping proper records and producing an annual report on the social and economic performance of the concerns invested in.
- iv. Making available to church members if required, all information used in making investment decisions.
- v. Publicising the moral basis for significant investment decisions.
- vi. Using questionnaires to obtain information from concerns on their social policies.
- 6.2 This committee makes no mention of the use of money diverted from investment to socially desirable ventures such as that now established for unemployment under the special ministries committee. This continues to be desirable and necessary if the church is to be seen as living out its precepts.

OTHER ISSUES

There are too many issues for the Committee to handle thoroughly with the available resources. Some issues the Committee defers or leaves in the hope that there is sufficient general public concern to make representations from the Committee unnecessary. Others can only be dealt with briefly. Apart from those questions mentioned elsewhere some of the other issues the committee has dealt with or considered are: the right of protest, the release of bodies for tangis, the proposed Children's and Young Persons Bill, homosexuality, trade unions and the Church, Violence on TV, "Report on Youth and Law in a Multicultural Society", financial problems of Primary Schools, Street kids, N.Z. Futures Trust, Housing, Sunday Trading and peace issues.

BEATRICE McIVER and  
JOHN L. MARSHALL, Joint Conveners.

#### RECOMMENDATIONS:

1. That the report be received
2. That Conference affirm the following statement: "It is a Christian responsibility to work to remove existing injustices and 'powerlessness' in our world and if necessary to participate in non-violent protest against such situations."
3. That Conference receive and send down to Synods and all congregations the paper: "Unemployment: Crisis & Opportunity" for discussion, action and report by 30 June 1984.
4. That Conference urge the Government to recognise the serious social & economic costs of high unemployment and to give the highest priority to creating jobs for more people.
5. That Conference support all moves towards job sharing and part-time work at all levels of society.
6. That Conference ask the Government to assess the true extent of unemployment in New Zealand by the use of regular household labour force surveys.
7. That Conference ask ministers to encourage congregations to study the questions on Ageism and send any comments to the Public Questions Committee.
8. That Conference accept and approve the guidelines as set out in this report on socially responsible investment.
9. That Conference urge all church bodies and individual members to use these guidelines in the selection and administration of their investments.
10. That Conference request all church organisations required to report annually to the Church to include a schedule of investments and debentures held.
11. That Conference establish a Committee to deal with matters of Racism and Race Relations as a Standing Committee of the Methodist Church and that this Committee be based in Auckland.



APPENDIX I  
UNEMPLOYMENT: CRISIS AND OPPORTUNITY

1. INTRODUCTION

1.1 The committee considers the whole church, parishes and members individually will want to continue to grapple with the issue of unemployment. This report aims to provide further information on the present situation so we can be better informed, and prepared to act on behalf of New Zealanders suffering because of high unemployment. The July 1983 figure showed there were 115,723 people registered as unemployed or on special work schemes. Most people would agree this situation is a crisis.

1.2 "Human history is the scene of divine purpose, proclaimed and exemplified in Jesus Christ. Crises in the history of human affairs are to be interpreted in the light of the Gospel's judgments and opportunities, its choices and challenges, which in Jesus' life led to conflict, cross and resurrection. In the present crisis, which is not simply one of unemployment, there is a judgment on human affairs, on values, structures and goals within society. There is also opportunity to discern the judgment and to act accordingly. The present crisis need not be a terminus: it can be a turning point." (1)

2. WHO ARE THE UNEMPLOYED

2.1 In New Zealand accurate information is only gathered every five years in the census. The official unemployment statistics in New Zealand are the registered unemployed figures which vary from the census figures, for example the 1981 Census figure was 60,255 but the registered unemployed were 47,596. (2)

2.2 To fit the Department of Labour definition of unemployed, a person must be:

- (i) enrolled with the Department
- (ii) currently not working
- (iii) willing and able to accept a full time job (at least 30 hours per week). (3)

2.3 Many unemployed people will fail to show up in this definition, for example:

- (i) part time job seekers
- (ii) those with some sort of temporary job (except the Department's Special Work Schemes).
- (iii) those who do not register for a variety of reasons :

- (a) Those not eligible for the "dole", under 16 year olds, married people with an

earning spouse, people who have recently had a well paid job

- (b) form filling and procedures discourage some, especially those with reading problems
- (c) feelings of embarrassment or shame, particularly for older people, shocked by redundancy,
- (d) difficulty in reporting every two weeks, cost of travelling, having to wait long periods in queues etc.

2.4 Those who register may benefit by getting a job, or becoming eligible for the unemployment benefit, or qualifying for Special Work Scheme jobs - (if they have been registered unemployed for 13 consecutive weeks. However the jobs run for six months only.)

2.5 The department's figures do not give a true picture of the extent of unemployment. Others who do not show up in registered unemployment statistics are those who reluctantly return to school, married people who would like to work, single parents who live on the DPB because they can't find a job, young people whose parents can afford to support them or won't allow them to register, those who are forced to retire early and those who live off savings until forced to go onto the "dole".

### 3. THE COST

3.1 Unemployment is costly for us all - not just those who can't find work. It is costly in economic, social and health terms.

#### 3.2 Economic

- (a) Direct costs of providing and administering benefits, training and work substitution schemes.
- (b) Indirect costs including reduced GNP, decreased export earnings, reduced consumer spending, loss in income tax to Government.
- (c) Indirect costs, including the policing of increased crime and providing additional medical and social services. (4)

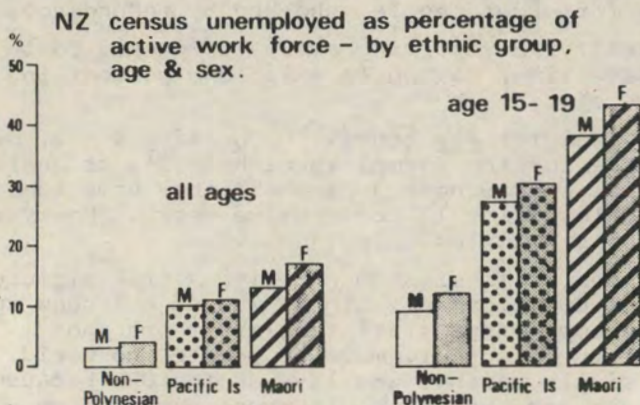
#### 3.3 Social

- (a) There is a loss of harmony in society, and an increased gap between people earning adequate incomes and those on benefits barely surviving in terms of food, clothing and shelter. The "have nots" feel increasingly resentful, envious and bitter and may regard crime as a just way of dealing with their situation. "Haves" still live comfortably but they face increasing concern



about their future security - property, and jobs.

- (b) Racial tension increases. Maoris and Pacific Islanders are much more likely to be unemployed. (5)



Source: NZ Official Yearbook 1981

- (c) Our churches may be isolated from the problem if they are located in the more affluent suburbs of the cities. For example 1981 Census figures show that unemployment in an affluent Wellington suburb was 0.8% for men and 1.7% for women, whereas in another suburb it was 11% for both men and women.
- (d) Other social problems include homelessness. Private sector weekly rents of \$90 per week upwards are too high for families on the dole. Often people move in with relatives, producing overcrowding and psychological stress. (6) Some social workers have reported an increase in attacks on women by unemployed men. (7)
- (e) Employed people are also adversely affected by high unemployment. For example the Government cut-backs and private business staff cutting have increased the pressure on fewer people. Those with jobs are often over-loaded. They may have to work longer hours or take home work. Some are suffering stress, which also affects their families. They become increasingly resentful about carrying those without work, widening the gaps in society. Fewer employment opportunities mean that people are more likely to be doing jobs they don't enjoy and it is more difficult

for them to move on to more suitable jobs.

### 3.4 HEALTH

Like other major changes in life, unemployment causes increased stress which can lead to illness. (4) As time passes the unemployed people feel social stigma, inadequacy and blame themselves. People feel isolated, lacking the company of fellow workers and meaningful activity which is important for mental health. Many become depressed. (8)

- (a) Suicide is an increasing risk, even for people who wouldn't normally consider it. Auckland Life Line reported a 90% increase on suicide calls, toward the end of 1982 compared with 1981, linked with unemployment.
- (b) Health workers also report that unemployed people avoid getting medical help for their own illness and for their sick children. A visit to a doctor may not be possible at the end of the benefit period when money has run out.
- (c) Young people are particularly adversely affected and studies show they suffer boredom, lowered self worth, depression, loss of trust in the system, interest in petty crime, drugs and other undesirable behaviour. After a period they become unemployable. (9) Many problems the unemployed face come from the attitudes of a society which criticises and condemns. Church members too often have unhelpful attitudes. Thinking of the unemployed as dole bludgers, harms their feelings of self worth. They need to feel worthwhile. Their difficulties are due to the shortage of work and not to any personal inadequacies. Studies show that unemployed people who receive positive support from friends and relatives are better able to cope. (10)

Employers can help by being sensitive and prompt when turning down someone for a job. Being rejected repeatedly is demoralising.

## 4. PRACTICAL APPROACHES

### 4.1 Caring churches can :

- (a) Set up a group for parents of unemployed teenagers.
- (b) Provide practical help such as a grocery pool (provided anonymously) and exchange of surplus goods and services.
- (c) Set up work co-operatives or training schemes using able retired members as supervisors - e.g. vegetable gardening.
- (d) Be ready to befriend, listen to, actively seek



- work for the unemployed job seeker and give support especially where there is family stress.
- (e) Offer opportunities for sharing creative skills with others.
  - (f) Make contact with and support the Unemployed Workers' Union.

4.2                    "I was hungry and you gave me some food,  
                         I was thirsty and you gave me drink,  
                         I was a stranger and you welcomed me."

See Matthew 25: 31-45

## 5. CHANGING ATTITUDES

5.1 To not have a job is to be considered an outsider, a social outcast. The work ethic still dominates most people's view of life. A person's worth is largely assessed by what he or she "does", instead of what he or she "is".

5.2 Between the 1930's Depression and the 1960's a whole generation grew up knowing only full employment and believing that's how it would always be. Up till the late 1970's people believed there was work, if only people wanted it. The economic downturn had affected mainly unskilled or semi-skilled people.

5.3 But by the 1980's unemployment touched skilled and professional groups such as builders, architects, solicitors and school teachers. All classes have become casualties of the economic recession and there has been a slight softening of attitude to the unemployed in urban areas.

5.4 In rural areas where there is little unemployment, people often fail to appreciate the difficulty involved in finding employment in the cities. Often the belief persists that those receiving benefits are simply bludgers of one form or another who are being supported by other people's taxes.

## 6. WOMEN AND UNEMPLOYMENT

6.1 Women along with the unskilled, disabled, ethnic minorities and young people are more affected by unemployment. Most earn less than men, have lower status, less opportunity and are more likely to be doing part-time work, often temporary and poorly paid. Yet they are often singled out as the least deserving of employment and married women are often told they should move out of the work force to make way for school leavers. (11)

6.2 This committee believes that every person of employable age has an equal right to employment, regardless of age, sex, race, belief or marital status.

## 7. COPING WITH UNEMPLOYMENT

Churches could circulate these hints on how to cope with unemployment.

### 7.1 Finding Help

If you are unemployed there is a lot you can do to keep yourself healthy. You are not the only person out of work. Remember unemployment is common, but there are a lot of people who can help you :

- i. The Department of Social Welfare should tell you what benefits you are entitled to. If you are not sure, ask.
- ii. Register with the Labour Department.
- iii. Carefully select the jobs you apply for in order to avoid repeated rejection.
- iv. Unemployed workers groups and Citizens Advice Bureaus can help with budgeting and other advice.
- v. Don't be afraid to tell your friends, people in your church, and anyone else who may be able to help.
- vi. Look at those of your friends who remain cheerful and confident, despite all difficulties. How do they do it? Can they explain how? Could the same method work for you?
- vii. Don't be ashamed of your situation. Find a label with which you are comfortable, e.g. job seeker.

### 7.2 Using Leisure

- i. Don't feel guilty about spending some of your time relaxing and having fun.
- ii. Plan your day. Include some physical activity and meeting people.
- iii. Seek support and friendship among other unemployed people. Form a group.
- iv. Have a go at doing something you haven't tried before. Turn the extra time to your advantage.
- v. Learn a new skill from a day or night class. Join the library.
- vi. Create a job for yourself. Look for things people will want done. Use your imagination.
- vii. Barter your skills or time, e.g. gardening for vegetables.
- viii. Offer your help to voluntary organisations. You will meet other people and be doing something useful.
- ix. Watch your newspaper for local activities.
- x. Keep your social links with friends, church, clubs and sports groups.

## 8. THE FUTURE

8.1 For an improvement in employment opportunities for those without work there needs to be a commitment to change in society. Those with economic power look to economic recovery based on the strong work ethic.



Others suggest that full employment as we have known it will never again be possible, and we should plan accordingly.

8.2 The alternative lifestyle based on simplicity and self sufficiency is not politically or economically feasible. Nor could it support the health, education, and welfare services which New Zealanders now expect. Equally the present strong work ethic which mainly benefits the privileged provides no solution.

8.3 "Work as a creative purposeful activity has intrinsic value for individuals and for society: it is part of our faithful response to God. To understand and organise work primarily in terms of economic ends is to distort the divine intention in which God the Creator and Redeemer invites men and women to share in His work, to take responsibility for creation and to strive to realise the Kingdom of God." (1)

8.4 "The Scriptural understanding of work is set within a broad context which encompasses social structures, human relationships and divine intention. Whilst affirming the essential value of work, Biblical writers recognise the reality of human work as toil and are critical of ways of work which enslave and exploit, which abuse creation and disrupt community. Western capitalist understanding of work may have its historical origin in certain Christian traditions but its subsequent development has been a process of secularisation and its present dominance is challenged by the Gospel." (1)

## 9. NEW DIRECTIONS

Our present society is not working well. We must develop a more flexible and humane approach to employment.

9.1 "We must be prepared to put aside the old concepts and instead explore where no politician or bureaucrat or self interested sector leader has dared to venture. Conventional thinking and administration has proved too modest to stop unemployment." (12)

### 9.2 The Future Requires :

- i. Urgent promotion of job sharing and part-time work.
- ii. Consideration of a statutory shorter working week.
- iii. A "living wage" for everyone whether in paid employment or as a benefit.
- iv. Training people for existing and future job vacancies.
- v. Support for co-operatives and community employment schemes.
- vi. Priority for developing small businesses.
- vii. More labour intensive projects.
- viii. Wise use of new technologies.
- ix. An emphasis on education for all age groups.

- x. A critical evaluation of temporary employment schemes and skill training programmes.

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### QUESTIONS FOR DISCUSSION

1. Can we continue to regard work and paid employment as being the same?
2. Should those who at present work unpaid at home or in the community receive a living wage? If so, who should pay this?



3. Should married people whose spouses earn over \$20,000 voluntarily opt out of paid employment?
4. What is your church doing for unemployed people in your area? The P.Q. committee wants to hear about church activities so ideas can be shared.
5. How would more accurate unemployment statistics help us to understand and deal with the problem?
6. Discuss the section entitled, The Future: New Directions. Which of these do you consider to be priorities? Can you suggest others? How can you implement them in your area?

## PUBLIC QUESTIONS COMMITTEE

## 1. PROPOSED RUGBY TOUR OF SOUTH AFRICA 1985

A tour by an All Black team to South Africa in 1985 is now being proposed even after the traumatic experience of the 1981 Springbok Tour, and the evidence from Bishop Tutu this year that the position in South Africa is not improving for the black people.

Since the late 1950's the issues of apartheid and sporting contacts with South Africa have come before the Conference, culminating in the passing of a resolution in 1980 that is of continuing relevance:

"That Conference call on the NZRFU to withdraw its invitation for a Springbok team to tour NZ in 1981 and call on Government to ensure that the tour does not take place in adherence to the Gleneagles Agreement.

If the proposed Springbok Tour takes place in 1981 and respecting the variety of opinions in this issue we affirm the right of individuals and encourage them to express their opposition to the tour as their conscience leads them. This may call some to:

- (a) forego viewing or attending any match
- (b) participate in peaceful protest."

The Public Questions Committee therefore requests:

## RECOMMENDATIONS:

1. That the Conference reiterate its stand against apartheid and its opposition to sporting contacts with South Africa.
2. That the Conference call on the Rugby Union to decline any invitation to send a team to South Africa in 1985.
3. That the Conference convey these resolutions to the New Zealand political parties.

## 2. BROADCASTING (TELEVISION ADVERTISING OF LIQUOR) BILL 1983

The Committee gave strong support to this Private Member's Bill which sought to prevent any advertising of liquor on television. In its submissions on the Bill the Committee also expressed its concern about the nature of advertising of liquor in media other than T.V., and expressed its support for moves to restrict Mood and Lifestyle advertising generally. Copies of this submission are available on request.

## 3. INDUSTRIAL LAW REFORM BILL

The Committee made submissions on this Bill which seeks to introduce voluntary unionism and youth rates.

The main thrust of the submission was concern at the timing and presentation of the Bill. The Committee recommended that the bill be withdrawn and that an Industrial Relations and Employment Conference be convened as a first step towards a total re-think of industrial and employment related issues. It was the view of the Committee that the Government should be trying to heal the divisions which exist, rather than promoting legislation which may divide society still further.

The Committee did not express a concluded view on the issue of



voluntary unionism but did express its concern on the loss of worker protection which could result if this Bill becomes law as some employers could try to exploit the more easily intimidated, the less educated and perhaps the less demanding sections of our society by giving them jobs in conditions untenable by recognised New Zealand standards.

The submission also opposed the introduction of further youth rates as these were unlikely to provide substantially more jobs and could disadvantage some older people with young families, and students seeking holiday jobs. The Committee stated that it could not see merit or justice in a system which provides for very low pay rates based on age where the young people will very quickly be able to carry out a job of work as effectively as their elders. Copies are available on request.

#### 4. ADULT ADOPTION BILL

The Committee is pleased that this Bill on which submissions were made in 1981 is now being debated.

#### 5. HOUSING

This is an issue which continues to be of concern. A letter has been written to the Minister of Housing querying whether Polynesians are represented on Housing Allocation Committees. It is felt that public confidence, and in particular the confidence of Polynesian people, in the housing allocation system would be improved if this were done.

#### 6. POLICE ACCOUNTABILITY

As mentioned in the main report the Committee delayed further action on this issue until the release of the Nicholson Report. A letter has now been sent to the Commissioner of Police supporting Mr Nicholson's recommendation that there be an independent investigation into any case where a "policeman shoots" an offender. An earlier request was also reiterated that an independent lay observer be appointed to sit on Police disciplinary tribunals and that he report to Parliament when appropriate. The Committee believes that these measures would assist in maintaining confidence in the police.

#### 7. MEMBERSHIP OF COMMITTEE

##### RECOMMENDATION:

1. That the Committee for 1984 be: Beatrice McIver (Convener), Rev's. Don Borrie, Margaret Burnett, Colin Clark, Keith Griffith, Hana Hauraki, Ian Norwell; (Laypersons) Russell Bell, Ian Crabtree, George Halliday, David Hanna, Eric Heggie, Gordon Little, Bob Sullivan, Barbara McNicol, Bruce Rae.

BEATRICE McIVER, Convener.

# NEW ZEALAND METHODIST SOCIAL SERVICES ASSOCIATION

## REPORT TO CONFERENCE

In its report last year the New Zealand Methodist Social Services Association recommended to Conference a very large 'prescription of work, some of which it was quite impossible to implement during 1983.

With the pressures upon the area Superintendents and our limited resources it was impracticable to have a major thrust for social work study and welfare this year. Consumer resistance would also have surely followed in a church which had already been inundated with a number of major reports which needed consideration. Matters however were considered by the Special Meeting during the year and further dealt with at the Annual Meeting and Conference of the N.Z.M.S.S.A. in August.

### N.Z.M.S.S.A. ANNUAL MEETING & CONFERENCE

This was held at Carrington Hall, Dunedin, from 16th - 18th August, 1983. The Conference began with an act of worship conducted by the President, Rev. Percy Rushton, and the Rev. Donald Phillipps. The preacher was Rev. Peter Matheson of Knox College. The following day the keynote address was given by Ms. Ann Hercus, M.P. Labour's Spokesperson for Social Welfare. It concentrated on the social welfare scene and her philosophy of Social Welfare. This theme dominated the Conference.

### Social Welfare

It was agreed that in response to the resolution of last Conference a report be prepared on the Erosion of Social Welfare in New Zealand outlining 6 studies to be available for the Church early in 1984.

### Ministry in Oppressed Areas

Acting on the resolution of Conference it was agreed that the Auckland Central Mission arrange an exposure to the Mission's Community and Social Services Division's ministry in Owairaka, Auckland, in October for people from other similar areas in New Zealand.

### Social Justice Unit in Porirua

Discussion was held and recommendations made to the Development Division.

### Response to Matters Referred From Conference

Lifeline - The M.S.S.A. believes that the National Executive of Lifeline New Zealand should not submit an annual report to the N.Z.M.S.S.A. as Lifeline is an independent organisation not accountable to the N.Z.M.S.S.A. Where it is appropriate a Central Mission or Social Service Board will report on any Lifeline organisation in its particular area.

Prison Chaplaincies - The M.S.S.A. believes that the matter of the reporting of Prison Chaplaincies should be done through the Development Division.

### AUSTRALIA-NEW ZEALAND SOCIAL SERVICE CONFERENCE

It is planned to hold the 6th Australia and New Zealand Mission and Social Service Conference at Grafton Hall of Residence in Auckland



in August, 1984.

#### ROBERT GIBSON TRUST

The recipients of this Trust are most grateful for the grants which assist them in their Child Care work each year.

#### FAMILY SUPPORT FUND

Reports of the use of funds from this are being collated and will be sent to the Dominion Executive of the Women's Fellowship.

#### TELETHON 1983

Considering the economic climate the response of the New Zealand public of over \$4 million in 24 hours was amazing.

The N.Z.M.S.S.A. is most grateful for the willing and generous response of many of our churches.

Telethon this year was awarded to an organisation which was specially set up, known as the New Zealand Family Trust. Its objectives were primarily to help children and the elderly. Two thirds of the total raised will go to the six church agencies which make up the Council of Christian Social Services of which 12% will be allocated to the social services of the Methodist Church. The Annual Meeting of the N.Z.M.S.S.A. will be considering an equitable distribution amongst Methodist applicants. This should return between \$330,000 and \$360,000.

#### RECOMMENDATIONS

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 Roger Hames be re-appointed as Treasurer of the M.S.S.A.*

# AUCKLAND METHODIST CENTRAL MISSION

## ANNUAL REPORT

### BOARD OF MANAGEMENT.

Acting on the recommendation of Conference we have carefully considered the constitution of our Board of Management. Five senior members who have given service over a great many years have offered to stand down in favour of the appointment of new members. We record our gratitude to the following members who have given long and faithful service as members of the Board of Trustees and latterly of the Board of Management of the Central Mission.

*Mr. Frank Souster, 50 years, Mr. Alan M. Winstone, 33 years, Mr. Winston F. Christian, 11 years, Mr. Harold L. Clark, 7 years. Mr. Clark served for many years on the Children's Home Trust Board before its amalgamation with the Central Mission.*

### STAFF.

During the year the Mission has welcomed two new senior members to the staff. Mr Keith Kenny came to us from Motor Traders to become Executive Officer of the Mission and responsible for the overall co-ordination of the various departments.

The Rev. Brian Malcouronne was appointed as Minister for Aged Care with particular responsibility as Chaplain of the Everil Orr Homes and Wesley Hospital. We are most grateful to the Rev. Ashleigh Petch for his fine service as Chaplain to Wesley Hospital over the past four years.

### AGED CARE.

It has been a fairly stable year in the department regarding staff and those for whom we care. We find increasingly that those people who apply for admission are much frailer both physically and mentally than previously and consequently need more nursing care.

At Wesley Hospital the Government has granted a subsidy for the replacement of the 10 bed cottage and for the construction of a Day Centre for elderly people in the area under the west wing facing Aldersgate flats. Work on both of these projects is expected to begin in the last quarter of 1983.

Towards the end of 1982 we opened a beautiful chapel at Wesley Hospital. It is small but adequate for our needs and is being very well used.

In Whangarei permission has been given for a 12 bed extension for frail people and also for a Day Centre. Work on the Day Centre should begin this year and for the frail aged extension in about 12 months time. Our aim is always to provide such quality of care that our people will be able to live life to the fullest extent to which they are physically and mentally capable.

### CHILD CARE.

Our Child Care Director, Keith Hayes, writes, "It is impossible to create an identikit of the person or family who will seek the aid of the Child Care team of the Auckland Methodist Central Mission, for such aid is given to people in almost every human condition; rich and poor, old and young; small and large families; educated and those with little education.



It is equally rare to be able to predict what will be his or her particular difficulty. It may be in the field of human relationships, or more simply the provision of accommodation for a child while a solo parent is hospitalised.

Whatever occurs in a family it is important to always bear in mind the words of John Donne, "No man is an island". Every person needs to make relationships and the basic pattern of all relationships is created first in the family.

A family is the first group to which we belong and a large part of our humanness is generated in "belonging" to a group.

So it is that the work of child care seeks a base within the family of those requesting help, endeavouring to clarify relationships and heal hurts, offering assistance so that families can be more fruitful and productive places for people to live in and belong to.

This work we see as part of the ongoing work of the Christian community in helping to improve the quality of life for young people and as such is part of the wider ministry of the Church".

#### COMMUNITY & SOCIAL SERVICE DIVISION.

Jim Greenaway, our Director of C.S.S.D. says, "Christian Social Services have provided one of the essential planks in the platform of the welfare state. Care for the aged, child care, relief and counselling services as well as a variety of voluntary services have been the area of the Churches expression of the Gospel of service and love.

This work continues to be central to Methodist Social Services. However the traumatic changes in New Zealand society today are demanding new responses. The victims of these changes are principally low income families and individuals without employment. They also tend to be young, women and Maori. The rural people who migrated from within New Zealand and the Pacific to meet the needs of boom industries in the urban centres during the 1960's and early 1970's are the most affected by the run down in industrial activity.

Challenging the causes of poverty and community polarization is costly to the Church as it involves an examination of the current economic, social and political policies.

In the next ten years, should the present polarization between the rich and poor continue, commitment to communities of the poor will be long term and engaged in the promotion of community organisation, the provision of alternative information, putting in place alternative health, education and work opportunities as well as fighting to maintain statutory services.

Already the available energy among many communities of the poor is directed towards immediate survival and the maintenance of well-being. Little energy is available for traditional community and recreational programmes. Community workers with the Central Mission foresee a rise in the level of conflict in New Zealand Society as survival becomes more difficult in the next few years, and particularly as the level of investment in traditional areas of urban employment continues to decline. The stress on workers will continue to increase as poverty, shelter, racism, sexism and employment become highlighted as the elements of a complex issue

which has its origins in the inequitable distribution of wealth in New Zealand.

The hope for the Church and its agencies must lie in the prophetic challenge of the Gospel and Christian tradition, as they seek to "put right" that which is unjust, to liberate those imprisoned in poverty, and enlighten those who consistently lead the people into the ways of darkness and unrighteousness".

#### EMPLOYMENT PROGRAMME.

The Central Mission has been involved in attempting to help clarify and resolve some of Auckland's employment programmes since 1981 when a works skills development project was established in South Auckland.

The main thrust of the project is to restructure trainees' life style in order to make them job ready. This means teaching social skills as well as trade skills, restoring a sense of purpose and belonging and getting the trainee used to working environment, regular hours, dealing with work mates, employers and members of the public. Vocational guidance is provided through the Labour Department. In our Papakura centre approximately 60 young people are employed in woodwork and sewing workshops while there is a further group cutting ti tree in the hills. Further investigations are being made at present to extend this work.

#### AUCKLAND COMMUNITY STORES.

The Auckland Community Stores were launched in November 1982. They were established as a self help exercise, a means by which Aucklanders could contribute unwanted and unneeded goods to help fund the social service work of the Mission. At present we have three stores, Papakura, Otahuhu and Panmure while it is expected that two or three more will be opened this year. Red and yellow collection bins are located in the forecourts of Europa Service Stations, the car parks of New World Supermarkets, and outside several Central Mission facilities, and local churches.

Goods too large for the bins can be collected by arrangement. We have been grateful for the support of the public and the churches in the establishment of this new venture.

#### FINANCE.

This year the Mission's gross cost of care programmes amounted to \$4,898,652. The greater part of this, as usual, was spent on aged care for a total budget of \$3,772,000.

Along with all other agencies we are experiencing the costliness of Child Care. The deficit for our cost of care this year was almost \$138,000. After investment income and donations of \$106,500 had been taken into account our net loss was still \$31,500.

Community Stores have been a costly exercise to establish but we trust that in time they will help us produce income for our social service work. Telethon should bring us some extra income during this coming year although our loss in the rental increase which has been frozen for our multi storey building in Queen Street will be much greater than what we will receive from Telethon.

Trusts - We are very grateful to the many Trusts who have supported various aspects of our work and in the Auckland area acknowledge the following donations.



Auckland Savings Bank	\$11,000
J.B.S. Dudding Trust	6,000
Robert Gibson Trust	3,100
Logan Campbell Trust	2,500
Sutherland Trust	2,300
McKenzie Trust	1,500
Sargood Trust	1,500
Blackwell Trust	1,000
Tidd Foundation	1,000
McKenzie Youth Education	800
Mental Health Foundation	500

#### CONCLUSION.

Our popular report which was posted to many Methodists in our social service area as well as to many other friends has received favourable comments as many people have had a new understanding of the scope of the Mission's work. As we said in the report, "We are grateful to those many people who have helped us in the past by their prayers, their gifts and their practical help and interest and we hope that many more may join them.

Our report is a tribute to all those members of staff, volunteers, committee and Board members who 'serve the Mission'. It is a story too of people, God's children who must always be our first concern as we share in the Spirit of Jesus Christ to enable them to live as fully as they are able".

D.B. GORDON  
SUPERINTENDENT.

#### Recommendation:

1. That the report be received

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S	C

## METHODIST SOCIAL SERVICE CENTRE

### MANAWATU

- A DIVISION OF THE  
PALMERSTON NORTH METHODIST PARISH

In August 1963 the Methodist Churches of the Manawatu saw the birth of a unique institution - the first Methodist social service agency outside of the Central Mission network. A very small group of people began channelling the resources of the church to meet the needs of the Manawatu Community - providing food, furniture and clothing to deprived families, counselling alcoholism and depressed people, arranging foster and holiday homes for children, conducting seminars for widows and adopting parents. And over the intervening twenty years that caring has continued. Many changes have occurred - in personnel, programme and structures - as our society and the surrounding community have changed, but the basic ethos of the Manawatu Methodist Social Service Centre has remained - to be the servant church in this place, responding as effectively as possible to the needs of the world.

In October a week of celebration and witness is to be held to mark the first twenty years of that commitment. Activities planned include special services of worship, a dinner, a street day, an afternoon tea for helpers and a seminar on "Mental Health, Social Services and the Church". A history has been written and we expect considerable media exposure. Past and present Staff and helpers will join in giving thanks to God for his guidance and inspiration during the twenty years.

Meantime the work goes on.

#### HOME HELP

In November 1982 the Centre was at the forefront of a very significant event - the first National Conference on Home Help Services. Eighty participants, including the President of the International Council on Home Help Services, enjoyed a most stimulating three days discussions which have already resulted in very important advances in various areas around the country. The Centre continues to convene the national contact committee and is actively engaged in local improvements in home help services.

Bertha Zurcher, the person whose services started the Centre on the home help road, continues to voluntarily assist families under stress. However, because of the



expansion occurring in other local home help agencies we decided not to appoint another home support worker this year.

#### COUNSELLING AND CASEWORK

These traditional areas of the Centre's helping task continue to require much effort. We doubled our expenditure in 1982/83 in grants of money, food and similar assistance, and such is the demand that we are working to establish a 'food bank' similar to that set up by the Levin Methodist Church this year.

With the temporary departure overseas of our social worker/counsellor we have several volunteers assisting us with counselling.

#### COMMUNITY WORK

Staff have maintained a high profile in the Palmerston North community taking a leading role particularly in the area of housing. Apart from advocacy work for clients experiencing accommodation problems, many representations have been made to local government committees in respect of housing policies. Recently the Centre has provided the 'umbrella' for the city's first Housing Trust which aims to provide cheap rental accommodation.

The Centre has also been at the forefront of efforts to assist those unemployed in our community and a sizeable group of parish members are now personally supporting the Unemployed Community Centre.

We are currently engaged in exploring other ways in which we can constructively assist unemployed people.

At the Centre's initiative a 'poverty' survey has been recently conducted in the city and the results will be very useful in publicising the effects of financial hardship on many individuals and families.

#### SOCIAL EDUCATION

Although a more quiet year educationally we have nevertheless ran a 'helping skills' course for Volunteers and a support group and a seminar for those experiencing grief. We have another 'marriage enrichment' course planned, as well as the major seminar mentioned earlier.

Staff are also regularly engaged helping with other agencies educational programmes.

#### FINANCE

Generally we have been able to hold costs this year and an improved income has brought about a healthier financial state than we had anticipated. Our goodwill store continues to be our 'mainstay' and we are immensely

grateful for the faithful efforts of our Volunteers. We are also extremely grateful for the support of the many individual donors and the charitable Trusts which have made grants to us this year.

#### THE FUTURE

Among possible future projects (apart from those already mentioned) is a joint scheme with some Levin churches to provide home support to elderly people to help them maintain their independence as long as possible. We are also investigating similar assistance to the 'shut - in' elderly of Palmerston North.

#### CONCLUSION

In all the multiplicity of our activities, it is a luxury for us to just stop and contemplate. This year we have the land-mark of our 20th Anniversary, which has encouraged us to stop and look back.

In this 'backward glance' we see, a Vision, a Determination, a Commitment, a Trust, a Loyalty, a New Direction. Through all of this we see many people busy and hard at work. The vast majority being volunteers with a core of trained full time staff (but never more than three or four at any one time).

That's a lot of activity in the name of Jesus Christ, taking the Church to the Community. We hope and pray we are able to continue. At this point in time lets Praise the Lord for the Vision, the Commitment and the Loyalty of so many.

Ken Fay, Director  
Philip McConkey, Director  
Ian Boddy, Treasurer

#### RECOMMENDATIONS:

- 1 That the Report be received.
- 2 That the Management Committee for 1983/84 be:

Jim Andrew	Neville Bird	Ian Boddy
Rendall Conwell	Ken Fay	Stan Good
Rene Gordon	Merv Hancock	Philip McConkey
Val Osborne	Prue Patrick	Bob Pattisen
Margaret Perowne	David Petersen	Ann Pritchard
Ernie Trask	Alan Webster	June Wynn
Bertha Zurcher		



## CHRISTCHURCH METHODIST CENTRAL MISSION

### Annual Report to Conference 1983

#### STATEMENT OF PURPOSE

The Christchurch Central Mission serves with local people in the regions of Nelson, Marlborough, Canterbury and West Coast. It is a worshipping and serving community of the Methodist Church that exists to exercise practical care and concern for people.

It does this by:

- \* Providing social welfare and helping programmes in response to personal and community needs.
- \* Encouraging the development of new ways to meet the needs of people.
- \* Facilitating the development of helping and caring programmes in parishes and communities.
- \* Co-operating with other social services agencies.
- \* Working for social justice in the city and nation.
- \* Maintaining a worshipping community at the heart of the city.

#### CHANGES IN MANAGEMENT

After 33 years of service with the Mission, the Rev. Wilf Falkingham retired at the end of January 1983. It is thanks to his efforts that the Methodist Central Mission is what it is today, and we are all very grateful to Wilf for the work he put in it over the years. The transition to a new superintendent was achieved over several months.

Over the past year much effort has gone into reassessing the Mission's structures. A 'Future Strategy' group within the Board of Management did most of the work and was grateful for the assistance of Mr Ken Daniels of the University of Canterbury's Social Work Department. During the review process a 'Statement of Purpose' and a theological statement, 'The Mission We Affirm,' were formulated, and these will be the guide for future developments.

A new management structure has been accepted by the Board, whereby the Superintendent shares responsibility for management decisions with a Director of Services and a Director of Administration. Each of the directors has a defined area of responsibility and will work closely with the Superintendent, who will be primarily responsible for policy development.

#### AGED CARE

The Aged Care services provided by the Mission have changed and will continue to change. Our basic objective is to enable the elderly person to live life to its fullest potential. We are involved in both enhancing the lives of those who live in their own homes, and also providing residential or hospital care for those who need it.

Many elderly people, thinking of the future, register with the Mission while still desiring to stay in their own homes. Currently we have 400 people in this category. Two full-time social workers are available to respond to calls from these people as problems arise. In this way it is possible to advise them of the service that will best meet their current need. The involvement of local parishes is an im-

portant part of this task.

At Wesley Lodge and Hospital in Park Terrace, some 27 residents and 40 hospital patients are cared for, and an activities programme of a varied and stimulating nature is provided.

Increasingly, there is a need for intermediary care - that is for those people who need more care than is normally given to residents, but who do not need to become hospital patients.

The Fairhaven community is more diverse in nature. There are twelve flats where elderly people live quite independent lives caring for themselves. But the services of the home and hospital are there when needed. At Harewood House four ladies manage their own household, but have meals provided from the Fairhaven kitchen. Fairhaven Residential Club comprises 50 bedsitter units surrounding a community centre. It is a pilot scheme which encourages the elderly to care for each other as far as possible. As residents become frailer and need help with domestic duties, women from local parishes are being employed by the elderly people. In this way they retain control over their own situation by directing the tasks.

Wesley House Picton is a residential home with accommodation for 40 elderly people. A local Management Committee keeps oversight of the House, and is supported by the local community. The Home is in a pleasant setting overlooking the harbour. Consideration is at present being given to ways of responding to the needs of frail residents who do not require full hospital care.

#### CHILD CARE

The type of family and child care provided by the Mission aims to prevent the breakdown of family life. A team of social workers provides encouragement and support to families under stress in the community. Counselling and material support is available. Only with reluctance does the Mission become involved in the removal of children from their families.

On occasions however, it is seen as necessary or desirable for a child to live apart from his or her family. Many such children are referred to the Mission by other agencies. For every child a plan of care is devised, which sets out the length of stay, a programme appropriate to the child's needs and provides for a progress review.

In the past year a considerable number of children have been placed in both short and long term foster care by our social workers.

Residential care is provided in the Children's Home (five units or up to ten children each) and a family home (seven children).

Recently a pilot unit for adolescents in need of residential care was established. Accommodation is provided for four girls who need some help with the transition to independent living in the community. The girls are given experience in budgeting, meal planning and provisions, and general home-making skills.

The Day Care Centre is able to take twenty four children each day. These children all have special needs.

Eastling Parentcraft Centre is a recently developed inter-agency project administered by the Methodist Mission and using a former Social Welfare Department family home. It is a short term residential home to help families with pre-schoolers who are experiencing difficulties with parenting.



## ALDERSGATE WORKSHOPS

The Aldersgate Workshops are designed to meet the needs of the growing number of unemployed young people, and those with disabilities who are making the transition from institutional to community care.

Workshops for unemployed people aim to :

- develop expressive and creative abilities
- encourage better attitudes and motivation
- enable young people to achieve something for themselves while continuing to job hunt.
- assist transition to employment where there is an educational or social disability.

The Workshop has a programme for discharged hospital patients and people returning to the community from full institutional care. In the main these are people with a psychiatric disability. A team of volunteer workers assist Workshop staff. In the course of a week the Workshop programme caters for some 200 people. Care is taken to plan activities at a level within the capabilities of the participants.

## FRIENDSHIP HOUSE SOCIAL SERVICES

Over the past year there have been 430 occasions when the Mission Headquarters, 'Friendship House', has been called on by people in need. The most frequent requests are for assistance with food or shelter. There is a shortage of reasonably priced rental accommodation in the city. Many people find it very difficult to meet initial rent as well as pay bond money. The result is that tenants have little or nothing left for food. Where possible, the Mission also assists with furniture, blankets and occasionally fares for travel.

Social Workers observe that unemployment is having a most detrimental effect on families. It brings frustration and anxiety, lack of self esteem and a feeling of helplessness. Younger people, mostly unemployed males, seem to be changing their accommodation more frequently. This suggests a greater restlessness and insecurity in the community.

We are all too aware of the limited resources we have to meet the amount of human need. Often we can do little more than meet immediate needs and cope with crises. We are always mindful of the despair and anxiety in the people we encounter and the loss of face they experience in having to seek help.

## LIFE LINE

Life Line is a twenty-four hour telephone counselling service with a policy of care and concern for all in need. The service is operated largely by volunteers who, after training, offer understanding, acceptance and genuine concern.

Last year some 6,289 calls were received. The people calling came from all walks of life. They phone because they are depressed (994 calls), lonely (914), lack confidence (413), are disturbed (383). Along with these come a host of problems relating to marriage, parenting, family life and emotional entanglements.

A 17 per cent increase in calls was recorded in the January-March period this year. In January alone calls were up 20 per cent on the same month last year. Undoubtedly there is increasing anxiety in the community. Again we see unemployment as putting a great strain

on personal relationships.

Life Line also provides a face-to-face counselling service. In the past year 1,005 counselling sessions for problems such as marriage difficulties, depression and lack of self-esteem took place. Some 460 people were referred to other agencies.

#### REHUA

Rehua began life as a home for young Maori Trade Trainees, administered by the Mission. The Government-sponsored Trade Training Scheme has been so severely cut back, that Rehua is no longer required for that purpose. From the beginning of 1982 a community of 25 to 30 young people has lived in the former hostel. A supportive community environment has been created, where residents are encouraged to accept responsibility for themselves and each other. A resident married couple, together with Maori elders, accept responsibility for the welfare and oversight of the community. Several young pakehas are currently residing at Rehua.

The facilities at Rehua provide a base for a new Department of Maori Affairs programme aimed at ensuring the Maori language does not die out - Te Kohanga Reo. This programme for children focuses on spoken Maori and involves elders and parents. It is also an important venture in pre-school education for Maori Children.

#### GOODWILL INDUSTRIES

Goodwill Industries aims to ensure that all people who cannot afford to purchase new clothing, shoes or furniture, are able to obtain good used articles at a reasonable price. A second objective is to provide a source of income for the Mission to support its social service activities.

Over the past year there has been steady growth in Goodwill Industries, resulting in increased income for the Mission. More of our yellow bins have been placed in strategic places for people to leave goods we can distribute. Some eight Goodwill Stores are serviced by the Distribution Centre in Woolston, and volunteers make an important contribution.

#### IN CONCLUSION

These are not easy days for social welfare agencies. Cuts in Government spending, unemployment on a large scale, growing poverty and mounting human needs are some of the challenges we face. The future does not look bright for many people. We will continue to review our work in the light of changing needs, in order to more adequately meet people at the point of need.

The community continues to give us much assistance and support, and without this we could not obtain our objectives. For this we are grateful.

- John Roberts, Superintendent.

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. Moor, R.K. Price, J. Suckling, Mesdames M. Barnett, P.A. Hulks, M.E. Hulsman, D.J. Irvine, J.A. Moor, Rev's B.G. Harkness, D. Prince, A.W. Tahere, Staff: C.M. Russ (Secretary), J.A. Cullen (Accountant).





## *Annual Report to Conference 1983*

In the last Annual Report to Conference mention was made of the decision of the Mission to remain in Aged Care for the future. This decision has not proved an easy one to implement at a time of rising costs and a wage and price freeze. Only by the most rigorous control of expenditure has it been possible to budget with confidence into 1984, and our dependence on Government funding for the continuation of our work is again highlighted. That the Mission, like its counterparts in other parts of the country, is prepared to work in partnership with the Government draws attention to the very significant role which the Church has always played in the care of the aged.

Hospitals and rest homes and pensioner flats are expensive operations, but we believe that there is a quality of caring available in church-related institutions which marks them off from many similar services. It is heartening to have the assurance of both the Minister of Health and his Department in this respect, but it is not always matched by the level of material assistance that would enable the Mission to plan for the future with confidence.

Nevertheless, the Mission is looking at appropriate ways of extending its care of the aged. The Day Centre to which elderly folk from the neighbouring community will come for specialist treatment as well as for creative companionship is about to get under way, and this service will be extended into other parts of the city when the success of the pilot operation has been assessed. The Mission is looking for ways to minister to the elderly in their homes, in conjunction with existing community services. It also seeks to share in the care of the terminally ill. In all this it wants to help older people to remain in their homes rather than to depend on institutional accommodation before it becomes an absolute necessity.

In harmony with this view, the Board of the Mission seeks to develop a broader-based social welfare service within the Community. The work of the Anglican-Methodist Family Care Centre's Home Network Scheme is an example of this, but so much more needs to be done at a time when the needs of society become more urgent and more complex. This sort of community service is, however, much more difficult to fund and depends largely on income generated from such sources as the Goodwill Store. It is not without significance that there is a high level of competition in the second-hand goods market at such a time as this. Diversification of income-creating activities is a challenge, but it is being faced at this time, and we look forward with some confidence to broadening our social services in 1984/85.

Public interest in the development of tourist accommodation facilities in the Queenstown area has been focussed on one particular proposal, but the Mission has been closely concerned with its stewardship of its own resource at the Kawarau Falls Holiday Camp. This property has been

slowly developed as a centre for low-cost family accommodation in an area which is normally very expensive. It is a very attractive setting with a fairly high level of use during the warmer months, and with potential for the winter holiday period because of its proximity to the Coronet Peak ski-field.

In every aspect of the Mission's work it is well served by its professional staff and by its team of volunteers who ensure that its task of caring is carried out with compassion and skill.

D.J. Phillipps  
SUPERINTENDENT

F.W.Wilson  
SECRETARY

### RECOMMENDATIONS

1. That the Report be received.
2. That the membership of the Board for 1984 be:  
Donald J Phillipps (Superintendent); M. Joan Carter; Arthur R. Crosbie;  
Arthur A. Duncan; Margaret (Peg) M. Duncan; Rodney R. Hill;  
Scott S. Holden; Alex C Mabon; Joan M. McDonald; R. Neil McLeod;  
G. Douglas Pratt; Ernie A. Smith; Shirley V. Ungemuth;  
Frank W. Wilson (Secretary).



## WELFARE OF THE CHURCH COMMITTEE

### Report to Conference

The Welfare of the Church Committee has this year been kept exceptionally busy attending to the matters referred to it by Conference 1982, together with carrying through a process of assessment on the question of the use of power within the life of the Church.

#### 1. **WANGANUI MEMORIAL RE CHURCH STANDS & STATEMENTS.** (Res. 4, p.631, 1982)

This Memorial asks for a more balanced approach, to avoid exacerbating local division, in matters some would consider to be peripheral to the heart of the Christian faith. The Committee notes the concern that some public statements have insufficient biblical/theological grounding, and that church people are deprived of the resources for reaching a decision based on such a foundation. The Methodist Church is faced with an ongoing task to reflect on the tension between personal religion and socio-political action in the Christian understanding of salvation, especially as this tension affects the public stance of the Connexion in relation to the issues of the day. The Welfare of the Church Committee wishes to reiterate the strong conviction that has existed within Methodism since its beginning that salvation is not only an individualistic vision but carries with it a strong concept of social service, and consequently, of political action.

#### 2. **PROCEDURES RE CHANGE OF APPOINTMENT:** change from March to June. (Res. 6(b), p632,1982)

Responses and submissions were received from 4 Synods and 3 interest-ed parties. Consideration of the issues raised led to the conclusion that to effect a change to Section 2, clause 17.5.2(a) & 2(b) without a corresponding change to 17.5.1 would create an anomaly. Furthermore, it is evident that the procedures implied by 2(b) raises considerable questions concerning the interrelationship of the Conference and the Quarterly (Parish) Meeting vis a vis the limits of responsibility for stationing decisions. The Welfare of the Church Committee believes this to be of such importance as to place further consideration of these issues on its agenda for 1984.

#### 3. **MONITORING PRESIDENTIAL ELECTION PROCEDURES** (Res. 7, p632, 1982)

This task is to be reported on in full at Conference, 1985. A few replies are to hand in response to an initial eliciting of feedback from Synods. We shall be continuing to seek comment and reaction to the election procedures.

#### 4. **PROCEDURES RE CONNEXIONAL APPOINTMENTS.** (Res.8 & 9,p.632 1982)

At present certain designated positions are not subject to the same limitations which apply to Circuit appointments. The case has been made that Stationing Committee should be free to weigh up overall stationing needs and to make decisions accordingly without having this ability restric-

ted by the system of designation. The Welfare of the Church Committee invites responses from Synods and other interested parties to the ways in which the significance of certain key Connexional appointments may be respected while affirming the equal claims of Circuit ministry in respect of the Church's stationing procedures.

#### 5. THE EXERCISE OF POWER WITHIN THE CHURCH:

This task was taken up pursuant to the Functions of the Committee as per Law Book, Section 5, 22.2.

The Committee perceives that in the life of the Connexion there is an apparent undercurrent of unease about, and a consequent weakening of trust in, the exercise of power. Believing this apparent widespread concern to be of direct relevance to the brief of the Welfare of the Church Committee, a survey of all presbyters and deacons was undertaken in order that the issue may be clarified and addressed.

Given the potential sensitivity of this issue, the Committee determined that it would be appropriate to report in the first instance to Church Council. Based on the replies received from 60 respondents, a full report has been submitted to the October Church Council.

#### RECOMMENDATIONS:

1. That Law Book Section 2, 17.5.1 be amended to read 'June' in place of 'March'.
2. That the Welfare of the Church Committee be asked to consider the matter of the function of Quarterly (Parish) Meeting and Conference in respect of the power to appoint or remove presbyters from appointment as per Law Book, Section 2, 17.5.2(b), and to report to Synods and Conference 1984.
3. That the Welfare of the Church Committee continue to monitor the procedures relating to the election of President and Vice-President and report to Conference 1985.
4. That the Welfare of the Church Committee continue its consideration of procedures re Connexional appointments and report to Synods and Conference 1984.
5. That the Committee for 1984 be:



## WESLEY COLLEGE - PAERATA

### Report of the Trust Board 1983

#### Role of the College

The need for the option of a Christian-based education has never been greater than in New Zealand's current social and economic climate and Wesley College continues to provide young men fitted to take their place in New Zealand society and also enables pupils from the Pacific Islands to contribute significantly to their countries when they return.

With a unique blending of Pacific Island, Maori and European races (80% of the roll are boarders), Wesley College provides an environment of care and concern, where pupils are able to appreciate and understand the points of view of other races and learn to live as a harmonious multiracial residential community.

In addition to offering boarding facilities at the College, the Board is pleased to report that in the financial year ended 31 January 1983, beneficiary assistance including bursaries allowances and contributions towards hostel costs approached \$250,000. Generous assistance was again received from the Robert Gibson Trust, the Maori Education Foundation, the Fletcher Challenge Charitable Trust, the Auckland Savings Bank and in other Government subsidies.

#### Board Retirements

It was with considerable regret that the Board received the resignations of the Revs E W Hames and G I Laurenson and Mr C N Nicholls who collectively have given nearly 100 years of service to the Board and the College.

Mr Hames joined the Board in 1943 and brought to the Trust through his instincts and qualifications as a teacher disciplined and enriched by many years of circuit ministry an extremely significant contribution. He was also College historian.

Mr Laurenson's association with Wesley College goes back to 1924 when he joined the staff at Paerata for a year as a Student Tutor. His identification with the Maori people and his understanding of their aspirations have made him sensitive to the needs of the College and its continuing development as a multi-racial community.

Mr Nicholls, as a former teacher of mathematics, with his special understanding of the needs of staff and pupils, has given the Trust Board and the College the benefit of

his wide experience in education. Socially or physically underprivileged pupils have always had his particular concern.

The work of these retiring Trustees provides an inspiration to all who are associated with the College. All three have been elected Fellows of Wesley.

### Horticultural Development

The move in the use of some land held at Paerata from dairying to horticultural purposes was outlined in last year's Report. Significant progress has been made in establishing the horticultural block for the growing of avocados, persimmons and kiwifruit and this will undoubtedly contribute significantly to the income of the Board in the future. With the establishment of a Horticultural Course at the College it enables the pupils to gain an important insight into this developing horticultural emphasis in the country's primary production.

### Study Grants to Staff

The Board has established a fund for the provision of Study Grants for staff to enable them to go overseas and undertake research work in their particular disciplines. Provision of this Grant has been made possible by the generosity of the late Mr T L Hames and the first Study Grant has been made to the Head of the English Department, Mr S R Fordyce, to enable him to attend a course during the vacation at the University of the South Pacific, Fiji.

### Principal's Report

The Principal (Mr J B McDougall) said the maximum approved roll of 305 has been maintained - 232 boarders, 62 day boys and 11 sons of staff. Ninety-two are Maori pupils, twenty-five Pacific Islanders and one hundred and eighty-eight Europeans. Examination results in 1982 gave evidence of the academic standard of the College. Three A and four B University bursaries were gained, there were 19 University Entrance passes and forty-five boys qualified for form VI (School Certificate).

"Religious education remains the central theme of the College's existence", said Mr McDougall. "Unlike other subjects, its success cannot be measured, but I am continually delighted to hear of the positive contribution many old boys are making as Christian citizens. Mr Chessum can take great satisfaction from his influence over the years".

Mr McDougall reviewed sporting achievements, including the First Soccer XI being undefeated in winning the Manukau Secondary Schools' championship, the First Cricket XI also



undefeated and the First Rugby XV being runner-up in the Counties competition. He said singing and music continued to give great cause for satisfaction and enjoyment. The Polynesian Club was an outstanding group in the College and had given many performances, including being honoured as members of the Turangawaewae celebrations. He expressed appreciation of his staff in all departments, of the support of the Friends of Wesley, of the interest of the Old Boys' Association, particularly in the year which marked the 60th anniversary of the transfer of the College to the Paerata site, and of the encouragement of the Trust Board and the Board of Governors.

The Principal made particular reference to the retirement of the Rev W A Chessum as chaplain after 10 years of outstanding service. The College was fortunate he would continue on the staff as a part-time teacher, giving Wesley the continuing benefit of his considerable talents in this field.

#### Land Endowments

Only one area of the Board's historic land endowment at Waikowhai remains undeveloped. It is a spur extending into the Manukau harbour which is restricted as to sub-division by its soil stability and consequently is not readily marketable. The Grafton property has been further reduced by sales in favour of more profitable commercial investments but sections of very limited productivity adjoining the former Trinity College are still held pending the Trinity Board's decision on the College site. The Wesley Board plans to retain some land to mark the location of its predecessor, the Wesleyan Native Institution opened there in 1844. Should the Trinity Board decide to sell, the Wesley Board will thus ensure a continuing Methodist presence on this historic location.

Of the land bequeathed to the Board by the late Mr Maurice Harding at Mt Wellington, only a portion of the quarry area is still unsold. A joint venture commercial building is being erected on the Harding Estate on the last remaining Morrin Road frontage section, under the terms of authority given by the 1982 Conference. A Private Member's Bill is being processed to cover the necessary amendment to the College Act.

#### Capital Works at Paerata

The hostel kitchen at Paerata was completely renovated during the 1982 summer vacation and a new mechanised laundry provided. The latter displaced a temporary music room.

To cater for music, a new unit named the Hames Music Centre, was erected near Caughey Hall and the Board welcomed the Minister of Education (the Hon M L Wellington) to the College to open it in July. This fine facility recognises the contribution made by the late Mr T L Hames and the Rev E W Hames to the work of the Trust Board and the College. The facility is a welcome addition to the College plant and provides an opportunity to further enhance the outstanding reputation that the College has in the musical field.

A major task ahead of the Trust is the renovation during the next few years of the junior and intermediate dormitories, part of the original construction at Paerata sixty years ago.

### Girls at the Senior School

The 1985 academic year has been set as the target date for the admission of up to twenty-five girls in the Sixth and Seventh forms. The necessary approval has been granted by the Minister of Education and the Board is seeking the capital funding for the Girls' dormitory, the only additional building required, from sources apart from its normal finances. Some two-thirds of the likely cost is expected to be available from a Church Trust and a private endowment.

### College Chaplaincy

The Rev Graham Kane, from Gore, a former teacher, assumed the appointment of College Chaplain at the beginning of 1983. He has already made a significant impact at the College, not only through his spiritual leadership but also as a pastor to the whole College community.

In his first report Mr Kane commented that an early impression was of the lack of knowledge, on the part of the wider church, of what the College stands for and is achieving. "This saddens and concerns me" he said.

Mr Kane reviewed his philosophy in the chaplaincy, indicating his desire to serve not only the students but all on the College campus. "I seek to be pastor first and all else will follow this relationship" he said. He commented on his worship pattern, the observation of the sacraments, the Bible Class activity, confirmation classes, the liberal studies programme and his part-time teaching in Forms I and II. Mr Kane has had a long association with the Boys' Brigade and has linked with a Company at Papakura, taking Wesley boys with him. He is also involved with outdoor education and softball and soccer.



In the Pukekohe Circuit, Mr Kane has served the Karaka Church, and invites boys to accompany him when preaching there or elsewhere in the Circuit. He has found strong links between the College and the communities of parents and old boys. He plans to forge closer links between the chapel and the local community and between the College boys and the Circuit.

### The Trust Board

Members of the Board are: Mr H M Denton (Chairman), Mrs M A Blakeley and Mrs P J Tauroa, Revs R D Rakena, A K Petch B K Rowe 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, 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 the Rev's E W Hames, G I Laurenson and Mr C N Nicholls 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
N L Johnston	General Secretary

RANGIATEA MAORI COLLEGE  
TRUST BOARD

ANNUAL REPORT.

It is with some pleasure and some uncertainty that we present this annual report; for while we have had a normal contingent of boys doing their Trade Training from the Hostel we have had staff changes during this year and considerable stress in our relationship with the Government through the Maori Affairs Department.

Boys and Hostel Life As usual we had 55 boys at the beginning of the year with one or two dropping out during the year for various reasons including job placement. We also this year tried having a few boys in for a second year. This scheme has not been fully assessed yet. Our Chaplain Rev.M. Couch has had regular services at the Hostel, and Cultural activities have included Maori Culture instruction and a range of visiting speakers and the like. Difficulties in the first term meant that these activities did not get underway properly till the second term.

Matron, Master and Secretary We began the year with a new Matron and Master but shortly after the boys arrived the Matron took seriously ill and this eventuated in their leaving our employment in May and Mrs. Rosemary Paton and her husband Murray taking over the responsibilities and we appreciate their endeavours to take over what has been a difficult task.

The Board has also had two changes of Secretary in the last year and Mrs. Jocelyn Wood, who took up the work in March, is now giving strong competent service to the Board.

Relationships with the Government As Conference will know we now run the Hostel for Maori Affairs Department Trade Trainees.

For several years we have had continuing difficulties especially in the area of finance with the Maori Affairs Department. This year, for the second year running we were getting toward the end of our financial year before approval of our budget was given. By early April 1983 we still had not had the budget presented, in May 1982, approved or had it queried except for some letters received and answered promptly in June 1982. This has severely restricted our ability to do necessary maintenance work etc. on the Hostel.

In April this year with the support of our Administration Division who had been seeking for months to resolve the situation, we advised the Maori Affairs Dept. that the Hostel would close at the end of the first term unless the budget was approved immediately and we could look to a better relationship.



The budget got approved. In that process we advised Maori Affairs that we would not open in 1984 unless -

1. A six monthly budget for the period 1/7/83 - 31/12/83 was approved by the 1/8/83.
2. Proposals for some mutually satisfactory legal working agreement was before us by 1/10/83 and mutually agreed to by 31/10/83. Our Administration Division had made several unsuccessful attempts to arrange such an agreement.

We can report that our six monthly budget was approved by Treasury on 1/8/83, but that at the time of writing this report we are unable to comment on any proposed agreement. Conference will receive a report on this at Conference.

In case some mutually acceptable agreement is not found in October the Rangiatea Board is looking to other possible uses of the Hostel. If necessary we would hope to report on this also at Conference time.

Lease of Land to Education Dept. We had almost moved in the sale of an unused and unneeded area of land to the Education Dept. on the basis of revising the 21 year leasehold they already have on other land, to a shorter term leasehold more satisfactory to the Trust in these inflationary times. However the Administration Division felt need to look carefully at the approach to the land question by the three Connexional Trusts in the Taranaki/Wanganui District and this sale and revised leaseholding has not at this stage gone forward.

Personnel As Chairman of the Trust I would express appreciation for the work and service given this year by the other members of the Board, and especially for the long years of significant work and service given by Mrs. June Armstrong (past Chairman of the Board), who resigned from the Board. Recognition was made by the Board during the year to June's contribution, and we would draw her resignation to the attention of the Conference.

As a Board we would express also our appreciation to Rev. A. Woodley and Mr. D. Janus for the strong efforts on our behalf and support in our work during the year.

R.G.RIGBY

Recommendation:

1. That this report be received.
2. That the Board for 1983-84 be:-

## MISSION OVERSEAS

### Joint Board for Mission Overseas

#### PART I

PARTNER RELATIONSHIPS This year we report on our relationships with some churches in Asia and the Pacific. Although these relationships are less extensive than with some other churches in these areas, they are nevertheless important. The significance of a partner in mission relationship does not depend on the number of people working in a particular Church or the size of the grant that is given.

In 1980 we reported on our relationship with Vanuatu; in 1981 we concentrated on India, Vanuatu, Papua New Guinea and the Solomon Islands; and our report to the Assembly and Conference in 1982 concentrated on Botswana and Indonesia.

This year the focus is on Hong Kong, Thailand, Tonga, Samoa and Niue.

(a) Hong Kong Here we have a partner relationship with the Tao Fong Shan Ecumenical Centre where staff members John and Rita England have just completed their second term and are now on furlough before returning to the Centre.

Before 1949 the Centre was the base for a Christian mission to Buddhists. After 1949 it became a place where refugees came seeking aid. Then in 1957 the Christian Study Centre in Chinese Religion and Culture was also established on the site. In 1981 everything came together in the Tao Fong Shan Ecumenical Centre.

The tasks of the Centre are various. Monitoring and trying to interpret the growth of the Church in China is important. Peter Lee, the Centre's Director, says that "except for some alert mission board executives and unusual individuals, the churches in the rest of the world do not know what is to be learnt from the experience of the Chinese Church. The old 'Mission to China' mentality is hard to change".

John England, Joint Board staff member, says, "There are too many groups and individuals poised to go into China as some sort of new missionary movement. There is very little evidence of a willingness to question the old missionary assumptions". Chinese Christians are most emphatic that they alone carry the responsibility for spreading and building up the Church in China.

The future of Hong Kong is now being debated between China and Britain as Britain's lease runs out in 1997. The Centre is playing an important role in helping the churches of Hong Kong and of the West pick up an interrupted relationship with the Christians of China. That break began in 1949 when the border with



China closed.

John England writes, "For some, perhaps the majority, the future causes considerable fear and apprehension - can we expect the present structure of our churches to continue?" - "remember the persecution in the early 1950s" ... There are only lone voices who ask, "How can we rediscover God's will for mission within this period of major transition?" The Centre is facilitating this important discussion in the Hong Kong churches.

The Centre is also involved in promoting dialogue between Christianity and other faiths and the dialogue with Marxism. The Centre runs courses and conducts leadership training programmes for Hong Kong churches. The Centre has extensive material in its library and has a significant publication programme.

(b) Thailand Here our partner Church is the Church of Christ in Thailand. This Church was formed in 1934 and was made up of the American Presbyterian and Baptist work plus some other smaller missionary societies. The Church is most strongly represented in North Western Thailand around the city of Chiang Mai. Here there is a large Hospital, a University, secondary schools and a Leprosy Hospital. The Church's headquarters are in Bangkok.

New Zealand's first appointment to that Church was Kathryn Hopkins in 1973. Kathryn went as a librarian to the University, Payap College, and later married Dr. Ed McDaniel who is an American missionary.

In 1981 we appointed an Anglican couple, Gavin and Josepheen Maclean, to Payap College - Gavin is a teacher of music and Josepheen, who is qualified in Fine Arts, has worked for the Communication Centre of the Church. The Macleans have returned for their second term.

The Joint Board has also had a close relationship with the Faculty of Theology at Payap College. The Rev. Maen Pongudom obtained his Doctorate at Knox College, Dunedin before becoming Dean of Faculty. He is now Vice-President for Student Affairs at Payap. We arranged a student exchange between a student from Knox and a student from Payap.

The Church of Christ in Thailand has done considerable work in using indigenous art forms to convey the Christian message to village people. Payap College is involved in this programme. Also the Theology Faculty is exploring different ways of doing theological training, e.g. some tutors live with groups of students in the actual village situation.

(c) Tonga and Samoa The relationship with the Methodist Churches in Samoa and Tonga has grown in recent years. Historically these churches have had a closer relationship with the Methodist Church in Australia than with New Zealand. Links with the Congregational Christian Church in Samoa have also been strengthened in the last two or three years.

This growing partnership with our New Zealand Churches has been very appropriate in the light of the significant number of people from Samoa and Tonga who are now living in New Zealand. The migration has meant that the New Zealand Church (both Presbyterian and Methodist) has had to make some effort to understand the Pacific Island Church and culture that now exists in our midst.

In Tonga we have three staff appointments. Gerry Bennett, a printer, is working in a joint Methodist-Roman Catholic printery. Milton McKenzie is a Business Manager at Tupou College and Bill McIntyre teaches at Tupou High School.

The Joint Board Study Day this year took our relationship with Tonga as a case study. The question is whether the Board, because it is related to the established Church, is in fact related to Christians who are at the cutting edge of mission.

In Samoa we relate to two churches - the Methodist Church of Samoa and the Congregational Christian Church of Samoa. We have a staff member in each Church. Harry Jessep is an Agricultural Engineer at the Samoa Methodist Land Development Project, and Gwyneth Urquhart teaches at the Leulumoea Fou Congregational Church High School. We also provide scholarships for two Samoans, one studying at Auckland University, and the other at Otago University.

Relating to two Churches in the one country is not easy and the Board has to be sensitive to acting in any way that will cause difficulty between the two churches.

(d) Niue In 1981 the Ekalesia Niue asked the Joint Board for help in appointing a Christian Education Director. The Rev. Afele Paea, himself a Niuean, who had been resident in New Zealand for 25 years, was appointed. Thus a partnership with a very small church was strengthened. Again this seemed appropriate because of the relationship between the Niuean people living in New Zealand and the Presbyterian Church.

Secretary David Evans visited the Church in Niue in December 1982. He writes that for Niue the migration of families to New Zealand is still probably the most significant factor in the life of the island. Every week new families are vacating their homes and heading south on the one weekly flight. The population is decreasing



by 8% per annum and today stands at 3,000. He says, "The Church is providing a ministry to the remnant, with farewell functions outnumbering all other observances".

In this kind of atmosphere, Afele Paea seeks to help the Church come to grips with what the Christian faith means.

OVERSEAS VISITORS Basic to the Board's policy is that we are committed to working in partnership with Churches overseas. There is no country in which we can say, "that is our work". The witness of the Church in each place belongs primarily to that Church, and in the case of our partner Churches, we have been invited to share in their witness.

Partnership implies that we in New Zealand should be inviting overseas Churches to share in our witness to New Zealand. If we are hesitant to do that (because of language or culture difficulties), then we should be equally hesitant about sending people from New Zealand to work overseas (language and cultural difficulties apply in this movement also).

One way in which overseas churches are able to share in our witness to New Zealand is through significant visits from leaders of some of our overseas partner churches. We see these visits as playing an important role in helping the New Zealand Church understand more about our overseas partners and also learn from the experience of our partner Churches as they witness to the Gospel in their situation. Sometimes the difficulties we face in making the Gospel relevant in our society are not too different from some of the difficulties faced by our partner Churches.

Of course, it is not possible for overseas visitors to spend a large amount of time in New Zealand and therefore they are unable to visit extensively. We do try, as a Board, to spread the visits around, as we do with our own staff who visit parishes in New Zealand when they are on furlough.

(a) Mrs Ruth Kao Mrs Kao, from the Presbyterian Church in Taiwan visited New Zealand from 13-27 September 1982. The Association of Presbyterian Women arranged the itinerary. Mrs Kao travelled from Auckland to Hamilton, Rotorua, Napier, Palmerston North, Wellington, Picton, Blenheim, Christchurch, Timaru and Dunedin.

(b) Rev. A. Ginting-Suka The Rev. Ginting-Suka is Moderator of the Karo Batak Protestant Church in North Sumatra, Indonesia. The Board's partnership with this Church began with the appointment of Simon and Marion Rae in 1976 and has been continued with the appointment of John and Robyn Hutchinson in 1982. Rev. Ginting-Suka has been Moderator of this rapidly growing Church for many years.

He visited Auckland, Gisborne, Hawkes Bay, Wellington, Blenheim, Christchurch and Dunedin over a period of two weeks. From

feedback the Board has received, it appears that the visit helped people understand something about the work of the Karo Batak Church in Indonesia. However, it also appears that we do not have clear ideas of how we may use such overseas visitors other than in a speaking role. The Board realises it needs to be more helpful in this area. Also we notice that even though we promoted the visit for both Methodist and Presbyterian Churches, it is very difficult for joint promotion to take place at the local level. (We have noticed this in the visits to local areas with our own overseas staff. Very often one denomination responds to a visit and the other does not.)

(c) Rev. Maitland Evans Rev. Maitland Evans, the Secretary for Education for Mission of the Council for World Mission, made a brief visit to New Zealand in December. Maitland is a minister of the Church in Jamaica. In his visit to Auckland and Wellington, he made a very good impression on those who met him.

(d) Bishop R. S. Bhandare Bishop Bhandare is the Moderator of the Church of North India, a long standing partner of the New Zealand Church. He is also chairperson of the Council for World Mission. Like Maitland Evans, he was on his way back from the Council for World Mission Executive meeting in Samoa, so his visit was brief. He met with the Board in Auckland, spoke to Auckland Presbytery, travelled to Wellington and met with Presbyterian leaders there. Again, this helped us to understand more about the life of the Church in North India and in particular the problems the Church has in trying to be faithful to its traditional partners (like the Presbyterian Church of New Zealand) and its desire to be responsible for its own priorities as it responds to the Spirit of God.

#### OTHER EVENTS OF INTEREST

(a) The Moderator of the Presbyterian Church of New Zealand, the Rt. Rev. David Steedman, and Mrs Steedman visited India and Vanuatu in December of last year. The Moderator was responding to an invitation to the Presbyterian Church of New Zealand to attend the opening of the Obstetrics and Gynaecology wing of Ludhiana Hospital, North India, to the building of which New Zealand Church people had contributed so generously.

(b) Vanuatu With the return to New Zealand of Miss Kathleen Gillanders from Vaemali Hospital in Vanuatu, the relationship between New Zealand and that Hospital has come to an end after 25 years. The Vanuatu Government has taken over the work of the Hospital and the provision of medical services in the area.

(c) Malaysia With the appointment of the Rev. Dr. John Roxborough to a seminary in Malaysia, we have again taken up a relationship in that country. John is teaching at the Seminari Theologia Malaysia, a joint Methodist, Lutheran and Anglican Theological College in Kuala Lumpur.



(d) Study Day In the last two years the Board has reported on successful 'Study Days' - the first one in Auckland in 1981 and the second in Otago in 1982. This year we gathered people from Nelson-Marlborough, Wellington and Wairarapa for a live-in weekend at Johnsonville Union Parish. The two agenda items were "Block Grants to Overseas Churches" and our "Relationship with the Churches in Tonga". While supporting the direction being pursued by the Board, the people present did offer some suggestions about those issues that were helpful to the Board.

These Study Days have been significant for the Board and we have felt that there is value in taking the decision-sharing process out from Auckland. In this regard we see the proposed new regionalised mission structure as an important strategy for shared responsibility.

(e) Budget Cuts In the 1983/84 financial year the Presbyterian part of the Joint Board's budget was reduced significantly by the Assembly Finance Committee. This has meant that we will face limitations on appointments overseas during the financial year.

(f) Prayer Fellowship For many years Miss Edith Pearce of Tauranga has organised the Prayer Fellowship Newsletter between Presbyterian Overseas Staff and Overseas Workers and people throughout New Zealand who have covenanted to pray for people overseas. Miss Pearce has had to give this up and the Board has now re-organised this scheme. Matters for prayer will now be incorporated in the bi-monthly Mission Mailbag which is a supplement to Mission Together.

The Board has expressed its appreciation to Miss Pearce and her helpers for the work done over the years.

(g) Student Exchange Last year we reported on the four students from St. John's College who went to Papua New Guinea. This year we received four students from Rarongo Theological College of the United Church in Papua New Guinea and the Solomon Islands. Dr. Jim Stuart and a committee at St. John's organised the programme. Some of the time was spent in St. John's, although the students experienced a variety of parish life in both the Pakeha and Maori situations.

(h) Visit of Two Young People from Vanuatu to Presbyterian Youth Conference In January 1983 the Board paid for two ni-Vanuatu young people to come to New Zealand for the Presbyterian Youth Conference and to visit other parts of the country. Thanks are due to Rev. Alan Leadley for his assistance with local arrangements.

(i) Christian Hospital, Jagadhri On 12 February 1983, the Rt. Rev. Maqbul Caleb, Bishop of Delhi, dedicated the new private patients' wing and unveiled a wall plaque. The new wing was named in memory of the Rev. Don Duncan, former Secretary of the Overseas Mission Committee of the Presbyterian Church of New Zealand.

EDUCATION AND PUBLICITY As reported last year we have a couple sharing a fulltime position on our education and publicity material for parishes. The Board believes that this has enabled us to produce material that is better researched and presented.

Area Brochures which spell out our relationship with partner Churches in different areas of Asia and the Pacific are continually being up-dated. With these being available in quantity to any parish, we believe there is no real excuse for people to plead they do not know about the work of the Joint Board.

During the year the Joint Board distributed two further editions of 'Mission Probe'. The first looked at Tourism in the Third World, the second at Christian mission to people of other faiths. The question of Tourism struck a chord with many people. Without doubt this Probe generated considerably more interest than its predecessors. It seems to have been relevant to where people are. Reaction was mixed - some very negative, but more positive. The Probe on mission to people of other faiths produced very little feedback (in direct contrast to the previous one). So far there have been no negative reactions.

We now prepare for overseas staff people a monthly summary of New Zealand news, and this is appreciated by most staff. In many places where our staff work, any news of New Zealand is hard to find.

Audio-visuals are in constant use and the Board is looking at purchasing two new 16mm films. Slide/cassette sets are in demand, and some large photograph sets have been up-dated.

#### CONSULTATIONS WITH PARTNER CHURCHES

##### (a) Commission for World Mission of the Uniting Church in Australia and its Partner Churches in the South Pacific

Every second year the Commission for World Mission invites its partner Churches in the South Pacific to a consultation in Sydney. Because the Joint Board also has partner relationships with many of those Churches, the Commission for World Mission invites the Joint Board to be present at that consultation. It is an important meeting because there are no other occasions when these people meet together at one time.

The Consultation helps considerably to build trust and co-operation between Australia/New Zealand and the South Pacific Churches and also provides a valuable forum for Pacific leaders to talk together.

The Consultation recommended that we should explore the possibility of joining together in a Pacific Community of Faith and Mission. The Pacific Conference of Churches is to consider taking some initiative in this. It would be a forum where Pacific Island Churches



(Catholic, Anglican and Protestant) would come together with the churches of Australia and New Zealand, and perhaps further afield, to participate as equal partners in the mission of Jesus Christ. The aim would be to liberate all our Churches from old missionary structures which prevent them from freely serving the mission entrusted to them. There would no longer be one directional relationship with some churches being producers and others being consumers. We would share people, money, experience and theological thinking.

(b) Taiwan At the Inter-Church Consultation held in Taiwan in October 1982, 15 overseas churches and mission societies were represented. The Moderator, the Rev. David Lai, in his opening address said that the Presbyterian Church of Taiwan had a history of 117 years and the last 11 had been years of planned and systematic persecution arising out of Three Statements that the Church had made regarding the Fate of the Nation, Human Rights and the Church's stand regarding the Bible.

The Acting General Secretary, the Rev. Andrew Hsieh, said that following the arrest of Dr. Kao, the General Secretary of the Church, there had been a great deal of confusion in the Church. He was deeply concerned that the government regarded the Presbyterian Church as a political body. Whatever the Church did or said was interpreted by the government as having political motives. Even the programme of evangelism and church growth, known as the Ten Plus One Movement, was seen as a political programme. Mr Hsieh asked how is the Church to stand in the face of such a challenge? The influence exerted by churches overseas on behalf of the Church in Taiwan, and in particular on behalf of Dr. Kao, was appreciated greatly.

The final act of the Consultation was the decision by the overseas delegates to send a letter to the President of the Republic of China expressing concern at the absence of the General Secretary, Dr. C.M. Kao, from the meetings, and appealing for the government to review the present sentences on Dr. Kao and also elder Lin Wen-Chen.

The priorities of the Church were outreach work among the mountain people and the Hakka people. Only 3% of the population is Christian so the proclamation of the Gospel must have a major place. The Ten Plus One Movement takes first priority. This programme is a developing one. 1983 projects include the establishment of a Church Growth Research Centre and then holding a large scale Church Growth Seminar, the publication of a "Guide to Witness Year" and training of Presbytery-wide witnessing teams, encouraging concern for the world - the environment, peace and justice. The overseas churches were invited to be partners in this work, working together and sharing experiences.

The Joint Board has set aside a grant of \$4,000 this year towards the Hakka Evangelism Programme. Our efforts to find a suitable person to send to participate in the Programme have so far been unsuccessful.

(c) Tonga The Methodist Consultative Council of the Pacific met in Vava'u in the Tongan Islands last May. This brought together the Churches in Samoa, Fiji and Tonga, with representatives from Australia and New Zealand. The Council was formed during the period that the Churches in Australia were negotiating the formation of the Uniting Church in Australia. The Council considers matters of common concern to the churches in the Pacific and the welfare of Pacific Island communities in Australia and New Zealand.

Issues dealt with this year included the Development of Church resources, especially Land and Properties, and Evangelism and Training of Ministers. A programme of Theological Student Exchanges between the Pacific and New Zealand was agreed to.

The next Consultation will consider Lay Training in Theological Education, New Paganism and our Mission, Youth participation in the mission of the Church, and Migrants.

Hitherto, the Joint Board has provided representation from New Zealand. This year, however, representatives were also invited from the Methodist Church.

(d) Council for World Mission Two events have been held during the past year. In November 1982 a Pacific Regional Consultation was held in Apia, Samoa and the Bi-Annual meeting of the Council in Singapore in July 1983.

The Council for World Mission was inaugurated out of the work of the London Missionary Society. The member churches belong to the Congregational, Presbyterian and Church of Christ family of churches on all continents. During the past two years a Review has been undertaken of the first six years of the Council. The Pacific Consultation spent time on the Review and also discussing the subject of "Education for Mission".

The Council for World Mission grew out of a vision of a new kind of mission organisation through which all the member Churches could share their gifts and resources in the world mission enterprise, both locally within the context of each nation and out to the ends of the earth. The aim has been to encourage every member church to be a sending and a receiving church. During the last six years, a number of churches that had been receiving churches became also sending churches, and likewise sending churches also became receiving churches.

The Council continued to struggle with the question, what does partnership in mission mean. How can we more effectively share ideas about mission, share people in mission and share money for mission, and how can we communicate the central thrust of our work for the sake of truer partnership. In this respect, the Rev. Maitland Evans made a valuable contribution through a paper titled,



"Partnership in Mission". He said, "It is important to recognise that historically, bilateral relationships between churches have been based on notions of mother/daughter, rich/poor, enlightened/unenlightened, church/mission agency considerations. At the centre of this arrangement is a growing awareness that many of the newly independent churches have remained dependent in two vital areas of exchange, i.e. personnel and money".

The Council for World Mission brings together a network of autonomous churches which have committed themselves to working together as partakers in the mission of Jesus Christ. Nevertheless, they come into partnership in mission relationships with much of the legacies of the old mission relationships which existed between the churches of the north and those of the south before the new approach to mission commenced.

Mr Evans described some of the marks of partnership. Accountability of each partner to the others. Commitment to the common struggle to build up each other. Willingness to accompany each other beyond the point of comfort and security. A balanced view of ourselves, acknowledging our strengths and gifts on the one hand and our needs and weaknesses on the other. The Council, therefore, has a role to stimulate and encourage new possibilities for mission by member Churches and promote programmes that enable all to share in the mission of each others' Church.

OVERSEAS VOLUNTEER SERVICE This sub-committee of the Joint Board has continued to process enquiries for volunteer service overseas and to be in touch with the needs of our partner churches. The following have served under this scheme during the year:

Tonga Miss Christine Sorenson spent a year as a Maths. and Science teacher at Tupou High School, Nuku'alofa. Returned December 1982. Mr Dennis Peat spent six months as a builder to help with Hurricane reconstruction for the Methodist Church. Returned February 1983.

Hong Kong Mr Frank Ennor is spending eight months this year as Library Assistant at the Tao Fong Shan Ecumenical Centre, Shatin.

India Miss Dale Greene spent six months at Jubilee School, Kharar as a Kindergarten teacher. Returned January 1983. Miss Claire McCulloch spent three months, February to May 1983, as Office Assistant at St. Thomas' School, Jagadhri. Miss Diana Whyte leaves in September for three months' work in remedial teaching at Jubilee School, Kharar.

## PART II

Board Members The following came on to the Board as new members during the year - the Rev. D.J. Bush and G.G. Carter.

The following went off the Board during the year - Rev. W.J. Stuart and W.D. Griffiths.

Overseas Staff New Appointments - Miss Marilyn Harkness to Kapuna, Papua New Guinea; Mr and Mrs David McFarland to Vanuatu; Rev. Dr. and Mrs John Roxborough to Malaysia; Miss Anne Henry to Solomon Islands.

Completion of Service - Mr and Mrs David Horn and Miss Kathleen Gillanders from Vanuatu; Miss Catherine Logan from the Solomon Islands.

Ordination Anniversary The Board has congratulated Miss B. Jessie Hardie who was ordained as a Deaconess in St. Paul's, Christchurch on 12 September 1923 and went to India in October of that year. There she taught at the Jagadhri Girls' High School from 1923 to 1951, and was Principal of the School for many of those years. She returned to New Zealand in 1953.

Overseas Visits During the year the Joint Secretaries have made the following visits overseas; Rev. David Evans to Tonga, Western Samoa, Niue, Cook Islands and Taiwan; the Rev. Geoff Tucker to Australia.

Staffing The terms of appointment of the Joint Secretaries, Rev. Geoff Tucker and the Rev. David Evans, end on 31 January 1984. In view of the proposal before Assembly and Conference to establish a "Council for Mission and Ecumenical Co-operation" to replace the Joint Board for Mission Overseas, the International Relations and Ecumenical Affairs Committees on 1 July 1984, the Board requests that the appointments of the Joint Secretaries be extended to 30 June 1984. Procedures for appointing staff to the "Council for Mission and Ecumenical Co-operation" are set out in the report of the "Consultation - Three Committees".

M. GORDON, A.F. RAE Conveners

W.G. TUCKER, D.C. EVANS Secretaries

### RECOMMENDATIONS

1. That the report be received
2. That the terms of appointment of the Joint Secretaries be extended from 31 January 1984 to 30 June 1984.



## Overseas Ecumenical Committee Report

The World Council of Churches' Sixth Assembly in Vancouver, Canada, was undoubtedly the highlight for the ecumenical movement in 1983. "Jesus Christ the Life of the World" was the theme of the Assembly and Churches throughout the world were involved in the preparation for the Assembly. Consequently the Ecumenical Committee report for this year endeavours to report on this important event.

### World Council of Churches Sixth Assembly

Pauline Webb, writing at the conclusion of the Assembly, said that the Assembly had begun and ended with enthusiasm. "I have the feeling that the Spirit has taken possession of a large part of this Assembly ... and infected a new generation of ecumenical enthusiasts."

The Assembly began and ended at the tent - the focal point of the Assembly. There was no Church building near enough to the Assembly site that was large enough for all delegates to gather for worship. So a tent was used and it became the centre for creative worship where the liturgy grew out of a common life together.

Some of the themes that became important for the Assembly and which will be part of the continuing life of the W.C.C. were:

### Peace and Justice

It was known beforehand that peace and nuclear weapons would be an issue for the Assembly because Helen Caldicott had been invited to speak. The link between peace and justice was highlighted by Allan Boesak, the South African theologian and became part of the Assembly's statement. "Many Christians in the Third World" Boesak said, "are concerned that issues of peace will be separated from the issue of justice, making peace primarily a North Atlantic concern while deprivation and injustice in the Third World continues".

The Assembly affirmed that "a new international order based on justice for and in all nations is a requirement for peace".

### Role of Women in the Life of the Church

Baerbel von Wartenberg, director of the W.C.C. Women's desk, called the leadership women showed at the Assembly "a pioneering experience for many men". However another woman, Nicole Fischer was uncertain whether their strong presence would have an impact overall, noting that change would take a very long time. Women were urged to provide a new leadership style for the church - away from authoritarian power holding to a serving, loving participatory style of living and working together.

The question of women and ordination stirred Jean Skuse from Australia to say, "We are talking about justice and human dignity, not just a political struggle. For too long the Church has told women to be patient. It has told them what techniques to use. Some women

are ready to leave the Church and they have come here expressing their anger and pain. We have to hear them".

### The Pacific Island Voice

A plenary session was given over to the Churches of the South Pacific to enable their concerns to be expressed.

Dr. Sione Havea talked about a Pacific theology relevant to their own situation. Leslie Boseto said that the forces of nuclear power, transnational corporations, religious movements and international economic systems of the powerful cannot be faced by divided Churches. Darlene Keju-Johnson from Micronesia said that 66 nuclear bombs have been exploded in Micronesia and they continue to affect the people today.

"As national Churches have become autonomous over the past two decades selfhood and indigenous leadership brought a new outlook and total concern for the welfare of all people within the region and beyond", said Dr. Havea.

### Faith and Order

For many participants the Sunday morning worship, using the liturgy based on the texts worked out by the Faith and Order Commission's historic meeting at Lima, Peru in 1982, dramatised the progress made to overcome the disagreements about baptism, the eucharist and ministry.

The Lima document Baptism, Eucharist and Ministry (B.E.M.) has already been sent to the Churches and replies and comments are requested before the end of 1984. This document is to be seen as a key part of the W.C.C. concern for unity.

### World Council of Churches' Committee

An important function of each W.C.C. Assembly is to appoint the seven member Presidium and the 145 member Central Committee. This is always a difficult process because there has to be some balance between the different parts of the world and also between women and men and youth. This Assembly was no different and the Youth in particular felt they were under represented on the Central Committee.

Bishop Hui Vercoe is the New Zealand person on the Central Committee. Canon Hone Kaa is on the Programme to combat Racism (Rua Rakena's service on the P.C.R. concluded at this Assembly) and Janet Crawford is on the Faith and Order Commission.

New Zealand Methodist delegates to the Assembly were Mrs Helen Grant of Matamata and Rev. John Salmon of Auckland. We hope that the Church will be able to use the experiences of these two people to help us understand the work of the W.C.C.



## Continuing Relationships with the World Council of Churches

The New Zealand Methodist delegates would stress that there needs to be more consultation between the denominations in New Zealand prior to the selection of the New Zealand delegates to the next Assembly. At the moment each denomination chooses its delegates without any consultation with other denominations and this means that it is too easy for an unbalanced (in terms of lay/clergy, female/male, youth/age) delegation to represent New Zealand.

Helen Grant and John Salmon also emphasised that there should be a more thorough preparation of delegates so that the total delegation can fully understand Assembly procedures and also act together when that becomes necessary. This would mean that there should be at least one or two delegates who were at the previous Assembly.

The Ecumenical Committee considers that our two delegates should be regarded as the New Zealand Methodist 'contact' people for the seven year period leading up to the Seventh Assembly. We hope that our Church will continue to draw upon their experience as they will be aware of the issues that will emerge from the Programme Units.

## Christian Conference of Asia

The Church may not be aware that Rev. Ruawai Rakena has been working full-time for the C.C.A. during his extended leave from the Maori Division. Over recent years Rua has been on the Urban Rural Mission (U.R.M.) committee and has helped the committee look at the position of minority groups in C.C.A. member countries. During the first five months of 1983 Rua travelled extensively throughout Asia meeting with minority groups, hearing their stories, their theology and their role in the society and the Church.

For the second half of 1983 Rua has been based in Hong Kong writing up his report for C.C.A.-U.R.M. Fortunately Joy Rakena has been able to join him for the period in Hong Kong.

It was reported last year that Mrs Rua Turner, as a member of the C.C.A. Women's Committee was concerned that the committee has not met since the C.C.A. Assembly in 1981. The C.C.A. has now appointed a Secretary for Women's concerns and the committee met for the first time in June 1983. The committee has planned for two sub-regional workshops in 1984. The first will be concerned with women and discrimination and the second will be concerned with the family.

The General Committee of the C.C.A. is planning to hold its next meeting in New Zealand in February 1984. This meeting will bring to New Zealand Church leaders from most C.C.A. countries. It is hoped that after the meeting some of the committee members will travel throughout New Zealand to talk with local Church gatherings.

All member Churches of the C.C.A. have been asked to substantially increase their contributions to the C.C.A. budget. The majority of C.C.A. funds come from outside the C.C.A. region and now Churches within the region are being asked to take more responsibility for funding C.C.A. programmes.

The C.C.A. has replaced its Scholarship Programme with a new programme, "Asian Ecumenical Educational Exchange". Its purpose is to provide through continuing education, assistance to Churches and other groups to equip their workers adequately, especially where some additional training is felt to be a need. This training would be undertaken in another Asian country and would enable Churches in different countries to share resources, to provide interaction across cultures and denominational boundaries and stimulate participants to further seek for truth and justice and a wider vision of what it means to be the Church in Asia today.

People interested in such an exchange could approach the Ecumenical Committee, or the Education Division.

#### Pacific Conference of Churches

The committee reported to Conference last year that the P.C.C. had undergone an important restructuring. The implications of this are still being worked out by the member churches. The P.C.C. Executive has kept us informed of their decisions within the Island Churches but it is too early to say where New Zealand may fit into future developments.

#### Visit of Bishop Desmond Tutu

New Zealand was indeed fortunate to have Bishop Tutu visit us for six days. It was a whirlwind tour and he was only able to visit the four main centres. The N.C.C. is making a video of the whole visit and this will be available for congregations to use as a study resource. (Congregations could also use the slide/cassette resources, "The Promised Land" to further understand the South African situation. This is available from the N.C.C. office or the Joint Board).

Church leaders meeting with Bishop Tutu agreed that congregations must be encouraged to give further study to the resolutions that have been passed by successive Conferences on the question of apartheid and New Zealand-South African relations.

#### Overseas Travel and Study

The following people have consulted the committee before travelling overseas for study. Some have received financial assistance from connexional funds.

Doug Burt, while travelling overseas, attended a short course at the Bossey Ecumenical Institute.



Dave and Bev Mullan have been on an extensive study programme in the United States.

Vera Dowie attended a meeting in New York where the World Federation of Methodist Women was accepted as a non-governmental organisation.

Bronwen Olds attended a S.C.M. training programme in Hong Kong.

Paul Trebilco, on his way to Durham University visited several Churches in Asia.

Roy Alexander attended a conference on pastoral care and counselling in the United States.

Doug Pratt attended the Australia and New Zealand Association of Theological Schools meeting in Australia where he delivered a paper.

Rua Turner attended the Women's Committee meeting of the C.C.A. in Singapore.

The committee is pleased to hear from people planning to travel overseas. There could be some funds available for course fees and we may be able to suggest people to meet or institutions that have programmes of value.

#### Recommendation

That the report be received.

## CONSULTATION - THREE COMMITTEES

(Joint Board Mission Overseas/International Relations/Ecumenical Affairs)

HOW THE PROPOSAL BEGAN The 1977 General Assembly and Methodist Conference received the report of a Special Sub-Committee on Mission Overseas. The recommendations were adopted by both courts, among them the Committee's statement on "Mission Overseas, the Basic Principles and Policy". The courts directed the Joint Board for Mission Overseas to consult with the Presbyterian International Relations and Ecumenical Affairs Committees and with the Methodist International Affairs and Ecumenical Committees concerning their mutual relationships and methods by which they could work in close co-operation, the initiative in beginning consultation to be with the Joint Board.

In 1980 the Assembly again requested the Ecumenical Affairs and International Relations Committees of both Churches to discuss mutual concerns with the Joint Board and relevant Methodist Committees, with a view to making the best joint use of information, resources, expertise and personnel. The Assembly and Conference set up a Consultation of representatives of all the Committees concerned.

HOW IT DEVELOPED The Consultation came to the 1981 Assembly and Conference with the conviction that evangelism, justice and ecumenical relationships should be brought together in mission. It unanimously recommended that the three separate Committees join together. The theological basis was stated, the contemporary setting outlined and a general framework proposed. The key feature of this last was the establishment of work groups located regionally under a co-ordinating and policy-making body, and serviced by a Secretariat of three along the lines of the 1977 report. Assembly and Conference gave general approval to the direction taken, the theological basis and the outlined structure.

From the beginning the Consultation was anxious that the whole Church, Presbyteries, Synods, Circuits and Parishes, be involved in the discussions. And so a popular report was prepared for study and response. Some bodies expressed appreciation of this process; others have been quite unaware that it took place. The moderate response was to proceed with the proposals and fuller detail was asked for. The Consultation accordingly took a more detailed outline of structure to the 1982 Assembly and Conference, along with an outline of proposed financial arrangements, costs, budget and staffing. Again both courts reaffirmed the principle of amalgamation and directed the Consultation to finalise the negotiable matters for ratification in 1983.

HOW THE CONSULTATION RESPONDED Comment was made that the 1982 proposals needed to be spelt out in greater detail. Therefore, a much fuller proposal was drafted. It was long, but it supplied the details requested. It included terms of reference and details of structure, secretariat and finance. This was sent in May 1983 to Synods and Presbyteries for discussion. Synods and Presbyteries replied by the due date of 20 August, also some other Committees, groups and individuals.



We are indeed grateful to all who have helped with their comments.

The main concerns were in the areas of evangelism, the size of the Secretariat and finance. Some wished to know whether our partner churches were consulted. All these received the report. So far four have replied indicating warm support and encouragement.

WHAT WE NOW PROPOSE The draft document was again amended in the light of the comments received and the final proposals now come to Assembly and Conference in this report. They come as a whole, to be accepted or rejected as such. Several have suggested that a Secretariat of two should replace the suggested number of three. The 1977 Assembly amended a similar proposal for a three-person Secretariat and reduced the number to two and, because of the compromise, the Joint Board has had to work within this limitation. The comments about finance have received very careful attention. There will be certain non-recurring costs in setting up the structure. The proposed budget covers the present budgets of the three combining Committees and allows for inflation in the 1983-84 period. The extra cost of between forty and fifty thousand dollars covers the cost of a third Secretary. The same principle of the 'oneness' of mission which has guided the Consultation in bringing the three Committees together should guide our relations with other branches of the Church. The Consultation hopes that closer working relationships will develop with such Committees as the Public Questions Committees, Methodist Education Division and Parish Development and Mission Department through the regional secretaries and offices.

WHERE DO WE GO FROM HERE? We have taken real note of what Presbyteries and Synods have said and share their concerns. We have looked for a structure that uses the vision and gifts and expertise of as many as possible who are concerned for mission. We have endeavoured to be responsible in staffing and financial matters. Above all we have kept before us the challenge of the Gospel to hear the Commission of our Lord and to respond to human need.

WHAT WE PROPOSE The amended proposal follows, along with the recommendations of the Consultation.

#### COUNCIL FOR MISSION AND ECUMENICAL CO-OPERATION

(The term 'Council' covers the entire structure of Co-ordinating Committee and Regional Units together.)

##### I. Terms of Reference

1. To support and strengthen the worldwide mission of the Presbyterian Church of New Zealand and the Methodist Church of New Zealand.
2. To promote an understanding of mission as a joining of evangelism, ministry to human needs, concern for social justice and concern for the world in which we live, by:

- a. sharing in one world mission proclaiming the gospel of Jesus Christ to all people in word and deed, and the mutual sharing of resources with churches and groups overseas.
  - b. an ongoing study of a theology of mission and responsibility to the world.
  - c. strengthening those special Partners-in-Mission relationships which already exist and developing new relationships with churches when that seems appropriate, recognising that there is a particular need to support and learn from churches and groups which are persecuted for their faith or for their commitment to social justice.
  - d. sending and receiving people who proclaim, teach, heal, reconcile and challenge in the name of Jesus Christ.
  - e. participating in the ecumenical councils of the world, our region and New Zealand, and councils of world confessional bodies; bringing before the churches matters of ecumenical study and activity; listening and responding to the ecumenical concerns expressed by the life of our churches.
  - f. monitoring and interpreting from a Christian perspective international events and happenings of significance; co-ordinating participatory action on international issues and in the spheres of aid and development, justice, peace and human rights; operating the Overseas Development and Disaster Relief Fund of the Presbyterian General Assembly and the Overseas Aid Fund of the Methodist Connexional Budget.
  - g. sharing information with the churches and encouraging them to pray constantly for their brothers and sisters in churches of other countries in order that all may bear one another's burdens and joys.
  - h. consulting and working with other Assembly and Conference departments, committees and boards.
  - i. working with the churches' official women's and youth organisations.
  - j. considering such matters and undertaking such tasks as the General Assembly and Conference may direct, and calling them to obedience in mission.
3. To be accountable to the Presbyterian General Assembly and the Methodist Conference.

## II. The Co-ordinating Committee

### 1. Membership

Fifteen - ten from Regional Units

i.e. one Methodist, one Presbyterian from each Unit, nominated to Assembly/Conference by the Co-ordinating Committee in consultation with the Unit and Presbyteries and Synods.



five from Assembly (3) and Conference (2), nominated by the Co-ordinating Committee to Assembly/Conference.

The Moderator/Chairperson is appointed by the Co-ordinating Committee itself, for approval by Assembly/Conference. (In the first year a Methodist and a Presbyterian be appointed as co-Moderator/Chairperson.

The members of the Secretariat are associates of the Co-ordinating Committee.

The Joint Secretary based in Wellington services the Committee. If necessary the Co-ordinating Committee may appoint a small working executive.

(In the first instance the Three Committee Consultation will nominate to the General Assembly and the Conference people to serve on the Co-ordinating Committee and the Regional Units.)

## 2. Functions

- a. To co-ordinate and clarify plans and policy of the Units, setting priorities according to the terms of reference and on the basis of the theology of mission.
- b. To co-ordinate the budgets of the Units, Unit reports to Assembly/Conference, and education and publicity for Units, highlighting issues of prime importance.
- c. To meet twice yearly for ongoing study of the theology of mission, general planning and policy making and the business of the Council.
- d. To exercise responsibility for all finance and accounting of the Council; to prepare and submit a common budget for the approval of the Finance Committees of both Churches; to submit to them audited accounts and financial statements.
- e. To direct the Co-ordinating Committee Secretary to prepare the annual report to Assembly/Conference which will include the report of the Committee and the reports of the Units to this body.
- f. To prepare deliverances and recommendations to Assembly/Conference.
- g. To nominate the Assembly/Conference people to serve on the Co-ordinating Committee and Units.
- h. To relate to the World Alliance of Reformed Churches and the World Methodist Council.

## 3. Agenda

### February Meeting:

1. Theology of Mission study.
2. Planning and policy.
3. Reports from Units with budget requirements.
4. Education and publicity report with budget requirements.
5. Administration matters with budget requirements.

6. Confessional relationships.
7. Preparation of budget.

#### July/August Meeting:

1. Theology of Mission study.
2. Planning and policy
3. Unit reports highlighting issues for inclusion in annual report.
4. Education and publicity report highlighting issues for annual report.
5. Administration matters highlighting issues for annual report.

### III. Regional Units

#### 1. Membership

- a. Each Unit has 10-15 members nominated by Assembly/Conference by the Co-ordinating Committee in consultation with the Unit and relevant Presbyteries and Synods.
- b. Members serve for a period of seven years with opportunity for re-nomination after one year's break.
- c. Each Unit appoints its own convener and secretary.
- d. Each Unit has two representatives on the Co-ordinating Committee, one Methodist, one Presbyterian, nominated by the Co-ordinating Committee to Assembly/Conference.
- e. Each denomination will provide at least one quarter of the membership.
- f. Each Unit is led and serviced by one of the Joint Secretaries.
- g. If necessary each Unit may appoint a small working executive.

#### 2. Functions

- a. To implement the terms of reference in those areas assigned to each, in the context of the overall terms of reference. (See I.)
- b. To report to the Co-ordinating Committee and through it to Assembly/Conference.
- c. To prepare a budget.

#### 3. Agenda

Each Unit is responsible for the total relationship in its particular area, i.e. - care of overseas staff

- partner church relationships
- personnel in mission
- aid and development
- evangelism, justice and human rights
- education for mission
- ecumenical relationships

There are five Regional Units located in Auckland, Hamilton, Wellington, Christchurch and Dunedin. (Membership may be drawn from adjacent areas.)



- Unit I Polynesia - Samoa, Tonga, Cooks, Niue, Kiribati, Tuvalu, Fiji - and Micronesia. The Unit to relate directly to national churches in those countries; to care for overseas staff and encourage partnership in mission; to be responsible for relationships with the Pacific Conference of Churches and concerned with issues like immigration, nuclear-free zone, trade imbalance; to maintain close contact with Te Runanga Whakawhaneunga I Nga Haahi O Aotearoa. Located in Auckland. Serviced by the Joint Secretary resident in Auckland.
- Unit II North East Asia - Hong Kong, Taiwan, Korea, Japan (China). The Unit to relate directly to national churches in those countries, to be concerned with human rights and social justice. Located in Hamilton. Serviced by the Joint Secretary resident in Auckland.
- Unit III Melanesia - Vanuatu, Papua New Guinea, Solomons, New Caledonia. The Unit to relate directly to national churches in those countries; responsible for relationships with the Melanesian Council of Churches; concerned with French colonialism and human rights. Located in Dunedin. Serviced by the Joint Secretary resident in Christchurch.
- Unit IV Southern East Asia - Singapore, Burma, Thailand, Indonesia, Philippines and India. The Unit to relate directly to national churches in those countries, to be responsible for relationships with the Christian Conference of Asia and the National Council of Churches in New Zealand, to be concerned with human rights, militarism and social justice. Located in Christchurch. Serviced by the Joint Secretary resident in Christchurch.
- Unit V Africa (Botswana), America, Europe, Middle East, Australia and Antarctic. The Unit to relate directly to national churches in those countries, to be responsible for relationships with the Council for World Mission and the World Council of Churches, to be concerned for human rights and social justice, to be available to Government agencies and embassies. Located in Wellington. Serviced by the Joint Secretary resident in Wellington.

#### IV. The Secretariat

1. a. The Secretariat to consist of three Joint Secretaries.
- b. The role and relationships of the Secretaries is collegial and corporate, and the Secretary to the Co-ordinating Committee carries responsibility as leader of the team.

- c. Two Secretaries each service two of the five Units, having both a Pacific and an Asian responsibility. The third Secretary, based in Wellington, is responsible for Unit V. and is also Secretary to the Co-ordinating Committee.
- d. The Secretaries are responsible to the Presbyterian General Assembly and the Methodist Conference through the Co-ordinating Committee. They are appointed by an Appointing Committee consisting of elected representatives from Assembly/Conference.
- e. Secretarial appointments are made for an initial period of five years, with provision for further terms of appointment of up to five years following satisfactory reviews.
- f. Stipend, allowances and housing provision follow the policy of the denomination of the applicant.
- g. All positions are open to lay and ordained persons. Ordained ministers retain their positions as ministers of their own denomination.
- h. The suitability of applicants for the three positions rather than their denominational affiliation governs selection. One of the Secretaries, however should be a Methodist and one a Presbyterian.

2. The Secretary to the Co-ordinating Committee (for reference purposes the Committee Secretary)

- a. The Committee Secretary is executive co-ordinator under the policy of the Co-ordinating Committee, using initiative and skills in seeing that the overall lines of direction are carried through.
- b. The Committee Secretary is based in Wellington and is also responsible for Unit V.
- c. Travel is mainly in New Zealand, and includes contact with the other Joint Secretaries and their Units in a consultative role, and with Presbyteries and Synods as required. Some overseas travel may be necessary to carry out the policy of the churches through the Co-ordinating Committee.
- d. The Committee Secretary prepares for the meetings; consults with the Moderator/Convener in terms of the Committee's task; is responsible for the minutes; prepares reports for the churches as required and generally services the Co-ordinating Committee.
- e. The Committee Secretary has overall responsibility for all accounting and financial management of the Council.
- f. The Committee Secretary arranges regular meetings of the Joint Secretaries.
- g. The Committee Secretary is the liaison between the churches and Government, agencies and embassies on those issues directly related to the work of the Co-ordinating Committee.
- h. The Committee Secretary is responsible for keeping the churches fully informed about the overall policy and direction of the Co-ordinating Committee, especially where this impinges on other aspects of the life of the Churches.



### 3. The Unit Secretaries

- a. The Unit Secretaries are responsible for the respective Units to which they are appointed.
- b. They act as executives to the Units, working closely with the convener, carrying out the decisions of the Units, overseeing and implementing the agreed policy, and preparing papers and reports as required.
- c. They are expected to initiate and pool ideas in the Units, and exercise imagination in a serving and enabling role in the Churches -
  1. giving a high priority to educational tasks
  2. being available to parishes and regional courts as resource people
  3. undertaking publicity and communication
- d. They are required to undertake travel overseas in terms of the policy of the Co-ordinating Committee involving -
  1. consultation and communication with partner churches included in their Units about overall needs of ecumenical and international mission and New Zealand staff requirements, placement and necessary funding.
  2. pastoral care of New Zealand staff serving overseas and at home on furlough.

### V. Initial Secretarial Appointments

The Consultation agreed to recommend to Conference and General Assembly an appointing committee consisting of the Conveners of the International Relations Committee (2), Joint Board for Mission Overseas (2), Ecumenical Affairs (2), five people appointed by Assembly, four people appointed by Conference, with the Methodist General Secretary, the Presbyterian Assembly Executive Secretary and Mrs J. Anderson, Convener of the Consultation, as consultants.

### VI. Financial Arrangements

#### 1. Common Budget and Accounting

- a. The Co-ordinating Committee will prepare a common budget with one accounting system and financial reporting.
- b. The Co-ordinating Committee will submit its budget to the Finance Committees of both Churches for approval.
- c. Prior to this submission there will be held a consultation of representatives of the two Finance Committees, its agenda to include:
  1. the ratios of contribution
  2. a review of the estimated spendings of the Council
  3. likely movements of the respective church budgets
  4. the response to the current year's church budgets
  5. making any recommendations to the Co-ordinating Committee or the Finance Committees

- d. The Council will submit audited accounts and financial statements through the Co-ordinating Committee to both Churches.

## 2. Ratios of Contribution

- a. The ratios of contribution will be based on communicant and electoral roll membership of the respective Churches.
- b. That the initial ratio will be Presbyterian 75%, Methodist 25%.
- c. Ratios will be reviewed from time to time.

## 3. Administration and Accounting

- a. The responsibility for accounting and financial management will be within the overall responsibility of the Secretary to the Co-ordinating Committee who reports to the Committee. An honorary treasurer may also be appointed to the Committee.
- b. Each Unit will operate within the approved budget.
- c. Each Unit will approve expenditure.
- d. An administrator may be appointed to exercise day to day co-ordination and financial management functions.
- e. Payments will be made by the Council's accounting services.

## 4. Legacies and Trust Funds

- a. Presbyterian funds will remain or be vested in the Presbyterian Church Property Trustees.
- b. Methodist funds will remain or be vested in the General Purposes Trust Board of the Methodist Church of New Zealand.
- c. The income and any capital available for distribution will be paid to the Council as arranged and these monies will be part of the denominational ratio contributed to the Council's total budget.
- d. Bequests made to the Council and without denominational designation will from time to time be apportioned and invested in the ratios of the current denominational budget contributions.

## 5. Estimated Costs

The following is a draft presentation of costs to maintain three regional offices. The figures have been prepared for discussion by a sub-committee of financial representatives of both Churches and are based on 1983/84 costs.



	AUCKLAND	WELLINGTON	CHRISTCHURCH	INCREASE over present
<u>Personnel</u>				
Secretary	(1) 20,000	(1) 20,000	(1) 20,000	20,000
Housing	5,500	5,500	5,500	5,500
Office Administrator		(1) 14,000		
Typists	(1½) 6,500	(1) 14,000	(½) 6,500	6,500
Publicity		(½) 8,500		
Accounting Services		10,000		
Office Expenses )				
Office Equipment )	2,000	3,000	2,000	2,000
Sundries )				
Printing & Stationery )				
Postages & Telephones	1,500	2,500	1,500	500
A.C.C. Levy	400	400	400	400
Rent - Rates	2,500	7,000	2,500	7,000
Travel in New Zealand				
(3) Secretaries	(1) 2,500	(1) 2,500	(1) 2,500	2,000
(5 trips)				
Commission meetings	(5) 2,000	(5) 600	(5) 1,400	4,000
Regional unit 5 x 12	1,000	-	1,000	2,000
Travel Overseas	4,500	4,500	4,500	4,500
Travel & Expenses of				
International Relations				
and Ecumenical Affairs				(7,000)
	<u>\$48,400</u>	<u>92,500</u>	<u>47,800</u>	<u>47,400</u>

JOAN M. ANDERSON  
Convener.

## RECOMMENDATIONS

1. That the Report be received.
2. That the Assembly/Conference approve the establishment of the Council for Mission and Ecumenical Co-operation as set out in the proposal as from 1 July 1984.
3. That the Assembly/Conference approve the setting up of the Appointments Committee as set out in Section V. of the proposal.
4. That the Appointment Committee as defined in the proposal be authorised to make the necessary arrangements for the approach to and nomination of people to serve on the Co-ordinating Committee and the Regional Units for the appointment by the Methodist General Purposes Committee and the Presbyterian General Administration Committee in order for these bodies to come into being by 1 July 1984.
5. That the Assembly/Conference authorise its appropriate Boards/Committees and other statutory bodies to make the necessary arrangements and transfer of responsibilities to enable the Council for Mission and Ecumenical Co-operation to commence its work as from 1 July 1984.
6. That the Consultation be thanked and discharged.



DEVELOPMENT DIVISION  
ANNUAL REPORT - 1983

INTRODUCTION

For its first meeting of the year the Board of the Division spend Friday evening/Saturday morning at the Mangere Maori Centre.

The name of the Centre - 'Whakatuora' - 'help to make a stand' - was important to the Division as it began a new year of operations.

In most of the issues the Division has been involved in this year, there has been present the challenge - 'help to make a stand' - especially in the areas of Ethnic Ministry and the Porirua Social Justice Unit.

Within this report the Board wishes to give an account of its operations in the following areas:

- \* Evangelism
- \* Cross-cultural Ministry.
- \* New strategies for Ministry and Mission.
- \* Providing funds for the support and development of Ministry.
- \* Research on the Recession of Church Membership.
- \* Supply Ministries.
- \* Review of the Chaplaincy Model of Providing Ministry.
- \* Co-operative Ventures.
- \* Designation of a new Superintendent.

\* EVANGELISM

a) 'Making Disciples' Task Group

Since the beginning of the year the Task Group has been meeting on a Friday evening through to noon Saturday, so that more time is available for meetings. At its March meeting the Task Group identified the following ten agenda items for its ongoing work. Of these issues, 1 - 6 arose out of reflections on Roger Herft's visit. Issues 7 - 10 emerged out of the Group's own reflections:

1. *The 'being' dimension of evangelism.*
2. *The Charismatic dimension of evangelism.*
3. *Encouraging lay initiatives in evangelism*

4. Youth evangelism.
5. Multi-Racial evangelism.
6. Feminine dimensions of evangelism.
7. Reflecting with the President on the 1982 Conference and his subsequent involvement in Parish Evangelism Programmes.
8. Parish Schools of Evangelism.
9. Communicating the Task Group's perspective on evangelism.
10. Providing and promoting evangelism resources.

Of these important issues the Task Group chose to concentrate initially on five. To date the following has happened in respect of each.

#### The 'Being' Dimension of Evangelism

The Task Group has set itself these goals:

"We will heighten our awareness of the presence of God within members of the group by spending a significant time at each meeting sharing and reflecting.

For each meeting one member will be designated to lead a session on 'enriching our spirituality'. We are open to any person spontaneously initiating a time for reflecting and sharing of the spiritual dimensions of any issue being handled at the moment."

The consensus of the group is that this focus on 'being' in the midst of a heavily orientated 'doing' agenda is immensely valuable.

#### Reflecting with the President

At the July meeting, the President, Percy Rushton, was present. In his sharing with the Task Group he identified the following significant learnings.

- i) Sharing Groups - A Setting for Evangelism: There is developing within the Church strong group life - House Groups - House Church, etc., - where people feel accepted, receive ministry (caring/support) from others, and where Faith Stories are shared openly.

Such groups are proving to be an effective evangelism method in which people feel natural and comfortable.

- ii) A Gospel Proclaimed and Experienced: Evangelism is more than Faith-sharing. There is a place for Biblical proclamation so that the whole Gospel is being shared. Without the element of proclamation, evangelism becomes subjective and introverted.



- iii) Authentic Evangelism seeks the Transformation of Persons & Society.
- iv) Signs of a Renewed Interest in Evangelism: There is a groundswell of interest in Faith-sharing - Making Disciples in the life of the Church. The impetus is now coming from the congregations/parishes. Previously the Task Group has been seeking to stimulate interest and action within Parish life.
- v) Resource Persons for Renewal: Some parishes still have a concept of evangelism where someone comes in and does evangelism for the local church. Roger Herft gave a valuable lead by being a 'resource person for renewal', affirming the congregation's gifts of sharing/proclaiming/serving. It is this resourcing role that Percy has emphasised in the programmes he has participated in to date.
- vi) An Emerging Indigenous Evangelism that Methodism can Openly Affirm: Often in the past the Conference and the Task Group has declared its reservations about evangelistic methods and emphases imported and imposed upon the Church. Consequently, the Church was constantly declaring its negative reaction to evangelism.

Now however, as evangelistic emphases and methods are emerging from within the life of Methodism, the Church is discovering that it can affirm these trends and positively support programmes which are consistent with its theology and practice.

### The Charismatic Dimension of Evangelism

In his open 'Journal' Roger Herft identified the need for a critical dialogue between liberal and charismatic people:

*"There is also a tendency for the liberal trend of thought to dominate the scene. The Charismatic Movement which is a vital force, whatever theological or psychological terms one might analyse it in, has to be taken seriously. There tends to be a polite and respectable acceptance on both sides, which to my understanding, is a subtle evasion of the conflict. If conflict is evaded there can be no learning, no growth, no true acceptance."*

Taking this observation seriously, the Task Group held a Residential Retreat at 'Quaker Acres', Wanganui over the weekend of the 16 - 18 September. The aims of the Retreat which involved the Task group and an equal number of Charismatic people (lay and clergy) were;

For the Task Group;

- ONE : To SEEK to establish a rapport with the Charismatic sector in Methodism.

- TWO : To EXPLORE with selected Charismatic Leaders (lay and clergy), the Charismatic Response to the Gospel.
- THREE : To EXPERIENCE some of the resources currently used within the Charismatic Movement to stimulate Faith.

### Encouraging Lay Initiatives in Evangelism

The Task Group recognised that this necessary encouragement could be fostered in two ways -

- ONE : By the holding of Parish Schools of Evangelism: As the Presbyterian Parish Development & Mission Committee has been effectively running such Schools for sometime it was agreed to request that a Task Group Member be associated with a forthcoming School as a leader/participant. The PD & M Committee warmly responded to the request. Through this experience the Task Group hopes to be able to initiate Schools in various centres around New Zealand.
- TWO : Appointment of Regional Faith-Sharing Facilitators:  
The Taranaki/Wanganui Synod has been asked to run a pilot programme. The District at present is tentative about its plans, though there is a possibility that selected laypeople will be gathered together and given specific encouragement and training as faith-sharing facilitators.

Rev Roger Herft: Roger has returned to New Zealand to take up a four year position as Parish Consultant with the Waikato Anglican Diocese. He has agreed to act as a consultant to the Task Group and will attend meetings when requested.

### National Council of Churches' Consultation on Evangelism & Mission

The NCC is holding a Consultation on the 4 October. The aims for the meeting are;

- To consider:
- a) The possibility of setting up an NCC Commission on Mission & Evangelism.
  - b) The place of Mission and Evangelism in the proposed new ecumenical structure.
  - c) The recent WCC Statement on Mission & Evangelism.
  - d) Any other business on the theme which delegates wish to raise.



Mrs Wendie Hanson and Rev Barry Jones will be the Methodist representatives at the Consultation.

\* CROSS - CULTURAL MINISTRY.

Increasingly, the Division is being called upon to facilitate and support growth in Ethnic Ministries. Since last Conference the Division has been involved in the following activities -

- + FIJIAN MINISTRY: Assisted the appointment of the Rev Elia Samusamuvodre to the Auckland East Circuit as a base for a Shared Ministry among the Auckland Fijian Fellowship and the Mt Eden congregation.

Helped the Wellington Central Circuit settle the Rev Malakai Curulala as a Self-Supporting Minister among the Wellington Fijian Community.

- + SAMOAN MINISTRY: Worked with the Auckland Samoan District Fellowship to prepare statements and proposals concerning the formation of an Auckland Samoan Circuit.

Carried out a referendum on the proposed Samoan Circuit among Samoan families and members for the Auckland and Manuaku Districts.

- + TONGAN MINISTRY: Encouraged the Auckland Tongan Fellowship to have its de facto Circuit recognised and acknowledged by the Conference.

Co-ordinated arrangements for the initial meeting of the Tongan Advisory Committee.

\* NEW STRATEGIES FOR MINISTRY & MISSION

- + FORMATION OF A SOCIAL JUSTICE UNIT - PORIRUA  
(see Minutes of Conference, 1982, p.325-327).

In order to promote the need for a Social Justice Ministry in Porirua, the Wellington Synod appointed a Porirua Social Action Committee. This Committee has liaised with the Development Division, the Presbyterian Ministry Committee, the Wellington Synod and Presbytery.

The Proposed Social Justice Unit is jointly supported by the following Church Bodies:

Methodist : The Wellington Synod and the Development Division.

Presbyterian : The Wellington Presbytery and the Ministry Committee.

A summary of what is proposed has been prepared by the Porirua Social Action Committee -

1. "Our two Churches are being challenged to find ways we, as New Zealand Christians, can live out the Biblical Mandate to be on the side of the poor.
2. In Porirua, as part of the Porirua Agreement, a community-based and prophetic ministry has developed. The Synod set up an ad hoc group to explore ways that this ministry can be developed and deepened, not just lost when the present Methodist Ministry ends on January 31, 1984.
3. A Social Justice Unit would be asking:
  - What are the structural causes of human pain among the people?
  - How can people's gifts for caring and growing be evoked in this community?
  - What is the prophetic word in this situation?
4. The Unit is built on the affirmation that God is on the side of the poor, has become totally part of our human lives through the incarnation, and has won victory over all evil through the resurrection. As the Church, we are called to be with the poor, to share their destiny, not so that they will become like us, but because Christ is there with the people. Arising from Don Borrie's work a group is emerging of people willing to come together knowing that Christian people offer this chance of sharing. This group, though fragile, is one sign of that 'koinonia' which marks any true Christian Community. A Social Justice Unit will be committed to promoting human development in Porirua which takes seriously people's social, spiritual and physical needs.
5. The tasks of a Social Justice Unit will be:
  - to provide a ministry specifically related to the poor and the powerless.
  - to work on the principles of self-reliance and self-development among the local people.
  - to be a centre for theological reflection on what happens in communities like Porirua, and to share those reflections with the wider Church.



- to work in co-operation with other Church Agencies, here and overseas, which are also grappling with these issues and models of ministry.

6. The Unit will be run by a Management Committee:

- Seven Church representatives - five local; two from the wider Church.
- Five Porirua representatives - from community development groups associated with the Churches' work.
- The full-time staff member (an Ordained Minister) will be a non-voting member.

The Director will be a full member of the ministerial team of the Porirua Agreement Churches.

7. The annual budget for the Unit -  
with a fulltime Director will be \$29,409

We suggest this be met by 25% funding from secular funds raised by the Management Committee. \$ 7,052

Half remainder from Methodist sources \$10,579

Half remainder from Presbyterian sources \$10,579

Income from St David's Trust \$ 1,200

Other costs associated with the Unit, e.g. Family Care Programme, would be found by the Management Committee.

8. We believe that in order to maintain continuity, it is most desirable that the Unit be established as soon as possible, hopefully with a Director being appointed and underway by February, 1984.

Commitment by the Sponsoring Churches of this project would need to be for a minimum of three years, with regular opportunities for Church and Community to be engaged in dialogue and challenge about the purpose and work of the Unit.

This summary, along with a more detailed report has been submitted to all District Synods for their responses."

At the end of August five Synods had replied and substantially endorsed these three recommendations:

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RECOMMENDATION 2:

1. That approval be given for the establishment of a Methodist/ Presbyterian Social Justice Unit in Porirua, for an initial 3 years.

2. That the Methodist share of the funding come from the Connexional Budget through the Development Division.
3. That in order to provide continuity of Ministry within Porirua City, the Unit be operational as from the 1 February, 1984.

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+ APPOINTMENT OF "PASTOR-AT-LARGE"

(see Minutes of Conference, 1982, p.327-328; Resolution 5, p.648).

A Joint Nominations Board has been set up to facilitate the appointment. The Board initially met in Christchurch on the 28 July. Both the Nelson District Synod and the Development Division were represented at this meeting by the Superintendent of the North Canterbury Synod, Rev Albert Grundy.

The Board has begun to advertise the position. Its advertisement reads:

*"The person envisaged will be a Methodist or Presbyterian Minister who can respond positively to a truly innovative form of ministry. More particularly, the person will be able to respond creatively to the need to provide ministry to ministers and their families in rural areas. While the appointee will be located at Hammer Springs, and be required to provide a part-time ministry to that Parish, the majority of time will be spent as a resource person to parishes and ministers in the prescribed region. An appreciation of the ethos of rural parishes and the isolation experienced by many of our rural ministries is essential."*

Once an appointment is made the Development Division will advise the Connexion through an article in 'FOCUS'.

\* PROVIDING FUNDS FOR THE SUPPORT AND DEVELOPEMTN OF MINISTRY

+ INCOME FOR THE DEVELOPMENT FUND

This year significant capital, generated by the sale of property, has been added to the Fund.

- Ranui: When the Ranui Ecumenical Ministry ceased its operations at the end of January 1982, it was agreed to sell the Church House and the proceeds disbursed among the Contributing Churches. As the original Methodist funding came from a Development Fund Grant the Methodist share of the proceeds - \$7,017 - was returned to the Fund.



- Sunnynook: In 1969 the Development Fund made available finance to enable the Takapuna Trust purchase a section in Sunnynook, adjacent to four Anglican sections. The intention was to develop a combined church complex on the site. However, after a few years of attempting to develop an ecumenical presence in the area, the scheme was abandoned. Both the Anglican Dioceses and the Takapuna Trust agreed to sell the sections. The five sections were sold together to the Takapuna City Council.

From the Methodist share of the proceeds - \$17,553 - the Takapuna Trust received \$3,500 as a reimbursement for the expenses they had incurred in holding the property. The balance of \$14,053 was deposited in the Development Fund.

#### + DISBURSEMENTS FROM THE DEVELOPMENT FUND

- Grants from the Special Training Component of the Fund: \$
  - \* Rev Phil Taylor; Iliff School of Theology, USA,  
Summer Course 694
  - \* Rev Pat Jacobson; Urban Theology Unit, Sheffield 108
  - \* Miss Olga Jacobson; Urban Theology Unit, Sheffield 108
  - \* Rev Brian Sides; Clinical Pastoral Education Course,  
Melbourne 315
  - \* Rev Roy Alexander; International Congress on  
Pastoral Care & Counselling,  
San Francisco 617

#### + SECTOR MINISTRY FUND GRANTS

- Support of Ethnic Ministry \$
  - a) Fijian Rev Elia Samusamuvodre 5,450  
Rev Malakaj Curulala 2,602
  - b) Samoan Rev Sialoga Lemalu 6,236
  - c) Tongan Rev Sifa Hgano 11,776
- Taranaki/Wanganui District Resource Person
  - Rev Loyal Gibson 3,000
- Chaplaincy to the Central Institute of Technology, Heretunga
  - Upper Hutt Co-operating Parish 1,750
- Porirua Ministry 6,000

- <u>Wellington Urban Training Centre for Ministry</u>	\$ 1,250
- <u>Inter-Church Trade &amp; Industry Mission</u>	
Canterbury	1,000
Wellington	1,000

\* IDENTIFYING THE REASONS FOR THE RECESSION OF METHODIST MEMBERSHIP

+ BRADLEY ESTATE GRANT FOR RESEARCH

In October last year the Development Division presented the following propositions to the General Purposes Committee:

*"That in the light of -*

- a) 28% decline in Methodist Membership over the last 25 years;
  - b) The failure of the Churches to achieve Organic Union and, therefore, the continuation of Methodism as a denominational entity for the foreseeable future;
  - c) The stimulus given to evangelism by Roger Herft's visit, and the President-elect's theme 'Doing Evangelism';
  - d) The quinquennial statistical report for the period 1978-82 is due in 1983;
1. The Development Division seek a grant of \$1,700 from the Bradley Estate to research the reasons that have led to the recession of Methodist Membership over the 25 year period, 1957-82.
  2. That the research provide specific case studies of Circuits/ Co-operative Ventures which over the last 10 years have shown a significant growth in Church Membership, with a view to ascertaining the factors that have contributed to the growth of Membership.
  3. That the research provide specific case studies of Circuits that no longer exist, either as a separate Methodist entity or a partner in a Co-operative Venture, with a view to determining the key factors which led to their demise - e.g. Taihape, Balclutha."

The Committee approved of a Bradley Estate Grant.

To date the Division has;

1. Clarified the goals for the Project:

- a) To ascertain what are the facts re - the Membership Recession



(national/regional/local trends).

b) To identify the factors that contributed to the numerical reduction and enlargement of Methodist Membership.

i) That the research provide specific case studies of Circuits/Co-operative Ventures which over the last 10 years have shown a significant growth in Church Membership with a view to ascertaining the factors that have contributed to the growth of Membership.

ii) That the research provide specific case studies of Circuits that no longer exist either as a separate Methodist entity or a partner in a Co-operative Venture, with a view to determining the key factors which led to their demise.

c) To prepare an analysis of the issues.

d) To share the analysis with the whole Church.

## 2. Chosen a Process for the Research Project to Follow:

### PHASE ONE:

- \* Correlating Church and Census Data.
- \* Identifying hypotheses re - the reasons for the recession.
- \* Establishing contacts with Circuits/Parishes to -
  - i) Share the national statistical trends.
  - ii) Encourage them to reflect on the Parish statistical trends.
  - iii) Test out the hypotheses.
  - iv) Undertake interviews if telephone or face-to-face procedures are followed.

### PHASE TWO:

- \* Parish interactions with the Research Project in terms of -
  - i) Local data-gathering.
  - ii) Testing out hypotheses.
  - iii) Sample interviews.
  - iv) Reflecting on the data.
- \* Specific case studies of sample growing/static/declining Parishes.

### PHASE THREE:

- \* Recovering the data from Parishes.
- \* Collating the data and responses.

- \* Preparing an analysis of the recovered material.
- \* Presenting the analysis and interpreting it to the whole Church.

### 3. Employed Ms Bronwen Olds as a Part-Time Research Officer

While it is not clear yet what are the objective reasons for the current recession of Methodist Membership, the Division is committed to sharing the findings of the research with all levels of the Church.

#### \* SUPPLY MINISTRIES

Over the years the Connexion has been well-served by Supernumerary Supplies. Some Supernumeraries have undertaken innumerable Supply Appointments. This service has enabled ministry to continue in some very critical areas.

A new source of Supply Ministry is now emerging. A number of Ministers from the USA United Methodist Church and the Uniting Church in Australia are providing effective interim Ministries. One Supply has come from the United Church of Canada.

- + REV ERNEST & AVA WILSON - Oregon, Idaho Conference USA:  
Stoke - 14 months.
- + REV BOB & DEE McNABB - Oregon, Idaho Conference USA:  
Palmerston North - 12 months.
- + REV ALLAN & IRENE BRAND - Uniting Church in Australia:  
Timaru - 3 months.
- + REV JACK & JOYCE BRAND - Uniting Church in Australia:  
Timaru - 3 months.
- + REV HAROLD WYMAN - Ontario, United Church of Canada:  
Te Aroha - 3 months.

#### \* REVIEW OF THE CHAPLAINCY MODEL OF PROVIDING MINISTRY

(see Minutes of Conference, 1982, p.330 - 334).

When Church Council in May 1982 received the Division's interim-Report on the Review of the Chaplaincy Model of Providing Ministry, it recommended "that the Division be encouraged to pursue the Review".



In response to the Council's encouragement, the Board appointed a Work Group whose functions were described as being 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.*

The Work Group reported back to the Board in March of this year. Using the Work Group's material as a base the Board contracted every Methodist Chaplain and their Employing Bodies, seeking responses to three basic issues -

- ONE : Criteria to help the Church ascertain the number of Ordained Staff to be employed in specific Chaplaincies, and the level of Connexional financial support.
- TWO : Procedures as to how each of the Chaplaincies can report to Synod and Conference.
- THREE : Chaplains being appointed to specific Parishes as a means of providing a Parish-base to their Sector Ministry.

Of the twelve Chaplains who received the material, seven replied. Some were the individual comments of the Chaplains. Others were the reflections of the Chaplain's Employing Agency/Support Group.

In the light of these responses the Board made the following recommendations to Church Council in May:

#### 1. CRITERIA

That the following criteria be used as a guide to help the Connexion determine:

- a) Whether or not it participates in new chaplaincy ventures.
- b) Its involvement in existing chaplaincy in terms of rationale/personnel/finance.

\* THEOLOGICAL CRITERIA

- i) Does the Chaplaincy Model compromise or make explicit the Church's declaration of God's love as revealed in Jesus?
- ii) With whom is the Church identifying through its Chaplaincy Ministries - the powerful, the powerless, or both.
- iii) Does the Chaplaincy Model express the Church's Ministry of costly service?
- iv) Does the Chaplaincy Model help the Church to incarnate the Gospel - love and truth made flesh?
- v) Does the Chaplaincy Model in the hospital context, give opportunity for the Biblical understandings of wellness to be explored and shared?

\* PRAGMATIC CRITERIA

Is each expression of the Chaplaincy Ministry effective -

- i) From the perspective of the Methodist Church.
- ii) From the perspective of other Churches participating in the Chaplaincy.
- iii) From the perspective of the institution/sector to whom the Chaplain relates?

\* INSTITUTIONAL CRITERIA

That the Pastoral Committee review each Chaplaincy Ministry six months prior to the completion of a ten year term, to assess whether it is appropriate for both the Chaplain and the position to continue beyond the ten year period. In this review, the Pastoral Committee will keep in mind the staffing and financial needs of the whole Church.

\* FINANCIAL CRITERIA

Can the Church afford to maintain the current level of financial support to the various Chaplaincy Services?

Is the provision of funds to specific Chaplaincy Ministries denying the development of ministry in other significant life sectors?

\* SOCIOLOGICAL CRITERIA

Are there particular life sectors where the Church's Ministry of Word, Sacraments and Pastoral Care are especially appropriate? (e.g. hospitals).



## \* EVANGELICAL CRITERIA

Does the Chaplaincy Ministry provide the Church with an opportunity to speak and relate to those who otherwise would not hear the Gospel?

## 2. REPORTING TO SYNODS AND CONFERENCE

That in order to enable all the Chaplaincy Services to communicate with the Church at large, and enable Chaplains to share concerns and insights that arise from their Ministry, each Chaplaincy Service be entitled to report to Synods and Conference at least once every two years. Therefore, Question 33 be reworded to read:

*"What is the report of the Chaplaincies?"*

## 3. DESIGNATED RELATIONSHIPS WITH A PARISH

That the Development Division be encouraged to liaise with the Committee on Ministry in order to propose procedures that would enable each Chaplain to have a designated relationship with a specific Parish.

Church Council received the report and accepted the recommendations with the following modifications/additions:

*Church Council resolved;*

- i) That the set of criteria, plus "Does the Chaplaincy have an Educational Aspect?"; Institutional criteria: that reviews in positions are usually made in five years, not ten, be recommended to Conference, and that the information be shared with other Churches.*
- ii) To inform all Chaplains and employing agencies that Question 33 (Law Book Section 6) has the provision for each Chaplaincy Service to report to Synod and Conference and for the Development Division to explore ways to produce such reports.*
- iii) That the Development Division be encouraged to liaise with the Committee on Ministry in order to propose procedures that would enable each Chaplain to have a defined relationship with a specific Parish.*

*The opportunity to respond to and operate the criteria would be at Pastoral Committee and General Purposes when there were new proposals, or review of appointments, noting that such review is normally built into the term of appointment, and also that normally a term is not extended beyond ten years.*

*Council also reported that the present proportion of about 6.6% of the ministerial workforce in Chaplaincies was acceptable at present.*

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### RECOMMENDATION 3:

"That Conference approve the above Criteria as Guidelines to help it determine;

- a) Whether or not it participates in new Chaplaincy Ventures.
  - b) Its involvement in existing Chaplaincies in terms of rationale/personnel/finance.
- 

### \* CO-OPERATIVE VENTURES

#### a) DEVELOPMENTS

The Division, through its Superintendent and the Co-operative Ventures sub-Committee, has supported the development and/or instigation of new Co-operative Ventures in the following Districts:

- + Manukau : Franklin West Co-operating Parish (Methodist/Presbyterian).
- + Waikato/Bay of Plenty : Omokoroa Community Church (Anglican/Methodist/Presbyterian).
- + Hawkes Bay/Manawatu : Gisborne; assessing the implications for the Negotiating Churches of the forestry developments north of Gisborne.

#### b) REVIEW

During the year the Superintendent has represented the Division at regional consultations which have focused on marginal areas and sought to discover ways of providing ministry appropriate to the needs of the area and the resources of local communities to support ministry. Specific areas have been North/South Hokianga; Tamatea, Napier; Reefton.

### \* DESIGNATION OF SUPERINTENDENT OF THE DEVELOPMENT DIVISION, 1985

As the Connexion is aware, the Superintendency of the Rev Barry Jones concludes in 1984. During this year the Board has commenced the procedures required to bring forward a name for designation by Conference 1983 as the next Superintendent.



A report on the scope of the Division and the profile of the Superintendent has been sent to General Purposes Committee and all Synods inviting response to the work of the Division and/or suggestions of suitable people for the Superintendency. A small number of responses have been received so far.

However, the President of the Church, has asked the Board not to proceed with the designation process. He has done this from an overview of issues within the Connexion; the Board has agreed to his request.

CHAIRPERSON: Edwin Clarke

SUPERINTENDENT: Barry Jones

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RECOMMENDATION 1:

That the Report be received.

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SAMOAN POLICY COMMITTEE  
ANNUAL REPORT - 1983

The Samoan Policy Committee met at St Luke's Union Parish, Masterton, from the 19-20 February. A variety of issues were raised by Local and District Fellowships. These issues were -

A: REPORT ON THE CONSULTATION BETWEEN THE NZ AND SAMOAN CONFERENCES

Rev Ted Grounds introduced the Report to the Samoan Policy Committee. Other participants at the Consultation (G Brazendale; I McKenzie; S Amituana'i; Lani Tupu; A Galuvao; I Taulelei; T Folasa; U Matamua) contributed to the discussion as well.

The report was discussed fully and the Samoan Policy Committee passed the following resolutions:

- i) That the Committee receive the Report.
- ii) That four members of the Samoan Policy Committee should be present at the Church Council when this Report is discussed. The Convener, S Amituana'i, and three others nominated by the President, be representatives of the Samoan Policy Committee.
- iii) That the Samoan Policy Committee be informed of the Church Council decision.

B: MINISTRY

a) Rev S Amituana'i: Rev Amituana'i was appointed to the Development Division for a three year term beginning on the 1 February 1981. Because he is now in the final year of his current appointment, the Development Division requested the Samoan Policy Committee to review his ministry and recommend whether his appointment should be extended or concluded. The Development Division outlined the three main areas of Rev Amituana'i's Connexional Ministry:

- i) Preparing and equipping people for leadership.
- ii) Supporting District Fellowships.
- iii) Encouraging positive relationships between Samoan Methodists within the New Zealand Conference and the Samoan Methodist Conference in New Zealand.

After seeing the guidelines from the Development Division, the Committee recommended to the Conference that Rev Amituana'i be appointed to the Development for a further term of three years.



b) Title for Rev Amituana'i: The Committee recommended that the descriptive title for Rev Amituana'i's role within the Development Division be - *Samoan Resource Person*.

c) Mr Unasu Su: The Committee on Ministry asked if the Policy Committee supported the application from Mr Unasu Su to become a Self-Supporting Presbyter. The Policy Committee favourably endorsed Mr Su's application.

d) Theological Education:

- i) The Committee requested the Development Division and the Committee on Ministry to provide funds to assist with the holding of a Samoan Ministers' School of Theology.
- ii) The Committee on Ministry was requested to examine the material used in the training of Samoan Ministers.

#### C: STRUCTURE AND POLICY

a) Formation of an Auckland Samoan Circuit: The Auckland Secretary and Members stated very clearly the reasons for establishing an Auckland Samoan Circuit. Some of the thoughts were -

- i) The Circuit will be part of the Auckland District Synod.
- ii) It will be run and cared for by the Samoans without relying on other people's assistance.
- iii) It will benefit both Samoan Fellowships and the Methodist Church of New Zealand. This will be a way to hold our own people. We must build something firm for people to hold on to.
- iv) It is a way of bringing some of our friends and relatives together.
- v) New developments within the Samoan Ministry will be more easily initiated if the Samoans work together.
- vi) Samoans cannot use their abilities if they keep on relying on others.
- vii) There are many Samoans who cannot go to Church because they feel there is no joy; their needs are not met. We have confidence that a Samoan Circuit will bring these people to the Church.

After a long discussion, the Committee resolved - *"That the Policy Committee gives its support for an Auckland Samoan Circuit, provided that the Auckland Samoan District goes through the normal channels, i.e. consults Synods and Circuits involved."*

b) Review of Samoan Work within the NZ Methodist Church:

The Committee resolved that the Hastings Fellowship be asked to investigate the matter deeply and prepare a paper to be submitted to the Samoan Policy Executive and then to Church Council for approval.

c) Samoan Division: The Committee asked the Executive to investigate the matter and report back to the Samoan Policy Committee next year.

D: YOUTH CAMP

- i) The Committee received the Report from Rev F Kopelani and his sub-committee. The Committee resolved that Rev Kopelani be Co-ordinator for this year's camp. A permanent Youth Co-ordinator will be discussed in the future, if necessary.
- ii) The Youth Camp will be held from 26-29 December, 1983.
- iii) Location will be finalized.
- iv) There will be no trophies for competition this year.

E: REPRESENTATIVES TO CONFERENCE, 1983

Mr Matamua Ulufotu; Mr Arona Galuvao.

F: MEMBERSHIP FOR 1984

President; President-elect; Rev Barry Jones, Superintendent of the Development Division; Tuuau Tiatia; Aso Saleupolu; Taniela Sa'o; Faaoso Tugia; Faleaana Kopelani; Siauala Amituana'i.

Synod Representatives - Wellington, Hawkes Bay/Manawatu; Waikato/Bay of Plenty; Manuaku and Auckland. Each Local Fellowship has one representative.

The Committee recommend that all Samoan Probationers be full members. Rev I McKenzie was elected to be a full member for 1984.

G: RECOMMENDATIONS

- i) That the Report be received.
- ii) That the membership of the Samoan Policy Committee include all Samoan Probationers.

CHAIRPERSON: P P Rushton (President)

CONVENER: S T Amituana'i



## AUCKLAND METHODIST FIJIAN FELLOWSHIP

### ANNUAL REPORT - 1983

It is with gratitude and thanksgiving to God that a Fijian Presbyterian has been appointed to Minister and to perform Pastoral Care among the Fijians in the metropolitan City of Auckland. The Fijian Community in Auckland is fairly well established, with communal worship, sports teams and social visits giving the community cohesion and identity.

The difficulties of retaining an identity of one's own and fitting in with a host culture threatens the way of life of many Fijians in Auckland and they are easily lost physically and spiritually.

#### WORSHIP SERVICES

Since April last year the weekly Worship Services have started and thus have contributed greatly to the internal growth in the congregation's quality and depth that is desired, in addition to its numerical growth. Members of the Fellowship learn to pray devoutly; become more immersed in Scripture and Sacrament; more loving in their Fellowship; more sensitive to the needs of others; reconciliation and evangelisation. As a result of these the Fellowship is experiencing internal growth.

Because of the dual Ministry performed by their Minister, who is currently based at Mt Eden, it was strongly felt that the venue of their weekly gathering be changed. Meantime, Worship Services are now being held at Mt Eden Methodist Church. This was made possible through the supporting role played by the Mt Eden Church. Bilingual Services have been conducted in this Church on several occasions and they have been obviously an exciting and fruitful experience.

#### OTHER ACTIVITIES WITHIN THE FELLOWSHIP

We are becoming increasingly sure that our goal is to motivate the Members to support and become appropriately involved in the several facets of Church growth, not merely the facet that would enable the Fellowship to grow numerically, but to grow essentially in different ways.

##### 1. WOMEN'S FELLOWSHIP

Women's Fellowship came into being soon after the Pastoral Survey Report was presented and discussed by the congregation. It was unanimously decided then that a meeting be held fortnightly in order to encourage women to participate effectively in the affairs of the Church. The Special Objective this year required women to seek out needs within and without our Fellowship, and to try to fulfil these needs in some practical ways.

## 2. BIBLE STUDY GROUPS

There are three Bible Study Groups operating in three different centres. Each group has its own leader so as to form a co-ordinated network of communication, prayer links and study programmes being maintained and developed. The monthly combined Bible Study has been strengthened and regularly meets at Mt Eden Church.

## 3. SUNDAY SCHOOL

It is very encouraging to note that parents have shown keen interest and played a supporting role in Sunday School. Others are more than willing to give a helping hand in supervision work. The Committee had allocated a certain amount of money to purchase teaching aids and other materials.

## 4. CONGREGATIONAL MEETING

This is a monthly meeting which is normally held immediately after the Committee meets. Members of the Fellowship are encouraged to participate and to make positive contributions. The Committee refer matters that need immediate attention to the Congregational Meeting for further consideration and action. These two ways of communication are of vital importance within the Fellowship.

The Fijian Fellowship has a Committee which organises programmes to oversee the effective running of the Worship Services, Bible Studies, Visitations, Financial Affairs of the Fellowship and to find ways and means of fostering the total development of the Fellowship. The source of the fund-raising is both systematic and traditional giving. A Liaison Committee has been formed in which both the Mt Eden Church and the Fijian Fellowship are closely working together for the spiritual development of the two parties.

We feel that Church Growth is not some quick and easy gimmick. We are not saying, "Use these words. Push these buttons. Pray these prayers, and presto your Church will grow". That is what we are not saying. Rather we are advocating a costly Christian Life - an unalterable purpose to seek and save the lost.

CHAIRMAN	Macia Taura
MINISTER	Elia Samusamuvodre (Rev)



## WELLINGTON METHODIST FIJIAN FELLOWSHIP

### ANNUAL REPORT - 1983

The formation of the Fijian congregation took place among Fijians who lived in Wellington way back in 1977. The move was initiated by two Fijians, Mr Penaia Samusamuvodre and Mr Emori Sevusevedredre, because of the need to keep their Christian lives strong and to bring the individual members together. The YMCA at Willis Street was used as the centre for the meeting. It was then named the Fijian Christian Fellowship. The establishment of the Fijian High Commission in Wellington really gave a new strength and life to the newly formed congregation. Mr Paula Sotutu who worked at the F.H.C., led the group to be part of the Taranaki Street Wesley Church. It was quite encouraging to be received with kind hands and loving hearts, and was also a blessing to be under the Rev Keith Taylor's leadership and pastoral guidance. This gave the group a firm sense of security as being part of an established congregation.

In 1979 Mr Archi Seeto took over from Mr Sotutu as Leader, and in 1980 Mr Emori Tudia led the group. In 1982 Ilaitai Damu, was the last lay person to lead the Fijian Congregation.

From the formation of the group and its gradual growth, one thing that was constantly needed all along was that of a Minister to work among the group to help its members in their spiritual needs and faith. The need was brought to the notice of Wesley Church, and to the New Zealand Methodist Conference. The Fijian Congregation is thankful that their request was considered and to be given a Fijian Minister to work among them and also to be part of the Wesley Ministerial Team.

#### MEMBERSHIP

The Membership Roll is about 200. The average number in one Worship time varies from 60 to 100. This is due to the wide scattered areas they live in in Wellington. Another factor that affects attendance is that some of the members work away from home for more than two weeks at a time.

#### WORSHIP

Worship is now held on the second and fourth Sundays of each month at 4.30p.m. It is usually followed by a fellowship with tea in the lounge and general discussion with members of the congregation, if there are matters to be considered.

The number of Worship Services in the month needs to be reviewed after six months in the light of the need to hold more Services.

## ACTIVITIES

Apart from Worship there are other Church Activities which members of the congregation are engaged in such as:

- a) Sunday School for children - which is supervised by two adults.
- b) Choir practice on the first Sunday of each month which is for all members of the congregation.
- c) Social activities within and outside the Church such as charitable groups.
- d) Women's Fellowship used to meet periodically and at times they visit the sick and the new-comers.
- e) Cultural activities - This is to help the members understand their culture and customs, and also to help the younger generation know and appreciate it and on the whole to help the group to contribute to multi-racial groups.

## ADMINISTRATION

The Church is run by a Committee which consists of 10 members. The Committee is chaired by the Minister with the help of other Office Bearers, and meets once a month. There are five Fijian representatives on the Wesley Church Council, one of whom is the Fijian Minister.

## FINANCE

The two main sources of the group's finance are through offerings and fund-raising. The former is done through the envelope system on a family basis and is given to the Church during Worship. The latter through fund-raising such as selling food and through giving cultural concerts. The Fijian congregation levies to the Wesley Church \$4,000 per year and up to now has given \$3,000.

## PROPOSALS

There are a few activities which need to be discussed for the future in the light of individual and group growth in faith and unity.

1. Women's Fellowship should be strengthened to help the formation of Men's Fellowship.
2. Bible and Prayer Groups should be formed in various locations to ease the transport problem, and to deepen their Biblical understanding and to solve the individual problems.
3. Youth Groups to be formed to help the students in High Schools and Varsity in their Christian Life and daily witnessing.
4. There is an urgent need for a car to help the Minister visit his congregation who live over a wide area of Wellington, and also to enable him to visit his people in hospital.



5. The self-supporting post of the Minister could be reviewed in two year's time. At present there is not a lot of time for him to visit his congregation because of his full-time employment.
6. An annual budget should be worked out through consultation with the Rev Keith Taylor, to help the internal financial demands of the group, and also the yearly levy to the main Church. This will also help the group in its financial plan for the future.

### CONCLUSION

On behalf of the Fijian congregation and the Fiji Methodist Church, I thank the Rev Keith Taylor and the Superintendent of the Development Division, Rev Barry Jones, for their great help in facilitating the arrival of two Fijian Ministers to New Zealand. Our sincere thanks to the President and the New Zealand Methodist Church for being so concerned for this minority group - the Fijian congregation in Wellington.

MINISTER )  
CHAIRMAN ) Malakai Curulala

TONGAN ADVISORY COMMITTEE  
ANNUAL REPORT - 1983

MĀLŌ E LELEI

In the past the Tongan Methodist Fellowships in Auckland/Manukau and Wellington have each reported independently to the Annual Conference. The formation of the Tongan Advisory Committee now means that it is the task of the said Committee to report to Conference each year on the activities of the Tongan Methodists in New Zealand.

In this report the Tongan Advisory Committee seeks to highlight its facilitating role in the following areas -

- \* Accreditation of Tongan Lay Preachers.
- \* Formation of an Auckland Metropolitan Tongan Methodist Circuit.
- \* Tongan Advisory Committee.
- \* Local Tongan Methodist Fellowships.
- \* Camps/Evangelism/Youth/Sunday School.

A: ACCREDITATION OF TONGAN LAY PREACHERS

There is a big difference between the training and accreditation of Tongan and European Lay Preachers. The Tongan syllabus was prepared by Dr S 'Amanaki Havea, together with the paper prepared by Dr V Huluholo Mo'ungaloa.

After a lengthy discussion the following Resolution was proposed:

- i) *"That the Tongan Advisory Committee appoint a sub-committee to prepare material -*
  - a) *Setting out the role of Lay Preachers within the Tongan understanding of Lay Ministry.*
  - b) *Describing appropriate procedures and standards for the selection, training, accreditation, continuing education and discipline of Tongan Lay Preachers.*
- ii) *That the sub-committee confer with the Education Division and report to the next Advisory Committee Meeting with a view to preparing Regulations and Guidelines for adoption by the 1984 Conference.*
- iii) *That the sub-committee be:*
  - Taniela Moala (Convener); T Kilifi Heimuli; Peni Mafi Tu'ufo'ou; Barry Jones; and the Chief Stewards from each District Fellowship be corresponding members."*



## B: FORMATION OF A TONGAN METHODIST CIRCUIT

It is clear that Taniela Moala is exercising a de facto Superintendency Ministry among the Tongans in the Auckland and Manukau Districts and that there exists a de facto Tongan Methodist Circuit having its own Quarterly Meeting, Synod and Trust.

The Tongan Advisory Committee recommended that the Auckland and Manukau Districts facilitate the formation of a Tongan Circuit and the recommendation be forwarded to Conference 1983.

## C: TONGAN ADVISORY COMMITTEE

A Consultation was held in Wellington last year (24-25.4.82) with representatives attending from Auckland, Manukau, Hamilton, Petone and Wellington Fellowships.

The Consultation agreed to ask Conference to appoint a Tongan Advisory Committee, and Conference 1982 authorised the Development Division to form the Committee.

The first meeting of the Committee was held at the Tongan Methodist Centre, Auckland, over the weekend of the 11-12 June 1983, with representatives attending from Rotorua, Hamilton, Petone, Wellington, Auckland and Manukau. The Pāpāangi Ministers and the President of Conference also attended.

## Business:

- \* A Convener to be elected.
- \* Reports from the District Fellowships.
- \* To ascertain how best to co-ordinate the Connexional oversight of the Tongan Ministry and reporting to Synods and Conference.
- \* Representatives to Conference.
- \* Committee Members. Taniela to visit the Tongans in Christchurch.
- \* Venue of the next meeting.

T Kilifi Heimuli was elected the Convener of the Tongan Advisory Committee. Reports from District Fellowships were received and discussion on the issues raised. The Committee to forward one report to Conference. Taniela Moala to visit the Tongans in Christchurch and that we ask the Development Division to finance such a visit.

Representatives to Conference 1983 - Mr T Kilifi Heimuli, Mr Sione Fatafehi Tonga.

Committee Members for 1983/84 - Wesley (2) Niuselu Uesi; Samiu Taufa. Petone (2) Sifa Lātū; Lamata Faka'ata. Waikato (2) Saia Mafile'o; Lisiate Manu'atau. Rotorua (2) Sione Ha'unga Taumoepeau; Pasi Halaevalu. Auckland (6) Hiva Vakalahi; 'Uha'one Metuisela; Sitaleki Puakahuhua; Sione F Tonga; Langilangi Mailua; Peni Mafi Ta'ufo'ou.

President of Conference, Superintendent of the Development Division,  
Convener of the Tongan Advisory Committee and Tongan Ministers.

Date and Place of Meeting for 1984

June 9 - 10      Melville Methodist Church, Hamilton.

D: TONGAN METHODIST FELLOWSHIPS

Auckland/Manukau Districts: The Auckland Tongan Methodist Fellowship,  
covering the Auckland and Manukau  
Districts, consists of 12 Local Fellowships -

Northcote	Onehunga	Mangere
Ponsonby	Epsom	Otahuhu
Kingsland/Dominion Rd	Ellerslie	Otara
New Lynn	Glen Innes	Manurewa

Each Fellowship has a Steward and an Assistant Steward. Both Stewards are elected by the Annual Meeting of the Local Fellowship. Other elected Leaders are - Women's Fellowship; Youth; Choir; Christian Endeavour.

The two Stewards at each Local Fellowship are responsible for the operation of midweek activities - prayer meetings and organising the weekly Tongan Language Services. All Fellowships, with the exception of Ellerslie, are based on Methodist-related properties.

Hamilton: Since the establishment of the Tongan Methodist Fellowship in Hamilton on Sunday 22 August 1982 with 15 males and 1 female, the Fellowship has grown.

It started off with two Tongan Language Services per month. Preachers were sent from Auckland. The Tongan Language Service is now held every Sunday at St Paul's Methodist Church and the Holy Communion Service held, together with the Pāpāangi on the first Sunday of each month.

On Sunday 13 February 1983, Sifa Hingano was appointed to the Hamilton Circuit and stationed in Melville to serve the Melville congregation and to work with the Tongans.

Since his appointment, Sifa has worked long hours to fulfil the needs of the people. He works together with the Pāpāangi and they support him in his ministry. He is also assisted by the Stewards.

Rotorua: The spiritual needs of the Tongans in Rotorua led to the establishment of the Tongan Methodist Fellowship on the 8 May 1983, with about 12 Tongans attending the first Service. Sifa Hingano encouraged them to go out into the District and bring back more people. Their next meeting had an attendance of 25. They have now two Tongan Language Services per month. The Lay Preachers are



sent from Hamilton. The Services are held in the Presbyterian Church as the Methodist Church is under construction.

Petone: The Tongan Methodist Fellowship in Petone, centred in Nelson Street Methodist Church, has worked together with the Pāpāangi and the Samoans. Tongan Language Services are held every Sunday. There are 14 Lay Preachers who are assigned by the Chief Steward to conduct the Tongan Language Services each Sunday and the mid-week prayer meetings.

The Samoan Minister stationed in Petone has assisted the Tongan Stewards in the work of the Fellowship. Sunday School is held every Sunday. Six representatives attend the Leaders' Meeting and two representatives attend the Trust Meeting.

Palmerston North: After a consultation with the Methodist Minister in Palmerston North about the needs of the Tongans in his Circuit, a Tongan Methodist Fellowship was established.

The first Tongan Language Service was held on Sunday 26 September 1982. Lay Preachers were sent from Petone/Wellington. The Fellowship now numbers 50 members.

Taranaki Street (Wesley): The Wellington Tongan Methodist Fellowship has administered its own business under the supervision of the Superintendent of Wesley Church. The Steward and his Assistants, Samiuela Taufa and Paula Makisi, are wholly responsible for the operation of the activities of the Wesley Fellowship, Prayer Meetings, Easter Camp, Choir, Sunday School and organising the weekly Tongan Language Services.

Samiuela Taufa (Wesley) and Sifa Lātū (Petone) were authorised by Conference to administer the Holy Communion and Baptism.

#### E: CAMPS

Easter Camp is part of the life and work of the Tongan Fellowships. It is a time for thanksgiving, love and sharing, learning, converting and the renewal of our covenant with God.

Easter Camps were held in the Auckland Tongan Methodist Centre Mt Eden, and in Wellington.

#### F: EVANGELISM

All the Tongan Methodist Fellowships are becoming more alive with the significance of 'Doing Evangelism'. It starts from our own home, then to our neighbours, to our friends and workmates, then onwards to the nations.

G: YOUTH

During the Easter Weekend a Camp was held at the Tongan Methodist Centre, Dominion Road Mt Eden. Hundreds of young people attended. The Youth Group from Hamilton also attended. Thirteen Youth Choirs competed in the Singing Competition and the recital of a selected Psalm. The Eilerslie Youth Group won the competition.

The Tongans from Wesley Church went camping at the Methodist Church Camp at Elson, Wellington. This proved to be successful as far as the spiritual aspect of it was concerned.

H: SUNDAY SCHOOL

The Sunday School programmes are very interesting to the New Zealand born Tongan children who together with children who are fluent in the Tongan Language performed their Biblical recitals in the annual "Faka-Me". (White Sunday).

CONCLUSION

The Tongan Advisory Committee wishes to express its sincere gratitude to the President of Conference; the Secretary of Conference; the District Superintendents; the Superintendent and Development Division Board Chairperson and Board Members; Ministers and Officials for their untiring assistance to the Tongan Ministry during the year.

*Mālō 'aupito 'ae ngāue. 'Ofa ke fakaivia kimoutolu katoa 'e he 'Otua.*

RECOMMENDATIONS

- i) That the Report be received.
- ii) That a Regional Tongan Methodist Circuit be formed whose boundaries shall be those of both the Auckland and Manukau Districts.
- iii) That the staffing be One Ordained Minister.
- iv) That the name of the Circuit be "The Auckland - Manukau Tongan Circuit.

CONVENER: T Kilifi Heimuli



## METHODIST MAORI DIVISION

### ANNUAL REPORT - 1983

*E Korerotia ana e nga rangi te kororia o te atua, e whakarturia ana e te kikorangi te mahi a ona ringa, nana i homai, nana i tango atu, ki aia te kororia, Tena Koutou Katoua.*

As we look back over the past year, we remember and say farewell to those who have passed away, both within our Methodist and Ecumenical Church families. Therefore, we convey our sympathy to all who have lost loved ones in that time.

We give thanks to God, and record our tribute to Nguru Roy Winikerei, who in his own quiet way, ministered to his people in the Kawhia, Marokapa and Te Kuiti area, a Minita-a-iwi who will be missed by his family and the Church.

We recognise too the passing of Edward Cassidy, a local preacher, who gave his best in the Tangiteroria and Titoki area of Tai Tokerau. His loss is deeply felt by his family and all who knew him.

To Barbara Miller and Pari Waaka and their families, we also record our deepest sympathy in the sad loss of their Mothers.

*Haere tahi atu Koutou, me nga mate maha o te matu, oki oki mai i roto i te arohanoa o te Atua.*

#### REFLECTIONS

As a people we are being challenged by the economic climate that is ours whether we like it or not. Families are finding difficulty to survive as a unit, with poor housing standards and employment difficult to find close to where they reside.

As a Division, we are endeavouring to make our people more aware of their responsibilities in the total mission and ministry, that every member a minister is most important, to our Maori Division aspirations.

An awareness of more participation in Regions and Circuits is emerging where members are accepting that they are the Church, where property and buildings is their responsibility to maintain and upkeep.

The opening and dedication by Revs Ted Grounds, George Laurenson and HereHere Maaka of the Whakatuora Centre in Mangere, as part of a well-attended Board Meeting with the Church Family, both Maori and Pakeha, young and old, made the day a memorable occasion in the life of the Division.

We are glad to note that Whakatuora is the first property designed and build for our purposes since the establishment of the Division.

Already the building has been extensively used by the whole Church to host meetings of a live-in type, and we would hope that it will continue to serve the Church in the future, for activities befitting its name.

The responsibility of Te Rongopai Centre in Kaikohe was handed over to the Maori Division at a significant well-attended combined service with the Kaikohe Union Parish members on Sunday 6 February - Waitangi Day.

We are grateful to Parishes and Circuits in other areas, that let us have the use of buildings to build up our work, and to renew old ties.

Significant signs encourage us to pursue the aims and the objectives of the Maori Division -

- \* *Circuits are accepting a greater financial responsibility towards their allocation, while sustaining other Divisional and Local costs.*
- \* *Board Members and local people are taking a full and active part in discussion and decision-making.*
- \* *Families and young people respond to Circuit and joint events, while also maintaining their Methodist Heritage.*
- \* *Continuing participation in learning experiences at seminars and other occasions show a healthy sign for the future.*
- \* *We affirm our Faith as Methodists, but will continue to share what we have with others as we meet as 'Te Runanga Whakawhanaunga i nga Hahi o Aotearoa' - an ecumenical 'Maori Council of Churches', that meets regularly to discuss all aspects of interest to our Denomination.*

#### LEADERSHIP

Our Stipendiary Ministers this year were reduced to eight, with our Tumuaki on Leave-of-Absence. However, we have shared the workload to ensure that the work of the Division went smoothly.

We are grateful for the work and support that we have received from Jennifer Jones especially, and from the staff in Auckland and Christchurch.

The heavy demands in our Regions and Circuits have largely been met by our Minita-a-Iwi and Kai Karakia, who give their time and personal commitment as part of their duty to the Church.

Seminars and live-ins are held to help our Minita-a-Iwi to learn from one another, and from selected Stipendiary Ministers, who teach and use specific material, to help find more effective ways and means to better serve our people.



At the beginning of the year Henare Pate was inducted at the Te Rahui Taane Hostel in Hamilton as Tumuaki-a-Rohe in the Waikato Circuit.

Two Minita-a-Iwi have been approved this year, and they would be welcomed by the respective Circuits.

Next year, 1984, Rua returns to take up his position as Tumuaki, while Barbara Miller has the approval of the Division to take her Long Service Leave towards the middle of the year.

This year two Stipendiary Seminars were planned in March and August at Otorohanga, where we shared our concerns and discussed initiatives and action for the future.

### CIRCUIT LIFE

The following are some extracts from Circuit Reports offered to give an overview of developments within the Division at the present time.

Tai Tokerau: The Circuit is widespread with the Minita-a-Iwi accepting a greater responsibility this year, to overcome the extra duties that the Tumuaki-a-Rohe has as Chairperson and Spokesperson for the Division.

A leadership meeting is held monthly at the Te Atawahi Centre in Kawakawa to co-ordinate Circuit work, and a Seminar at Kaeo for Minita-a-Iwi in September.

The Whangaroa area, with consent from the Circuit, has now become another Region, with Te Mau Heta recently appointed a Minita-a-Iwi in September.

Te Rongapai Centre in Kaikohe continues to play an important part in the life of the Circuit, where in May the Te Roopa Waahine Hui was held.

The Utakura Church has been renovated and reroofed by the local people.

It is good to note that the thrust of the Circuit is to care for and utilise what belongs to the Church property-wise, to better serve the Mission to our people and the Church as a whole.

Tamaki: With the dedication and near completion of Whakatuora Centre, the Tamaki Circuit now has a focal point to co-ordinate development and enterprise.

It is used extensively by the whole Church and cared for by a Management Committee, with a caretaker appointed.

Regular Sunday Worship and Sunday School is held at the Centre under the guidance of Emma Potae and Kiri Haretuku.

Te Roopu Waahine members are involved with important tasks such as hospital visiting, neighbourhood caring and Kohanga reo.

Minita-a-Iwi and Kai-Karakia give a continuing and important ministry within the Circuit, more so when the only fulltime appointed Minister, Rev Barbara Miller, also gives time and energy to Maori Division Administration.

Leaders' Meetings provide time for necessary sharing, learning and co-ordinating Circuit work.

The Rangatahi (Youth) Hui was held at the Centre in June, with a family live-in at Camp Morley set down for August.

There is an enthusiasm within the Circuit from young and old, to plan events, take more interest in the welfare of the young and the Church's ministry to all.

Waikato: The Circuit continues in good heart, with the Leadership of Heremia Pate, Tumuaki-a-Rohe in Tokoroa, and Diana Tana at Hamilton.

Regular services are held in the Circuit, with Sunday School and Young Peoples' groups now emerging.

The Minita-a-Iwi continue to play an important role in the life of the Circuit, helping with the overall work to ease the heavy demands expected of Ministers in a Circuit where protocol and dignity is expected from all those who lead worship and Marae gatherings.

Currently the Komiti Whaiti of Te Roopu Waahine is based in the Circuit and is responsible for co-ordinating Womens' Fellowship work.

Napi Waaka, in his work, continues to play an important role, in caring for families who are in need of better living conditions and housing, while at the same time caring for their spiritual needs.

There is a spirit of dedication and trust within the Circuit, to do all that is possible to enhance the work of the Division.

Maniapoto: The Circuit Leadership under Morehu Te Whare, with Kaamatua Charlie Turner of Otorohanga and Phillip Te Uira at Taharoa, find Te Huinga Centre in Te Kuiti, and Te Piringa Centre at Otorohanga to be the centres for most Circuit activities.

Regular Karakia is carried out in the Circuit, on Maraes and in homes.

The Circuit has lost many notable Kaumatua in the last year.

Te Piringa Centre in Otorohanga continues to be the central point for our Maori Division Stipendiary Staff to meet, and has hosted the group twice this year.



There is a need in the Circuit for more Minita-a-Iwi and Kai Karakia. The leadership is there among the women, and if we can get the men to respond, the Circuit will be the richer.

The Circuit is in good heart and doing the work expected of it, and look forward to hosting the Huihuinga and a Board Meeting next year.

Taranaki: Taranaki has great hopes for the future in industrial and energy development from its natural resources for employment opportunities. The prospects are, however, more beneficial on the national level than local.

Our people are caught in the middle; some of our key families having to leave when a freezing works closed down.

Ministry by Hoani Heremaia, Renata Willing and Ngaonepu Kahu, under the leadership of Moke Couch, holds regular services in our key areas.

Leadership is there among the people, with the women taking a full and active part in all aspects of the total life of the Church.

Rangiatea Hostel still serves the needs of trade trainees, although some administration problems emerged later in the year.

Te Ana House is meeting a need and this Regional Project could come under the Church at a later date.

Some progress with the local people and the Division was made at the last Board Meeting in Opunaki on matters relating to land, its finances, its future use and continued freeholding.

The Circuit is in good heart and will continue to serve the Division and the wider Church in its endeavours.

Poneke: Hana Hauraki as Tumuaki-a-Rohe, with the help of Robert Te Whare, continues to hold regular Services on Maraes and in homes. There is much to do in this great metropolis, but keeping in touch with our families is one of the functions that is found to be time-consuming.

However, time is given to support Kohanga Reo, cultural activities of which a number of our members are a part. Taking part in Radio Rhema programmes helps to get the Christian message to some of our people.

A Synod invitation was held earlier in the year, where all aspects of the work in Poneke was looked at and recommendations made.

Brougham House, as a central point in Wellington, again helps our people, and those who travel to and from the South Island somewhere to rest overnight if needed. However, the high cost of leasing this property, is the responsibility of the Division but actually paid

for by those who reside there.

The renewal of a rental agreement for the Porirua East property has been completed, with a more permanent arrangement for parsonage accomodation to be made with funds permitting in 1984.

Otautahi/Te Waipounamu: Te Rongapai Centre in Christchurch is the focal point with the local Church Committee there as the co-ordinating body for Maori Division work in the South Island, with Wati Tahere at the helm.

Regular Services are held with the assistance of Hiwi and Maera Couch. Our people have been associated with Anglicans and Catholics on an ecumenical basis for Special Services.

There are Sunday School activities; a Caring Kiwi Club; an introduction to Maori Language and Culture; learning from other people around the world through Bible stories, helps us to understand their life-style better. All this is under the guidance of Rua Turner.

A visit to Otakou Dunedin, by some of our Maori Division Members from Christchurch, as part of a combined Sunday Service with members in that area, was of great significance in cementing Maori ties and renewing old friendships, with a plea from our people there for a Methodist Maori presence there.

The Circuit is in good heart with some of our women involved in National, Local and Overseas Committees.

### HOSTELS

The three hostels under our direct care - Te Rahui Taane and Waahine in Hamilton, and Seamer House in Auckland - continue to serve our young people seeking higher qualifications in work opportunities.

Providing these services, in conjunction with the Maori Affairs Department, has not been without financial cost and some frustration, a situation that still exists.

However, the Hostels continue to be well-served by dedicated Matrons and their husbands, with the Management Committees actioning some of the official business that arises from time-to-time.

### TE ROOPU WAAHINE

Te Kamiti Whaiti has worked hard co-ordinating reports and the work of Te Roopu Waahine.

Circuit and Divisional activities are a focal point for our women during the year.

Meetings with Circuits help to deepen fellowship, and help foster



understanding of the faith, and are opportunities to reflect on issues of the day and to share mutual concerns.

The Annual Huihuinga extends these activities across the Circuits. This year's gathering was held at Te Rongopai Centre in Kaikohe during the May holidays.

The theme 'Women at Risk' gave the participants much to discuss in groups, on thoughts pertaining to loneliness, menopause, old age, homosexuality, lesbians and rape.

Mrs Doreen Hill and her team from the National Executive were present. They were quite at home with the Maori folk, joining in with group discussions, and later in the evening speaking to those present on aspects of their work as an Executive.

The next meeting is set down for May 11-12-13 1984 at Waitomo.

#### FINANCE

At the time of writing the exact financial position is not known, but will show on the Audited Statements to Conference.

Accounting Services are now at the Central Mission Offices where all transactions are computerised.

It is sometimes difficult to extract the correct information when one is unfamiliar with the new system.

Hostel overdraft is still a continuing problem overall.

#### CONNEXIONAL TRUSTS, LEGACIES & GRANTS

Maori Division work is greatly assisted by regular income from these services. We are grateful to those committees who care for and operate them for our benefit, and that of the whole Church.

Circuits have commented, and Maori Division has discussed with the Taranaki people, who have agreed on a distribution policy for Grey Institute funds.

This information was sent to the Grey Institute Trust with an agreement from the people for further freeholding.

We express our thanks to the MWF for unexpected grants that we receive when most needed.

#### PROPERTIES

We regret that the present economic situation has led to the curtailment of proposals for development at Ngaruawahia. However, other proposals have been suggested that may serve the same purpose there.

The Mangere Centre is near completion, but for concreting, roading and fencing yet to be done.

Properties under the control of the Investment Funds Board for Maori Division work will be looked at carefully in the future, and a decision will be made should they be sold, re-leased or all leases held when they expire. The Circuits can then utilise these properties for better use.

#### HUI-A-TAU

This coming Labour Weekend the Hui will be held at Tuhirangi Marae in the Waima Valley, Hokianga, where Methodism was introduced to our people there.

The programme will be flexible for our whole Methodist family who may wish to attend, as there are no official invitations issued.

Expected arrivals from other areas are from Friday afternoon onwards. There are to be sports and other activities for the young together with discussion topics for others.

It is envisaged that an open air service (weather permitting) will be held at the old 'oak tree' site of the old Mission Station in Waima, conducted by the President.

#### ECUMENICAL

Te Runanga Whakawhanaunga i nga Hai o Aotearoa has now an agreed Constitution where those of other Church Bodies, other than the constituent members, may make application to become members if they so wish, rather than as observers.

It has an Executive that meets three times a year, and now has a Secretariate of Rotorua personnel including Heremia Pate to meet in emergencies.

Our financial commitment to this body is \$250 per year but may be increased in the future.

Through our ecumenical network we are able to work and share with other Denominations and local groups in our Circuits.

The next AGM will be hosted by the Maori Division at Whakatuora Centre, March 9-10-11 1984.

Whanaungatanga Hostel in Rotorua is an ecumenical venture with oversight by a Rotorua-based Management Committee, and a very able Matron and Housemaster Mere and Charles Bryers who care for the day-to-day running of the Hostel.

The Te Runanga meet there each year in June, where their Annual Report is presented to the meeting.



Current Officers of Te Runanga are:

President	:	Manuka Henare
Vice-President	:	Heremia Pate
Secretary	:	Bishop Manu Bennett
Treasurer	:	Ben Te Haara

*Ka mutu i Korei,*

*Tena Koutou Katou*

CHAIRPERSON  
SPOKESPERSON

Morehu Te Whare  
Samson Toia

### RECOMMENDATIONS

- i) That the Report be received.
- ii) That Barbara Miller be granted Long Service Leave in 1984.
- iii) That Rua Rakena continue as Tumuaki in 1984.
- iv) That our representatives to Te Runanga Whakawhanaunga Hahi be:

Morehu Te Whare  
Heremia Pate

Pari Waaka  
Lane Tauroa

Rua Rakena  
Samson Toia

- v) That the Membership of the Board be:

Maru Toki  
Ramari Post  
Diana Tana  
Marehu Te Whare  
Robert Te Whare  
Wati Tahere  
Para Livingstone  
Samson Toia

Wiki Anderson  
Napi Waaka  
Polly Hepi  
Miria Rogers  
Daphne Haunui  
Hiwi Couch  
Tohu Cassidy  
Moke Couch

Barbara Miller  
Heremia Pate  
Ripeka Anderson  
Hoani Heremaia  
Hana Hauraki  
Maera Couch  
Rua Rakena

## METHODIST EDUCATION DIVISION

### ANNUAL REPORT - 1983

#### 1. PLANNING AND TRAINING

##### A DIFFERENT FUTURE

The shape of the Churches Educational Ministry in the next decade could change dramatically from what has happened in the past 50 years. Already new thinking about the congregation as a Community of Faith crossing rigid lines of culture and generation has begun to have its influence on what is happening locally. Whereas once Christian Education followed a uniform pattern in most churches, today it is diverse and varied. Increasingly educational ministry is to be seen as a servant of the Churches Mission and Life integrated into all that the Church undertakes and not as a specialist option. It therefore has strong links with worship, outreach, faith development, pastoral caring, group life, the work of the Ministry as well as the more traditional intellectual content. Our models for educational ministry need to be open to the current and future needs of congregational life rather than determined by "the way we used to do things". This makes for some sense of imprecision but then, so many of the things we used to do no longer have their attraction.

##### RE-THINKING WHAT IS HAPPENING LOCALLY

For most of the Churches history her major acts of worship have been available for all ages. Resolutions our Conference passed earlier in the century, when Sunday Schools met frequently of an afternoon, both urged parents to take their children to worship with them, and requested ministers to make their services interesting for children. The trends of the past 50 years have placed worship and education in competition and even opposition. This is increasingly being questioned. For too long we have acted as if by educating children in the faith we will help them to become regular and committed worshippers. The results belie this belief. It is now widely accepted that children need to be enculturated in the actions of worship itself - and that in the long-run this is more influential on the development of Christian Commitment. Unquestionably worship is the most important action which a local congregation participates in. We need to claim the truth of this not only in what we say, but also in what we do. Too much of what we say and do denies this - e.g. worship as an "adults only" event, cycles of attendance that track the school holidays, an exaggerated adult demand for quietness.

All that we have experienced as staff over the past six years, the consultations we have been involved in regionally and locally, overseas experience of where congregations are going and how curricula is developing, the writings of influential christian educators makes us believe that the future of the Church is tied up with necessary changes in the pattern of congregational life. This means both



acknowledging and experiencing the community nature of the local church. It means a wholistic approach to worship and education, where education is the servant of worship and not its opponent. No longer can we define educational ministry as what happens in "classes" or what is provided for "children". Just as the Churches book - the Bible - is far more an adult's book than a children's book, so educational ministry - in all its shapes - is an important element of the ongoing development of each of us as people of faith.

To turn these principles into reality is hard work. It represents changes in thinking and acting. It means seeing the place of youth and children within the congregation through different eyes. It requires much thought because a congregation's future depends so much on the personal resources within the congregation and not on a ready-made programme. It raises the potential for conflict and misunderstanding.

Nevertheless we believe our Church requires this new direction and that many are ready for it to happen.

Within the Division we suggest that worship and education for all ages - in whatever way it is expressed - ought to become the norm. We are available to assist in this happening. This can not be forced or determined from outside, but we can give guidance.

We are convinced that this matter is of such urgency and importance that it calls for a major consultation which would both assess the position of educational ministry in our churches today and also establish guidelines for the future. An appropriate resolution is attached.

### RESOURCES FOR THE TASK

The comments above are very much in line with the Living Faith approach adopted by the Joint Board of Christian Education. 1984 will see the introduction of the third year of the current cycle of material. The response to the material continues on the whole to be positive. There will be an increase in prices next year - after this years had been pegged - but these will be kept as small as possible. A new feature will be a book and resources specially prepared to help us understand the current position of the mission of the churches in New Zealand. A welcome addition this year has been the introduction of new Senior Youth material to help plug a gap in resourcing which had become obvious. This material will be a regular feature of the Living Faith material.

The Joint Board is also involved in a diverse range of publishing - books by New Zealand authors, Confirmation material, Uniting Church Services, devotional and family resources, camping studies, etc. - and is much broader than just a curricula producing body.

### EDUCATION FOR JUSTICE AND PEACE

We recognise that the boundaries of educational ministry are wider than the congregation, and is also concerned with what happens in society and the world. While there are ecumenical agencies such as the National Council of Churches which give critical leadership in some of these broader areas, they cannot be left there.

Each denomination - indeed each local congregation - has a responsibility to struggle with the way the Gospel relates to social and political issues. We dare not retreat into pietism. There is a strong relationship between education for justice and peace and the issues which we have written about above. John Salmon's appointment, and the contracts he has made overseas in conjunction with the WCC Assembly in Vancouver have heightened the ability of our Division to be more helpful here. Again, we believe that much of the cutting edge in this area is dependent upon a commitment to grapple with these areas in action groups in local congregations. Church Statements have limited influence and can apparently be too easily shrugged off by those who wish to question them. And, at any rate, educational ministry is as much about deeds as words.

One example of a way the Division seeks to help in this area is through a recent "Success at School" Seminar in Auckland which raised questions about some of the effects of present educational philosophy and practice. There is a willingness to repeat this in other areas.

### A MULTICULTURAL MANDATE

We are a multi-cultural Church. No matter how monoculturally a local congregation may express itself we belong to a denomination which is owned by many cultural and racial groupings. Each of these has a right to express their faith and their christian education in ways that are authentic. A recent investigation on the place of the Lay Preacher in Maori, Samoan, Tongan, Fijian and pakeha cultures has highlighted differences of perception which must be taken seriously. It can be argued that for a multi cultural church too many of our resources have been used for the benefit of english-speaking pakeha congregations. We are aware of the need to broaden our resourcefulness. Currently the two Directors - Frank Hanson and John Salmon - are learning Maori in order to helping towards becoming more bilingual. Samoan-language resources are available for Lay Preachers students, for Youth, and for Sunday School teachers.

### COURSES FOR LEADERSHIP DEVELOPMENT

The LAOS Course which continues to be used especially as a preparation for Lay Preaching, is in a state of constant revision due to 'out of print' text books and changing needs. There have been changes this year in the Church in Society Course which has moved from a final examination to a students involvement in a congregation-related project. Old Testament, New Testament, Theology and Worship will all see changes in 1984. Unfortunately it has not been possible to provide new modules to the degree it was hoped but the availability of staff time and the diversity of matters that they must attend to have made it impossible to date.

### RELATIONS WITH SAMOAN METHODISTS

Three matters were referred to our Division by last year's Consultation between representatives of the N.Z. and Samoan Confer-



ences. We are making moves to produce Samoan language Sunday School material that can be used in the New Zealand fellowships of both Conferences. This is a practical way in which we hope to assist our common task. Also the Samoan Conference authorities have been given copies of our Samoan language Lay Preachers' material and if they decide to use it, in whole or in part, they are welcome to do so, here in New Zealand and in Samoa. The Samoan Conference has recently appointed a new Youth Minister to New Zealand and it may be possible to negotiate some use of his time in New Zealand Methodist congregations. This will be a matter for continuing discussions.

### DEVELOPMENTS IN YOUTH MINISTRY

The Connexional Youth Task Group based in Wellington continues to give a helpful lead in this part of our work. During the New Year 1982/83 a single Youth Conference was held in Picton. Youth Conferences are lively and challenging events with plenty of variety of viewpoint and response. They use a consensus-style of leadership and much of this is now provided by young adults who have, themselves, experienced the benefits of such Conferences during the past seven years. This coming New Year Conferences are planned to take place in Auckland and the Wairarapa. A decision in principle has also been made for a combined Presbyterian-Methodist Youth Conference over the New Year of 1984/85, and been approved by the Education Division Board. This decision was arrived at after lengthy discussions within the Queen's Birthday Consultation. Matters about which we are particularly sensitive in this respect are the preference by a large number of people for smaller-size Conferences and the difficulties a larger Conference can present for minority cultural groups. In this latter regard, an undertaking has been made to make trans-cultural relationships a priority matter within the C.Y.T.G.

At the moment there is a sense of anticipation as we await the appointment of a Youth Ministry Director. Five firm applications have been received and a selection process will be made during September after which a recommendation will be made to the Board and the higher Courts of the Church. It is hoped that the new appointee will commence in January or February. In the meantime the Connexional Youth Task Group are identifying the major areas of Youth Ministry to be addressed during the next two years.

### BOARD PRIORITIES

While many areas of the Division's work sort themselves out through the diverse expectations placed on the staff there is a constant need for both staff and Board to be continually looking at their priorities. For the Board the emphasis this year is being placed in two important areas - Youth Ministry and spirituality. Much of the discussion about the former centres around the current position of Youth Ministry, the appointment of a Youth Ministry Director, and priority areas for the future. Concerning the latter, a degree of experimentation has taken place within our devotions over the past two years, and we are now ready to explore further the relationship between spirituality and educational ministry.

## 2. JOINT METHODIST/PRESBYTERIAN STEWARDSHIP SECTION

..... TO MOVE FROM MAINTENANCE TO MISSION .....

### INTRODUCTION

The report presented last year stated the expectation that the demand for directed programmes would increase, and this has proved to be so, with many enquiries being received and consultations being held in parishes in the year under review.

In the financial year just concluded, 34 programmes were directed by the Section, and in the calendar year 1982, 33 programmes were held, which reveals a steady demand for the Section's services.

From the beginning of February to end of June 1983, 40 enquiries were received from parishes for consultative services and from these a large number have booked directed programmes for the latter part of 1983, or in 1984.

The enquiry in the main is from Presbyterian Parishes as anticipated, and in the past year, the Section has directed programmes in 10 Methodist, 17 Presbyterian, 2 Union and 5 Co-operating parishes.

### STAFF

During the year the Rev. Jock Hosking concluded 10 years as Director of the Section and his place was taken in February 1983 by Mr. Walter Scott, a layman, a Presbyterian Elder, from Blenheim.

The pool of ministers and lay persons, both Presbyterian and Methodist, who are available to direct a limited number of programmes each year has been maintained, and will be expanded in the near future to cope with the anticipated increase in work load.

The staff at 30th June 1983 is:

Director: Walter Scott, Consultant: Rev. Bill Vinten (Masterton); Programme Directors: Rev. Stewart Anderson (Kerikeri); Jack Osborne (Auckland); Graham Keightley (Auckland); Fred Norris (Auckland); Rev. Rhys Pearson (Hamilton); Rev. Harry Shaw (Cambridge); Stewart Collis (Palmerston North); John Hamlin (Lower Hutt); Bob Sullivan (Lower Hutt); Lester Holdaway (Blenheim); Rev. John Langley (Christchurch); Rev. Derek Laws (Christchurch).

Last December the staff gathered together for a three day Training Event, which proved most beneficial and will now become part of the year's regular activities. Contact is also maintained by regular Director's Newsletter.

### REGIONAL SEMINARS

In accordance with the 1981 Methodist Conference request for the Section to conduct Stewardship Seminars within Districts, these have been held in the past year in Waikato / Bay of Plenty (at Cambridge and Tauranga), Manawatu (at Rongotea), South Canterbury (at Timaru) and Taranaki (at Stratford).



Since the close of the financial year, Manawatu (at Napier), Manukau (at Manurewa), Wellington (at Tawa), have been held. Plans have been or are being made, to conduct Seminars in those Districts where they have yet to be held.

From evaluations by those attending, the simple down-to-earth practical approach is being appreciated, and the common request is for these Seminars to become an annual event. The place of the Seminars in the overall strategy of stewardship promotion is being appraised.

Our thanks to Stewart Collis, in particular, for his work and effort in this important area of assisting parishes in the matter of Stewardship in the local situation.

### JOINT ADVISORY GROUP

The Joint Advisory Group, which provides the link with the two contributing Churches, has continued to meet with the Director on a regular basis, and provide a source of information and inspiration.

Members are: Methodist Mr. Eric Heggie (Chairman), Revs. Frank Hanson and Michael Greer. Presbyterian Revs. Lester Reid and Dennis Povey, Mr. Bill Graham.

### RESOURCE MATERIALS

As part of the Section's continuing efforts to provide parishes with resources, various materials have been prepared.

Distributed to all parishes in May, "Protecting the Flood and Projecting the Drought" is designed to assist Treasurers and Finance Committees to recognise the danger signals of inadequate cash flow and lack of forward planning.

In the course of preparation are:

1. 'Rich Christians in a World of Poor Families'  
a study on committed Christian giving for parishes.
2. A new handbook on how to effectively manage the annual budget and cash flow.
3. Further annual review material for parishes which have held directed Stewardship programmes.
4. An envelope secretaries guide.

### PROMOTION AND PUBLICITY

Use is being made of the "Outlook", "Assembly News and Views" and "Focus" to draw attention to the need for committed Christian giving as an inseparable part of Christian discipleship.

### "CHURCH AND COMMUNITY PROJECT"

At the time of writing the first reports of the "Church and Community Project" conducted by Victoria University of Wellington have become available. These are now being analysed, tested and studied. For the first time we will have available hard evidence from which to guide our policies of the future, not only in the matter of stewardship, but for the entire thrust and effort of the

ministries of our churches.

### LEVELS OF GIVING

In the calendar year 1982, the level of giving increased to an average of \$5.07 per envelope per week, from a comparable \$4.53 for the 1981 year, as measured by our directed programmes. The highest average giving for a parish was \$7.66 per envelope per week in the 1982 year.

	<u>Average Pledge per week</u>	<u>% increase in weekly giving</u>	<u>% Roll Pledged</u>
All Programmes	\$5.07	83%	54%
Methodist	\$5.39	53%	62%
Presbyterian	\$5.07	111%	47%
Union/Co.op	\$4.61	64%	55%

The higher percentage increase in Presbyterian programmes is attributed to the fact that most of these are first time programmes compared to Methodist, where planned giving programmes have been a fact of life for many years.

Another measurement drawn on a different basis from programmes over the past two years, shows that many more people are becoming aware of their commitment to share their material resources for Christ and his Church.

	<u>Parish Weekly Envelope Giving</u>	<u>Number of Givers</u>	<u>Average Per Week</u>	<u>New Givers</u>	<u>Average New Givers Per Programme</u>
1981	\$19,138	4228	\$4.53	989	41
1982	\$29,887	5895	\$5.07	1538	46

Although these increases show a desirable trend, the increase in average giving is barely holding its own with inflation, and the percentage of our rolls pledging is very low.

### THE WAY AHEAD

We can readily and easily talk about faith, hope, service, love, mission and even evangelism, but once the matter of money and the sharing of our material wealth is mentioned, we touch a very sensitive area indeed.

Few New Zealand Christians appear to know anything about the sharing of lives and possessions as it was understood in New Testament times. This is supported by the widespread inadequate giving of the people of our New Zealand churches as shown in the figures given in previous sections of this report, and from other financial information available to us. The mission of our Church is controlled by the money available, rather than the resources matching the vision. There is a lack of understanding of real Christian discipleship. As someone wrote on a Seminar evaluation form "Christian commitment is not 5% or 10% but 100% - What that means in terms of need and grace in 1983?" This is the challenge which needs to be presented in 1983 - the commitment of our time, our skills and abilities, and of our possessions.



For many of our people discipleship means little more than attending Church, serving on some committee, and giving a portion of their income. Consequently the lifestyle of many Christians and Churches has nothing to offer, no challenge to society. Church life is comfortable and costing little. Too many are satisfied that "they met the budget this year" or, their vision is limited to balancing the books each year.

The Joint Stewardship Section is committed to the task of helping parishes to provide the money to enable the Church to carry out its ministries.

That requires vision. We must learn to listen to the Lord, to know where He is going, to implant the vision in others, and to inspire them to go with us.

The time has come to move from maintenance to mission.

### 3.

#### BOOKSHOPS

(a) AUCKLAND. The Education Division became responsible for the Auckland shop on 1st July 1982 and it is now jointly administered from Wellington. One of the new services the shop can now offer are the Living Faith and Religion in Life resources available over the counter. There have been some staffing changes during the year after an assessment of our needs. We continue to be grateful for the generosity of the Auckland Central Mission in providing a continuing generous grant towards our work. Even then, as the accounts reveal, the financial situation is precarious and the Division is having to look again at its short and long term viability.

(b) WELLINGTON. The Wellington shop continues to act as a servant of the ecumenical Church with a wide mail order clientele. The bulk of our turnover is in the area of Joint Board publications and there is close liaison with Melbourne in this regard. The year has seen a new part-time appointment in promotion and publicity and we are now able to publicise to a degree that has not previously been possible.

We believe that written and printed books and resources are a necessity for the work of the Church. Financially we seem always at a critical point. Last year our "profit" was less than 1% of turnover, this year we will not be making anything at all. Those who so readily complain about high or rising prices need to keep this in mind. We try to provide the kind of books and resources that the Churches need in their ministry. On the other hand, we rely on those same churches - including their ministers and members - to provide us with their custom.

### 4.

#### STAFF

John Salmon as Director - Planning and Training, began full-time work with the Division in February, concentrating especially in the areas of consultancy to local congregations and the four Northern Synods, and in education for peace and justice. While at the recent W.C.C. Assembly he took the opportunity to speak with a number of people in the United States and Canada, particularly about this latter

matter. John also represents the Division in discussions concerning the development of the Lay Education Centre associated with the Trinity College Council. In this regard, now that a suitable property is in the process of being secured, he would anticipate working closely with the College staff in assisting the development of certain programmes.

Walter Scott as Director of the Joint Methodist-Presbyterian Stewardship Section also began full-time employment in February. He has applied himself to his new position with energy and dedication. He is a skilled and experienced administrator and financier. He has been involved in a large number of Missions and Consultations, both in a learning capacity and as a leader. For one who has come into the position with little practical stewardship experience he has readily grasped many important features of the position.

Cliff Couch. The Board was recently pleased to receive the offer of Cliff Couch, a former Youth Director, to work in a voluntary capacity for three days per week from August 1984, on his retirement from his present position. Cliff has had a long-standing interest in the Division's activities and will work as Resource and Research Assistant responsible to the Executive Director.

## 5.

### OFFICES AND FINANCE

At the time of writing a thorough review is being undertaken of the space needed for our shop and offices in Wellington. The present warehouse, which is full at certain times of the year, is conveniently placed only three doors away. But the present lease is not a long-term solution to our needs there. Also the actual and proposed increase in staff members, particularly with a Bookshop publicity employee, a full-time Stewardship fieldworker, a new Youth Ministry Director, and the proposed volunteer Resource and Research assistant means we are having to look carefully at office space and will doubtless need to redesign the 1st floor space. It is hoped also to provide more adequate upstairs ventilation.

Financially, the position is tight. As an organisation with a projected turnover of approximately three-quarters of a million dollars, much of it commercial, we work on very low margins and have to watch carefully the cash-flow situation. Late payment of accounts by parishes and individuals affects us severely. Could those responsible please be aware of this. Also in the tight budgeting situation which we face the 12½% of hoped for Connexional Budgeting which we did not receive becomes critical. Short payments by parishes to the Budget affects our ability to serve the Church to the degree we would hope. In many parish situations many of the costs are hidden - no payment, for instance, is made for buildings or parsonage. In our case this is not so. The average cost of funding a Director - stipends, allowances, back up services and overhead costs, property rental and depreciation costs etc. - is in the vicinity of \$32,000 or \$15 per hour. That requires care on our part to see that our services are well used. It also asks of the Church a continuing financial commitment to enable us to undertake it.

Keith Taylor  
Chairman

Frank Hanson  
Executive Director



## RESOLUTIONS

1. SUNDAY MORNING PROGRAMMES: That the policy issues mentioned under "Rethinking What is Happening Locally", with suitable background material, be referred to Leaders' Meetings for discussion and reaction during 1984.
2. CONSULTATION ON EDUCATIONAL MINISTRY IN THE METHODIST CHURCH OF NEW ZEALAND: That Conference approves the holding of a major, widely representational, Consultation on Educational ministry within the Methodist Church of New Zealand in the latter part of 1984. The objectives of the Consultation are to be:
  - (a) assessing the present position of educational ministry, and
  - (b) recommending guidelines for the future.
3. MULTICULTURAL NATURE OF OUR CHURCH: Recognising the multicultural nature of the Methodist Church of New Zealand Conference encourages the Education Division to monitor and make available resources that are appropriate for our different racial groupings.
4. EDUCATION FOR JUSTICE AND PEACE: That Conference encourages Parishes and local congregations to set up groups, either separately or ecumenically, which will explore issues of justice and peace, and asks Education Division staff to assist in helping to resource and advise these.
5. DISTRICT STEWARDSHIP SEMINARS: In view of the helpfulness and acceptability of the District Stewardship Seminars which have been held, Conference agrees to Consultations of this kind continuing on a two-year cycle basis.

# NEW ZEALAND METHODIST TRUST ASSOCIATION

## ANNUAL REPORT

### STRONG CONNEXIONAL SUPPORT MAINTAINED:

It is most gratifying that the Connexion as a whole has accepted that the pooling of resources is an effective and sensible way of working and assisting the Church in its mission. All depositors are part of local Church life and each has benefitted and contributed to the results of combined stewardship. The results are shown in the levels of distribution.

Further substantial increases in deposits during the year boosted the funds entrusted to the Association to \$13,208,715 at the end of the financial year, 31 March 1983. This was an increase of 26% for the year. Deposits include a local Womens Fellowship fund of \$300 to a Trust building replacement Fund of \$3,000, a bequest left to the local Church of \$7,000 and many thousands from the Supernumerary Fund and General Purposes Trust Fund.

The Methodist Trust Association, itself, does not possess any funds of its own. It is a Connexional venture which distributes all it earns to depositors.

The depositors use the income as they see fit for the benefit of people. The details of deposits are shown hereunder:

	31/3/83	31/3/82
S.T.A. under 1 year	3,554,578	2,830,664
S.T.B. 1-2 years	1,238,797	1,009,501
L.T.C. 2-5 years	2,731,907	2,345,592
L.T.D. over 5 years & perpetual	<u>3,860,433</u>	<u>3,006,394</u>
Total	11,385,715	9,192,151
Other Investments	<u>1,823,000</u>	<u>1,256,000</u>
	13,208,715	10,448,151

The current year promises to be again one of solid support. Rates of return for the Funds mentioned were:

	6 months ending	
	31/3/83	30/9/82
Short Term A	14.75%	15.25%
Short Term B	15.24%	15.78%
Long Term C	12.71%	13.00%
Long Term D	12.71%	13.00%

The total amount distributed amounted to \$1,360,526.

### MARKET FLUCTUATIONS:

The Association invests significant funds in the general "money market" and the distribution rates reflect the fluctuation in that market in the preceding six months. Because of Government measures to



reduce inflation and interest rates, the market is very much influenced by decisions which may entail sudden changes and as a result is quite volatile. Close contact with events in this field has enabled us to obtain best possible results under prevailing conditions. The Association must expect that results achieved, especially in respect of the Short Term Funds, will change from year to year. In the 1983/84 year a substantial drop in the interest rates earned in short term deposits which could be more than 5% - will markedly affect the Association's distribution rates. These will, however, still reflect the advantages of pooled investments.

The Long Term Funds, being mainly invested in property, are not so affected. Generally rentals will not decrease and the initial return on investment can be expected to increase as time goes on.

However, new acquisitions might show a lower return in line with market trends and it is the mix of investments which will determine the overall result. In addition to distribution of income, investors in the Long Term Funds enjoy the addition to their investment of the accretion in property values, and the spread of risk resulting from pooled investments. In the prevailing circumstances the Association is extending its property holdings in the long term interest of depositors.

#### SHAREHOLDING/DEBENTURE HOLDINGS:

Although a big proportion of long term funds is invested in property the need to be sufficiently liquid to deal with maturity requirements entails that funds are also invested in assets which can be realised at short notice, such as debentures and also to a lesser extent shares. These types of investments properly directed also support industry and in this way employment. The Methodist Trust Association has investments in the fields of farm products, foodstuffs, fertiliser, building materials and tourism.

#### RENT FREEZE:

As the Methodist Trust Association only gradually was able to invest in commercial property, rent reviews which are subject to the Rent Freeze have only recently occurred and therefore the Freeze has not affected returns on investments to any marked degree during this year.

#### COMPLETED PROJECTS - *Chrystall House - Rotorua and Lychgate Centre - Wellington.*

The year under review saw two substantial projects completed. Both in Rotorua and in Wellington the Methodist Trust Association bought land which for many years had been the site of Church buildings and had now come to the end of their useful life. The purchase of the land enabled local congregations to plan and build a new worship centre in areas where the presence of the Church is of paramount importance.

The projects concerned, a block of five shops in Hinemoa Street, Rotorua (opposite the Post Office) and a shopping mall with public car park in Riddiford Street, Wellington, are an asset for the respective cities and a good investment for the Trusts depositing in the Methodist Trust Association. What was done is an example of how the mission

and influence of the Church in certain City areas can be revitalised and the interests of Church Trusts and the community served all at the same time.

The Wellington development was originally named Newtown Court. To prevent confusion with a similarly named project the name was changed to Lychgate Centre. The lychgate which for decades stood in front of the Church entrance has been relocated near the entrance of the new worship centre and the name now chosen will identify very well with the site.

#### PROBERT PROJECTS:

The development of the Great North Road site, which became known as "Datsun Corner", proceeded well during the year with substantial financial input from the Methodist Trust Association. The project was taken over as at 30 June 1983 by the Methodist Trust Association and became a Methodist Trust Association investment. Trinity College as the beneficiary of the Probert bequest will become an investor in the Methodist Trust Association, its investment being the Probert Trust financial contribution to the project and the input of land at its 30 June 1983 value, determined by valuation (which at \$1,225,000 was \$399,000 higher than the value of \$826,000 when the project started). Initially income from the completed project will be under 11%. However, the increased land value means that a return to Trinity now of 8.4% on its contribution is the same money value as an 11% return on the earlier assessed land value and cash contribution.

The second stage of the site development was well advanced at balance date and full development was completed by 31 August 1983.

It is gratifying that the Methodist Trust Association has been able to assist in the redevelopment of the site and in this way help ensuring the continuation of John Probert's contribution to theological education well into a second century.

#### HAMILTON INVESTMENT:

The Methodist Trust Association had an opportunity to buy in April 1982 two acres of land situated Te Rapa Road, just north of Hamilton along the Main Highway. Part of the land sites an office and showroom building, parts warehouse and workshop. Land and buildings are leased to a nationwide company at a very acceptable return.

The purchase was made because, as has been the case in Auckland with the Probert site, this land will in years to come become part of the core of the city and this investment will probably prove most beneficial to the Church.

#### BOARD MEMBERSHIP

The Rev. N.E. Brookes, Rev. E.F.J. Hanson and Mr H.T. Garlick were welcomed to the Board as new members, appointed by the 1982 Conference.

As mentioned earlier in this report the progress made by the New Zealand Methodist Trust Association since its inception has been substantial, thanks to its acceptance by the Church.



This support is acknowledged and we believe has been reciprocated by results in which all share.

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 1984 be the members of the Investment Board.

## METHODIST CHURCH OF NEW ZEALAND INVESTMENT BOARD ANNUAL REPORT

The year under review has been an interesting year because of the matters which required Board attention.

The day to day investments made by Trusts through the services of the Methodist Trust Association are handled in a professional way, which is by now well established.

It was for this reason that the Investment Board could concentrate its attention on various other important matters. The Board studied a report from its Executive Officer and the Development Manager about the possibilities of future redevelopment of the Wesley Chambers site in Victoria Street, Hamilton, and their discussions with the Hamilton Trust. Owing to obligations to existing tenants redevelopment can for some time yet not be taken in hand. The state of the building will, however, ask for action in the not too distant future.

The Public Questions Committee had requested information about the Church's policy and actions in the field of investment. Representing the Investment Board the Secretary and Executive Officer had in September 1982 a meeting with the Committee in which the operation of the Investment Board and the Methodist Trust Association and its investments were discussed in some detail. The Committee seemed well satisfied that the Board's policy and mode of investment serves both the Church and the community well.

The problem how to handle the future of the old Trinity College buildings was and is looming large in the Board's discussions and the consequent work and studies of the Development Manager and Executive Officer. Negotiations with the present lessees resulted in a considerable rent increase from which Trinity College still benefits from the middle of 1982 till the end of 1983 when the buildings will be vacated.

Negotiations with the Department of Education and Ministry of Works have also led to the agreement that a cash settlement could be paid at the end of the lease instead of reinstatement of the buildings to their prior to leasing state. The amount involved therein will be assessed on the basis of investigations at a time closer to lease-end.

The future of the old Trinity College site and buildings after 31 December 1983 is very actively considered and a variety of solutions are being probed and studied. More information may be available at

Conference 1983.

The land previously occupied by the Church building in Cambridge Terrace, Christchurch (which burnt down in 1981) together with adjacent land and buildings of the Christchurch Central Mission was earmarked last year for the construction of an office building for a substantial semi-public corporation. For internal reasons this body finally decided not to proceed.

Since then other possibilities have been pursued, and the lease for a long period at a substantial premium has been offered to a Company involved in the tourist industry. Whether this will lead to agreement is yet unknown.

The Board had also to give advice on the question of the Probert Investment in the Methodist Trust Association on completion of the Great North Road development, financed mainly by the Methodist Trust Association. In this matter the Board had to be guided by valuations from Registered Valuers. As a result of the development and its long term lease potential, as well as the general trend, the land which was valued at \$826,000 at the start of the project is now valued at \$1,225,000. Agreement on this figure was reached by the Methodist Trust Association with the Trinity College Council as beneficiary of the Probert bequest.

Efforts are still being made to find a suitable investment in New Plymouth where substantial freeholding of Church land held by the Grey Institute has taken place.

The Board has also considered the way in which the Dunedin Mission could meet its remaining debt of \$311,900 first mortgage debenture stock maturing on 31 May 1983. A suitable manner has been formulated. A long term alternative loan is expected to eventuate. Several investors have reinvested using the Provident Society Limited, but the majority uplifted funds on maturity. To enable this situation to be met and pending the final arrangement envisaged, the Board of Administration made a bridging loan to the Dunedin Mission.

The Investment Board further considered the fate of the buildings adjacent to the Dunedin Mission Octagon building and plans for future use of this land.

In recent years the Investment Board has gained wide experience in the handling of a variety of complex property issues, with which the Church has had to cope. To have both this broad experience, as well as executive management, to deal with these matters on a day to day basis, at its service can only strengthen the Church and keep it materially well equipped to do God's work.

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

#### RECOMMENDATIONS:

1. That the Report be received.
2. That the Investment Board for 1984 be as submitted to and approved by Conference.



## ROBERT GIBSON TRUST BOARD

The Trust reports that it has again had a good year. Work is progressing satisfactorily on the three farms, and in particular on the new farm on the Auroa Road. Grants to people were increased and beneficial.

The Board records its tribute to Mr L.M. Moss who died at New Plymouth on the 25th June, 1983 at the age of 90 years. Mr Moss was a member of the Robert Gibson Trust Board from its inception on the 16th August, 1965. Prior to that he was a member of the then Advisory Board which works with the Public Trust, since one dairy farm was gifted to the Methodist Church of New Zealand in 1934, by the late Mr Robert Gibson. He was the Solicitor and architect of the scheme designed to have the details of the Will of the late Robert Gibson varied, to conform with the changed needs of the community. Mr Moss continued to act as Legal Adviser to the Trust until his retirement from the Board in 1978. He was a man of exceptional legal ability. He had a wide and intimate knowledge of the connexional structure of the Methodist Church, and his wise counsel was of great value to the Board. Those members who were privileged to be associated with him will remember him for his kindly and gentle manner and his willingness to listen as well as advise.

A major matter that involved the Farm Committee was the appointment of two sharemilkers to replace two whose contracts had expired. The Board records the 38 year service of Mr Jim O'Leary as sharemilker on the Upper Riverlea Farm. Mr O'Leary's retirement ends a sharemilking association that is seen as "a record" and must be almost unparalleled in New Zealand. There is now one family for the Upper Riverlea Farm and one for the Auroa Farm.

A tremendous amount of development work is proceeding on the new farm on Auroa Road by way of fencing and roading, etc. The new cowshed on the farm is almost complete, and will be functional for the milking of the dairy herd when the new season commences. This is an excellent building of a herringbone style with a large circular yard. It is equipped according to the dairying regulations and will be an asset to the farm for a very long time to come. They are also completing two oxidisation ponds adjacent to the shed to handle the effluent. This modern technique is most satisfactory, rather than spraying the pastures as is done on the other farms.

The three farms increased production on last year by 6%. With favourable dairy pay-out, this resulted in a satisfactory year financially.

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

	\$	
Wesley College	12,200.00	
Other Secondary Schools	3,460.00	
Polytechnic, etc.	700.00	
University grants	9,850.00	
Manaia Church Trust	3,690.00	
Youth Education work	10,000.00	
Child Care	12,300.00	(2 years)
	<u>\$52,140.00</u>	

## RECOMMENDATIONS:

1. That the Report be received.
- 2.(a) That the grants and contributions to reserves for the 1983/84 financial year be made on the following basis:

Bursaries	30,800.00
Manaia "Robert Gibson Hall"	3,300.00
Child Care	5,500.00
Youth Work	11,000.00
Reserves	20,900.00
	<u>\$71,500.00</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 Statements for the year ended 30th June 1983 be received and adopted.
4. That the Board for 1983 be: Mr J.P. Harding (Chairman), Connexional Secretary Rev. A.K. Woodley, Chairman Taranaki-Wanganui District Rev. L.J. Gibson, Rev's. L.V. Willing, W.F. Ford, J. Peill, Messrs. S.W. Bailey, H.B. Duthie, N.E. Laursen, P. Bulfin, B. Busing, the Finance Manager of the Church.



## PRINCE ALBERT COLLEGE TRUST

### ANNUAL REPORT

The past year has been one of some achievement for the Board. Decisions have been taken to promote, at least, the short-term position of the Prince Albert College Trust for the benefit of the Church whilst retaining sufficient flexibility to enable longer term planning.

#### CAR PARK DEVELOPMENT

With the completion of the new Sheraton Hotel the possibility arose of the development of the Board's rear land as a car park area to service both hotel guests and staff and some monthly car park tenants of the Board. This enabled the Board to proceed with a decision to demolish the old decrepit Rembrandt Hotel and Annex buildings. This was completed in November 1982 and the area sealed and made ready for car parking. The car park area has been leased to Sheraton for 3 years from June 1983.

#### HAMES HOUSE

The building remains fully tenanted and is being well maintained. A programme to complete the exterior redecorating and to commence interior refurbishing will reduce the funds available from the property. The Trust maintained the grant to 31 March 1983 of the \$45,000 to Conference recommended in last year's report and endeavours to provide a similar sum to March 1984.

An area in the lower ground floor level of the building is to be used by the Auckland Churches Regional Archives. Work is currently underway to provide the facilities required.

#### QUEEN STREET SHOPS

The Queen Street shops upgrading programme has been completed and the shops are now presented in a much more attractive condition. The rear access way has been substantially upgraded and all tenants appear pleased with the results. Some tenancy changes have been completed to enhance the viability of the block and improve the return on this long-standing investment.

#### ACCOUNTS

The rent freeze regulations have meant that rents due for review have had to be maintained at rates set some years ago. Substantial rental increases have been negotiated to apply from the end of the rent freeze but these will not show up in the accounts until March 1985.

Gross property income increased in the year to 31 March 1983 but the net amount received was particularly identical to March 1982 because of the write off of part of the refurbishing costs to the shops and Hames House.

Net income, after allowing for a changed method of dealing with the annual grants paid increased \$17,000 largely attributable to increased deposit interest income and reduced expenditure on debenture and deposit interest.

All debentures and deposits outstanding were paid as at 31 March 1983 and on release of the trustee's mortgage will be completed when the necessary certificate for the Trust's audit has been lodged with the Trustee.

The Board is pleased to be able to report this debt repayment.

#### GENERAL

The Board is pleased to have been able to report the car park development and the improvements to the Queen Street Shops. Both matters will protect the earnings of the Trust for the next few years while not committing the Board to long term undertakings at this stage. The Upper Queen Street area continues to change with further new buildings and the present use of this unique and valuable site enables the Board to continue to look for the best long term development option for a position of confidence.

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 the grant from the revenue of Hames House of \$45,000 for educational purposes be applied as recommended by the General Purposes Committee of Conference.

### PROBERT TRUST BOARD ANNUAL REPORT

Last year the Board was pleased to report to Conference that the first stage of its rebuilding plan (Project I) had been completed and the premises let to a substantial car franchise holder.

The Board is now able to report the completion of the second stage (Project II). It is gratifying that the final figure of \$583,772 was close to the estimate.

In the last part of the financial year the Board became involved in negotiations resulting from take-over proposals, when John W. Andrews & Sons Ltd, Ford Dealers, Auckland, made an offer to A.J. Fowler Ltd to buy their lease and take-over the occupation of the Datsun Corner premises. At the same time it was proposed that John W. Andrews & Sons Ltd would also acquire the lease of the adjoining Project II site from Giltrap Holdings Ltd, with whom the Board had arranged a long term lease for the facilities constructed thereon.

The outcome was the Probert Site and Buildings is now in its entirety (Probert I and II) leased to one occupant, John W. Andrews & Sons Ltd, the main Auckland Ford Dealers, in which Mr C. Giltrap and Mr N.A. Crichton each have a 50% shareholding.

The Board was able to negotiate a new lease for the total complex at a satisfactory level. The lease with the Company carries the personal guarantees of the Directors, and is for the same period and



contains the same rent review and other conditions as the original leases. The project as developed has proved to be an ideal solution in that the large site is producing a maximum income with a relatively minimum capital outlay. The building costs were in total (in round figures) \$1,750,000, of which the Methodist Trust Association contributed \$1,200,000 including \$140,000 in Development Deposits.

Conference 1979 decided:

"Whereas the Will of the late John Probert of Auckland provided that the remainder of his estate should be held by the Trustees of his Will "upon trust for the Wesleyan Methodist Church in New Zealand" and that the receipt of the President and Secretary for the time being of the New Zealand Conference should be a sufficient discharge to the Trustees.

AND WHEREAS the said New Zealand Conference was directed by the said Will to appropriate (after payment of specified sums for the Foreign Mission to New Guinea and for the support of the Home Mission in the Provincial District of Auckland) the remainder "in or towards the advancement benefit and support of any Wesleyan Theological and Training Institution in the Provincial District of Auckland."

AND WHEREAS the executors and Trustees under the said Will having completed their administration reported to the 1895 Conference that the residue of the estate was now available for the purpose as aforesaid and such Conference appointed Trustees in whom such estate became vested for such purposes.

AND WHEREAS Trinity Methodist Theological College has been and is the only institution which fulfils the requirements of a "Wesleyan Theological and Training Institutions in the Provincial District of Auckland" and such college is controlled and administered by a council incorporated under "The Religious Charitable and Educational Trusts Act 1908"

AND WHEREAS the Trustees of the Probert Trust Board of the Methodist Church of New Zealand (hereinafter called "the Probert Trust Board") incorporated under the Charitable Trusts Act 1957 is the successor of the Trustees appointed by such Conference in 1895 and such Board now holds property investments and moneys for the said ultimate purpose of the said Will.

NOW THIS CONFERENCE RESOLVES AS FOLLOWS:

1. THAT it is satisfied that the whole of the capital and income of the real and personal property held by the Probert Trust Board in terms of the Will of the late John Probert should hereafter be held for the exclusive benefit of the Trinity Methodist Theological College at Auckland.
2. THAT the Trustees of the Probert Trust Board be requested and directed to transfer in specie all of the properties investments and moneys now held by them directly to the Council of the Trinity Methodist

*Theological College.*

3. *THAT upon being satisfied that such transfers have been duly completed the President and Secretary of the Conference are authorised to sign a receipt and discharge of the Probert Trust Board."*

The Board reports that it has in association with the Methodist Trust Association and Investment Board and in consultation with the Methodist Theological College Council completed the redevelopment programme, and arrived at valuations for the Probert land and assets acceptable to all parties. On these agreed valuations the final accounts for the Trust have been prepared and submitted to this Conference. These show the net worth of the Probert Trust as at 30 June 1983 was \$1,735,016 which includes \$1,225,000 for the land as valued and as agreed on with the Trinity College in April 1983. As an investment in the Long Term Fund of the Methodist Trust Association it will participate in all future capital accretion as well as in the spread of risk inherent to its participation. Substantial increase in the income from the investment can be expected by the beneficiary, Trinity College. Not in his wildest dreams could John Probert have foreseen that after providing income for Theological Education for over ninety years his bequest of eleven thousand pounds received and increased would extend his generosity to the Church well into a second century.

The legal steps relating to these changes at the end of June 1983 have been completed. The Trustees have taken all necessary steps to finalise matters and so enable in accordance with the 1979 Conference Resolution, the President and Secretary of the Conference to sign a receipt and discharge of the Probert Trust Board.

The Board is grateful to all those whose endeavours over earlier and recent years have brought us to this day. Above all: Deo Gratias.

RECOMMENDATIONS:

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

RECOMMENDATIONS:

1. That the report be received.
2. That the final statement of accounts for the year ended 30th June 1983 be received and adopted.
3. That Conference expresses its appreciation to all who have, in whatever capacity, been involved in securing the future of John Probert's bequest to the Church.



GREY INSTITUTE TRUST  
ANNUAL REPORT FOR THE YEAR ENDED 30th JUNE 1983

The Trust this year has not been seen to have been involved in any major activities although the care and supervision of property has involved considerable time and expense

Probably the greatest and far reaching event has been the meeting with representatives of the maori people both members of the Taranaki Maori Circuit as well as those descendants of the original donors of the land. The attachment of the maori people to the land has come to be explained and understood more fully than has been possible in the past, with the result that considerable progress has been made. This could create major changes in the future policies of the Trust allowing for variations in attitudes which have taken place during the century and a half of its existence.

It is pertinent to note that all discussions have taken place in an atmosphere of sincere goodwill and sympathetic understanding albeit the opinions expressed have been frank and unrestricted. An air of optimism prevails that the outcome will be one in which all parties will emerge with both spiritual as well as material advantages. All of which have indicated the value of multi-cultural views on this Board of Trustees.

In accordance with its obligations to provide a parsonage for the Taranaki Maori Circuit in return for financial assistance by the Old Home Missions Department to develop land in the late 1940's, the Trust has now two dwellings which would appear suitable for this purpose, both within a reasonable distance of the Mission Church. One bought last financial year is next door. The old parsonage at 5 Mission Street is becoming more and more difficult and expensive to maintain. Either of these properties will be readily available when a minister may choose to occupy one of them. They are presently let on a month to month basis. The present minister prefers to remain in the old property in the meantime.

Funds continue to flow in from mortgage repayments on previous land sales and these are invested with the Methodist Trust Association. This provides a satisfactory return to the Trust and their policies of three yearly revaluations protect our investments against inflation.

In reference to the basis of distribution of surplus income from the Trust as recommended to the 1982 Conference which was not at that time acceptable to the Board of the Maori Division the Trust has since been advised that they have given their approval. However, the proposal has not met with complete acceptance locally, nevertheless discussions being held as mentioned above are expected to produce a solution.

In the light of these circumstances the Trust therefore offers no basic proposal in this report for the general distribution of surplus income to this Conference.

In conclusion the Grey Institute Trust makes the following recommendation:

1. That the Report be received.

2. That a grant of \$20,000 from the funds earned up to the 30th June 1983 be made to the Maori Division of the Methodist Church of New Zealand for the general work of that Division.

## POWDERHAM STREET PROPERTY TRUST

### ANNUAL REPORT FOR THE YEAR ENDED 30th JUNE 1983

During the year this Trust has been able to be of some help towards the work of the Church, particularly in the field of assistance to the Oakura Beach Mission, subsidising a building for the use of teachers together with a contribution towards the cost of a removable hut, to Synod for travelling expenses and to the Inter-Church Trade & Industry Mission.

The historic Hurdon Cemetery at upper Westown has also benefited. The Trust is most appreciative of the gift of ornamental entrance gates donated by the late Miss Olive Simmons. The Trust has yet to renovate the old fence bordering the roadway but this is underway and we are grateful to Mr George Hutton for the time and trouble he has spent on this project.

Some interest has been expressed by tenants at the prospect of freeholding leased land but beyond the initial approaches concluding with the sale of two sections no further firm enquiries have been received. Funds for investment have been placed with the Methodist Trust Association on long term deposits as this affords first a service to the Church and secondly a satisfactory source of income for our comparatively small capital fund.

Beyond these activities this Trust remains available for the service of the local Church and will continue to offer assistance wherever it is possible.

#### RECOMMENDATION:

1. That the report be received.

## THE JAMES AND MARTHA TROUNSON BENEVOLENT FUND

### TRUST BOARD

The year has been a satisfying one for the Board. After careful discussions in the Board, and comments from Parishes, the Application Form has been simplified. It is now to be forwarded by those seeking aid on behalf of persons under pastoral care.

Following contact with Circuits and Ministers, the Fund has been used more often and interest has grown. The grants made rose from \$999.00 in the previous year to \$3,680.00 this year.

The definition of those eligible for help has been made more explicit and reads now "Methodists under the pastoral care of the Methodist Church of New Zealand." This includes those in co-operating parishes etc.



The Board this year is considering its membership as requested by last Conference in terms of the resolution passed, and will report directly to Conference.

As the Fund exists to meet explicit needs, the Board hopes that Parishes and Ministers will continue to make applications where needs exists. Although Social Welfare on the Government level has been introduced since the Fund was created, it is considered that there are many areas of need which remain to be met.

A Financial Statement has been supplied.

L W Peak

CHAIRMAN

W E Allon Carr

SECRETARY

#### RECOMMENDATION:

1. That the Report be received.

## THE BOARD OF THE WELLINGTON METHODIST CHARITABLE AND EDUCATIONAL ENDOWMENTS

### ANNUAL REPORT FOR YEAR ENDED 30TH JUNE, 1983

The Board is beginning to benefit from the recent restructuring of its investments. Income during the course of the year increased by 42% over the previous year, and as a result grants have been made available to a wider range of beneficiaries.

Wesley Methodist Youth Worker Project	\$10,000.00
Manawatu Methodist Social Service Centre	\$ 8,000.00
Masterton Child Care Committee (net)	\$ 7,608.37
Porirua Methodist Circuit	\$ 3,500.00
Inner City Ministry - work with 'Street Kids'	\$ 3,000.00
Upper Hutt Family Care Centre	\$ 3,000.00
Porirua Family Care Worker Project	\$ 1,581.78
St. Luke's (Masterton) Youth Worker	\$ 1,500.00
Lower Hutt-Petone Methodist Circuit - Youth Worker	\$ 500.00
Rangiatea Maori College Trust	\$ 150.00

The Board has also agreed to meet a substantial portion of the budgeted expenses associated with the appointment of the Director Youth Ministry, and is closely examining developments toward the establishment of the Porirua Social Justice Unit.

During the year Board members inspected its farm property at Foxton which continues to be capably managed by the lessee.

There has been no progress during the year towards achieving a sale of the Masterton Children's Home. The Board acknowledges the work put in by the local Committee in maintaining the property.

The present membership of the Board is: Revs. E.F.I. Hanson (Chairman), K.J. Taylor, Dr. O.F. Prior, Messrs. W.L. Churchill, J.F. Cody, L.E.M. Grace, H.W. Kelly, E.H. Russell (Secretary/Treasurer) and B.D. Smith. We will be giving attention to the need to broaden this representation and may well have additional names to bring to Conference.

RECOMMENDATION: That the Report be received.

E.F.I. Hanson  
Chairman

E.H. Russell  
Secretary/Treasurer

## METHODIST PROVIDENT SOCIETY LIMITED

### ANNUAL REPORT TO CONFERENCE

The Methodist Provident Society is again pleased to be able to report to Conference a successful year and to present the Society's Accounts to the 31st March 1983 and its report to its Members.

Whilst the year did not see a satisfactory increase in total membership all other activities of the Society have shown substantial growth.

Total income has risen by \$21,553 to \$44,742 (plus 76%), interest credited to Members has risen by \$8,581 to \$23,159 (+ 59%) and net income available has increased by \$5,499 to \$15,018 an increase of 58%.

Included in the surplus of \$15,018 is a sum of \$995 which has been made available to the Church directly from those deposits held by those Society Members who have directed that all income earned on their funds should be credited to the benefit of the Methodist Church. Accordingly, the \$995 represents the interests immediately forgone by these accounts.

Figures, however, only tell part of the story. The Society was founded on the belief that a way existed for Church Members to provide financial assistance to their Church while maintaining full control over their own funds. One such way is through local Church lending in Nominated Trust Advances. Already some 155 Church Members have provided over \$200,000 for local church projects through this facility.

The Securities Commission has approved the Methodist Provident Society Limited as an authorised borrower of funds for the Methodist Church. Local churches must become aware of the requirements of the Securities Commission and the Securities Regulations. These effectively stop the free arranging borrowing of funds that was enjoyed by many Organisations in the past.

A leaflet describing the Nominated Trust Advance system has been



in conjunction with the Church Building and Loan Fund and copies are available from the Connexional Office.

One further aspect of the work of the Society that deserves special mention is Development Deposits. These deposits enable Church Members to invest for periods of two years and over sums in excess of \$500 at an interest rate of 11½%. The development work these deposits assist coupled with an attractive rate of interest make Development Deposits worthy of earnest consideration.

In line with last year's provision of \$3,500 to reserves the Society has retained \$3,000 of this year's surplus as an addition to the equalisation reserve and accordingly the sum of \$12,018 is available for distribution.

The Society's Annual General Meeting resolved that the following three recommendations be made to Conference regarding allocation of this year's surplus:

- (a) That in order to recognise the assistance given the Society by Circuits and Parishes, throughout the Connexion in achieving its sound financial position, each District Synod be invited to nominate one Circuit/Parish from within its District to receive a grant of \$250 towards the costs of the new hymn book "With One Voice".
- (b) That to support the establishment of an Archive for Methodist Church records in the northern part of the North Island and in view of likely Methodist/Presbyterian reciprocation in the formation of regional archives, the Society recommends that \$7,500 be made available to assist with the capital costs of establishing the Auckland Archive.
- (c) The balance of \$1,768 be made available to the Methodist Theological College for the support of lay people receiving training by the Methodist Theological College in 1984.

Again, I commend the Methodist Provident Society to each of you and all members of the Church. The benefits of membership are set out in the Society's report and are evidenced in the funds made available to the life and work of the Church.

G.E. Hill - Chairman.

## ANNUAL REPORT TO MEMBERS 31st MARCH 1983

As Chairman of the Methodist Provident Society it is my pleasure to present this the Fourth Annual Report to Members.

### MEMBERSHIP

The year has seen a very pleasing growth in the surplus available to the Society and hence to the Conference of the Methodist Church. This pleasure is tempered by what has proved to be a small increase in total membership. The Society can only continue to increase its support of the Church if its own membership base continues to expand. The active recruitment of new members is, therefore, seen as an important ongoing priority.

Membership as at 31st March 1983 stood at 449, an increase of 46

over the March 1982 figure of 406. The net gain of new members for the twelve month period was well under half the level of increase for the twelve months to March 1982. Membership as at 30th June 1983 stood at 438, a reduction of eleven, which cannot be considered satisfactory.

Although the increase in membership was limited the level of financial support continued to show significant increase. The total of funds lodged with the Society and to the breakdown into each Fund, reveal the following:

MEMBER'S DEPOSITS	31/3/83	31/3/82	Increase	
			\$	%
Ordinary Interest bearing a/c	104,923	90,963	13,960	15
Car Replacement account	15,905	7,298	8,607	118
Nominated Trust Advances				
at interest account	49,967	39,169	10,798	28
Ordinary Interest free account	17,528	14,499	3,029	21
Nominated Trust Advance				
interest free account	154,800	139,560	15,240	11
Development Deposits	<u>136,908</u>	<u>112,237</u>	<u>24,671</u>	22
	480,031	403,726	76,305	19

#### BENEFITS IN THE LIFE OF THE CHURCH

The value of these deposits can be expressed in several ways.

#### BENEFITS IN THE CONNEXION

Firstly, as deposits from which the Society can earn interest to be made available to Conference in the terms of the Society's Rules. In 1982 \$6,019 was made available to Conference from a surplus of \$9,519. \$5,519 of this amount remains available to the Finance and Stewardship Committee for allocation.

The results of the March 1983 year reveal a total income of \$44,742 with interest credited to Members' Accounts totalling \$23,159, an increase of \$8,581 (59%) over the March 1982 figure of \$14,578. The operating costs for the Society increased in line with its growth in transactions but remained virtually identical as a percentage of gross income.

The year resulted in a surplus of \$15,018 including \$995 made available by those depositors who have directed that the interest attributable to their deposits be paid directly to the surplus available to Conference through the Church Purposes Account.

#### PROFITS TO LOCAL CHURCHES

The second benefit accruing to the Church lies with the Nominated Trust Advances totalling \$204,767 as at the 31 March 1983. This amount represents the individual loan commitments of members to their local church projects.

The Securities Act Regulations 1983 were enacted in July 1983 and in line with earlier discussions held with the Securities Commission the Methodist Provident Society Limited is granted an exemption from compliance with the very strict rules governing borrowing from the general public. This exemption took into account the "non-commercial"



nature of church borrowings from its membership. It still reflects the Commission's requirements that borrowers must be accountable, identifiable and responsible to their lenders and investors no matter how worthwhile the organisations aims and objectives.

Over threequarters of the funds received as Nominated Trust Advances have, in fact, been advanced interest free and this is an additional benefit to the local churches.

#### BENEFITS TO CONNEXIONALLY IMPORTANT PROJECTS

Thirdly, the Methodist Church benefits from the funds provided from Development Deposits. These funds now in excess of \$140,000 have provided real assistance in Commercial redevelopment of the Probert Property in Auckland for the ongoing benefit of theological education and more latterly in the Lychgate Centre Shopping Development in Riddiford Street, Wellington. This development includes an unique blend of Church and Retail construction on the one site.

Returning interest at 11½% for a minimum two year term Development Deposits represent a satisfactory means for church members to invest their savings for the benefit of the life of the Methodist Church while receiving a most acceptable rate of interest on their funds.

#### BENEFITS TO MINISTRY

The fourth benefit lies in the concept of the Car Replacement Account. Loan finance to ministers to purchase vehicles adequate for their ministry has been provided by the Transport Trust Board and its successor the Presbyters, Deacons and Lay Workers Fund. The resources of the Fund are very limited and it has had to borrow large amounts to remain a viable source of assistance. The Methodist Provident Society has provided \$25,000 loan assistance to this Fund to be financed eventually through the deposits in the Car Replacement Accounts by Ministers so that the funding could be on a self help or co-operative basis. Whilst the percentage growth in these deposits has been large the real amount of funds deposited has still, after three years, to reach the initial level of loan assistance provided to the Presbyters, Deacons and Lay Workers Fund.

This has meant that the Society has been unable to increase its level of financial support to the Fund which has needed to continue borrowing at higher rates of interest. The ongoing viability of the Presbyters, Deacons and Lay Workers Fund is now in question and while the Car Replacement Account will remain available to ministers the additional benefits available through the Presbyters, Deacons and Lay Workers Fund may not continue.

#### BENEFITS OF SHARING

The other benefits to the Church are perhaps a little more nebulous. Firstly, the idea that money does not need to be "given away" to be of use. In the case of the Methodist Provident Society the use of members funds enables the Church to enjoy the benefits of income apart from the Connexional Budget and also the use of reasonably priced loan money for specific projects. Members can feel justifiably proud that their funds whilst remaining always within their

control are still working for the benefit of their Church.

The other benefit, which is by no means the least important, is that of belonging and working together as part of the people called Methodists.

#### SURPLUS TO CONFERENCE

From the last year's results it was resolved that \$3,000 be retained against future fluctuations in the amount available to Conference. I would recommend that a further \$3,000 be retained for this purpose leaving a total of \$12,018 from the Society's operations to be made available to Conference. This would mean that in excess of \$21,000 will have been provided to Conference over three years and in fact the amount provided has doubled each year from an original \$3,000 in 1981.

Without continued growth in membership it is unlikely that the increase in funds available to Conference will continue to grow at similar rates to those applying in the past.

#### CEDRIC RADCLIFFE

I would now wish to take a moment to record the Society's sadness at the death of Mr Cedric Radcliffe, one of the founding members of the Methodist Provident Society. Cedric served on the Board of the Society since its inception as well as the Boards of the Administration Division and the Christchurch Central Mission. His considered and experienced observations and suggestions will be missed. On behalf of the Society I express condolences to Mrs Radcliffe and family.

In conclusion I wish to again thank all members of the Society for their continued support and looking forward to another successful year.

G.E. Hill  
Chairman

#### RECOMMENDATIONS:

1. That the Report be received.
2. That the financial statements be adopted.
3. That the sum of \$12,018 be made available to the Conference for distribution with the following recommendations:
  - (a) That in order to recognise the assistance given the Society by Circuits and Parishes, throughout the Connexion in achieving its sound financial position, each District Synod be invited to nominate one Circuit/Parish from within its District to receive a grant of \$250 towards the costs of the new hymn book "With One Voice".
  - (b) That to support the establishment of an Archive for Methodist Church records in the northern part of the North Island and in view of likely Methodist/Presbyterian reciprocation in the formation of regional archives, the Society recommends that \$7,500 be made available to assist with the capital costs of establishing the Auckland Archive.



## COMMUNITY OF WOMEN & MEN IN CHURCH AND SOCIETY REPORT TO CONFERENCE 1983

At Conference 1982 our committee's name was changed to the Community of Women & Men in Church & Society. The change of name indicates the direction in which our thinking and work have moved during this year.

### Report on the place of spouses and lay church leaders at inductions and other official occasions.

#### Preamble:

We very much appreciated the detailed and helpful responses which we received from District Superintendents who reflected on the experience of inductions in February 1983. We feel it is important that the church move away from past and present expectations of the role of the presbyter's partner to allow for dialogue and flexibility. Some partners wish to be identified with the presbyter at the induction while others do not, but would appreciate the support and care of the congregation which is usually expressed in a more informal welcome after the induction service. We therefore make the following recommendations which have been amended in the light of responses from August Synods and the Faith and Order Committee:

#### RECOMMENDATIONS:

1. That the induction is primarily a service of induction for the presbyter into the life of the parish.
2. That an open discussion between the District Superintendent, presbyter and partner (and lay church leader if appropriate) take place before the induction:
  - (a) to explore the roles in which the presbyter and partner see themselves functioning in the parish.
  - (b) to find appropriate ways of expressing that role in the induction service or at the informal welcome after.
  - (c) to allow the congregation to express itself in undertaking to support and care for both presbyter, partner and family.
3. That the following sample sentences be offered to District Superintendents as alternatives to be included within the induction service but not printed in the order of service:
  - \* Both presbyter and partner may be escorted to the front seat of the church at the opening of the service.
  - \* On page 4 after the congregational response of support to the presbyter, the following section may be inserted"

"Presiding Minister: At an induction service we recognise and acknowledge not only the ministry being offered by the ordained minister, but by his/her partner. The ministry of a married couple is something which draws on the special contribution of both partners. NAME I extend to you the right hand of fellowship. May God bless you and strengthen you in the continuation of this ministry. As the church family we promise our friendship, support and prayers."

- \* Similarly on page 4 the following section may be inserted:

"Parish Steward/Lay Leader: On behalf of the ..... congregation I welcome you both to this parish. We undertake to support and care for you and your family and offer you our friendship and prayers."

#### Questionnaire to Married Partners

The work on the induction service is part of a wider concern for the needs and support of married partners. A confidential questionnaire has been sent out to discover the various roles and expectations of the minister's partner and ways in which support can be given. A full report is in preparation.

The feelings expressed are varied. Some of the married partners are very contented with their situation while others experience discontent, even alienation in the church. Most replied expressing concern for the wellbeing of their families and their minister partner. Some expressed a strong need to have someone to turn to if and when the need arose. Many made pleas to be listened to, to be consulted, and to be recognised as persons in their own right.

Our desire is that these concerns be heard. We have caring capable Christian women in our parsonages, let us not neglect them.

#### Membership of Conference and Standing Committees.

Data sheets were sent out to 22 Connexional Committees and the results of this survey are presented in the accompanying tables. An analysis of 1982 Conference Committees of Detail was also undertaken and results are presented. The power-sharing seminar held in June was seen by our committee as a significant step and we look forward to the outcome with interest.

#### RECOMMENDATION:

1. That in the light of the statistical information regarding the membership of Standing Committees, we request that Boards and Committees examine
  - (i) the timing of meetings
  - (ii) the style of meetings
  - (iii) the place of meetingswith a view to an equitable representation on the committees of the church.

Synods endorsed this recommendation. Auckland Synod submitted additional recommendations for consideration by Standing Committees:

- (i) the collective competence of committee members for the task assigned to them by Conference;
- (ii) the draw-off of energies within our church caused by the heavy committee structure;
- (iii) other ways of consulting groups and people affected by decisions of the committee.



Corresponding members play an important role in the work of our committee. Their active participation is much appreciated and through their contribution we have looked at the World Day of Prayer Service, orientation and active involvement of women at Conference, and a further paper on feminist theology.

An educational study leaflet is planned for church and community use. In preparation for this we have been collecting biblical material and have spent some time discussing ways of approaching conservative biblical attitudes towards the role of women. There was some concern about repeating what had already been done overseas but overriding this was a felt need for local material set in a N.Z. context. The suggested emphasis is on attitudes and experience rather than theory and ideas.

We have received strength from cross-representation at corresponding Methodist and Presbyterian meetings during this year. Two Joint meetings have been held, one at local Christchurch level and the other at national level. The Presbyterian Special Committee on the Role of Women will be deciding its future at Assembly this year.

I. Table to show the number of women, non-pakehas and youth under 30 in the membership of Boards and Standing Committees.

<u>Committee</u>	<u>Women</u>	<u>Non-Pakehas</u>	<u>Youth</u>	<u>Total Members</u>
Methodist Trust Association	0	0	0	12
Investment Board	0	0	0	12
Pastoral Committee	0	0	0	9
Law Revision Committee	0	0	0	5
Armed Services Chaplaincy	0	1	0	9
Administration Board	2	0	0	14
Media and Communication	1	0	0	6
Welfare of the Church	3	0	0	11
Committee on Ministry	1	3	0	19
Wesley College Trust Board	2	3	0	20
Trinity College Council	3	1	1	15
International Affairs	2	1	2	10
Church Union Committee	2	3	0	9
Public Questions Committee	5	1	1	19
Rangiatea College Trust	4	8	0	15
Faith and Order Committee	5	0	4	17
Education Board	6	1	3	19
Development Board	6	7	0	19
Overseas Mission Board	3	0	0	8
Maori Division	10	21	0	22
Community of Women and Men	10	2	1	14

II. Table to show the number of women and non-pakehas on 1982  
Conference Committees of Detail

<u>Committee</u>	<u>Women</u>	<u>Non-pakehas</u>	<u>Total Members</u>
Development	4	5	32
Church Welfare	22	4	44
Education	9	0	42
Administration	4	1	33
Maori	3	6	12
Social Services	14	1	32
Public Questions	7	0	28
Faith & Order	8	1	37
International Affairs	3	0	26
Overseas Mission	11	0	30

Lynne Wall,  
Convener.



# TRINITY METHODIST THEOLOGICAL COLLEGE COUNCIL

## ANNUAL REPORT

The Council has continued to meet regularly during the year under the chairmanship of Rev. J.A. Penman. Rev. Sam Toia has joined the Council as a replacement for Rev. Rua Rakena during his year's leave. Rev. E. Clarke unfortunately resigned from the Council because other commitments prevented him from attending meetings. His contribution to the work of the Council was a considerable one and he will be missed in particular for his concern for the welfare of students. The student representative is Mr. Ken Smith who has fully involved himself in the Council's affairs.

### 1. College Students

- (a) The development of closer relationships with the theological colleges of the South Pacific has proceeded during 1983 in three particular respects. Two students from Western Samoa have been studying for the full year at St. John's College. Two of our students, Ken Smith and Mary Caygill, spent their six weeks of field education in Tonga and Western Samoa. The College and the Connexion were hosts to four students from Rarongo College in the first term - a most successful experience for all concerned. The Council intends to continue to offer places to students from the South Pacific and to encourage exchanges of staff and students between the Colleges.
- (b) Changes in curriculum have been developed in response to a desire for a stronger emphasis on the Methodist tradition for our own students. The implementation of internal assessment has produced further changes.
- (c) Negotiations are under way with the Department of Education to provide a suitable course of study for a student from the Philippines during 1984. The Christian Conference of Asia has awarded her a scholarship to study Christian Education for the deaf. St. John's College will provide accommodation and arrangements are being made for specialist work with deaf people.

- (d) Maori Studies in the College will receive a stimulus from the appointment of Mr. Muru Walters to the position of Lecturer in Maori Studies. Staff, students and the College Council join in welcoming him to St. John's.

## 2. Grafton Properties

The lease of the Trinity College buildings by the Auckland Technical Institute will expire on 31st December, 1983. Agreement has been reached with the Department of Education on the work necessary to restore the buildings to the state they were in before being leased. The Council will seek a cash settlement instead of the restoration work since the future of the properties is still in doubt. Discussions with the Methodist Trust Association are proceeding but there is no definite proposal for use, lease or sale so far. The Council is obviously concerned to reach a decision which will ensure a continuation of income for ministerial and lay education from the properties.

## 3. Education Centre

In its last report the College Council indicated that it was trying to acquire a site at St. John's College for the Education Centre. Since then a very suitable property became available close to the College. Trinity Presbyterian Church was offered to the Council and negotiations have taken place with the St. Heliers Bay Session who administer the property. Orakei Circuit has undertaken pastoral care of the Trinity congregation and the purchase is well on the way to being completed. The Council and Orakei Circuit are partners in the venture and the Council wishes to place on record its appreciation to the Circuit for the efforts made on its behalf and the generosity in making the proceeds of the sale of the Glendowie property available for the project. Planning is now being undertaken for the use of the property for lay and ministerial education and for modifications to the buildings to facilitate that use.

## 4. Finance

- (a) Student allowances were paid this year at the same rate as in 1982. In 1984 they will be increased by 10% and will be paid at the following rates for a 40 week college year.



## Allowances

Single Students: Full board during term time, plus \$975 (1983) plus 10% \$97 = \$1072. \*

Married Students: Free accommodation for the full year, plus \$2924 (1983) plus 10% \$292 = \$3216.

## Children's Allowances:

Pre-school:	495 + 49	=	\$544
Primary:	517 + 51	=	\$568
Secondary:	706 + 70	=	\$776

Book Allowances: 1st year = \$250  
2nd and 3rd year = \$350

\* Single students are paid \$15 p.w. during May and August vacations.

- (b) Meal costs for single students have been increased during the year and the Council must budget for this to be a continuing part of its expenditure.
- (c) Income from the Probert Trust deposit with the Methodist Trust Association will help to offset the loss of the Trinity College rental. By the time the development is complete, the Council would hope to be less dependent on the Connexion for financial assistance. The Council appreciates the very fair arrangements made with the Association in determining the Probert Trust's share in the total development.
- (d) The accounting service provided by the Administration Division is working smoothly.

## 5. Staffing

The Council has followed the new procedures for designation of appointment and has informed the General Purposes Committee of its intention to nominate Rev. B.K. Rowe for a further term of appointment of five years.

Rev. D.S. Mullan has spent a profitable time overseas using his study and long service leave to attend a number of valuable courses and conferences.

The Council approved leave of absence for Dr. W.J.

Stuart to visit U.S.A. in August-September.

Recommendations:

- (1) That the Report be received.
- (2) That the Council for 1984 be:

The Rev. Jack Penman (Chairman)  
The Rev. Keith Rowe (Principal)  
Mr. Jack Osborn (Secretary)  
The Rev. David Bush (Minute Secretary)  
The Rev. Norman Brookes  
Mr. Charles Fenwick  
The Rev. Bruce Gordon  
The Rev. David Mullan  
The Rev. Rua Rakena  
Mr. Lloyd Riesterer  
Dr. Charles Small  
The Rev. James Stuart  
Mrs. Jill Van de Geer  
Mrs. Joan Young  
A student representative.

J.A. Penman (Chairman)

J.R. Osborn (Secretary)



# POWER - SHARING SEMINAR

## REPORT TO CONFERENCE

INTRODUCTION - Evangelism and Racism: At the 1982 Conference one of the Evangelism Elective Groups grappled with "Evangelism and Racism". In exploring the issues of Racism in New Zealand (*Racism = prejudice plus power*), the group concluded that the "Good News" for the powerless becomes a reality only when the power of the Pakeha is re-distributed to benefit all New Zealanders.

Accordingly, the group recommended that a conscious start on power-sharing be made within the life and structures of the Methodist Church. Specific recommendations were submitted to the Conference urging the setting up of a Power-Sharing Seminar. These recommendations adopted by Conference had the support of the Maori Division.

### 1982 CONFERENCE RESOLUTIONS:

*"That, in response to the Gospel and evangelistic imperative to liberate both the 'powerful' and the '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 to 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'ds Ruawai Rakena, Peter Glensor, Brian and Mrs Rua Turner be an initial planning committee, with power to coopt."*

*1982 Minutes p.652 No 7.*

## THE SEMINAR WAS HELD 20-24 JUNE, 1983

24 people met at 'Whakatuora', the Methodist Maori Centre at Mangere.

They were representative of the following groupings:

### MAORI DIVISION

Moke Couch  
Tangi Heretuku  
Raima King  
Barbara Miller  
Piripi Rakena  
Diana Tana  
Sam Toia

### CONNEXIONAL LEADERS

Frank Hanson  
Doreen Hill  
Geoff Hill  
Barry Jones  
Donald Phillipps  
John Roberts  
Percy Rushton  
Geoff Tucker

### PLANNING COMMITTEE

Peter Glensor  
Joy Rakena  
Rua Rakena  
Rua Turner  
Brian Turner

\* Keith Rowe, Alan Woodley, Bruce Gordon, Geoff Peak were unable to attend.

FACILITATORS: Mitzi and Ray Nairn - 'New Perspectives on Race';  
Margaret Nolan - Director, Wellington Urban Training  
Centre for Ministry; Bob Scott - National Council of Churches'  
Programme on Racism.

### THE PROCESS

In order to come to an understanding about the distribution of power and resources in New Zealand, we adopted a five step process.

#### STEP ONE

#### EXPOSING THE INEQUAL POWER DISTRIBUTION WITHIN NEW ZEALAND SOCIETY

As an introduction to the analysis of structural racism within New Zealand participants were asked to identify what generates anger/hurt within themselves and New Zealand Society. The group of Maori women identified the most specific 'hurts'. Among their experiences of being 'put down' and 'powerless' were:

"Being told you have so much to offer - then not being listened to; meeting the Pakeha criteria for Education and then not being able to find employment; Pakehas who speak for Maoris - especially when there are Maoris present who could do it - if they want to; 'good' Christians who say that Maoritanga is evil; people who 'nobilise' Maoritanga; assumption of Pakeha superiority, Maori inferiority; hearing but NOT listening; being TOLD - not ASKED; history from Pakeha perspective; Pakeha presumption that God is white and came with the



missionaries; anything Pakeha is right; sick of being told Maoris are not as bad off as South African Blacks; harassment of children because they are Maori; people who when talking about 'Maori' problems - cop out by saying what about the Samoans/Tongans."

From among other participants emerged descriptions of hurts and anger. A sample of these are;

*"The myth about profit making; if I make money it's good for others; put-downs of people; negative stereotyping of Maoris - women; individual freedom exalted above corporate freedom - 8 All Blacks/13 million South African Blacks; Racist/Sexist jokes - humour discriminates and hurts; unemployment as a tool of economic management; continuing male dominance of New Zealand structures and decision-making."*

Participants were asked to analyse the economic, political, socio-cultural and religious structures within the country in order to assess who benefits from the systems as they currently operate.

Arising from the analysis emerged the clear conclusion:

ECONOMIC, POLITICAL SOCIO-CULTURAL, RELIGIOUS POWER  
BENEFITS WHITE AFFLUENT PEOPLE - PREDOMINANTLY MALE.

THERE IS A CLEAR NETWORK OF FORCES THAT OPERATES TO  
KEEP POWER WHERE IT IS CONCENTRATED AT PRESENT.

## STEP TWO

### VERIFYING THE ANALYSIS - THE FACTS

Our discussions in Step One had revealed the unequal distribution of power within New Zealand Society. But these were essentially our personal impressions based on our own experiences and reading shared with the groups.

But before using this 'data' as the basis for the rest of the seminar we sought verification that our impressions were indeed accurate.

Statistics, Government reports and video-tapes were used in this exploration.

(See Appendix to this report for details).

Having had our impressions of the unequal distribution of power and resources confirmed we were now challenged to share our vision for a Just Future.

As we undertook this exercise we were conscious of the strong Biblical statements that unequivocally describe God's vision for the future.

The following visions emerged -

FROM THE MAORI WOMEN

- \* People, no matter what Race, share and enjoy equally resources God has provided.
- \* If everybody shared there would be plenty for everybody.
- \* To worship and to live in our own way.
- \* Revitalised cultures and cultural values.
- \* A world where people know their identity and there is equality of gender.
- \* Attitudinal change towards concepts of power.
- \* An achieved bicultural society.
- \* Maori Motuhake.
- \* An Aotearoa society in which our Maori values, attitudes, traditions form an integral part.
- \* Standard of achievement be based on our values.

FROM THE MAORI MEN

- \* Acknowledgement of Maori people as Tangata Whenua (the host people).
- \* Acknowledge name as Aotearoa.
- \* Vigorous, lively cultural recognition - diversity - multilingualism.

FROM THE PAKEHA

- \* Public ownership of resources.
- \* Lower and upper limits for incomes.
- \* Worth not linked with work.
- \* Power participative. Constitutionally impossible to concentrate power in the hands of the few.



- \* Recognition that the Maori people are Tangata Whenua in Aotearoa and that other groups of people will find a place in Aotearoa.
- \* That all who find a place in Aotearoa will develop structures that primarily serve the Maori people.
- \* That those presently in control in Aotearoa will negotiate a dismantling of structures that continue to alienate the Tangata Whenua.

#### STEP FOUR

#### IMPLICATIONS OF THE VISIONS FOR THE METHODIST CHURCH

Having come to a common, verified analysis of the make-up of New Zealand society and shared our visions for a more Just Future, we explored the implications of the analysis and visions for the Methodist Church. Each group discussed the question: *What are the long-term implications for the Methodist Church if we take our vision seriously?*

##### FROM THE MAORI GROUP

1. The structures and practices of the Church have been determined by the theological/biblical understanding of Wesley's day.  
     These already existed in the laws brought by the missionaries in Wesley's day.  
     They were imposed and monoculturally determined.
2. Therefore, we need to redetermine these structures and practices in a bi-cultural manner.
3. Status of Maori has not significantly changed in the Church since the initial missionary era.
4. There needs to be attitudinal change.
5. We want our share of the resources of the Church.
6. Unfreeze the Church as an institution to get movement, fluidity.

##### FROM THE PAKEHA GROUP

1. Rediscover presence of Christ in struggles of the Maori people.
2. Each structure of the Church must have as a primary focus the needs of the Tangata Whenua. (This means that some treasured areas of Church life no longer have priority.)





Pakeha members of the Seminar met separately for several hours in an effort to express priorities for action that would turn the vision of a bi-cultural Church into a reality. These goals emerged -

- \* Vesting Maori property in Maori Trustees.
- \* Change the name of our Church.
- \* Move resources of the Christian Education Department to providing resources for Maori use and anti-racist education.
- \* Commission of Conference charged with transfer of specified properties.
- \* Resources for Pakeha Clergy to help them reflect we are a Church in Aotearoa (including liturgy).
- \* Faith & Order Committee take multi-cultural responsibility absolutely seriously. Change composition, agenda and style.
- \* Discover a mechanism for Maori veto.
- \* Bring about fundamental attitudinal changes and reconstruct from a bi-cultural experience -
  - Christian Education;
  - Understanding of Ministry;
  - Women in the Church.
- \* Research rewriting of history of Aotearoa - enabling it through Methodist Church funds.
- \* Pakeha people accept responsibility for our own changes (though in collaboration with Maori people).
- \* Every Methodist take steps towards becoming actively anti-racist.
- \* Explicit theological education which draws attention to the setting for Ministry
  - that we are a bi-cultural nation;
  - the pervasive oppressiveness of all things Pakeha;
  - rediscovery of Christ among oppressed people.
- \* Bi-lingual curriculum at Wesley College.
- \* Church funds for overseas be halved and balance be directed to Maori struggles.
- \* Membership of Church Council be (abolished/redrawn/transformed) so as to more profoundly represent Maori/women/youth participation.
- \* Work in an anti-racist way with Samoans, Tongans and Fijians in Aotearoa.

- \* Primary dialogue is between Maori and Pakeha, but the Church has to come to terms with other ethnic groups.
- \* Church 'Waitangi Tribunal' body with present and retrospective powers and general monitoring.
- \* Engage in power-sharing exercise with the women of the Church.
- \* Change the monocultural perspective/shape of parishes - provide funds to encourage the shift of emphasis and action.
- \* MWF Pakeha women to share bi-cultural experience.
- \* Maori/Pakeha young people brought into sharing experiences.
- \* Change Social Services from a monocultural fixation to share/serve with other ethnic groups.
- \* Specific Maori Language Learning Programme.

Don Phillipps has since reflected on this point of the Seminar.

"When we had written all these down there were 24 of them. Naturally some seemed much more important than others, and at the stage of the Seminar at which they were set down we simply had not gone deep enough.

We wanted to do something about handing back to the Maori people the control of land and assets originally set aside for them. We wanted to challenge the Church to examine its conscience in regard to its cultural attitudes. We wanted to inform the Church about what is going on within and without the Church in Maori/Pakeha relations. We wanted to begin a process of altering Connexional structures - in theological education, social services, mission, minority group organisation and so on, in order to reflect our bi-cultural society.

When it was all done I doubt whether we felt it was adequate, but I don't think we were ready to have our efforts rejected, as they were, by Maori people. They treated us gently, but we knew we had hardly penetrated the surface of our preconceptions.

What we had done was to seek for things to do when what is required is a search for ways to be. We rarely think what it is like to be Maori. They suffer in a society whose structures almost inevitably work against them."



"As Pakeha we had to come to recognise our almost instinctive sense of security. The structures of society are designed by us, for us. To a large measure we have built our security on land which we have usurped. And it is the land, to a great extent, which is the mana of the Maori people.

When it came to the turn of the Maori representatives to spell out their goals, their very simplicity was a rebuke to Pakeha structure-orientated thinking. They spoke of a Maori response to the Gospel; of coming to an understanding of what it means to be people of God; of expressing the Gospel in Aotearoa."

THE MAORI PARTICIPANTS REQUESTED "TIME OUT" TO CONSIDER THE PAKEHA GOALS.

(With hindsight, this is seen as perhaps one of the significant points in the Seminar because quite spontaneously a process of honest 'negotiation' began between Maori and Pakeha).

On their return they asked of the Pakehas five penetrating questions. It suddenly made us aware that the shift which we felt was significant to us Pakehas was not at all convincing to the Maori people.

- \* Will the final Church be bi-cultural - not two separate ones under the same name?
- \* What is the time-span - when will the change commence - be completed?
- \* What is the order of priority for change? What changes first?
- \* What assurance have the Maori people that their life-source, held and controlled by the Pakeha, will not be removed as the Maori Division monitors the movement within the Pakeha Church?
- \* WE CANNOT SEE A SHIFT OF POWER IN THAT MODEL OF CHANGE

Sobered by the challenge of the Maori group, the Pakehas re-convened and struggled to express more explicitly the shift of power and the sharing of resources that was needed to move the Church towards being bi-cultural.

*"In response to the Spirit:*

- \* The achievement of a bi-cultural Church by 1995.*
- \* The creation of a special task group to replace the Development Division.*
- \* The sharing of property and resources.*
- \* Re-naming of the Church.*
- \* Learning Maori Language.*
- \* Diversion of Church Funds/Resources towards Maori issues.*
- \* Church Council (Finance/Budget Committees) reconstituted to share power - be an indicator of the evolving changes.*
- \* Theological Education and In-Service Training focusing on Aotearoa as the context for Ministry.*
- \* Christian Education resources for anti-racist education programmes.*
- \* Connexional funding for Maori educational resources.*
- \* Redistribution of power away from white males.*
- \* Rework theology in the light of our bi-cultural aims.*
- \* Ensure that key leaders are committed to being bi-cultural. That by 1995 no more than 1/3rd be white male.*
- \* Dual Presidency of the Church - Maori/non-Maori.*
- \* The General Secretaryship become a collegiate office (two or more people).*

CONCLUSION

For us Pakeha people we came to the end of the Seminar with a sense of deep relief and hope. Relief that the struggle had not alienated us from the Maori participants. Throughout the Seminar they reminded us that Maori and Pakeha were part of the one Methodist Family. Hope that the first step towards power-sharing would lead to the Church re-negotiating the distribution of its power and resources.

For the Maori participants, one comment made at the closing celebration summed up their feelings -

*"I think what we have been hoping for over the last 15 years will happen."*



In a moving concluding Act of Worship, we broke bread together and expressed our commitment to act specifically in terms of a Covenant.

*We have been placed as the People  
of God here in Aotearoa - where  
the Tangata Whenua belong to the  
land and the Manuhiri are received  
with hospitality.*

*As our response to the leading of  
God's Spirit, together we covenant  
to build a bi-cultural Church.*

*Together we covenant to transform  
Church structures, practices and  
goals to serve that end.*

*Together we covenant to be  
bi-cultural persons and a Church  
whose direction is set by Christ  
whom we meet in the pain of our  
society, and who makes all things  
new.*

## RECOMMENDATIONS

1. That in response to what the Gospel says about the sharing of power, Conference declares its intention to work towards the formation of a bi-cultural Methodist Church in Aotearoa.
2. That Conference set up a Commission, whose task it is to prepare specific recommendations concerning:
  - a) *The dissolution of the Development Division and the establishment of a body which will enable and equip the Church to achieve the goal of being a bi-cultural Church.\**
  - b) *The allocation amongst other Divisions and existing or new Standing Committees of the functions of the Development Division.*
3. That the personnel of the Commission be:
4. That the Commission report to Synods and Conference, 1984.
5. That Conference appoint an Investigating Body to study and recommend to Conference 1984, how all land and property originally purchased or gifted for the benefit of the Maori people, can be transferred to the direct control of the Maori Division.
6. That the personnel of the Investigating Body be:
7. That the Development Division facilitate the holding of Power-Sharing Seminars in 1984 involving key Connexional and District Leaders.
8. That the report of the June 1983, Power-Sharing Seminar be sent to Synods for study and report.

\* *As the participants were struggling with a way to take a significant step to re-distribute power and resources we were reminded that the Development Division was in the process of evaluating its role in the life of the Church. Hence this recommendation which will allow the Church to deliberately choose a new direction.*



VERIFYING THE FACTS1. UNEMPLOYMENT\* MARCH 1981

14,600 Maori people OR 14% of the Maori labour force are unemployed.

A rise of 16.2% since the 1976 Census.

45,700 Pakeha people OR 3.72% of the Pakeha labour force are unemployed.

A rise of 4.2% since the 1976 Census.

Between 1976 and 1981, 31% of all ADDITIONAL people becoming unemployed were MAORI.

\* SINCE 1981

50,000 more people have joined the ranks of the unemployed.

If 31% are Maori, then a further 15,500 Maori people are unemployed.

Added to the 14,600 unemployed in March, it means:

27% of the MAORI work force is UNEMPLOYED.

In a comparable figure calculated on the same basis:

6.4% of the PAKEHA work force is UNEMPLOYED.

## 2. JUSTICE

### PRISON POPULATION - MAORI PERCENTAGE

	1977	1978	1978	1980	1981
MALE	39.7	40.3	44.6	44.3	48.5
FEMALE	54.5	53.1	49.9	60.5	56.2

### CHILDREN & YOUNG PERSON'S COURT

	1977	1979	1980
TOTAL OFFENCES	12,842	11,518	12,404
% MAORI	29.7	47.6	46.7

In 1980 of those who came to Court

% of Maori - Fined	34%
- Periodic Detention	52.2%
- Borstal	69.2%
- Committed to Social Welfare	68.8%

### CHILDREN/YOUNG PERSON'S COURT

Prison sentences of up to 2 years from 1966-76

TOTAL CASES	112,967	% MAORI	40.9
THOSE FINED	23,573	"	29.1
PERIODIC DETENTION	1,461	"	35.7
SOCIAL WELFARE CARE	10,431	"	53.5
BORSTAL	2,237	"	58.6



PERCENTAGE OF MAORI PEOPLE SENTENCED TO PRISON, BORSTAL OR DETENTION  
CENTRE - 1974-76

At Age	14	15	16
BOYS	68%	55%	43%
GIRLS	100%	60%	56%

3. EDUCATION

HIGHEST QUALIFICATION

	NO QUALIFICATION	SCHOOL CERT. IN ONE OR MORE SUBJECTS	U.E. OR HIGHER
<u>1976</u> MAORI	68.7	25.9	5.4
NON-MAORI	31.2	39.0	29.8
<u>1978</u> MAORI	67.1	26.0	6.9
NON-MAORI	28.5	39.8	31.7
<u>1980</u> MAORI	64.7	27.0	8.2
NON-MAORI	27.3	36.8	35.9

SCHOOL CERTIFICATE ENGLISH PASSES

1977-8	NON-MAORI	50%
	MAORI	26-29%
1982	NON-MAORI	53.6%
	MAORI	27.4%

# MAORI EDUCATION ATTAINMENTS

	No of Maori People passing.		No of Maori pupils who, from proportion in society should have passed.		Increase needed to bring Maori pass to national average.	
	1980	1982	1980	1982	1980	1982
University Scholarship	5	1	34	33	6.8	33
Bursary	127	94	707	823	5.6	8.7
University Entrance	475	418	1361	1447	2.9	3.5
School Certificate						
3 subjects	465	439	926	961	1.9	2.2
1 subject	661	577	580	563	0.9	1.0

## 4. HEALTH

### LIFE EXPECTANCY

	<u>MEN</u>		<u>WOMEN</u>	
	MAORI	NON-MAORI	MAORI	NON-MAORI
<u>1958</u>	57.23	68.88	58.68	73.88
<u>1977</u>	63.35	69.37	67.75	75.88

### POST NEO-NATAL DEATH RATE

1979	9.3 for every 1,000 Maori Children born.
	5.4 for every 1,000 Non-Maori Children born.



## MEDIA AND COMMUNICATIONS COMMITTEE

### REPORT TO CONFERENCE 1983

Media and communication resources are not just interest-toys for the church of the 1980's; social communications are central to the life of modern man, and therefore central to the mission of the church.

The special purpose then of media and communications resources in the life of the Methodist Church in New Zealand is to foster communication, development, and growth within the church, and to ensure effective communication between church and society.

In 1981 the Conference affirmed 5 priorities for the New Zealand Methodist Church:

"- 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 of this to live with a genuinely 'catholic' spirit."

The task of this Committee is neither in addition nor an optional extra to these priorities, but in service to the Connexion as an essential part of facilitating, communicating, and encouraging that to which our church is already committed.

It is therefore a matter of continuing concern when the Connexion ignores either the urgency of effective communication, or the resources and assistance now beginning to become available from this Committee's work.

### 1983 PRIORITIES

In two separate reports to the 1982 Conference, this Committee detailed its work in that year, and its anticipated priorities for the years 1983 and 84. These were subsequently endorsed by the Conference. Of 1983 it was said:

"- We believe that (this) 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 opinion in the early stages of the new year.

- We envisage it may be possible to provide in the publication of 'Focus' something of a forerunner to the later development of a fully fledged 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 Communications Resource person."

### "Focus"

In many respects, the Connexion lays upon this single page tabloid quite unrealistic expectations. It is edited and published amid the tension of trying to be a "house journal", a vehicle for divisional information, and a source of wider news and views. With a substantial number of Methodist circuits committed to some form of ecumenical structure, it is sometimes felt to have an awkward presence in those parishes (as do other "denominational" publications).

Nevertheless, for the past three years Reverend Evan Lewis has produced a paper which has bridged the gap in the vacuum left by the cessation of the "New Citizen". This Committee warmly acknowledges the commitment of time and energy that he has made to this task.

Matters relating to the publication of "Focus" have been under discussion throughout this year, and in the Report of this Committee to August Synods we specifically requested Synods to reflect on their expectations for "Focus", the reaction received from both circuits and co-operating ventures, and any specific changes they would like to see in either content, format, or frequency.

The responses received followed no discernible pattern, and it seems that the wider church's expectation of this publication is as varied as there are members. The need though, for a regular and frequent tabloid-type publication was apparent. The Committee is reporting to the October meeting of Church Council where possible developments in the publication of "Focus" for 1984 will be considered.

A detailed Supplementary Report concerning "Focus" will be made to the Conference for final decision.

### Developing Communications Resources and Skills

Despite the very limited budget this Committee operates within, three particularly significant beginnings can be noted:

#### Reporting the Conference to the Local Church

At the 1982 Conference we compiled a cassette tape of brief excerpts and commentary from the Conference. It was undertaken as an aid to assist representatives to convey the information and experience of the Conference in a lively and creative way to the local church.

Although it involves a substantial commitment of time, energy, and equipment to ensure that the cassette is available



before representatives leave the Conference, it appeared to be worthwhile and will be offered again at this Conference.

#### Communications Workshops for the Local Church

In August this year the first of these workshops was held in Auckland. Led by an experienced media person, it dealt with matters related to printed communications in the local church:

- the purpose and potential of the Sunday bulletin, parish newsletter or magazine
- effective communication of Connexional concerns
- using to advantage the community newspaper
- looking at what makes an event "newsworthy"
- the "how to" of preparing press releases for local newspaper, community radio etc.
- the technology available and the skills required in producing printed communications.

The local church constantly overlooks ideal opportunities to convey its ministry and message not only to its own constituents, but to the wider community. This workshop is in response to that need, echoed by a resolution of the Faith and Order Committee from the 1982 Conference.

These workshops will be offered throughout the Connexion during 1984.

#### Media Awareness and Broadcasting Skills Training Programme

Except for a small basic training programme which involves some students for ministry, for many years the Methodist Church has offered nothing in the way of developing broadcasting potential in a time of increasing importance of radio and television.

The first of these training programmes was held in Wellington in September, led by Radio New Zealand and Television New Zealand personnel. It included an overview of religious broadcasting training and evaluation of script writing and interview techniques, and an exposure to the needs and diversity in religious broadcasting.

This is a costly training programme but is urgently required if the Methodist Church is to continue with an effective contribution in this field of communication. Further training opportunities will be offered during 1984, limited only by our budget resources.

This programme also included training in some of the skills required when invited by the media to make comment or statements on behalf of the church, and when being interviewed by newspaper, radio, or television. We hope to be able to offer some of these training resources to Connexional Officers and District Superintendents during 1984.

#### Video Equipment

Video is a fact of life in the wider community today, and is also beginning to take its place as one of the means

of communication in the church. We are aware that local churches have already begun to purchase, or are considering the purchase of this equipment. Please ensure that the equipment that you purchase is VHS technology. For good reason, all denominations are standardising on VHS equipment, and similar recommendations have been going out from the various church communication centres and departments.

If you are considering the purchase of video equipment, very favourable arrangements can be made through the Convener.

### Our Relationship with the Wider Church

The Convener has over a number of years now, developed close and supportive relationships with the Communications Directors of other denominations, and we benefit greatly by their sharing of expertise and resources. Our own communications and media resources are very much in a critically formative period, and the Convener this year has taken Study Leave in Australia to explore further the development and management of realistic priorities for a Communications Resource Unit.

A significant dialogue with a partner denomination has been recommenced this year concerning the future possibilities of an ecumenical publication, or at least shared print resources. There are a wide variety of options being pursued in these discussions, and it would be premature to attempt to report on them at this stage.

### The Churches Commission on Broadcasting

The Convener is Chairman of this ecumenical commission which exists to make known the churches' thinking in media matters to other concerned bodies and authorities in the broadcasting field.

This year the Commission has hosted a major Consultation reviewing media education, and technological change and how the church must accommodate it. It included a critical evaluation of the churches' media performance and worked towards establishing a fresh vision and new priorities for the churches involvement in communication.

The conclusions from the Consultation will have a significant impact on the communications work of the churches over the next few years. We were represented at the Consultation by the Convener (as Chairman), The Rev. E.F.I. Hanson, Dr C.A. Gibson, and The Rev. N.J. Goreham.

A comprehensive report on the Consultation has been published and copies are available from the Convener.

### Radio Rhema

Our relationship with Radio Rhema was last discussed by the Conference in 1977 when it was resolved:



"That recognising the controversy that surrounds the proposal to establish private religious radio stations, Conference does not endorse any particular application for a warrant, but affirms the place of religion on both private and national radio".

To date therefore, the Methodist Church in New Zealand has had no formal relationship with such organisations as Radio Rhema. In fact in Rhema's case, we have from time to time raised serious questions over the need for such specifically targeted radio, their management methods, and the ambiguity of the two Statements of Faith which Rhema hold in parallel.

However, because Radio Rhema's predominant area of activity is in Christchurch, the North Canterbury District Synod has for several years had a Synod representative on Rhema's Church's Advisory Board. The Synod are now seeking to make some reassessment of their relationship with the Board, and have suggested that it would be helpful for the Connexion to reassess its relationship to Radio Rhema and have asked this Committee to consider undertaking that reassessment and reporting to Synods and Conference.

The appropriate recommendation is being made to this Conference.

### Funding

The 1982 Conference requested this Committee to explore: "...the possibility of creating a Connexional Capital Fund which would provide income to assist (media and communication) developments, and to report to the Finance and Stewardship Committee, and to Synods and Conference 1983".

The possibility of such a fund has been explored throughout this year, but we must report our lack of confidence in it being either realistically achievable, or the appropriate means of funding that which is an integral part of the educational resources of the Methodist Church in New Zealand. The capital required would be substantial - probably in the order of half a million dollars, and we are unconvinced that such an appeal could be made successfully to the Connexion, or without detriment to other aspects of financial stewardship.

We firmly believe that if Methodist media and communications resources are to be continued and developed (as they must), then its costs must be seen to rank co-equal with the numerous other demands made upon the Connexional Budget, and other financial resources of the church.

With the exception of the North Canterbury District Synod (who still "encourage the Communications Committee to develop a proposal concerning a Capital Fund for communications within the Methodist Church"), this aspect of the Committee's report was received without comment by all other Synods at their August meeting.

The Committee has since reflected again on the North Canterbury District Synod request, but reaffirms its original considered decision. We do not believe that the size of fund required could be realistically achieved within a foreseeable period, and while we would gladly receive any unspecified funds that are available from Connexional resources, we do not consider that it is appropriate for a Standing Committee of the Conference to be fund raisers for the particular specialised tasks which the Conference seeks them to fulfil. We believe initiatives in the means by which the Connexion funds its mission and ministry remain properly the responsibility of the Finance and Stewardship Committee and the Conference.

There is no recommendation being made.

### For the Future

This report touches briefly on only some of the matters relating to the work of this Committee. Its responsibilities are perhaps most visible in the publication of "Focus", but in fact are wide and varied, and already at a stage where cumulatively the Committee's work could be better served and developed by a full time staff person.

Effective use of the media and efficient communication skills are part of the total educational resources of our church, and we believe it would be inappropriate for media and communications resources to be developed independently of the church's existing structures.

A recommendation for the Media and Communications Committee to explore with the Education Division the possible inclusion of media and communications responsibilities in the Division's brief, and the possible staffing implications, is being made in this report to the Conference.

"The incarnation of Jesus Christ declares to us that the nearer we come to reality the nearer we come to God, and the more accurately we achieve any analysis of reality the more closely we come to suffering and sharing with God in His redemptive and creative work."

For the Church as a partner in that work, it's media and communications responsibilities take on an exciting new potential. And the need for Christians to understand, evaluate and creatively use the media and other communication resources and skills becomes more urgent than ever.

John Bluck

Reverend Michael W Greer  
Convener



Recommendations:

1. That the Report be received.
2. That in keeping with the priority for further development of media and communications resources as affirmed by the 1982 Conference, Conference requests the Media and Communications Committee to explore with the Education Division the inclusion of media and communications responsibilities in that Division's work, and the possible staffing implications, and to report to Synods and Conference 1984.
3. That the Media and Communications Committee be asked to reassess the Methodist Church of New Zealand's relationship to Radio Rhema, and to report to Synods and Conference 1984.
4. That the Committee for 1984 be...

## WESLEY SOCIAL SERVICES TRUST BOARD (INC.)

### ANNUAL REPORT TO CONFERENCE 1983

Wesley Social Services Trust Board has had a busy year including a review of services and change in Executive Officer. An effort has been made to consolidate services before moving into new areas of work.

Discussions have continued on the Board's ongoing links with Wesley Church and endeavouring to see its task in social services as an arm of the Methodist Church in the Wellington region. Some streamlining of committee work has been possible and a greater emphasis has been placed on management and accountability.

Social services are a tangible expression of the care and concern for people in need in the community and should be in direct response to that need. In other words, although WSSTB has traditional institutional work in its care for the aged at Wesleyhaven, it does not remain static but seeks to find responses to the care of the aged in the community, to child and family care, to poverty, to unemployment and to housing.

There is much goodwill amongst the people who support WSSTB and appreciation goes to the Board and committee members for their loyalty and support, to staff for their conscientious efforts to ensure that good service is provided at Wesleyhaven and other services, to the volunteers who work so steadfastly at the three Goodwill shops, to the Residents' committee at Wesleyhaven who ensure that there is opportunity for the residents to share in social, educational, cultural and physical programmes, to parish congregations and the Methodist Women's Fellowship who raise funds for the work and to the many known and unknown supporters who give generously and provide encouragement to those responsible.

#### STAFFING:

Town Office: The resignation of Mr Arthur Lane as Executive Officer in December 1982, left a gap before the new Executive Officer, Miss Erica Brodie, was appointed from 28 February 1983. In the interim, before her appointment, executive and administrative tasks were shared by the Chairman and the town office staff, particularly Mr R.E. Sullivan.

Miss Brodie returned to New Zealand after working for nearly seven years with the World YWCA in Switzerland. She comes with wide experience in social work and community development and a clear conviction of the mission of the Church in developing social services in response to the changing needs of society.

Wesleyhaven Staff: Mrs Barbara Sherwood, as Matron/Manager, has built up a capable team with Sister D.P. Cottier - Wesley Hospital Charge, Mrs Margaret Samson - Strand Home Charge, Sister D.A. Lockyer - Wesley Nurse and Mrs Lesley Robinson - Deckston Home Charge. There is a very happy atmosphere at Wesleyhaven and the tender loving care of the staff is greatly appreciated by the residents and their families.

Medical and Therapy Staff: Dr S. Williams and Dr R. Saunders continue to give fine care for residents as does the visiting



physiotherapist, Mrs S. Jackson.

Mrs Bowman continues with recreation activities which are enjoyed by those residents able to participate.

Social Worker: Mr Bob Sullivan has done a sterling job in his work related to the Admissions committee which entails interviews with prospective residents/patients, meetings with families, consultation with staff and visits to residents at Wesleyhaven. He has also helped with the tidying of the grounds and many other tasks as seemed necessary.

Maintenance: After 15 years of service to WSTB, Mr Jim Mailman had endeared himself to residents and staff alike. It was with deep sadness that we learnt of his illness earlier this year and everyone was shocked by his death. The service held in St David's Church was a wonderful tribute to a man who worked so conscientiously and lovingly on the maintenance and grounds at Wesleyhaven. For Jim it was more than a job, it was a vocation and his interest in the residents, his wide community involvement and his active participation in the Church were gratefully acknowledged. Our sympathy goes to his wife and family.

Other Assistance: Wesleyhaven continues to provide work experience for students from Naenae College. Two work skills groups have been based at Wesleyhaven and supervised by the Salvation Army. From time to time the Court sends people to Wesleyhaven to do community work.

In-Service Training: This has been a regular programme for staff and covers a wide range of subjects such as basic first aid, heart attacks, symptoms and treatment of leukemia, blood pressure. Fortnightly visits to Silverstream have continued.

CARE OF THE ELDERLY: The list of applications for admission to the various units at Wesleyhaven continues to grow, thus reflecting the needs of the community at large. Early in 1983 the Matron's flat (which is not being used) was converted into accommodation for a single person and a married couple, thus bringing the total number of beds available in Strand to 55.

One of the concerns has been the much higher age level and increasing frailty of residents. This has serious implications for staffing (more staff have had to be employed to ensure adequate care), and the general welfare of residents and economic viability. It is with regret that the Board must increase fees to avoid too much subsidising from Reserve funds.

The very active Residents committee at Wesleyhaven has provided an excellent programme of great variety. On United Nations Day the Church service at Wesleyhaven, conducted by Avis Gardner, was televised and shown in conjunction with the International Year of the Ageing. It was a great joy to see the way residents participated in this service.

The occupancy rates in all sectors of Wesleyhaven have remained very high - Strand Home averages 98.95%, Wesley Hospital 99.29%, Villas 98.93%, Ricketts Court flats 95.78%. Deckston has also remained at a stable level though there are two beds available.

Wesleyhaven residents and staff made a tremendous effort to raise funds for Telethon and from several fund-raising events were able to present over \$700 to the Telethon organisers at TV Station, Avalon.

Strand Home: There are more residents needing care and attention in all aspects of nursing and this has required extra assistance from staff. The family concern room has been in regular use throughout the year.

The Residents committee has had a very active year and appreciation goes to the members for arranging such an excellent programme particularly Miss L. Walker, the President, Miss Nancy Laurenson, the Secretary and Mr E. Eykel, the Treasurer.

Each week there are two services held in Strand Lounge, one on Thursday and one on Sunday and thanks are due to Mrs Avis Garner, who prepared the roster of people to conduct the services led by Methodist, Anglican, Presbyterian, Associated Churches of Christ and Salvation Army. The highlight for the year was the televised service.

Groups have provided entertainment ranging from discussion groups to music, to travel talks, to handcrafts, to poetry, to dancing. Visitors have included the Taita Red Cross - who visited residents individually during the year, various schools and colleges in the area, choirs, Rotary Club and Lions Club. Residents have also made visits to various concerts, Dowse Art Gallery, Lower Hutt City Ballet, Gilbert and Sullivan Opera and shopping at Naenae and Wellington.

The extensions to the Strand dining-room and lounge are urgently needed but at this stage still remain on the drawing board.

Weekly Hospital: The high standard of care ensures that patients are kept comfortable and happy.

There is a good working relationship with the Wellington Hospital Board and Hutt Hospital and 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, is most helpful. An Assessment Unit is shortly to be opened at Hutt Hospital and this will be particularly relevant for Wesleyhaven.

The Private Geriatric Hospital Special Assistance Scheme continues to operate extremely well and helps to a major extent with the Hospital's economic viability. The Retiring Room is proving to be a very worthwhile and helpful facility at the hospital. It serves a wide range of needs, e.g. privacy for patients who wish to discuss business or confidential affairs, and most important - a place where relatives and friends can gather with a dying patient or in bereavement.

Villas: There have been few changes of occupancy in the villas - one couple moved to the newly converted flat in Strand (ex Matron's accommodation). The 25 flats are presently occupied by 29 persons. Regular oversight, provision of the main meal of the day, cleaning and laundry, visits by the nurse, enable the residents to enjoy a high degree of independence in a secure environment. Some maintenance work has been done on the villas, but more will be required in the near future.

Ricketts Court Flats: There was one change of occupancy during the year and currently there are two married couples and three singles. Most of the occupants need some assistance such as cleaning and laundry and the units are providing for a higher level of dependency than originally envisaged. However, the proximity of the flats to Strand Home facilitates the necessary supervision. Unfortunately the cost of these services and the maintenance of the flats will necessitate an increase in service charges in 1983/84.



Wesleyhaven Grounds and Maintenance: With the sudden death of Mr Jim Mailman, inconsistent mowing contracts and gardening, the grounds and maintenance work have not been very satisfactory. The WSSTB has appointed a Property Supervisor from 8 August 1983 and this should ensure that urgent repairs are carried out and that a plan is made for regular maintenance of buildings and property and long-term maintenance and development. With the appointment of the Rev. Malakai Curulala (recently appointed self-supporting Presbyterian to the Wesley Fijian congregation), as General Purposes Worker in May, the gardens and lawns are already looking more attractive.

FAMILY and COMMUNITY CARE: The Epworth Management Committee received the resignation of Mr and Mrs Tuhakaraina in September 1982 and Epworth was closed as a hostel. We regret the sudden death of Mr Sam Tuhakaraina soon after leaving Epworth and record our deep appreciation of his services to the Trust Board.

After much discussion on the future of Epworth, a new plan evolved. Since January 1983, Epworth has been independently run by two groups.

Brougham House has been leased to Poneke Maori Methodist Circuit for housing of young Maori people and to become a meeting place in the inner city. The Rev. Hana Hauraki is the liaison person with WSSTB and Robert Te Whare is in charge of the house. The Maori Division, together with the Poneke Maori Trust is responsible for the overall organisation and financing of the project.

Claremont House: The Young People's Community Group took over the tenancy of Claremont House in January with the following aims:

- a) To live in fellowship as Christians, growing in our individual faiths and in our understanding of being part of the mission of the Church in society today.
- b) To apply, insofar as they are relevant to our time, some of the principles of Christian living set out in Acts 2: 42-47.
- c) To act as a focus for youth work at Wesley, recalling the work done by a similar community at Church House in the 1950s and seeking to act as a catalyst for the development of the different Wesley Youth programmes.
- d) To provide, as a social service, emergency accommodation on a temporary basis for upwards of three young people, trying as far as practicable to integrate them into the life of the community for the duration of their stay.

The Community started with eight young people and now has eleven. They have applied to WSSTB for a renewal of the lease for 1984.

Members of the Community have played an active leadership role in the development of youth work at Wesley, e.g. involvement in the Friday night coffee bar "The Troffe" and Wesley combined youth leaders. Several members belong to the Wesley Peace Group and Drama Christi.

Working Group on Child and Family Care: This group is convened by Dr Janice Wilson and has been discussing development of social services related to child and family care. Representatives from different organisations, including community workers from the ICM, have made suggestions about the needs in Wellington in relation to housing, unemployment, solo parents, child abuse and poverty.

INNER CITY MINISTRY, WELLINGTON: The support of the Board for the work of the Inner City Ministry continues with an annual grant and the sharing in planning to meet new needs as they arise. The Board

also made a grant to Te Tai Tamariki towards the equipment of two homes set up in Willis Street and Adelaide Road for "Street Kids."

Wesley Way Pantry: In response to growing poverty in Wellington, Wesley Church along with others in the ICM started a Food Pantry in May. Parishioners are asked to bring non-perishable goods or money to Church each Sunday and during the week food parcels are distributed to needy families. A dozen parishioners are involved directly in this project. As a result of a "reporting back" session from home visitors, it has been decided to hold an after-church forum in September on "poverty." The visits highlighted poor housing, eviction orders, inadequate furniture, lack of warm clothing, difficulty of living on benefits, health problems and stress of solo parents.

GOODWILL SHOPS: Mrs Val Schultz, Organiser, has given much energy, enthusiasm and hard work to the Vivian Street shop and the high standard of goods is a reflection of her care. Goods which do not reach the required standard are sold for rags. There has been a shortage of men's clothing and children's clothing. During the year, because of the poor economic situation, a number of families were helped with donations of clothing and bedding.

The shops at Vivian Street, Island Bay and Taita have all had a successful year showing increased profits. Our thanks to the many loyal and generous volunteers who help in the shops and in a variety of ways and thus provide a valuable source of income for work with the aged and child and family care.

WIDE LINKS: Members of the Board and its officers are involved in a wide range of related social services activities. These include the Central Districts Methodist Social Services, the New Zealand Council of Christian Social Services, the Wellington Old People's Welfare Council. Contacts are made from time to time with other church and voluntary agencies for co-operative efforts and development of services.

In particular, liaison is maintained with the Porirua Ministry and financial support was given to the Family Care Project including the Family Refuge Centre. In support of the Upper Hutt Family Care Centre a grant was made to assist the development of its work in family counselling and preventive educational programmes.

FINANCIAL: This has been a particularly difficult financial year as, in spite of the price freeze, costs have risen, additional staff have been required at Wesleyhaven, repairs and maintenance costs have been high and there has been some call on reserves to meet operating deficits.

Grants, Bequests and Donations: The Board is grateful for the donations, grants and bequests received during the year. Many individuals and Churches have given donations and in particular Lower Hutt/Petone Methodist Church (over \$2000), Johnsonville Union Parish Council, Waikanae Methodist Women's Fellowship and Upper Hutt Wesley Centre Women's Fellowship (each \$200).

Grants were received from:

Wm H. Denton Estate	\$1000
Todd Bros Ltd	\$1000
J.R. McKenzie Trust Board	\$2400
Sutherland Self Help Trust Board (Inc.)	\$2000
C.H. Izard Estate	\$300



and bequests from estates of -

Mrs E.R.R. Davidson	\$500
G. M. Elliot	\$250
E. C. McKittrick	\$1000
B. V. Glenn	\$1000
A. C. Tocker	\$7800
J. D. McGruer	\$4000

CONCLUSION:

The past year has been one of consolidation and development and WSSTB continues care of the aged but also looks to new needs in the community related to youth, children and family care. It is essential that our limited resource of finance, personnel, buildings and equipment are used to the best effect so that WSSTB is able to meet new needs and take up new challenges as they arise. To simply provide social services is not enough, but more and more we are called to an advocacy role for the poor, the disadvantaged, the discriminated and those who cannot speak for themselves.

KEITH J. TAYLOR  
Chairman of the Board

ERICA BRODIE  
Executive Officer

## FINANCE MANAGER

Dr Dennis Janus was appointed Finance Manager in October 1975 and has served the Church with outstanding competence. He has now indicated that 1983 will be his last year in full-time employment with us, though he is willing to be available as a consultant to the Board should that be required.

Concerning the appointment and functions of the Finance Manager for the Church, the Law Book provides, as follows:

### "SECTION 9

1. 5 (1) There shall be a General Secretary and a Finance Manager who shall be the Executive Officers of the Board, both of whom shall be appointed by Conference and shall be responsible to the Board of Administration and to the Conference. They shall be nominated to Conference by the Board of Administration. On matters where in terms of this Law Book they are responsible to Conference they shall be accountable directly to the Conference but on all other matters they shall be accountable through the appropriate Board or Committee to the Conference.

(3) The Finance Manager may be a Minister or a Layperson who should, where possible, be a Member of the New Zealand Society of Accountants and well versed in and with a knowledge of understanding of the Methodist Church, and shall:

(a) act as Treasurer of such Funds, Boards or Committees as shall from time to time be determined by Conference.

(b) be a member of the Conference ex officio."

It is suggested that the following description of requirements, tasks and priorities should guide the Board in bringing a nomination to Conference:

- (1) Be well versed in and have a contemporary understanding of the Methodist Church in its Parish, District and Connexional life, and the issues raised by discussions on a Theology of Wealth in the Church.
- (2) Offer proven, innovative, managerial, consulting and negotiating skills.
- (3) Encourage and advise Parishes in the development of sound financial strategy and have an efficient approach to accounting and financial records.
- (4) Encourage and advise Districts and Divisions in the development of sound financial strategy and have an informed, contemporary and efficient approach to accounting and financial records.
- (5) Give leadership to the Church in the preparation and promotion of the Connexional budget.
- (6) Act as Treasurer of such Funds, Boards and Committees as from time to time determined by the Conference.
- (7) Serve with the General Secretary as one of the two Executive Officers of the Board of Administration.
- (8) Be a member of the Methodist Trust Association and Investment Boards.



- (9) Be a member of the New Zealand Society of Accountants.
- (10) Be a Lay person.
- (11) Be based at Christchurch.

The following steps were followed or envisaged:

1. That the Chairman of the Board consulted with the General Purposes Committee and sought and received its endorsement of the description. The response of Synods was sought and
2. The Board advertised the position with a view to a nomination being made by the Board after consultation with the Methodist Trust Association.
3. That the Chairman of the Board consult with Chairman of the Methodist Trust Association with a view to an appropriate appointment of Executive Officer to the Methodist Trust Association/Investment Board being made jointly by both Boards.
4. That the Chairman of the Board has arranged with Dr D.J. Janus his availability to the Church as a consultant in the areas of financial policy and investment. Such consultancy be arranged on an annual basis.
5. It is anticipated that the nomination will be offered to Conference in November.

It is hoped that these changes in appointment might be effective from 1 February 1984.

DR DENNIS JANUS, LL.D.(UTRECHT), F.S.C.A.(ENG.)

#### - AN APPRECIATION -

Dennis Janus has served the Conference of the Methodist Church of New Zealand as Finance Manager since October 1975. He has also acted as Executive Officer of the Investment Board established in 1974, and first Executive Officer of the Methodist Trust Association which came into being in 1976.

He comes now to a well earned retirement. Coming to us from a lifelong personal commitment as a Catholic layman and years of Executive service in Commerce and Industry, Dennis Janus gave himself to the Methodist Connexion with unbounded enthusiasm, outstanding competence and a warm, friendly graciousness.

He has proved a loyal colleague and friend to Connexional leaders and to Ministers in the active work, especially as they prepared for and moved into retirement. Local Church leaders have been grateful for his sound common sense and financial advice and guidance in dealing with local Church matters.

But he will be remembered most for the implementation of his creatively innovative proposals for the pooling of our resources in true Connexional spirit. To him we owe

- \* The Methodist Trust Association becoming a reality in 1976.
- \* The Connexional Banking Scheme established through the Investment Board (1976).

- \* The Methodist Provident Society (1977).
- \* A unique Insurance Policy for the whole Church.
- \* The rationalisation of our loans policies through the Church Building and Loan Fund;

all resulting in expansion of our investment projects as part of our stewardship of resources.

A man of deep personal Christian faith and commitment to his Church and to the Methodist Church, possessing a catholic spirit which would gladden a Wesley heart, Dennis has shown a deep social concern and a desire for economic justice. He channelled his skills and gifts into what he knew best, leaving others to offer their skills and gifts to what they knew and could do best. Dennis has demonstrated his ability to conceptualise ideas and to find imaginative and innovative answers. The Church has received the benefit of his wide skills and association with many people.

At all times this able Christian gentleman has been supported and upheld by his wife Laura, to whom we also owe a debt of gratitude. We pray that their retirement years will be rewarding and rich in fellowship.

Dennis has been honoured by many other groups in the community. The Methodist Church of New Zealand would also now seek to record this appreciation of a distinguished term of service.

Geoff E. Hill, Chairman Board of Administration  
Geoff H. Peak, Chairman Methodist Trust Association.

#### RECOMMENDATION:



## BOARD OF ADMINISTRATION - REPORT TO CONFERENCE

### OF PEOPLE

The Board is grateful to the Rev. W.J. Morrison for his able leadership as Acting General Secretary during Alan Woodley's long service leave May/July this year. Thanks Bill and Mary too.

Alan Woodley's long service leave made possible attendance at the British Conference. This gave opportunity for renewed contacts with British Methodism and many involved in leadership. Some discussions on property, insurance and archives were held and these were useful. The North American section of the World Methodist Council meeting at Lake Junaluska, the re-opening of the World Methodist Archives, a visit to Drew University - Methodist Archives in New Jersey and time with Dr Homer Calkin on Archives were included while in the U.S.A.

### BOARD MEMBERSHIP

We were pleased to welcome Mrs Shona Mangels as a new member in February this year. Our thanks to Don Hogan for his quiet and very significant contribution to the Board during its inaugural years. The Board has sought to widen its Membership but this has not proved an easy task as "tokenism" is to be avoided. After consultation with the Executive of the Maori Division we are pleased to see further breadth in our Membership through the Board's nominations.

### DR DENNIS JANUS

The forthcoming retirement of Dennis as Finance Manager will bring with it a greater awareness of his distinctive and creative contribution to our life as a Board and Division. It will also bring with it changes to the Office team. We fully share in the record of Dennis' service made elsewhere in these reports to the 1983 Conference.

### GEOFF HILL

As a Division and Board we wish to record our joy and express our confidence in the leadership that Geoff will bring as the first Lay President of the Conference in the history of our Church. We believe that this affirmation of Geoff personally and of the Ministry of lay men and women promises much. We pray for sustaining energy in the task for Geoff and Doreen.

### CEDRIC RADCLIFFE

Cedric's death during the year was greatly felt by the Board and the Staff of the Connexional Office and Division. Cedric had been a member of the Board for  $6\frac{1}{2}$  years and of the Church Building and Loan Fund for  $8\frac{1}{2}$  years. His word was always a gracious one and reflected a great catholic vision for the Church and in what its ministers, worship, service, buildings, and funds could do for people. A wide knowledge of the Church throughout N.Z. gave added depth to his contributions.

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Cedric served as Acting General Secretary in 1978 while the

General Secretary visited Churches and Leaders overseas in the year after his appointment. This responsibility for Cedric, while heavy, was willingly and gladly accepted. The present strength of our Archives owes much to his practical help. For several years he was almost daily in the Office, co-ordinating printing and other practical details of the Office work. We are deeply indebted to his faith, vision and practical help.

## ALISON GREENING

Alison is contributing her year of service to the Church under the Order of St Stephen in the Office. Her training for Office work has been given practical opportunities during the year. Her willingness is matched with growing skills as a typist and member of the team. The Division is grateful to Alison for her cheerful and dedicated service and gladly records a year of work - well done.

## VOLUNTARY HELPERS

The assistance given by a growing group of people who 'lend a hand' on a voluntary basis is proving to be of great benefit. Ralph Patchett has continued to work on property matters. Harold Brown has completed tasks on the Journals and Daily Records of past Conferences, sorted and worked through the papers of Presidents and Vice-Presidents, as well as other Files. Dorothy Irvine keeps the Life and Labour records for the current ministry up-to-date. The Christchurch Archives Team is acknowledged in that part of the report. The Auckland Archives team is being recruited now. This assistance complements and extends the work of the full-time staff.

## STAFF

The Church is well served through a dedicated team that on full and part-time, voluntary and paid bases offer their services and ministries through administration and the management of property and funds. We pray that it will be an enabling ministry to the ministry of the whole Church.

## "THEOLOGY AND TECHNOLOGY"

It is becoming increasingly clear within the Division that the "new technology" of the computer is making staff time for pastoral relationships much more possible and practical. Already, a number of previously time-consuming tasks, e.g. Budget calculations, are being accomplished without the considerable expenditure of peoples' time, and staff are freer to respond much more readily and effectively, and promptly, to enquiries and are becoming free to be able to initiate the offering of care, concern and advice where appropriate.

When the Board met mid-February 1982 to review the five years of its operation it discovered and expressed a vision of its task to "clear the ground for the Church to be free and ready for MISSION", by training ministry to assist efficiency and helping Synods and Circuits administer more easily and efficiently, so that they were free for MISSION.



The actual use of the computer, considerably assisted by the expertise of our Bureau and their programmers is helping in making the vision into reality.

#### A. SUPERNUMERARY FUND

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

As at 31 January 1983, there were 313 Members, as follows:

184 Contributing Members (Full)  
0 Contributing Members (50%)  
88 Supernumerary  
41 Widows.

The amount received from Members was	\$244,348.40
Employers	\$262,603.89
Subscriptions due	\$3,163.58
Subsidies due	\$6,262.83

The amount paid as annuities and benefits was \$185,191.71.

The level of annuities was again increased by 8% for the year. The progressive increases show as follows:

31/1/80	\$71.40
31/1/81	\$89.25
31/1/82	\$111.58
31/1/83	\$120.51
31/1/84	\$130.15 per year of contribution.

#### PROPERTY AND INVESTMENTS

Investment income for the year increased 18% to \$779,784 - a most satisfactory lift and one which has assisted the fund to again maintain its annual increase in annuities.

The year saw the first full annual income for the Fund's two latest property purchases, Demeter House, Victoria Street, Christchurch and the Kilmore Street property abutting the Christchurch Central Mission site.

There was no property purchased during the year to 31/1/83. A further \$67,000 however was spent in upgrading the Kilmore Street property and \$217,000 was added to the Funds invested with the Methodist Trust Association.

The Supernumerary Fund is a major depositor with the Methodist Trust Association and will share in the capital accretion of the Association's growing property portfolio.

#### DEATH IN SERVICE BENEFIT

The first benefit under this provision has been made. While the need for it is one of sorrow, the practical assistance of the benefit is real and expresses the mutuality and caring of the ministry and the Church.

## 2. SUPERANNUATION SCHEMES AMENDMENT ACT (No. 2) 1982

Consequent upon the Government's decision to reject the submissions made by the Churches and the passing of the Superannuation Schemes Amendment Act (No. 2) 1982, the Trustee in March 1983 agreed to request the Conference, through the President, that the Superannuation Fund of the Methodist Church of New Zealand become an "Employee Pension Superannuation Scheme" in accordance with the classification of Superannuation Schemes under the Superannuation Schemes Act 1976 as amended by the Superannuation Schemes Act 1982 and Superannuation Schemes Amendment Act (No. 2) 1982 and to apply to the Government Actuary for classification accordingly.

The alternative to this course of action and consequent classification is that the Fund be an "Employee Lump Sum Superannuation Scheme" and subject to taxation. This choice remains open to members and the Conference but is not recommended by the Trustee. It was necessary that classification be sought and obtained before the 31st March 1983. The consequent amendments to the Trust Deed which are presented to this Conference must be approved by the Government Actuary before the 31st March 1984.

On an initial reading of the new Superannuation Legislation much of the flexibility for Members within our Fund seemed to be dramatically reduced by the changes. These changes specifically affected the present provisions of Section 5-2.3 of our Trust Deed which provide for the right of Members to commute up to 75% of their pension. Under the new legislation the maximum for all pension funds that can now be commuted is only 25%. During the year some matters have been clarified:

- (1) that members who were contributing prior to the 5th August 1982 may commute in addition to the 25% of their pension based on all contributions made, such amount as equals maximum 50% of the pension based on contributions made prior to 31 January 1982.
- (2) the Actuary advises that under the provisions of the legislation and on the basis of the annuity level increasing by 8% per annum, compounded, it will be 8 to 9 years before a retiring Member will find the 25% level of Commutation beginning to make any significant difference to presently anticipated commutation level from the Fund.

Consequently, considerable flexibility exists for those retiring in the next 5 to 8 years to commute as they choose.

Government actions and decisions frequently require us as individuals to 'change course', adjust our planning, and the ways in which we arrange our financial affairs. So, also for Members of the Fund and the Fund as a whole.

As successive Governments have made considerable changes to Superannuation Schemes in New Zealand it may be a forlorn hope that the situation can now stabilise. The "political football" climate for Superannuation Funds is a cause of concern and reinforces the view of the Trustee that the Church is wise to maintain an adequate pension scheme. The long term implications of pension fund commutation being now limited to 25% and subsequent decisions relating to National



Superannuation will need to be carefully watched.

Conference is asked to confirm the classification of the Fund and to approve the consequent amendments to the Trust Deed.

### 3. NON-STIPENDIARY MINISTERS

In the Trustee's Report to Conference 1982 a section dealt with contributions to the Supernumerary Fund from Circuits and Parishes served by non-stipendiary ministry. This Report stated:

*"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."*

These concerns have been studied as follows:

#### (1) SPECIFIC DEFINITION OF NON-STIPENDIARY MINISTER

The present Clause 3.4 refers to part-time and self-supporting. When the Deed was prepared these words were used as almost synonymous for non-stipendiary ministry. Experience has indicated that more precise definition would be helpful and any reference to whether a person serves part or full-time is within the terms of the Deed considered inappropriate and unnecessary. The matter is whether the minister is self-supporting, receives part of a standard minimum stipend, or receives a standard minimum stipend. The proposed amendment 3.4 seeks to offer more precise definition of membership in the Fund: as full member, fifty per centum member or nominal member. It would so provide that every minister is a member of the Fund in one of these memberships.

#### (2) CONTRIBUTIONS TO THE SUPERNUMERARY FUND BY A PARISH OR OTHER EMPLOYER SERVED BY A NON-STIPENDIARY MINISTER

The proposed additional Clause recognises that the death in service

benefit, long term sickness or disability benefits, or hardship benefits provided through the Supernumerary Fund are provided on behalf of the Methodist Church as a whole. It is therefore considered appropriate that all Parishes should contribute towards these benefits. A contribution to the Fund made by a Parish or other employing bodies equal to two percent of stipend would express this Connexional principle and would assist in the provision of such benefits. It would also provide the funding for the death in service benefit for a non-stipendiary minister in terms of the proposed Clause 6.1. (See next para.)

The Trustee has consulted with the Actuary over the proposed level of contribution (2%) and makes its recommendation accordingly.

### (3) DEATH IN SERVICE BENEFIT FOR A NON-STIPENDIARY MINISTER OF THE CHURCH

There is no legal requirement for the Church to make any provision for a death in service benefit for any non-stipendiary minister. It is understood that the responsibility for insurance policies, superannuation, etc., belongs with the non-stipendiary minister and not the Church. Within the Supernumerary Fund Trust Deed there is provision for a non-stipendiary minister to elect to become a fifty percent member or a full member of the Fund. There is no provision for any compulsory provision by way of insurance, superannuation, death in service benefit or sickness benefit, etc. It is, however, considered that the Church as an employer is exposed to a moral, if not legal, obligation. At the time of acceptance and appointment of non-stipendiary ministers no detailed enquiry is made for the financial affairs of such minister. Only an assurance that that minister is financially independent, is willing and able to sustain non-stipendiary ministry. If for any reason during the course of the years of service such minister's circumstances were to change and that minister were to die in the service of the Church there could well attach a moral obligation by the Church as an employer to the surviving spouse or family of such minister. It is for this reason that Clause 6.1 is proposed with a view to this potential obligation by the Church being provided for, and in a specific way, and to a defined extent.

## 4. MATTERS REFERRED BY CONFERENCE 1982

1. The 1982 Conference referred the following Notice of Motion to the Board of Administration for consideration of its content:

*"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."*

Statistics show that the natural increase of the population, not only in New Zealand but in other countries, is restricted if not reversed. This trend, together with the improvement in the general standard of health and the advancement of modern medicine results in a substantial shift in the age groups in our population. The number of older people in relationship to the number of younger people bears this



out and projections are that in New Zealand the proportion of the population aged 60 years and over will be:

1983	14.2%		
1991	15.7%	an increase over the present of 10%	
2001	16.5%	"	16%
2006	17.6%	"	24%
2016	22.0%	"	55%

(Figures supplied by Department of Statistics.)

This projection does not include any projection for the drop in mortality from improvement of health standards and the impact of advances in medicine.

Clearly any lowering of the compulsory age of retirement from 65 to 60 will not only have the immediate effect that the contributions to the Fund must be increased but also that we are faced with a compounding problem. The trend as outlined means that in years to come the retiring age is most likely to have a tendency to increase. In the United States projections have indicated that in not too many years the retiring age may well be 70 years and over. For this reason and because many of those now contributing to the Supernumerary Fund will probably retire at an older age, rather than a younger age, it seems inopportune to bring the compulsory retiring age back from 65 to 60.

The present Laws and Regulations of the Church, Section 2-18.2, provide for retirement as early as 55 years by choice "A Minister may elect to retire not sooner than the end of the Connexional Year in which such Minister attains 55 years of age but not later than the end of the Connexional Year in which such Minister attains 65 years of age."

From the Supernumerary Fund's point of view annuities and benefits are based upon

- (a) the number of years of contribution
- (b) age at retirement.

What is drawn out is in direct relationship to what has been contributed and the number of years of contribution. From the Fund's point of view the age at which a member retires from the ministry of the Church is Actuarially recognised and does not advantage or disadvantage shorter or longer service to the Church.

The Laws and Regulations of the Church currently provide flexibility of choice. In practice the overall indications are that ministers welcome the opportunity to choose their time of retirement and seem to be choosing to serve the Church more rather than fewer years and to do so more willingly than when the choice of retirement date did not exist.

The Board of Administration has no recommendation for any change at present.

2. Conference 1982 requested the Trustee of the Supernumerary Fund to give consideration of the content of the Notice of Motion:

*"That Methodist Superannuation rates of contribution should not be set higher than that for Public Servants."*

Public Servants contribute 6% of their salary towards their retirement provision. Government Superannuation is not funded. Each

year Government allocates from the Consolidated Fund an amount to supplement the public servants' contributions so that the pensions due to retired public servants can be paid. The supplementary funds needed are therefore simply obtained by taxation. The Church is not in that type of position.

To reduce minister's contributions from a level of 10% of standard minimum stipend to a lower figure would require an equivalent increase in the contribution by employing bodies - local churches, parishes, etc. - unless ministers wish to accept a much lower (comparatively) pension than now.

The Trustee is aware that there are some members of the Fund who consider that as they have secured their own home or are securing it during their ministry and not leaving it until retirement to do so, that a reduced level of contribution would:

- (a) ease financial pressures now
- (b) mean an acceptably lower superannuation at retirement.

On the other hand there are those who do not wish to "be burdened during their itinerant ministry with a retirement home" and who wish to resolve this matter at retirement and so desire a more adequate pension provision that follows from a higher rather than lower level of personal contribution. Further, it seems that reliance on National Superannuation at age 60 at the same level and at the same age in the future may be too optimistic in a New Zealand climate where in the last 10 years National Superannuation has been the subject of much political footballing. Taking population trends into consideration and the ability of the country to fund the present level of National Superannuation, the entitlement age may well be increased in the future or other steps taken that effectively reduce the income from that source.

The Trustee considers that the present flexibility of the Fund and its retirement provisions will continue to assist in meeting retirement needs of the widest group in the ministry. While Governments continue to take at times volatile decisions concerning superannuation the maximum flexibility of decision for the ministers of the Supernumerary Fund is seen as the wisest course.

Consideration has been given to an adjustment in the ratio of personal and employer contributions from the present 10% personal contribution and 10% employer contribution provisions. The Trustee considers that any adjustment at this time is inappropriate in the light of the spirit and intention of the wage freeze regulations. If, say, the level was set at 8% personal contribution and 12% employer contribution there would be significant implications to employing parishes unless some adjustment was made to stipends. The Fund's Actuary has invited consideration of full employer funding (with stipends adjustment). Reduced member participation in the Fund is seen as a significant disadvantage. The level of tax exemption for personal superannuation contribution has also to be taken into account.

The Trustee continues to study the position and believes that any proposal to change the level of contribution at this time is neither in the members' interest nor the interests of the employing Church.

#### RECOMMENDATIONS:

1. That the Report be received.



- 2(a) That Conference confirm the action of the President in approving the registration of the Fund as an "Employee Pension Superannuation Scheme" in accordance with the classification of Superannuation Schemes under the Superannuation Schemes Act 1976 as amended.
- (b) That Conference authorises the President on the recommendation of the Trustee to approve the Revised Trust Deed approved by the Committee of Detail (H) of this Conference and as laid on the table of this Conference, and as further amended as needed to implement the intentions of Conference, and any requirements of the Government Actuary.

## 5. HOME ACQUIREMENT FUND

The Home Acquisition Fund has from its inception been allied to the Supernumerary Fund. Under the present Superannuation legislation it cannot remain so without incurring tax liability for the whole Fund.

For this reason it is proposed that retrospective as from 1 February 1983 the Home Acquisition Fund be administered by the Board of Administration and therefore no longer be an account within the Supernumerary Fund.

Basically this entails no change in the Rules and operation of the Fund as far as the contribution is concerned.

The Home Acquisition Fund A, which froze contributions at 1 February 1978, has 84 contributors, with deposits totalling \$186,830 at 31 January 1983. The Home Acquisition Fund B, set up from 1 February 1978 has 16 contributors with deposits totalling \$74,120 at 31 January 1983.

### RECOMMENDATIONS:

- 1(a) That the Clauses 14.0 to 14.5 in the Supernumerary Fund Trust Deed of the Methodist Church of New Zealand effective from 1 February 1980 be deleted and the Trustees be released from their trusteeship of the Home Acquisition Fund as from 31 January 1983.
- (b) That consequently after 31 January 1983 the Home Acquisition Fund be no longer an account within the Supernumerary Fund.
- (c) That the Home Acquisition Fund be transferred to and administered by the Board of Administration as a separate Fund on behalf of the ministers who as contributors are entitled to any part of the Fund.
2. That subject to final wording from the Law Revision Committee Para. 14 added under Section 8 of the Laws and Regulations of the Methodist Church of New Zealand:

### HOME ACQUIREMENT FUND

- 14.1 The Board of Administration of the Methodist Church of New Zealand shall administer, in accordance with its Constitution and by keeping separate accounts therefore, a "Methodist Church of New Zealand Ministers' Home Acquisition Fund", which shall be the continuation of the Fund under the same name previously administered by the Trustees of the Supernumerary Fund of the Methodist

Church of New Zealand.

ADMINISTRATION

- 14. 2 The Fund will be administered in two parts, viz.
  - (a) The (pre 1978) Home Acquirement Fund which was subsidised by the Church.
  - (b) The voluntary Home Savings Fund in operation since 1 February 1978.
- 14. 3 The "Methodist Church of New Zealand Ministers' Home Acquirement Fund" shall be invested by the Board of Administration in the name of this Home Acquirement Fund at its discretion and the income and any accretion entitlements resulting from the investment shall be credited to the accounts of the ministers participating in the Fund in relation to their accumulated contributions.
- 14. 4 The contributors of the Fund who have made contributions to the (pre 1978) Home Acquirement Fund shall be entitled to withdraw the amount standing to the credit in the contributor's account on
  - (a) resignation from the Supernumerary Fund
  - (b) becoming a Supernumerary
  - (c) the purchase of a residential property.
- 14. 5 The contributors to the Home Savings Fund shall be entitled to withdraw the amount standing to the credit of their account on request.
- 14. 6 On the death of any contributor the estate will be entitled to withdraw the amount standing to the credit of the account of the contributor.

6. MINISTERS' RETIREMENT HOUSING APPEAL FUND

This Fund was set up originally under the \$150,000 Appeal authorised by the 1974 Conference (pg. 250 Minutes of 1974 Conference) to enable special assistance to be given to ministers retiring and faced with steeply rising costs in properties. Of the \$167,288 capital of the Fund the amount of \$80,630 was advanced as at 31 January 1983 as special interest free loans to Supernumeraries on retirement.

This Fund up till now administered by the Trustees of the Supernumerary Fund should also now be separated from the operation of this Fund and be directly administered by the Board of Administration.

It also seems proper to bring it within the ambit of Connexional Funds in terms of Section 8 of the Laws and Regulations of the Methodist Church of New Zealand. It is proposed that at this time no change is made in the mode of operations as laid down by 1979 Conference, Resolution L.2 (pg. 654 Reports and Resolutions of Conference 1979) and earlier by 1975 Conference Resolutions 4, 5 and 6 pg. 214 Reports and Resolutions of Conference 1975.

However, the operation should be reviewed at 1984 Conference with the aim to make any changes operative as from 1 February 1985 from which time the Fund should be combined with the Ministers' Retirement Home Fund so as to create a versatile Fund to assist towards the housing needs of retiring ministers which cannot otherwise



be met.

#### RECOMMENDATIONS:

1. That Conference notes that from 1 February 1983 the Minister's Retiring Housing Appeal Fund has not been administered by the Trustee of the Supernumerary Fund of the Methodist Church of New Zealand but administered by the Board of Administration and confirms that the Board of Administration continue to administer the Fund in terms of the Resolutions of the 1974, 1975 and 1979 Conferences relating to the operation of the Fund.
- 2(a) That the Board of Administration be requested to bring to the 1984 Conference proposals to combine the Ministers' Retiring Housing Fund with the Ministers' Retirement Home Fund to create a versatile Fund to assist towards the housing needs of retiring ministers which cannot otherwise be met.
- (b) That the Board of Administration consult with the Law Revision Committee and review Section 8 Clause 9.3 of the Laws and Regulations of the Methodist Church of New Zealand so as to provide for the flexibility required of the combined Fund mentioned under (a) of this Resolution.

### 7. SPECIAL FUND FOR WIDOWS' BENEFITS

Early in 1973 the then Supernumerary Fund Board received a distribution of \$7,925 from the estate of the late Mrs Speer. The Board reported to the 1973 Conference that it intended to use this legacy to form the nucleus of a Fund to provide benefits for Widows of Ministers dying in the Active Work.

Conference consequently decided:

"That an additional benefit be provided for the widow of a minister dying in the active work by way of a grant of \$4,000, and to enable this to be done a Special Fund be created."

The Fund has since been administered by the Supernumerary Fund Board.

Since its inception with a capital of \$7,925 the Fund has been augmented by special donations and interest totalling \$15,348 whilst in each of the years 1975, 1977 and 1978 \$4,000 has been distributed. The Fund as at 31 January 1983 stood at \$11,273.

The Trust Deed of the Supernumerary Fund in 1980 provided for a death benefit of 2½ times the stipend to be paid to the surviving spouse of a minister who dies prior to retirement and was a contributing full Member of the Supernumerary Fund.

As the legacy was intended to be used to provide for special need and the widows of ministers dying in the Active Work are generally adequately protected by the improved benefits of the Supernumerary Fund it seems that the original intention will be better served by combining the "Special Fund for Widows Benefits" with the "Supernumeraries Benevolent Fund" which it is proposed be administered by the Board of Administration, retrospectively from 1 February 1983.

The Board recommends that this be done.

#### RECOMMENDATION:

- 1 That Conference notes that from 1 February 1983 the Special Fund for Widows Benefits has not been administered by the Trustee of the Supernumerary Fund of the Methodist Church of New Zealand but by the Board of Administration and authorises the Board to merge these Funds with the Supernumeraries Benevolent Fund and administer these Funds in like manner and for the same purposes as the Supernumeraries Benevolent Fund.

#### 8. BENEVOLENT FUND

This Fund has been administered by the Trustees of the Supernumerary Fund for many years but does not now appropriately belong in the Superannuation Scheme as changed by recent legislation.

It is, therefore, recommended that the administration be transferred to the Board of Administration, retrospective as from 1 February 1983.

At the same time it should be identified as a Connexional Fund in terms of Section 8 of the Laws and Regulations of the Methodist Church of New Zealand and be identified as the Supernumeraries Benevolent Fund.

#### RECOMMENDATIONS:

1. That retrospective as from 1 February 1983 the Benevolent Fund be no longer administered by the Trustees of the Supernumerary Fund and be transferred to the Board of Administration as the "Supernumeraries Benevolent Fund".
- 2(a) That the Board of Administration under its Constitution as from 1 February 1983 administers the Supernumeraries Benevolent Fund as a Connexional Fund under the Rules governing the Fund.
- (b) That subject to final wording from the Law Revision Committee the following be added as Para. 15, Section 8 of the Laws and Regulations of the Methodist Church of New Zealand.

#### SUPERNUMERARIES BENEVOLENT FUND

15. 1 There shall be a Supernumeraries Benevolent Fund.

#### ADMINISTRATION

15. 2 The Fund shall be administered by the Board of Administration under its Constitution.

#### FUNCTIONS

The Functions of the Fund shall be:

- (a) To supplement the Annuities of Supernumeraries or of Widows of Ministers when in the judgment of the Board this is necessary or proper.
- (b) To afford help in other cases which in the judgment of the Board are specially deserving.



## SUPERANNUATION SCHEMES AMENDMENT ACT (No. 2) 1982

Following the decision of Government to further amend the Superannuation Schemes Act 1976 by the Superannuation Schemes Amendment Act (No. 2) 1982 it has been necessary to consult with members concerning the classification that is required in terms of the Act. The scheme is not a mutual scheme such as the Ministers' Supernumerary Fund, but based on entry by lay persons who work for the Church or any Church organisation, Mission or Trust, but may not do so for all or a big part of their working life. It is therefore tailored towards the individual.

The Trustee recommended to members of the Lay Workers' Fund that the Fund be classified as a "Personal Pension Superannuation Scheme". The following communication was sent to all members:

*"The Trustee, in accordance with the amended Acts and after the advice of our Actuary, has agreed to apply to the Government Actuary for the Lay Workers' Retiring Fund to be classified as a "Personal Pension Superannuation Scheme". The Trustee notifies you of this intended classification. Such a classification will obviate the need for the Fund to be subject to taxation. It will no longer be a Lump Sum Scheme but a Personal Pension Scheme. Your attention is drawn to the fact that your present interests in the Fund as at the 31st January 1983 are safeguarded in terms of the present Trust Deed. You will see from the proposed amendments, prepared by our Actuary, the changes that are likely to be necessary consequent to the new classification of the Fund.*

*You are asked to study the proposed changes to the Deed, (a copy of the present Deed is enclosed for your information) and to advise, in accordance with Clause 14.1(1), on the enclosed form, of your consent to the proposed amendments.*

**SUMMARY:**

- 1. The Trustee has decided to apply for classification of the Fund as a "Personal Pension Superannuation Scheme".*
- 2. The Trustee advises and recommends that Members recognise that in the present situation this classification is the appropriate choice as it would be inappropriate for the Fund to be subject to taxation. Members' rights are fully protected on the basis of the present Trust Deed to 31st January 1983. Therefore part of your pension can in due course be paid as a lump sum.*
- 3. Draft amendments to the Deed are enclosed which provide for maximum flexibility.*
- 4. You are requested to indicate your consent in writing to the proposed changes to the Trust Deed by 20th August 1983.*
- 5. Should a Member not wish to continue as a Member of the Fund then the Member may resign from the Fund and be paid out as at 31st January 1983 unless terms of the Member's employment require continuing membership of the Fund."*

The majority of Members have indicated written consent to the proposed changes. The Conference is now asked to pass the empowering resolution.

The Trustee recommended to members of the Lay Workers' Fund that the Fund be classified as a "Personal Pension Superannuation Scheme". As the Regulations have now spelt out the legislation in full detail the appropriate classification under the Act is "an Employee Pension Superannuation Scheme" (NOTE: "personal" in relation to any superannuation scheme means a scheme for the benefit of members other than as employees of any employer or class of employers. (quoted directly from the Act).

This was advised in a letter to all Members, 24 August 1983.

## GENERAL

As at 31st January 1983 there were 26 Members in the Fund, 20 as contributors with 3 new Members and 1 withdrawal of Membership during the twelve months. The Fund continues to service lay people of our Church who offer a wide range of services and ministry including Administrators, permanent caretakers of Churches and Camps, Social Workers, Nurses, Accountants . . . . .

## INCREASED RESPONSIBILITY SOUGHT FROM CHURCH EMPLOYERS FOR PERMANENT LAY WORKERS

The ministry is satisfactorily provided for within the mutually based Supernumerary Fund by Pension provisions, death in service, sickness, long term disability and other provisions so during and at the end of their service Ministers are provided for and covered. The Trustee is aware and concerned that the Church as an employer should be as equally caring for the retirement and benefits during service of that significant group of lay people who serve our Church as Administrators, permanent caretakers of Churches and Camps, Social Workers, Nurses, Accountants . . . . . As their length of service is often shorter than the ministry, a personal rather than a mutual Fund is appropriate as it provides greater flexibility to individual circumstances. The Trustee urges all Employers in the Church with "permanent" lay staff to consider the advantages to their staff and to the Church of active membership in the Fund.

## RECOMMENDATIONS:

1. That Conference confirm the classification of the Lay Workers' Retiring Fund as a "Employee Pension Superannuation Scheme".
2. That Conference authorises the President on the recommendation of the Trustee to approve the Revised Trust Deed approved by the Committee of Detail (H) of this Conference and as laid on the table of this Conference, and as further amended as needed to implement the intentions of Conference, and any requirements of the Government Actuary.



## C. INSURANCE

### PROPERTY INSURANCE

The Board having operated the policy for more than a year with A.M.P. Fire and General Insurance Co. of N.Z. Ltd, negotiated a slight reduction in the premium rate for the year commencing 16 May 1983. The full reduction was passed on to the local Church. The reduction may be considered as an indication of support for the Church, and an expression of the effective relationship between the Methodist Church of New Zealand, the insurers and our Brokers, as well as reflecting a lower claims record.

The majority of those responsible for the oversight and management of property in the life of the Church have taken the opportunity of the arrangement to review the level of cover. It appears that the great majority of properties are now adequately covered. Consultation and discussion continues where there is still evidence of under-insurance.

### CLAIMS EXPERIENCE

The Insurance policy, as specially designed for the Church, by the Church in 1979, continues to prove effective in the cover provided. Claims are generally able to be met promptly, particularly when the publicised procedures are followed. Prime among these procedures is prompt notification in the first instance to the Connexional Office of any occurrence likely to result in a claim.

After the disastrous experiences of fire and arson of 1981-1982, it is a relief to report few losses in the thousands of dollars range; but it is disquieting to consider the number of claims, around \$200 to \$1,000 for wanton damage. The Church suffers the attitudes of society, just as much as any other organisations.

The Fund has added a new section on the re-printing of the Claim Form:

**"Investigation:** have those responsible for the administering of this property considered the event which gave rise to this claim? Please indicate what steps are being taken to prevent a recurrence of loss or damage to the property, and/or contents."

Such an "investigation" by means of enquiry and examination could well be made before the occurrence of loss or damage to avoid unhappy and expensive experience.

Some examples of situations where prior consideration may prevent loss or damage are:

- \* maintenance and clearance of gutterings to prevent flooding in heavy rain
- \* adequately securing premises against intruders - check the effectiveness of availability of keys
- \* storage of public-address and amplifying systems - to avoid open invitation for their removal
- \* arrange for regular security checks of property - establish some kind of "neighbourhood watch"
- \* avoid circumstances that invite theft or vandalism
- \* investigate the worth of wire-screening or protecting of valuable stained glass

- \* open exposure of valuable property attracts criminals
- \* note that safes built prior to 1950 generally are not adequate security against today's criminals, and don't leave safe keys on the premises
- \* consider some form of night lighting where appropriate
- \* advise those responsible for mowing lawns to clear stones before starting!

## PHOTOGRAPHS

On a number of occasions in the past, requests for photographs of property have been made. Such photographs have both a current and a historic value: currently, where an insurance claim for insurance is made, where particular property is discussed in Church Building and Loan Fund Committee, those having decisions to make can be better acquainted with the property being considered; and historically, to provide for the need of permanent, pictorial record. During July, a further review of the collection of photographs was carried out, and missing photos sought.

## INDEMNITY VALUE

There appears to be a widespread uncertainty, not only in the Church, but in the community at large, as to the meaning of "indemnity". *A phrase that may be helpful in understanding "indemnity" value, is current material value - what the particular item is worth, right now, in the state it is in, at this moment.* Those responsible for property should be quite clear in this understanding, because Government levies are calculated on this value, and any payout of claim on indemnity value (notably Earthquake and War Damages Commission claims) is on the independently and professionally established indemnity value, not necessarily on a declared indemnity value if this is higher.

## EFFECTIVENESS

All those involved in the Church property insurance arrangements, both as participants and administrators can be grateful for the working together of bodies and groups, large and small, which has enabled the considerable achievements of the scheme. The responsibility for sums insured always finally remains with the local Church body responsible for oversight and administration of the property. Advice on property matters including appropriate insurance values and security, is available through District Property Advisory Committees, and through the Connexional Office by our Insurance advisors.

The staff of the Division seek to serve those responsible for property insurance and enquiry is welcomed.

## FUTURE

The Church property insurance arrangement has proved to be a pioneer in its field, and continues to be attentive and responsive to developments and possibilities. The use of "new technology", especially the facilities available through computers, makes the scheme both



possible and efficiently operable. In this field, at least, the Church is "contemporary", and with time-consuming recording being automated, there are the real continuing possibilities for pastoral responses.

## MOTOR VEHICLE INSURANCE

This year we report that after a long struggle over two or three years the scheme originally designed to offer "terms of cover wider than those normally available; and a premium that is extremely competitive" to presbyters and employees of the Church for motor vehicles, has suffered its demise.

When the scheme was initiated in 1979 it was indicated that success hinged on wide participation, minimum claims, and minimum level of administration. The level of administration proved quite satisfactory, but the level of participation became marginal, and the level of claims became disastrous. Participants had been kept informed over the past 3 years of the quite difficult (to the Insurers) level of claims experience, and when the current insurers, Security and General Insurance Co. (N.Z.) Ltd, informed our Brokers on 7th July that, in view of the adverse claims experience over the two years they had written the account, they were not offering renewal terms, it was decided to disband the scheme. The experience of the Company at the 7th June was a loss ratio of 154.73%. This means that at that date they had paid claims to the value of 54.73% more than the premium received. Such a continuing record of motor vehicle claims by ministers makes it far in excess of the 'average New Zealander' and impossible to continue without premium increases that we consider would have been unacceptable.

## A WAY AHEAD

Motor vehicle insurance premiums continue to increase. With the high cost of car parts claims are higher, and insurance companies are forced to price premiums accordingly. It is simply a matter of high costs!

Insurance companies, as businesses, are looking favourably at "package" schemes, which combine "costly" ventures like motor vehicle insurance with "less risky" ventures like dwelling and contents insurance.

The A.M.P. Fire & General Insurance Co. (N.Z.) Ltd as the major insurer of the Church's property policy, has very recently offered a package deal involving dwellings, contents and motor vehicle. The Board is at present considering the offer and its possibilities and implications.

An offer for comprehensive insurance of vehicles of Church bodies who operate fleets has already been taken up. It is possible that any new arrangements would be available through the Methodist Provident Society.

## RECOMMENDATION:

1. That the Report be received.

## D. PRESBYTERS, DEACONS & LAY WORKERS' LOAN FUND

The following report was forwarded to Synods:

One of the functions of this Loan Fund is lending to ministers for the purchase of cars. The accumulated funds of the P.D.L. Fund are only \$17,649. In the last two years the Fund had to borrow \$100,000 to do its lending, which is still on a very restricted scale.

Efforts to encourage ministers to invest the depreciation part of their travelling allowance in the Fund - which if generally done would create a low interest source for all - have largely been unsuccessful. At present 33 ministers have a car replacement account in the Methodist Provident Society Ltd with a total credit of \$19,193, which is only sufficient for a few loans and it has taken 2½ years to reach this figure.

Conference was informed last year, that unless ministers support the car replacement account with the Methodist Provident Society Ltd for savings towards replacement motor vehicles there will not be sufficient money to meet demands.

The situation has not improved to any marked degree and it is clearly impossible to continue a Fund which will not be able to provide what it is intended to do. It also cannot operate by constantly borrowing money in today's financial climate and provide cheap loans.

It is now proposed that the car lending part of the Fund be discontinued and this will be put before Conference.

The procedure would be that current loans to ministers will run their course as per each agreement. No new loans will be available. Twenty three ministers who have saved in a Methodist Provident Society Ltd car replacement account and presently have both a loan and a credit in their replacement account and therefore have a loan at an advantageous interest rate will be entitled to a refund of their credit, which if they so prefer, can be applied against the outstanding amount of their loan. Ten ministers have a credit in their car replacement account but have no current loan from the Fund. They will equally receive a refund of their credit. However, as they did not have a loan at the reduced rate (at 6% flat over loan term = 11% effective, instead of at 9% flat over loan term = 16% effective) we intend to recompense them by increasing the interest now credited to them by 5% p.a. over the period of their deposits.

The P.D.L. Fund will remain in existence but will restrict its activity to personal loans to probationary ministers only for short term loans (mainly for furniture) and to interim loans for housing to ministers about to retire.

Synods are invited to comment or to make proposals which will enable the Fund to continue this function

### SYNODS' RESPONSES URGE THE BOARD:

1. To continue the Fund as a service one for the ministry.
2. To explore ways by which the capital of the Fund can be increased.
3. To investigate whether the ministry would contribute the depreciation content of their travelling expenses on a compulsory basis with dispensation for those in exceptional circumstances.



## RECOMMENDATIONS:

1. That the Report be received.
2. That the Board bring to Synods and Conference 1984 proposals for enabling the Fund to effectively meet the needs of the ministry for loan finance for vehicles and similar purposes of the present fund.

## E. CONNEXIONAL BANKING SCHEME - SPECIAL ACCOUNT

Do we need say more about this scheme, other than that it was this year as useful as it was before. As a result of Connexional support \$26,000 is available towards the Connexional Budget, which by now has benefitted by \$133,000 from this source.

The other important benefit is, of course, that short term advances can be and are made by way of bridging finance for church projects and in certain circumstances.

The advantage to the Church of the availability of this source of short term finance was evidenced during the year when the Dunedin Central Mission on maturity of its 1968 Mortgage Stock Debentures had to repay investments and found itself short of a substantial amount. Arrangements with outside sources had not yet been finalised so that short term finance had to bridge the gap. Thanks to the Special Account no difficulties were encountered. Repayment of the Special Account will be from Mortgage finance since arranged. Other local Churches have also been assisted during the year. The Board of Administration thanks the Connexion for its continued support of this fine scheme.

## RECOMMENDATION:

1. That the Report be received.

## F. METHODIST GENERAL PURPOSES TRUST BOARD

### FUNDS DEPOSITED

The reorganisation referred to in last year's Report has continued. The General Purposes Trust is now almost completely clear of all deposits except those relating to perpetual bequests or specific Trusts such as Winstone, Walters, etc. and some specialised deposits representing long established Parish to Parish loans which are funded by the lending Parishes deposit with the General Purposes Trust Board. The Board continues to hold accounts for Connexional deposits such as Sector Ministries Fund, Overseas Aid, etc.

This "return to basics" has enabled the Board to respond to the needs and requirements of specific Trusts and Bequests in a more efficient and timely manner.

### SPECIAL AND PERPETUAL TRUSTS

Once again the Board reports the very real assistance provided to the life and working of the Church through the large number of bequests and gifts which provide income for all manner of church related activities. From the largest Trusts such as Kingswood, Winstone and Walters, to the smallest bequest to assist the maintenance

of a Church Hall, the vision and generosity of church members past and present continues to provide assistance to the Church.

#### UNDESIGNATED LEGACIES

The sum of \$3,028.59 is available to Conference this year for allocation. This amount has been made available from the income received on bequests to the Church for which no particular use was specified. An allowance of 20% of the gross income earned has been added to the capital total of the bequests received in terms of the 1982 Conference Resolution. The capital of these Funds now totals \$24,492.78.

#### PROTECTION OF CAPITAL

One of the most unfortunate effects of inflation has been the steady diminution in the purchasing power of the income produced from the capital sums provided as perpetual bequests. Some of the documents setting up the Trust Funds include provision for income to be added to capital to provide a steadily increasing Capital Fund with which to provide a correspondingly increasing amount of annual income. In this way the real purchasing power of the Fund can be sustained. Conference 1982 recognised the wisdom of including such an accretion provision by authorising the setting aside of 20% of the income earned each year by the capital representing the Undesignated Legacies sum.

The Board now recognises that this level of protection should be extended to the other Perpetual Deposits to enable the generosity of the original donor to be available for future beneficiaries.

Accordingly, the Board recommends that authority be given through an additional Clause (Section 10(b) Clause 16.5) (ii) to be added to the Laws of the Church.

The new Clause provides for a level of accretion of up to 20% of the income earned. The general inflation rate will determine whether any long term alteration to this level is advisable.

#### BOARD INCOME

At the same time as approval was given for the accretion to capital Conference recognised the need for the Funds within the General Purposes Trust Board to contribute directly to the administration costs of the G.P.T. Accordingly, a deduction of 5% of the gross income earned by the funds representing Undesignated Legacies was approved. A number of other Trusts already provide for the same level of commission and the Board now recommends that in the absence of any contrary provision a commission charge should be levied by the Board on the income earned by the Perpetual Trusts. It is not intended that the General Purposes Trust Board would necessarily derive greater income from the commission charged, rather that the reimbursement of expenses should be seen to accrue to the same accounts that derive the income. Accordingly, the Board is recommending a further addition to Section 10(b) of the Church Law, Clause 16.5 (iii).



## INHERITANCE

To fulfil a promise made to the late Les Gilmore, Dr Dennis Janus is undertaking the preparation of revised edition of Inheritance - the story of Connexional Funds of the Methodist Church of New Zealand.

## DEFERRED GIVING

The publication and distribution of "Where there's a will there's a way" is now in the final stages. The leaflet will be circulated through all Parishes to members of the church.

## WINSTONE MEMORIAL TRUST

The Winstone Memorial Trust was established in 1943. The Deed provided for the income received each year to be allocated

as to one fifth to be added to the capital of the Fund  
as to four fifths to supplement ministerial stipends.

Once the capital of the Trust reached \$200,000 the Trustee was entitled to, at his discretion, continue the previous practice of allocating one fifth of the annual income as an addition to capital or to utilise the whole of the annual income to supplement ministerial stipends or some combination of both uses.

The Deed was varied in 1971 to widen the uses for the annual income of the Trust and it provided (inter alia) for consultations to be held between the Trustee and the living executors of the original Settlers when the capital of the Trust reached \$200,000 and before the Trustee exercised his discretion as to the disposition of the one fifth of the annual income.

The far sightedness of the original Settlers insisting upon the one fifth capitalisation has resulted in a Fund that is still able to provide meaningful assistance to the Church after 40 years. The latter half of the period of the Fund's existence has seen a rapid decline in the real purchasing power of income produced and without the additions to capital each year it is probable that the value of the annual distributions from the Trust would be much reduced in their value or effectiveness for the Church.

This fund has and continues to make a magnificent contribution to the ministry of our Church in ensuring that all ministers receive the standard minimum stipend. The need for the Fund in the life of our Church continues.

As there would seem little real hope that inflation will not continue to affect long term purchasing power accordingly the retention of the one fifth capitalisation is seen as essential. In the event that inflation does not remove the value of the income generated by the increasing capital the surplus provided will find a ready use within the Church in the field authorised by the Deed.

The Trustee is consulting with the executors of the settlers of the Fund.

## RECOMMENDATIONS:

1. That the report be received.
2. That subject to final wording through the Law Revision Committee in Section 10(B), Clause 16.5 be renumbered 16.5(i) and remains unaltered, to read "Subject however in all cases to any Trusts specifically declared in respect of any real or personal property vested in the Board, the Board shall have such powers of sale, exchange, lease and mortgage as the case may be in respect of any real or personal property vested in the Board as the Board shall from time to time determine".
3. That the following additional Clauses be inserted:
  16. 5(ii) Subject to the aforesaid Trusts and in the absence of provisions to the contrary the Board may at its discretion provide for a sum not exceeding twenty per centum of the income earned each year by funds or properties under its administration to be added to the capital of each particular fund.
  16. 5(iii) Subject to the aforesaid Trusts and in the absence of provisions to the contrary the Board shall be entitled to a commission on the income earned by funds and properties under its administration of such reasonable amount as the Conference at its discretion may from time to time approve to provide for the annual expenses of the Board.

## G. CHURCH BUILDING AND LOAN FUND

### REDUCED ACTIVITIES

The amount and number of loan advances for the year to the 31st May 1983 shows a substantial drop from the previous year. In the twelve months to the 31st May 1982, 20 loans totalling \$251,700 were advanced and in the twelve months to the 31st May 1983, 12 loans totalling \$137,665.

Although larger loans were authorised by Conference 1981 (Supplementary building loan for \$25,000) the reduced level of building activity has meant that much less demand has been made upon the Fund.

The largest single type of loans advanced in the twelve months have been Nonimputed Trust Advances - a total of \$51,850. Of this amount the greatest part was advanced interest free. Nominated Trust Advances have found ready acceptance throughout the Connexion and a total of \$197,000 were outstanding as at the 31st May 1983. An information leaflet providing detailed information on Nominated Trust Advances has been prepared in conjunction with the Methodist Provident Society Limited and is now available from the Connexional Office.

### PROCEEDS OF SALE OF CHURCH PROPERTY

The deposit of sale proceeds with the Church Building and Loan Fund has continued during the year. Total funds now held on behalf of Parishes is \$789,833. Pending the use of this money by the depositing Parishes for approved capital works the Church is able to make use of the funds for loans to other Parishes presently in the



course of buying or building. In this way the Church as a whole endeavours to buy and sell on the same market. Interest at the rate of 7½% is credited to the deposits annually.

## ACCOUNTING

From the 1st June 1982 the Church Building and Loan Fund has used a Computer Based Loans and Deposit accounting systems. One noticeable change to the administration of the loans is the requirement for all new loans to be repayable by monthly instalments. The Fund has also endeavoured to arrange for existing quarterly instalments to be altered to monthly payments; payable by automatic bank transfer. To the greatest extent this has been accepted throughout the Church which has been of real assistance to the Fund.

Reports to Parishes of Loan and Deposit balances and transactions are now available upon request and full annual reporting will be undertaken.

## DONATIONS AND BEQUESTS

The Church Building and Loan Fund has again been fortunate to be named as a recipient for a number bequests. In the year to the 31st May 1983 just over \$17,400 was gifted to the capital of the Fund. Shortly after balance date the Fund received notice of a bequest of a sum in excess of \$90,000 to be paid over a period of time. The Church, in general, was generously remembered by the late Miss Esther M. Norton and her bequest to the capital of Fund will enable her gift to work for the Church into the future.

## MEMBERSHIP OF COMMITTEE

Mention has been made of the services to the Church of late Cedric Radcliffe. Mr Radcliffe served for many years on the Church Building and Loan Fund Committee and his counsel and support will be missed.

Mr Duncan P. Mangels was appointed to replace Mr Radcliffe and the present Committee is Messrs G.E. Hill, R. de R. Fleisher, N.G. Hillary, D.P. Mangels, L.K. Ayers, Rev's 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.

## PORIRUA TRUST

In 1959 the Church Building and Loan Fund advanced \$2,000 repayable over 10 years, to the Porirua Circuit Parsonages Trust (now Porirua Trust) to assist with the acquisition of the Warspite Avenue Parsonage. This loan was increased twice, once in 1968 and again in 1972 to a total in November 1972 of \$5,000, repayable over 20 years, i.e. to 1992. The increases were to assist the Trust in rearranging its mortgage debt by replacing expensive commercial mortgages with cheaper Church funds.

Repayments of the loan ceased in October 1977 when some \$3,812.50 was still outstanding. An agreement was reached with the Trust, in January 1979, that a moratorium on payments would be recognised until January 1980. All endeavours to reinstitute loan repayments have proved unsuccessful. With accrued interest the balance due at 28 February 1983 was \$4,375.00.

The financial position of Porirua is tenuous at best. The Circuit is recognised as having a 'social justice' rather than a congregationally based ministry and weekly giving is minimal.

The Circuit is almost totally dependent upon connexional grants and outstanding repair work on the Parsonage was only possible following a special grant of \$4,000 from the Development Division.

The Wellington Synod Executive, after discussing the matter, advised: "The Circuit has no funds. It is supported almost entirely from outside and to repay the loan would just mean adding to the budget being provided."

Accordingly the District Property Committee and the Executive of Synod have requested that the loan be suspended and the sum outstanding be recovered from the proceeds of any future sale of the property.

The position of Porirua is unique within the Church and with its present focus of ministry there appears no likelihood of any progress towards sufficient funds being generated to service the Circuit's/Trust's expenses.

## RECOMMENDATION:

- 1.(a) That the balance of the loan presently outstanding of \$4,375.00 become an interest free loan advanced by the Board on the Warspite Avenue Property.
- (b) A Caveat be registered against the Title to the Warspite Avenue property to protect the repayment of the loan, required upon any sale of the property.
- (c) That the amount to be repaid on sale shall represent the same proportion as exists between the present loan of \$4,375.00 and the current Government Valuation of \$25,000 (1978), i.e. 17.50%, of the sale price for the property.



## REPORT ON THE CONSENT FOR PROPERTY, SALES, PURCHASES, BUILDINGS, LOANS

On behalf of the Conference the Committee has given consent as under for the 12 months to 31 May, 1983. If not acted upon by the 31st May, 1984 consent expires.

The figures shown are to be taken in most instances as approximate costs or realisations.

### SALE OF PROPERTIES

#### NORTHLAND:

- (1044) KAEO-KERIKERI UNION - Exchange of land in Kaeo with Whangaroa C.C.
- (1063) STH HOKIANGA CO-OP. - WEKA WEKA - Land offered to Hokianga C.C. as road reserve
- (1071) HIKURANGI UNION - Demolition of house Church Street
- (1092) TE KOPURU - DARGAVILLE - Section at Te Kopuru

#### AUCKLAND:

- (2101) HENDERSON - Edmonton Road parsonage \$47,000
- (2270) SOUTH KAIPARA CO-OP. - Former Methodist parsonage Garfield Rd.
- (2282) SILVERDALE-WHANGAPARAOA - Silverdale parsonage
- (2061) REMUERA - Waiheke Island section
- (2063) ST HELIERS/GLENDOWIE - Property 43 Bay Road, Glendowie

#### MANUKAU:

- (2441) PUKEKOHE - Acquisition of land for road widening, cnr Queen & Wesley Sts
- (2445) KARAKA - Exchange of land at Karaka with the Crown

#### WAIKATO-BAY OF PLENTY:

- (3011) THAMES UNION - Church property 114 Franklyn St, Thames \$15,000
- (3321) COROMANDEL - Old parsonage 21A Bennett St, Coromandel \$21,000
- (3063) TAHUNA, MORRINSVILLE - Sub-division of land \$5,500
- (3331) HILLCREST CO-OP. - Section at Matangi
- (3040) WAIHI - Church hall and land \$11,500
- (3141) MATAMATA UNION - Property 94 Rawhiti Ave, Matamata
- (3111) ROTOTUNA - Church & hall \$70,000
- (3083) FRANKTON JUNCTION - St Jame's church

#### TARANAKI-WANGANUI:

- (4031) STRATFORD - Property 7 Rosalind Street

#### HAWKES BAY-MANAWATU:

- (5101) PALMERSTON NORTH - Church St parsonage \$57,000
- (5123) APITI - Apiti parsonage \$8,033

#### WELLINGTON:

- (6102) PLIMMERTON - Church \$40,000
- (6030) WELLINGTON STH UNION - 298 Adelaide Rd \$43,500

NELSON:

- (7011) NELSON ST JOHN'S - 881.5m<sup>2</sup> section rear of church \$46,000  
(7071) BLENHEIM - 0.0405 HA land Canvastown \$100  
(7120) HOKITIKA ST ANDREW'S UNITED - 1163m<sup>2</sup> section Stafford \$200

NORTH CANTERBURY:

- (8010) CHRISTCHURCH CENTRAL MISSION - Property 316 Oxford Tce \$25,000  
(8021) CHRISTCHURCH STH - CASHMERE - Property 84 Hackthorne Rd  
\$63,000

SOUTH CANTERBURY:

- (8351) WAIMATE - Rear part of parsonage section 67 Shearman St.

OTAGO-SOUTHLAND:

- (9150) BLUFF CO-OP. - Old Manse 56 Bann Street, Bluff  
(9034) DUNEDIN MISSION - MAORI HILL - Maori Hill Church \$33,500  
(9101) GORE - Section in Mandeville

PURCHASES

AUCKLAND:

- (2001) AUCKLAND DISTRICT TONGAN FELLOWSHIP - Land in Pukekohe  
(2282) WHANGAPARAOA - Parsonage at Red Beach

MANUKAU:

- (2412) OTARA - Parsonage 1 Grundy Pl, Otara

HAWKES BAY-MANAWATU:

- (5101) PALMERSTON NORTH - 657/659 Main St, Palmerston North

NELSON:

- (7011) NELSON ST JOHN'S - Parsonage 364 Hardy Street

NORTH CANTERBURY:

- (8010) CHRISTCHURCH CENTRAL MISSION - Lot 5 Berry Street  
(8022) CHRISTCHURCH - SOMERFIELD - New parsonage 62 Barrington St

OTAGO-SOUTHLAND:

- (9150) BLUFF CO-OP. - New manse 78 Foyle St, Bluff

BUILDINGS

(E) Erection

(A) Alteration

AUCKLAND:

- (2046) ONEHUNGA-AUCKLAND EAST (A) - Improvements to Sunday School Hall  
(2142) CAMPBELLS BAY (E) - 1st stage redevelopment at "All Hallows"  
(2161) GLENFIELD-ALBANY CO-OP. - Lease of land for Plunket Society to  
build Centre  
(2141) TAKAPUNA (A) - Extensions to church



- (2020) AUCKLAND CENTRAL MISSION (E) - Wesley Hospital Day Care Centre
- (2027) AUCKLAND CENTRAL MISSION (E) - Day Care Centre at Kamo
- (2020) AUCKLAND CENTRAL MISSION (E) - Wesley Hospital 10 Bed  
Replacement Cottage
- (2091) AVONDALE UNION PARISH (E) - Stage 1 of Church complex

MANUKAU:

- (2441) PUKEKOHE (E) - Addition to Church hall

WAIKATO-BAY OF PLENTY:

- (3051) TE AROHA CO-OP. (A) - Alteration to church and hall
- (3221) WHAKATANE CO-OP. (A) - Alterations to parsonage
- (3031) PAEROA (E) - Commercial development
- (3063) TAHUNA-MORRINSVILLE (E) - Lounge
- (3171) ROTORUA (E) - New Church development Old Taupo Road
- (3301) OHURA (E) - Extension to Church hall
- (3151) PUTARURU CO-OP. (A) Alterations to church & addition of lounge  
& facilities
- (3041) WAIHI (A) - Alterations to church & provision of kitchen  
facilities
- (3161) TOKOROA (E) - Worship centre at St Paul's hall
- (3510) WAIKATO MAORI CIRCUIT (E) - Kaumatua flats at Ngaruawahia -  
lease of land

TARANAKI-WANGANUI:

- (4018) TAINUI HOME (E) - Te Maru project
- (4011) NEW PLYMOUTH - WHITELEY (E) - Garage at parsonage 9 Paynters  
Ave.
- (4091) WANGANUI (A) - Addition of bedroom to parsonage
- (4031) STRATFORD (A) - Alterations to church to create education  
centre
- (9310) ROBERT GIBSON TRUST BRD, NEW PLYMOUTH (E) - Cowshed on Farm

HAWKES BAY-MANAWATU:

- (5141) RONGOTEA-SANSON CO-OP. (A) - Alterations to parsonage

WELLINGTON:

- (6021) KARORI (A) - Renovation of "The Lighthouse" Centre
- (6111) TAWA UNION (A) - Alterations & extensions to St Stephen's
- (6170) FEATHERSTON UNION - Relocation of Presbyterian church on  
Methodist land

NORTH CANTERBURY:

- (8220) PARKLANDS CO-OP. (E) - Extension wing to Community Centre  
owned by Waimairi C.C. for worship, education, office &  
community services of Parish.

SOUTH CANTERBURY:

- (8360) GERALDINE CO-OP. (A) - Alterations to St Andrew's Parish hall.

THE FOLLOWING PROPERTIES HAVE BEEN SOLD/PURCHASED/BUILT  
UNDER DELEGATED AUTHORITY TO THE INVESTMENT BOARD

Purchase of 2 Kohia Terrace, Auckland - M.T.A.

Purchase of 7 Liverpool Street, Christchurch - M.T.A.

H.

ARCHIVES

Work in collecting and indexing records has continued steadily during the past year. The number and variety of requests continues to increase. Family trees, pastoral inquiries, parish histories and researches on many subjects from New Zealand and Overseas keep the Archivist, Marcia Baker, and her team of volunteers very busy.

FINDING AIDS

As our finding aids increase, so our work becomes quicker and easier.

Life and Labour records (now nearing completion) for all Ministers, Home Missionaries and Deaconesses and full-time workers since the beginning of Methodism in New Zealand are already proving invaluable. Alison Greening who is working her Order of St Stephen year in the Connexional Office has typed up much of the material. Indexing of Church newspapers is continuing.

Details of births, marriages and deaths from the Church newspapers are being transcribed, as also are baptisms and marriages from pre 1880 registers as these Registers are 'very frail'.

Plans have been made of each District since 1913 showing movements of local Churches within circuits.

LIST OF HOLDINGS

Dr Homer Calkin's index of Methodist holdings in the main archival centres of New Zealand is invaluable and we appreciate his expertise.

We are grateful to the Parishes who responded to our request for lists of archives held locally. We are endeavouring to advise all parishes as soon as possible of the records we hold for them, but this is entailing checking every book, removing pins, staples, sellotape, pieces of paper, etc. which are damaging the books. The Index of Northland District holdings has been completed and the respective ministers advised.

There are still many parishes who believe mistakenly that all their missing records are held at the Methodist Archive, Connexional Office in Christchurch. These need tracking down!

REARRANGEMENT OF RECORDS

Most records have now been arranged in the archival order of provenance, i.e. according to the Church from which they originated, and the records of national bodies, e.g. Bible Class union, Lay Preachers' Assn, Women's groups, etc. are being placed together.

Photographs have been separated out, and are waiting to be indexed.

Our section of tapes/cassettes/slides is gradually growing.



We are also building up a kitset of resources for people who may wish to write local histories or to record history on tape.

#### J.N.C.C.E. CONSULTATION ON ARCHIVES FROM UNION PARISHES

This consultation in August was extremely worthwhile. Representatives from each of the negotiating churches attended. An overall pattern for the care of Church Archives throughout N.Z. is emerging. Details are in the Report of the J.N.C.C.E. and will significantly assist all Co-operative Ventures.

#### RECOMMENDATION:

1. That the report be received.

#### I. STIPENDS

Conference last year confirmed and consolidated by its various resolutions the developments which had taken place in this area. On the basis of these the 1982/83 Basic Common Stipend had been established as \$14,863 operational from 1 July 1982.

The 1982 Conference could not as normally decide on an increase as from 1 July the following year because of the Wage Freeze Regulations 1982 which would have effect up to and including 22 June 1983, and which did not allow any decision on increases to be made before that date.

The General Purposes Committee of the Church considered the Stipend question in April 1983 and made recommendations to the President giving options, taking into account Consumer Price Index movement and Government decisions.

After the Government extended the Wage Freeze till the end of February 1984, the President decided that as from 1 July 1983, Parish Treasurers should continue paying Methodist Ministers at the current rate. The following information was then released.

The President writes, 2nd May 1983:

"The General Purposes Committee of the Methodist Church of New Zealand at its meeting at Otaki on 26 April 1983 gave consideration to the question of the level of stipends in relation to the Government Wages and Price Freeze and decided that if there were no adjustment at the end of the wage freeze on the 23 June 1983, that there would be no adjustment of stipends.

Now that the Government has extended the freeze, this resolution will come into force.

The present level of stipends will therefore continue at least until the end of the extended freeze. Conference next November will determine the guidelines to be followed when the freeze ends."

Meanwhile until the end of the extended freeze no decision involving change in stipends can be made.

## HOUSING ALLOWANCE

On the recommendation of the Development Division and the Synod, the President may authorise the payment of a housing allowance greater than one-sixth in the case where no Church provided accommodation is available and presbyters live in their own home. This matter is also covered by the Price Freeze.

## TAX FREE ALLOWANCES

Discussion with the Inland Revenue Department continued as a result of which the Allowances approved as a re-imbursement of employment related expenditure for the 1982/83 tax year in terms of Section 73 of the Income Tax Act 1976 were established at \$1,060, an increase of \$120 per annum.

Ministers were advised by circular letter in March 1983 and the following breakdown was supplied as the same time:

Book Allowance	\$310 p.a.
Hospitality Allowance	\$365 p.a.
Clothing Allowance	\$145 p.a.
Other expenses	\$240 p.a.

At the same time agreement was reached with the Inland Revenue Department in the matter of hospitality items. Actual expense claims allowed for the 1983 tax year by the Inland Revenue Department will be limited to per person, as follows:

Bed (i.e. linen and hot/cold water, lighting) per night	\$2.50
Breakfast	\$2.00
Lunch	\$3.00
Dinner	\$4.00
Teas morning or afternoon	\$0.50

Whilst \$1,060 can be claimed without further proof, actual expenditure where it is more than the re-imbursing allowance may be claimed, but if so, receipts and/or diary etc. should be retained "in order to substantiate a factual claim". (Refer letter I.R. 18 Feb. '83, Director Revenue). The discussions with the Inland Revenue Department will be resumed as soon as circumstances require attention to be given again to the matter of tax-free allowances.

## RECOMMENDATIONS:

1. That the report be received.
2. That subject to any further Government decisions Conference determine that there be a stipend adjustment following the anticipated Government decision in February 1984 or thereafter.  
OR  
That Conference determine that NO adjustment to stipends be made until 1 July 1984.
3. That the 1982 Conference endorsed formula be applied using the C.P.L. movement either between 1 April 1983 and 31 March 1984 or 1 April 1982 to 31 March 1984.



## J. REMOVAL EXPENSES FUND

The removal arrangements for ministers to new appointments in January 1983 were the last to be made under funding arrangements within the Connexional Budget.

From 1st July 1983 the Resolutions of Conference 1982, pg. 657, become effective.

- "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."

This makes it absolutely clear that removals of Co-operative Ventures are funded differently from those of Methodist (Circuits) Parishes. It should not make any difference to the mode of removal arrangements. The arrangements developed over the last few years of the operation of the Fund are working effectively and efficiently; although there is still room for improving the operating of local, short-distance 100-150 km "do-it-yourself" shifts; most particularly ensuring realistic quotations by insisting that the household to be shifted is physically inspected.

## CO-OPERATING VENTURES

The new procedures of the Methodist Church commencing 1st July 1983, were part of a deliberate effort to make quite explicit the different, exceptional, "Connexional", Methodist way of doing things.

Conference should be aware that there are now moves within the J.N.C.C.E. to set up a "pool" for funding removals in Co-operative Ventures, to a considerable degree modelled on Methodist procedures, and including an option for the Methodist Administration Division to operate it.

## RECOMMENDATION:

1. That the Report be received.

## K. SECTOR MINISTRIES

Discussions with the Development Division will be continuing in 1984 towards further clarification relating to the Sector Ministries Fund with a report to Conference in 1984.

## L. ECUMENICAL RELATIONSHIPS; NATIONAL COUNCIL OF CHURCHES AND 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 continued to meet bi-monthly.

### I. NATIONAL COUNCIL OF CHURCHES

The Council now holds its General Meeting every eighteen months. The last General Meeting was held in August 1982. Since the last Conference, the Executive of the National Council of Churches has met twice, February and July. Our representatives on the Executive have been Rev's John Roberts and Geoff Tucker (proxy for Rua Rakena). The Working Committee meets monthly and the Rev. John Roberts and Mrs Doreen Hill have been regular attenders. The Rev. Alan Woodley serves on the finance committee.

### A NEW ECUMENICAL STRUCTURE

A working group with representatives of the National Council of Churches and the Roman Catholic Church has continued to work on the basis of a new ecumenical structure for New Zealand. Further work has been carried out on a draft constitution and the theological basis of such a structure. At its meeting in July, the working group received reports from the National Council of Churches Executive and the Catholic Bishops' Conference. After a period of very full discussion, the working group expressed the belief that before any further steps are taken to establish a new Ecumenical Structure, it is vital that the churches themselves at congregational level, should be given opportunity to participate in the thinking and planning. It therefore is proposing to the churches that in the period May/July 1984, the churches in New Zealand should be encouraged to discuss ecumenical possibilities for the future in the context of the mission of the church. Study material will be produced to aid this process. As a climax to this discussion process it is proposed that there should be a major National Conference in August or September 1984, on the lines of the Faith and Order Conference at Massey 20 years ago. At such a Conference 100 to 200 representatives of the churches would come together for live-in meetings lasting up to five days to hear what the churches are saying and work out together patterns for future actions.

### REORGANISATION OF N.C.C. OFFICES

Following a major review of finances and staffing, the Executive of the N.C.C. has proposed a reorganisation. Executive staff of the Council have been guaranteed their jobs until the end of December 1984. After that a major restructuring is being proposed in which the General Secretary will be Wellington based. The current Wellington appointment will be phased out. The Auckland presence of the N.C.C. and its staffing is to be reviewed. The issue of an N.C.C. presence in



the South Island remains open. One possibility is that Christian World Service remains in Christchurch. A final decision on these proposals will have to be made at the General Meeting of the Council in February 1984.

## FINANCES

The N.C.C. faces a serious financial situation. The budget deficit for year ended 30 June 1983 was estimated by the Treasurer at \$16,342. The budget for 1984 also shows a substantial deficit. In the light of this report, the changes outlined above were proposed as cost savings measures.

A new system for the allocation of member church grants has now been approved. The old system had proved unsuitable and took no account of changes due to church growth or decline or ability and willingness to contribute. In the new system, the general budget of the N.C.C. is represented by one thousand points. Member churches according to their communicant membership or its equivalent will be allocated so many points of the budget. Church representatives would then meet and negotiate the number of points they would accept for a three year term. A graduated system of change over the next five years is anticipated. There will be negotiation on the actual budget of the N.C.C. and when that is agreed on, then it is each church's responsibility to meet their share according to the points they had earlier accepted. What this new basis of funding for the churches would mean is set out in the appendix to this report.

## RACISM PROGRAMME

The emphases of this programme are in the following areas: Education of Pakeha people, particularly the churches and decision makers within the churches; the production of resource material; the development of teams of people in various centres, trained to undertake education work in the churches and general community; work with media people to try and influence the quality of analysis in reporting about race issues.

Against this background the "contract system" emerged whereby a Parish or community group contracts to do a period of research into institutions and community practices and behaviour before undertaking a weekend course on racism. The programme has now entered the stage of development in which the focus is on institutional racism. Attention is on what actually happens in institutions and structures, who holds power, how decisions are made, the groups who receive benefits and those who are disadvantaged.

The programme is headed by the full-time worker, Rev. Bob Scott who is assisted on a part-time basis by Mrs Mitzi Nairn. A Management Committee for the programme has recently been established. During the past year a variety of resource material has been produced, including a tape-slide kit, and a 5th form resource kit. Contracts have been held in several centres and there are negotiations for further contracts. Shorter seminars have been held in many parts of the country.

The programme has received strong encouragement from many quarters. While some activities draw sharper comment, both of a

positive and negative nature, this would seem to indicate that the programme is engaging people at a deeper and more sensitive working level. Certainly the issues are not being trivialised or avoided. Several Methodist Parishes have made direct donations to the programme and for this both the Programme and the Ecumenical Committee is grateful.

The question of the future of the racism programme is to be decided at the next General Meeting of the N.C.C. in February 1984.

## CHRISTIAN WORLD SERVICE

At the time of writing, the 1982 Christmas Appeal is expected to total \$490,000, an eleven percent increase on the previous year. Methodist support increased 13.5%. A trial distribution of Appeal Envelopes on a house to house basis in the Canterbury area was considered a useful exercise to raise a wider awareness of the Christmas Appeal and the work of the N.C.C. Given only a moderate increase in financial return, C.W.S. believes that the strategy is useful to employ from time to time in various areas to raise awareness and provide individual contacts. The association of Catholic Canterbury Parishes with the 1982 Appeal was considered worthwhile.

An N.C.C.-C.W.S. Friends Promotional Programme is being mounted to increase understanding of, and commitment to, N.C.C. priorities through strengthening and expanding the core of N.C.C. friends within each Parish. A special appeal is being made to present friends of the N.C.C. to help provide the funds to launch the programme. An ecumenical covenant has been devised which calls friends:

- \* to confess Christ and to be continually open to new steps and costly discipleship.
- \* to live out the love of God for all people, particularly the poor, powerless and ignored.
- \* 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.
- \* to work for the unity and wholeness of the church, both locally and nationally.

C.W.S. has participated in several special awareness raising activities. These have included structural analysis seminars, Christian Action Week, Peacemaking, and the position paper presented to last Conference "Part of the Problem or Part of the Solution?"

C.W.S. has also been involved in a number of consultations and key meetings. These have included a meeting of the Asia Regional Group, meetings with Government Ministries and representation on the voluntary agencies support scheme.

Special appeals have been held for West Africa (two million expelled from Nigeria), Fiji (hurricane Oscar), Ethiopia-Eretria (drought and warfare) and a special joint agency focus on Central America.

A popular account of the C.W.S. position paper "Part of the Problem or Part of the Solution?" is being prepared for widespread circulation



and discussion.

## CHURCH AND SOCIETY COMMISSION

The Commission continues to be involved in many issues and relationships of great importance. Following events at the Waitangi Celebrations this year, the Commission has published a book "What happened at Waitangi 1983?" Response has been encouraging and most reviews have been positive. The book has sold well. The Commission has studied a Justice Department report on rape laws and made a number of submissions to the Department about the proposed and other changes. Consideration is being given to a study of the law in practice in regard to legal protest. The Commission maintains contact with several community groups. Contact is maintained with the Church's action committee re Waitangi with the wider coalition of groups which have formed the People Opposing Waitangi Organisation. This has led to a struggling with many important but disturbing questions, such as the issue of Maori sovereignty. Contacts have also been maintained with Maori leaders of the North. The N.C.C. has re-affirmed its support for a nuclear free and independent Pacific. In the light of this commitment, the Commission is exploring the possibility of an Auckland coalition of concerned organisations.

## WAITANGI DAY - N.C.C. AND THE MINISTER OF LANDS

Following criticism of the N.C.C. over Waitangi Day by the Minister of Lands, the Hon. J. Elworthy, a delegation from the N.C.C. with two Maori monitors met with the Minister. The basis of the delegation's submissions as agreed to by the N.C.C. Executive were:

- (a) The fundamental concern of the N.C.C. is not with the Treaty of Waitangi as such. The concern is with the underlying injustices that are evident and the growing tension that results from them.
- (b) Continued observance of Waitangi Day adds to the unrest and fosters unease. The word "celebration" should be replaced by the word "observance".
- (c) A wide discussion of the Treaty needs to be developed throughout the community.
- (d) A meeting be sought between the Waitangi Trust Board, the N.C.C., Te Runanga and other groups concerned about Waitangi.
- (e) Raising the issue of a moratorium on Waitangi Day pending widespread discussion.

## WELLINGTON OFFICE - YOUTH WORK - INTERNATIONAL AFFAIRS

Rev. Peter Glensor, Wellington Regional Secretary, has maintained a valuable N.C.C. presence in the Southern half of the North Island. He has been involved in a wide variety of preaching and speaking engagements and has participated in a Peacemaking Day, convened a meeting of the Denominational Public Committee Conveners, been a team member in an N.C.C. Racism Seminar for Christian Educators, represented the N.C.C. at meetings of Te Runanga Whakawhanaunga I Nga Haahi O Aotearoa (Maori Council of Churches).

In the youth area, Peter Glensor has been involved in a variety of

youth consultations. He has organised a seminar on the role of christianity in tertiary educational institutions, a youth pilgrimage to Te Wakaite, Featherston. A youth meeting around the theme of "reconciliation and peace" is planned. A retreat would also take place for young people who have made a commitment to live out their faith in terms of social action. At the initiative of the Youth Secretary, the N.C.C. will become a sponsor with the Y.W.C.A. of a project in the area of youth work and women's development issues with Pacific Island churches.

International Affairs concerns are handled through a link with the combined Methodist and Presbyterian International Relations Committee. The N.C.C. has been involved in expressing concern about the situation of Bahai people in Iran and political detainees in South Korea. Arrangements were made for visits by Bishop Tutu and Dr Alan Boesak, both of South Africa. Bishop Tutu visited New Zealand for two weeks in August and greatly raised our level of awareness on the South African situation. Special thanks to Rev. Peter Glensor who arranged the Bishop's itinerary. Dr. Boesak is able to visit New Zealand late in 1984 in conjunction with a visit to the Australian Council of Churches. A leaflet on peacemaking has been produced.

#### INTER CHURCH COMMISSION ON IMMIGRATION AND REFUGEE RESETTLEMENT

During the year the I.C.C.I. has provided resettlement opportunities for 810 refugees from Indo China, Poland and other East European countries. I.C.C.I. has two field counsellors in Wellington and one in Auckland. The resettlement centre in Auckland continues to be the "nerve centre" for the reception of refugees. I.C.C.I. has 22 established area representatives throughout New Zealand. An appeal to the churches last year realised over \$51,000. Sunday, 31st July 1983 was designated "Refugee Sunday". In 1983/84 it is expected to resettle 700 people from Indo China and other countries. A further appeal to support refugee resettlement in New Zealand is underway.

#### WOMEN'S COMMITTEE

The Women's Committee has spent some time considering a proposal for restructuring. A report was presented to the Executive calling for the formation of a new Committee for the World Day of Prayer and the Fellowship of the Least Coin and a separate Social Action Committee. The Executive did not favour a separation of the work in this way, as each has something to contribute to the other. The N.C.C. working committee has been asked to assist the Women's Committee to rethink its proposal for restructuring.

#### JOINT WORKING COMMITTEE

During 1982 the Joint Working Committee of the N.C.C. and the Roman Catholic Church published its report on "The Church and Social Issues". This has been circulated to the churches. There is to be a change in presentation of reports from the Joint Working Committee. Papers presented at its meetings will be made available in their fullness to people who wish them and a four page leaflet will be prepared including a statement from the Committee and any significant



comment or overview for inclusion in Church papers. There is ongoing discussion of the World Council of Churches Faith and Order Commission's document "Baptism, Eucharist and Ministry". The next meeting of the Joint Working Committee will be on the topic "Who speaks for the Church in the political arena?"

## ECUMENICAL SECRETARIAT ON DEVELOPMENT

The task of the Secretariat is one of development education. One of its main tasks this year has been the preparation of material for Christian Action Week. This year's theme was "homelessness". A tabloid was prepared. This together with various workshops and activities created a great deal of interest. A Housing Day was observed at several centres on the 1st of July.

The Secretariat's mandate concludes on the 30th September 1984.

## OTHER MATTERS

A consultation on mission and evangelism takes place in October. Representatives from member churches will attend and consider the possibility of setting up an N.C.C. Commission on Mission and Evangelism; the place of mission and evangelism in the new ecumenical structure; and the recent World Council of Churches' statement on mission and evangelism. The General Secretary has produced a paper which looks at the whole issue of public controversy and the N.C.C. It will be made available on request. A team from the China Christian Council will visit Australia in March next year. Bishop K.H. Ting and one other member will visit New Zealand afterwards arriving on the 30th March and departing 6th April. The N.C.C. Executive is exploring with the Te Runanga whether the next General Meeting of the Christian Conference of Asia can be held in New Zealand in March 1984. The next General Meeting of the Council will be in Christchurch from 10 - 13 February 1984.

## II. WORLD METHODIST CONFERENCE

The W.M.C. has offered to provide a series of seminars on worship in New Zealand. This matter was referred to the Faith and Order Committee. A W.M.C. Conference is to be held in Barbados in October on the theme South/North Dialogue and Solidarity with the Poor. 25 of the 50 participants will be from the South. The Rev. Brian Turner will be attending the Conference which has at the top of its aims - 'to develop very specific suggestions of what can be done by Methodist Churches in local situations throughout the world to address the root causes of poverty'. The Conference is being arranged in close links with the W.C.C. and several of its staff are involved.

Under preparation is a consultation on Peace and Disarmament which will produce study and resource material for use by Churches in 1985 and the holding of a Peace Conference in August 1985 to mark the 40th Anniversary of the use of Atomic Weapons - Hiroshima. This is to be jointly sponsored by the W.M.C. Social and International Affairs Committee and the Evangelism Committee.

The preparation of a Social Creed for use in liturgies is also underway. Mr Ralph Young has been appointed to the W.M.C. Office at the W.C.C., Geneva. Ralph Young is a member of the United Church of

Canada and served from 1961-80 in the W.C.C. Division of Ecumenical Actions. Since 'retirement' he has served in Geneva as a Consultant to the African Desk for Inter Church Aid and in co-ordinating relief to Poland.

The enlarged World Methodist Museum and Archive was opened at Lake Junaluska recently and includes an excellent presentation of the formation and development of the Methodist Movement under the Wesleys and the growth of the Methodist Church as a world wide communion today of 50 million members.

The W.M.C. through its Junaluska Office (Mrs Edna Alsduf) continues to arrange exchange ministries and this service continues to benefit our Church and its Ministry.

The Evangelism Committee magazine FLAME is made available by the Development Division and distributed to all Parishes in the Connexional Mailings. It reflects the Committee's understandings and approach to evangelism which within the diversity of the Methodist family is not shared by all member Churches of the W.M.C.

The W.M.C./Roman Catholic dialogue continues and is a primary source from which our N.Z. Methodist/Roman Catholic conversations flow.

The next meeting of the Executive will be held in September 1984 and the next World Methodist Conference will be held in Nairobi, Kenya in July 1986.

#### RECOMMENDATIONS:

1. That Conference encourage Parishes to explore the possibilities of a new ecumenical venture for the Churches of New Zealand using the study resource to be prepared by a working group of the National Council of Churches and the Roman Catholic Church.
2. That Conference endorse the proposal for a major National Conference of Churches in 1984 to consider patterns for future ecumenical action and provision be made for funding representatives from the Connexional budget to a maximum of \$3,000.
3. That Conference endorse the new basis of allocating the budget of the National Council of Churches to its member churches.
4. That Conference acknowledge with gratitude the 13.5% increase in the Methodist contribution to the 1982 Christian World Service Christmas Appeal and commends the 1983 Appeal to Parishes.
5. That Conference commend the 1983/84 Inter Church Commission on Immigration and Refugee Resettlement Appeal to Parishes.
6. That Conference appoint the following for 1983/84:  
General Meeting of the N.C.C. - Rev's R. Rakana, J. Roberts, A. Woodley, Mesdames D. Hill, E. Peach, L. Tupu.  
Executive of the N.C.C. - Rev's R. Rakana, J. Roberts.  
Women's Committee - Mesdames M. Balfour, S. Tahere and M. Hamilton.



CONTRIBUTIONS FROM MEMBER CHURCHES - What would it mean under the new system

	1981-2				1983/4		1984/5		1985/6		1986/7		1986/8	
	Budget		Actual											
ANGLICAN	428	36,295	367	30,050	410	41,962	408	41,757	406	41,552	403	41,245	400	40,938
PRESBYTERIAN	346	29,293	388	31,800	342	35,002	342	35,002	342	35,002	342	35,002	342	35,002
METHODIST	122	10,189	125	10,248	120	12,281	118	12,077	114	11,667	112	11,463	110	11,257
BAPTIST	65	5,417	70	5,701	73	7,471	77	7,880	82	8,392	85	8,693	88	9,006
SALVATION ARMY	25	2,080	27	2,187	30	3,070	30	3,070	31	3,173	32	3,275	33	3,377
CHURCH OF CHRIST	12	1,086	14	1,166	12	1,228	12	1,228	12	1,228	13	1,330	13	1,330
OTHERS	2	640	9	775	3	308	3	308	3	308	3	308	4	409
OTHER INCOME					10	1,023	10	1,023	10	1,023	10	1,023	10	1,023
	1000	85,000	1000	81,927	1000	102,345	1000	102,345	1000	102,345	1000	102,345	1000	102,345

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 1984 be as submitted to and approved by Conference and as printed in the Year Book.



# TRINITY METHODIST THEOLOGICAL COLLEGE

## PRINCIPAL'S REPORT

1. It is a continuing privilege to work closely with people preparing for ordination in the church. During 1983 we have a total of 33 candidates. Fifteen of these, including two from Piula Theological College, Western Samoa, have been resident in the College. Paul Trebilco has been engaged in a supply ministry with the Onehunga Church of Christ and has now begun doctoral studies at Durham University. John Grant has been resident in Hamilton engaged in university and theological studies. Nine have been preparing in the home setting for ordination as deacons. Six have been preparing in the home setting for ordination as Presbyters. Salafai Mika, who was accepted for training at last Conference, will enter College in 1984. Mark Gibson and Sue Spinderler-Gibson withdrew from the group preparing for ordination as deacons.

The number of candidates offering for the ordained ministry has fallen this year and would be a cause for alarm if this were not followed by an increased number over the next few years. God's call to ordained ministry as a vocation which will utilise our best gifts and involve us in the building up of God's people in faith and love is one that needs to be consistently and clearly heard within the church.

As staff and students we are grateful to the large number of people who contribute to the work of ministerial education, particularly members of the Trinity College Council, Home-setting Study Supervisors and support group members and field education supervisors, all of whom give generously of their time and wisdom.

The death of Miss Margaret Lowes, a final year Anglican student, brought great sorrow to the College.

### 2. Staff

The Rev. David Mullan has been in the U.S.A. on long service and study leave for four months. During this time he was able to meet with people engaged in similar work and attend courses which

will enlarge his own contribution to ministerial education. In his absence the Rev. Jill Richards has dealt with matters relating to the home setting programme.

Of his time away Dave writes:

"Bev and I would like to thank the Connexion for the generous provision of Long-Service Leave. We hope that all eligible ministers will be encouraged to use their entitlement for the benefit of themselves and their people.

The Study Leave component of our trip enabled us to be involved in five courses and countless visits to institutions and individuals in 33 states in the United States and 3 Canadian Provinces and in Fiji. Our leisure time permitted periods of reflection that have consolidated a great deal of experience over the last few years. In both study and leisure time we were able to renew acquaintances and make significant new friendships.

The result is a heightened appreciation of the distance our Connexion has moved in its theology and practice of ministry, and a profound commitment to sharing with wider groups more of what we have been thinking and doing in New Zealand."

Dr. Jim Stuart has, in the absence of Dr. Pelly on sabbatical leave, carried a heavy teaching load with courses in 'Christology', 'Church, Ministry and Sacraments', 'Cross Cultural Studies' and sharing in the leadership of 'An Introduction to Theology'.

The Principal has taught courses in 'Christian Education & Nurture', 'Worship in the Methodist Tradition', 'Homiletics' and, in the absence of Dr. Creagh on sabbatical leave, team taught with the Rev. Noel Brown 'An Introduction to Pastoral Care'. In addition, he shares oversight of the Supervised Field Education programme with Dr. Creagh.

In May I attended the Methodist Consultative Council of the Pacific in Tonga where one of the issues discussed was education for ordained and lay ministries and in August I attended the Annual Meeting of ANZATS in Brisbane.

On the joint faculty we have welcomed Dr. Godfrey



Nicholson as New Testament Lecturer and Mr. Muru Walters takes up the position of Lecturer in Maori Studies in February 1984. In the absence of Dr. Pelly, the Rev. Francis Foulkes has been Acting Warden and we are grateful for his contribution.

3. Significant changes in the life of the College during the last year have been:

- (a) Changes in the shared College worship pattern have enabled a 'freeing up' of the morning worship which has been moved to 10.00 a.m. The greater freedom is valued by Methodist students and staff.
- (b) Changes in the regulations governing the L.Th. of the Joint Board of Theological Studies have meant that internal assessment of courses replaces the former dependence on final year examinations and term marks.
- (c) The supervised field education has been shifted from the October-November period to the first 5 weeks of the second term. This enables a closer interaction between field education and classroom study.

4. The internationalizing of our life in the College continues. This year we have had two students from Piula Theological College in Western Samoa with us and are grateful to Mr. Kolani Fiti and Mr. Pago Misifoa for the contribution they have made to our common life. In 1984, two students from Siatoutai College in Tonga will join with us. The two of our students, Mr. Kenneth Smith and Miss Mary Caygill, who spent 6 weeks in Samoa and Tonga, were greatly enriched by the experience. In the first term we were hosts to four students from Rarongo Theological College of the United Church of Papua New Guinea and the Solomon Islands. We are grateful to the Rev. Buddy Te Whare and the Maori Division, and to the Stratford and Eltham circuits, who provided hospitality and contributed greatly to the exploration of New Zealand society by our four guests.

The Anglicans have had students from Uganda, Solomon Islands and Tuvalu and there are private students belonging to the Congregational Church of Samoa.

In 1984, a student sponsored by the Christian Conference of Asia will be our guest. Miss Orevillo, a member of the Church of Christ in the Philippines, will be studying Christian Education and Ministry to and with those with hearing disabilities. Her study programme will include study at Auckland Teachers College and Kelston School for the Deaf.

5. Some initiatives undertaken by the Trinity College Council this year will have a positive effect on our future work.

(a) It is often said that theological colleges are deficient in that they provide little opportunity for the development of a student's spiritual awareness or life in God. We agree with this criticism and the formation of a Methodist Spirituality Task Group is the first step in an endeavour to respond to a need which has been identified by students, staff, ministers and many laity who seek greater depth in what the church makes available to them. We are grateful to the Church Council for the provision, through the Bradley Trust, of funds to enable this work to proceed. Two important steps in the work of the Spirituality Task Group have been the creation of a network of about 25 people who share in thinking and contributing and the holding of a five-day retreat and planning time in late November of this year. This is the first year of a three year programme. Discoveries made will be shared with the Church. The work of the task group represents the beginnings of an important thrust in ministerial education and continuing education of clergy.

(b) A decision by the College Council to make available to lay persons seeking a year of theological study places in the College not needed for those preparing for ordination is a significant step. It is our conviction that no educational facilities in the Church should be unused and that education for lay ministries must be given a higher priority by the Church.

(c) The opening of the education centre will enable us to move towards the fulfilment of a mandate to provide for residential lay



education opportunities. The property we are purchasing (formerly a Presbyterian Church and Manse) will meet our needs admirably and we are grateful to the Orakei circuit whose generosity has made this development possible. The centre will affect the work of our staff and the College Council looks forward to the appointment of a part-time co-ordinator by 1985. The first stage of the development will make possible the provision of residential facilities for long term lay education, ministers on study leave and Methodist visitors to the College. The work of the spirituality task group will contribute towards the ethos and style adopted by the Centre. The centre is to be more than a building. It is our intention that it should represent a style of christian living and being, drawing upon the Methodist ethos yet open to the wisdom of the whole church. The Education Division has expressed its interest and support for the development.

6. I am sometimes asked about the particular emphases of the Methodist College within the shared life and work of St. John's. While the Anglican and Methodist Churches share a common parentage it is well known and appreciated that there are important differences of conviction and ethos between the two groups. These similarities and dissimilarities are recognisable within the shared life of the theological colleges. Authentic ecumenism is built upon a true appreciation and honest sharing of one's heritage. While most classes are held in common and students enjoy a common life, each church is free to emphasize those things which are important to its ethos. Thus the 5.00 p.m. evening prayer is held according to Anglican custom while at the 10.00 a.m. morning worship those leading follow the tradition or style which is most appropriate for them. There are courses in Anglicanism and in Methodism.

Some of the distinctive features of Methodist life and study are:

- (a) Each student enters into a written learning covenant with the Principal. This covers not only study life but also chosen spiritual disciplines and personal growth. Each student is encouraged to identify his/her gifts for

ministry and to build on and extend these. Regular interviews are arranged with the Principal. Students enter a study stream - B.D., B.Theol., L.Th. or College Certificate depending on which will best draw out and extend their gifts for ministry.

- (b) Supervised Field Education is an important part of our ministerial education. For Methodist students placements in hospitals, prisons, circuits or other local settings are supplemented by two distinctive opportunities. The development of our relationships with Methodist Theological Colleges in the South Pacific means that most of our students are now able to spend a 6 week period in Western Samoa and Tonga during their time in the College. The aims of this 'cultural exposure' are that students might gain an appreciation of cultures other than their own, come to understand themselves as culturally conditioned persons and be forced to look again at their theology, lifestyle and ministry from within another society. The second distinctive field education experience we seek for our students is that of a 'supply' ministry during vacation time. We are always in need of more supply opportunities than are available. Students are also encouraged to lead worship and preach in Auckland churches. All students share in the life of an Auckland congregation.
- (c) Assistance is given to students in the development of a style of spirituality and spiritual discipline which will enable them to live life well in communion with God and with neighbour. The formation of the Spirituality Task Group is a significant step in this work and indicates a direction which will grow stronger.
- (d) There is a three-year cycle of special courses for Methodist students:

Year One:      Worship in the Methodist  
                 Tradition (1983)

Year Two:      Methodist Emphases in Theology  
                 (1984)

Year Three:    Congregation, Ministry and  
                 Mission (1985)



In addition to the Biblical, Historical and Theological fields, all Methodist students must take courses in Christian Education, Homiletics, Maori Studies and Pastoral Care.

- (e) Final year students meet regularly in the second half of that year to look at matters of Church Law, Procedures, Church Courts and Administration. The greatest learning in these areas, however, takes place on probation and we are grateful to the assistance given to probationers by superintendent ministers.
- (f) Social gatherings of Methodist students give opportunity for the development of a group spirit and, along with the Methodism classes, the generation of a commitment to one another which will endure over the years.

We seek to offer an educational experience, whether in the College or the home setting, which is:

- \* Evangelical - for there is good news to share and a new life to be received.
- \* Ecumenical - for the world is our parish and the resources of the whole church are there to be drawn on.
- \* Pastoral - For love must take shape around human need.
- \* Socially Aware - For this is God's world and the lively relationship between personal and social transformation must be maintained.
- \* Scholarly - For we need a knowledgeable ordained ministry, conversant with the bible and the theological tradition.
- \* Open to Diversity in the Church -  
For our experiences of God differ and in a genuinely catholic spirit we need one another.

Ideally, a theological college should represent the

breadth of the christian tradition and belong to no single group or party in the church.

7. On behalf of staff and students I express our thanks to the Church for support received over the past year. We value your prayers and encouragement.

## LAW REVISION

The Committee was most appreciative of the considered and detailed submissions made by several Synods on the new and proposed law. The committee is bringing to this Conference several additions and amendments that respond to these concerns. Overall the response of Synods and local Churches to the new and experimental law has been accepting and positive. Working with the Committee on Ministry further amendments have been prepared for Section 2. The Wellington Synod made a major submission on the provisions relating to the termination of ministry.

The Committee accepts that when it prepared the replacement Sections to the Charge and Trial procedures of the Laws and Regulations of the Church that it, of necessity, became involved in policy matters. The procedure followed was that Conference was asked to accept and apply the draft Law on an experimental basis. The use of the Law on this basis, giving opportunity for testing its usefulness and acceptability.

The Committee notes the several circumstances under which the Methodist Connexion can initiate steps towards the termination of ministry. The Committee considers that the circumstances under which the Connexion could initiate enquiry and initiate actions towards termination of ministry existed or were inherent within the previous Law. The Law Revision Committee's task has been to more clearly express in contemporary terms these circumstances. In doing so the rights of ministers have been more clearly spelt out. The Wellington Synod's submissions suggest that there could well be some inconsistencies in the Law that are wider than the different circumstances in which initiative or action may be taken. Accordingly, the Committee proposes:

- (1) to request the Conference to approve the new Law as presently drafted.
- (2) to ask the Committee on Ministry, in consultation with the Law Revision Committee, to study the several provisions and to report to Conference 1984 together with any proposed changes to the Law on Sections relating to termination of ministry.

The Committee considers that the matter as being so important to the well-being of the ministry and the Church as a whole that a



detailed review in the manner as proposed was more helpful than the Law Revision Committee, in the brief time that it had before this Conference, trying to iron-out and resolve what appears to some to be inconsistencies in our Law on this matter. The Committee proposes the above as the way forward.

It is intended that the Conference Committee of Detail will consider the proposed additions and amendments to the Law and that they be tabled in the Conference to be on the table until later in the Conference when Conference will be asked to adopt the new Laws.

#### RECOMMENDATIONS:

1. That the Report be received.
2. That the Committee for 1984 be:

### MEDIA AND COMMUNICATIONS COMMITTEE

#### SUPPLEMENTARY REPORT TO CONFERENCE 1983

The 1982 Conference requested this Committee to explore:

"... the possibility of creating a Connexional Capital fund which would provide income to assist (media and communications) developments, and to report to the Finance and Stewardship Committee, and to Synods and Conference 1983".

The matter has been seriously investigated and considered, and the following was reported to the August meetings of District Synods:

"...the possibility of such a fund has been explored, but we must report our lack of confidence in it being either realistically achievable, or the appropriate means of funding, that which is an integral part of the educational resources of the Methodist Church in New Zealand. The capital required would be substantial - probably in the order of half a million dollars, and we are unconvinced that such an appeal could be made successfully to the Connexion, or without detriment to other aspects of financial stewardship.

We firmly believe that if Methodist media and communications resources are to be continued and developed (as they must),.. then its costs must be seen to rank co-equal with the numerous other demands made upon the Connexional Budget, and other financial resources of the Church."

With the exception of the North Canterbury District Synod (who still again "encourage the Communications Committee to develop a proposal concerning a Capital Fund for communication within the Methodist Church"), this aspect of the Committee's report was received without comment by all other Synods.

The Committee has since reflected again on the North Canterbury District Synod request, but reaffirms its original considered decision. We do not believe that the size of fund required could be realistically achieved within a foreseeable period, and while we would gladly receive any unspecified funds that are available from Connexional resources, we do not consider that it is appropriate for a Standing Committee of the Conference to be fundraisers for the particular specialised tasks which the Conference seeks them to fulfil. We believe initiatives in the means by which the Connexion funds its mission and ministry remain properly the responsibility of the Finance and Stewardship Committee and the Conference.

It is the Committee's intention to report accordingly to the Conference.

### "FOCUS"

Church Council members will be aware that the format, style and frequency of "Focus" has been a major consideration in the Committee's work over the past two years. In addition, at this coming Conference the appointment of Editor is due for review.

We are taking this opportunity to share with Church Council our intentions concerning "Focus", and in the light of the ensuing discussion will make our report and recommendations to the Conference.

### Reflections on "Focus"

We frequently receive comment from around the Connexion encouraging the Committee to commit itself again to the regular publication of an expansive tabloid newspaper (and this echoes something of the Committee's own priorities).

However, in light of the discussion at the October 1982 Church Council meeting and the financial commitment necessary from the Connexion to make such a venture credible and viable, such a move is not yet appropriate. Nevertheless, we still hold it uppermost as an objective to be achieved as soon as possible, for it remains the most effective and cost efficient means of mass communication.

In the report of this Committee to August District Synods we specifically requested Synods to reflect on their expect-



tations for "Focus", the reaction received from both Circuits and Co-operating Ventures, and any specific changes they would like to see in either content, format, or frequency. The responses received followed no discernible pattern, and it seems that the wider church's expectation of this publication is as varied as there are members. The need though, for a regular and frequent tabloid-type publication was apparent.

It appears that "Focus" ought to continue being published as one of the means by which the Methodist Church in New Zealand communicates with its constituency. However, in continuing publication there are some changes we would seek to make:

#### The Relationship of this Committee to the publication of "Focus".

At its inception, "Focus" was part of the Dunedin based Interim Committee on Communications. With the formation of the Media and Communications Committee in February 1982, one of its specific responsibilities became the "management and publication of the official newspaper and/or magazine of the Church" (28.2.1).

However, in the past two years we have keenly felt our inability to provide adequate personal support to the Editor as each edition is prepared, or the influence on the paper that the Committee believes is its proper responsibility. This is entirely due to the considerable distance between the Committee's base in Wellington (where it is necessary to be), and editorial and publishing functions in Invercargill and Gore respectively.

Correspondence and an occasional visit by the Convener to Invercargill is not in itself a wholly satisfactory means of maintaining what ought to be a close working relationship with this Committee.

#### Format and Style

At the outset, let there be no misunderstanding of the high regard in which this Committee holds the present Editor of "Focus", The Rev. Evan Lewis. Our Report to August Synods warmly acknowledged the commitment of time and energy that Evan has made to producing a paper which has bridged the vacuum left by the cessation of "New Citizen". Our own comments of appreciation have also been echoed by District Synods in making their response to the Report.

Nevertheless, there are developments the Committee is seeking to make in the format, style and frequency of the publication.

To this end, we have had extensive discussions with a Wellington based publishing company specialising in such publications who are able to offer us sub-editing, layout, type-setting and printing facilities that have been unavailable to us to date. In using professional and commercial expertise in the preparation of each edition there will still remain an intimate day to day liaison with the Conference-appointed Editor (to be based in Wellington) who will retain absolute editorial control on our behalf. We have already previewed an acceptable new format.

This negotiated proposal offers all the resources of professional journalism and publication, while retaining for the church (through its appointed editor) total control of all that the paper says and is.

#### Frequency, and its relationship to costs.

One common factor amongst the responses from August Synods was for a more frequent, or at least more predictable time of publication. This problem is compounded for Union and Co-operating Ventures who are recipients of various church tabloids, all of which seem to be published in independent cycles.

Transferring the publication of "Focus" to Wellington and making greater use of commercial resources will enable the committee to work towards these goals. At present only 6-7 editions are published each year.

The number of editions published in any one year is controlled only by the financial resources available to the Committee. While the transfer of the paper to Wellington will cost proportionately more for each edition (its present costs are abnormally low), we believe that on the present budget, we could immediately work towards a monthly publication cycle commencing March 1984.

However, such increase would require the Conference's willingness to consider an increased budget allocation for the publication of "Focus" in the 1984/85 financial year.

The present budget requirement is \$18,538, and we would expect it to rise to \$22,500 in the 1984/85 financial year if the increase from 7 to 10 issues per year was to be continued.

#### Conclusion

The Media and Communications Committee believes the changes envisaged could be a step towards the later transition of "Focus" from an infrequent "house journal" to a more ambitious and professionally produced tabloid newspaper already being sought by many in the Connexion.

In light of the Committee's parallel discussions with a partner denomination, it could also facilitate the future development of an ecumenical print media venture.

Michael W Greer  
Convener

#### Recommendations:

1. Conference expresses to The Rev. Evan Lewis its sincere appreciation for his work as Editor of "Focus" since its inception.
2. That following the November/December issue the management and publication of "Focus" be transferred to Wellington



and become the direct responsibility of the Media and Communications Committee.

3. That The Rev. Derek McNicol be appointed Editor of "Focus" for an initial two year term commencing February 1, 1984.
4. That the Media and Communications Committee ensure that from February 1984 an effective editorial support committee is appointed to meet regularly with the Editor of "Focus".
5. That the first edition of "Focus" for 1984 be published for distribution by the first Sunday in March, and monthly thereafter to June 1984. The frequency of publication from that date to be in proportion to the budget allocation made at the April 1984 Finance and Stewardship Budget Committee.
6. That the future development of "Focus" be kept under review by the Committee.

## REPORT ON HOSPITAL CHAPLAINCY BY METHODIST CHAPLAINS

We welcome this first opportunity to report our concerns to Conference.

THE REV. IAN BENDALL WILSON O.B.E., B.A.

We place on record ours and the Churches loss in the sudden death of Ian Wilson in June. All hospital chaplaincy services in New Zealand bear the marks of Ian's outstanding pioneering leadership. He travelled widely to further his own training and was instrumental in bringing in the requirement that trainee chaplains undertake two twelve-week courses in Clinical Pastoral Education under a qualified Supervisor in C.P.E., and also that they have a year of personal supervision prior to accreditation.

His own experience of being a patient in a sanitorium for two years gave him an insight into the feelings and needs of patients, and a fund of experience he gladly shared with hospital staff and chaplains. In his first parish at Hanmer in 1940 he was chaplain to Queen Mary Hospital. In 1946 he became chaplain to the old Seacliff Hospital where ill-health required a move to Queenstown in 1948. From 1956 Ian became full-time chaplain to Sunnyside and Templeton Hospitals. While in Christchurch he began C.P.E. courses based on Princess Margaret Hospital. He moved to Dunedin in 1961 where he was chaplain at the Public Hospital and lecturer on Pastoral Care at Knox Theological College until the late 1960's. He then moved back to chaplaincy at Sunnyside and Templeton until 1973. Ianspearheaded the formation of the Interchurch Advisory Council on Hospital Chaplaincy, (I.C.A.C.) with its multidisciplinary Standards

and Training Committee. He was deeply involved in seeking and gaining Health Department recognition of chaplaincy services by the funding of half of the cost of each approved chaplaincy. He became the first Advisor to Chaplains and the I.C.A.C. in 1974. He helped form the N.Z. Hospital Chaplains Association, now with a membership of more than sixty from the major denominations. Ian originated the befriending of long-term patients in Sunnyside and Templeton Hospital by outside groups. This has grown into the Adoption Trust Board, now with two part-time organisers, serving 300 patients, residents, and ex-patients in 20 group homes. At Seacliff he began similar befriending and the provision of used clothing for selected patients to overcome the depressing effect of the standard issue.

In all his work Catherine who Ian met and married while at Hanmer was his advisor and companion.

It is with loving gratitude that we record the achievements of this energetic, genial and uncommon man, and offer condolences to his widow and family.

Methodist Hospital Chaplains do not meet or consult together except through the mail, so there is at present no machinery for a combined report. Some of us are employed by ecumenical committees which require regular reports on our work, varying from six-weekly to annually, while others are responsible to Synod/Presbytery Committees.

#### METHODIST MINISTERS CURRENTLY IN FULL-TIME CHAPLAINCY:

The REV. ROY ALEXANDER is Methodist Hospital Chaplain to Auckland Public Hospital, a 1000 bed acute, general unit. He works in a department that includes ordained ministers, members of religious orders and lay people. The work is done on an ecumenical basis, including Sunday services and "on call" responsibilities. A very important part of his work is the supervision of theological students in their field work.

The REV. ROGER HEY is Methodist/Presbyterian Chaplain in Carrington and Oakley Hospitals in Auckland. Here chaplaincy seeks to provide pastoral care by bringing the resources of faith and spiritual strength to bear on the needs of people struggling with such issues as guilt, grief, meaninglessness, separation from God and others, and alcohol-related difficulties.

The REV. BASIL HILDER is the Ecumenical Chaplain to Cook Hospital, Gisborne, where he ministers to a 200 bed hospital and a 74 bed aged people's home. A full new hospital complex, including a chapel, is due for completion by the end of 1984.

The REV. LEW BOWEN is the Ecumenical Chaplain to the Kimberley Hospital and Training School in Levin, and its annexe, Koha Ora, in Otaki. Both are involved in caring for intellectually and physically handicapped children and adults. Our population is approximately 650. Also the Horowhenua General Hospital in Levin, with



approximately 130 patients, and the Levin Maternity Hospital.

The REV. ALAN LEADLEY is Methodist Chaplain to the Waikato Hospital, and works with three other chaplains on an ecumenical basis. The team is available night and day, works for the health and spiritual welfare of patients, staff and relatives, and seeks to be open to the many forms of healing ministry and to community-based responsibility for society's well-being.

The REV. ERNIE HEPPELTHWAITE is Ecumenical Chaplain to Templeton Hospital and Training School, similar to Kimberley, with 650 beds. It caters for the needs of some 1100 families, of whom one or more members are intellectually handicapped. He shares weekend and night duties at the acute general Christchurch hospitals with 6 other chaplains, and takes a monthly service at Sunnyside Hospital.

The Chaplain's function varies with the nature of the hospital to which he or she is assigned, be it acute medical, maternity, geriatric, psychiatric, psychopaedic, or has specialties such as spinal injury or coronary care units, and each hospital has its own particular ethos arising from traditions, personalities, and location.

For all chaplains care of patients and relatives is the primary task, while involvement with staff members' needs is mostly secondary depending to some extent on the skill of staff supervisors and counsellors, and crises that arise. Most hospitals recognise the chaplain as a valuable resource person with significant levels of expertise in the fields of religion and health.

By simply "being there" the chaplain is a visible reminder to the hospital community that healing is a gift of God, and that life and death have dimensions beyond the medical.

The presence of the chaplain, partly paid for by the Church is evidence of the continuing deep involvement of the Church in places where people suffer and are powerless, often poor and disadvantaged. Among the people to whom our chaplains minister are those who have been given up by their families and society, and those who have given up on society and at times on life itself. That there is someone who listens, who may have been there, and enters the struggle to find meaning and hope can lead to healing and reconciliation.

Teaming with chaplains and other health professionals, in ward settings and community projects, with volunteer helpers, and being accountable to the Church and the hospital hierarchy, while providing a 24-hour coverage, are all essential parts of the chaplain's function.

At a time when many New Zealanders are unhappy and "sick at heart" there is the need to celebrate the fullness of life that is found in Christ and share in the fun of being whole humans together. These are areas in which the chaplain must wrestle, challenge and lead.

Chaplains value the financial contribution towards their costs that is provided by the Methodist Church, the work of ministers and laity on our employing bodies, and the help of lay visitors and parish ministers who share the coverage of the hospitals, serving

on night rosters and sometimes allowing chaplains to take leave. We also value highly the prayer that is offered on our behalf.

Roy Alexander, Lew Bowen, Roger Hey, Basil Hilder,  
Alan Leadley and Ernie Heppelthwaite.

#### RECOMMENDATION

1. That the report be received.

### CHURCH COUNCIL

The President, Rev. P.P. Rushton, presided at the Meeting of Church Council, convened on Tuesday, 27th September and adjourned to Thursday, 29th September 1983, at Trinity Church, Newtown, Wellington, where 42 representatives were present.

#### REPORT OF POWER SHARING SEMINAR:

Church Council considered the Report of the Power Sharing Seminar to be made to Conference, during the first half of Tuesday.

Because of the Report's significance, and the matters affecting policy indicated in it, Church Council considered the Report.

- (A) The Council hear the "testimonies" of some participants:

Percy Rushton,	Doreen Hill
Frank Hanson	Geoff Hill
Donald Phillipps	Barry Jones
Peter Glesnor	

All emphasised their commitment to the Covenant (p. 304 of the Report).

- (B) Church Council broke into 5 groups, of about 8, each group with two Seminar participants, to focus on Recommendation 1. (p. 305 of the Report).

- (C) Gathering in a plenary session the summarised concerns of the 5 groups were presented:

1. What does bi-cultural mean? What about other cultures - immigration? What about multiculturalism?
2. What are the implications of the host/guest: tangata whenua/manuhiri concept?
3. How is the bi-cultural issue to be interpreted to congregations, as distinct from the Connexion as a whole?
4. How to share the experience with the Church as a whole?
5. Does the matter of the Development Division re-organisation deflect from the principal aim of the recommendation/report?
6. How representative of the larger concerns of Maori Methodism as a whole, is this Report?

- (D) These six areas were discussed, debated, shared, explored.

- (E) Church Council resolved:

1. That Church Council endorses the principle of Recommendation 1 (p. 305 of the Report) and recommends it be put to Conference 1983.



2. That the Report, along with Recommendations 2 to 7 be referred to all Leaders' Meetings, Quarterly Meetings, Congregational Meetings; Tongan, Fijian and Samoan Fellowships; and Synods: and that responses be received by the General Secretary in time for Report to Church Council next October.
3. That Recommendations 4 and 5 include the dates 1985 instead of 1984.
4. That John Roberts be invited to prepare Biblical material as a supplement to support Recommendation 1 of the Report.
5. That the Development Division and Synods have a list of people available to help local churches discuss the Report of the Power Sharing Seminar.

(F) At Conference:

1. The Seminar Report goes to Conference.
2. President-Elect and General Secretary consider ways and means for the Report to be handled so that Conference may become its own Committee of Detail and be enabled to debate the Report.

#### REPORT FROM WELFARE OF THE CHURCH COMMITTEE:

The Committee reported on its survey on the issue of the exercise of power in the life of the Connexion, by which all presbyters and deacons on the Connexional mailing list had been circulated by letter, to which 62 replies from 186 ministers surveyed had been received.

The Council discussed the report, recognising the concerns that the report raised, and resolved that

1. the Welfare of the Church Committee be requested to
  - (a) produce a statistical analysis of the responses from the questionnaire.
  - (b) direct the specific information to the appropriate Standing Committee, Division or (in the case of a District Superintendent) Synod.
2. the respective body (i.e. Standing Committee, Division, Synod) make their responses directly to the May 1984 Meeting of the General Purposes Committee.

#### RESOLUTION OF CONFERENCE 1982, page 635 No. 8- regarding review of administrative structures of the Church.

It was reported that the Faith and Order Committee had written to the General Secretary that the matter had not yet been activated. Church Council encouraged that Committee to bring it to the Committee of Detail so that it could be brought to Conference.

REPORT FROM THE COMMUNICATIONS & MEDIA COMMITTEE - on capital funding; and "FOCUS" and its future was received. Church Council did not see that there were new policy matters to consider and considered that the Report go straight to Conference.

LETTER FROM NORTH CANTERBURY SYNOD REGARDING THE REPORT OF THE APRIL MEETING OF THE COUNCIL was considered. Wellington and Hawkes Bay-Manawatu District representatives also supported the concern expressed regarding the brevity of the Report. The concern was noted and it was indicated that endeavours would be made to provide more information and detail. It was also remarked that each Synod had Council representatives who could speak to the Report.

#### GROWING NEEDS OF ETHNIC MINISTRIES

A letter from the Wellington Synod was received, proposing that the nature and growing needs of ethnic ministries in the New Zealand Methodist Church calls for the separation of this responsibility from the Development Division. Church Council agreed that in view of the changes proposed in the Power Sharing Seminar Report, it was quite possible for the relevant Committee of Detail to re-convene and to consider these and other implications for the Development Division at Conference after the Seminar Report had been dealt with.

#### ADDITIONAL MEMBERS OF CHURCH COUNCIL

The General Secretary reported that Synods had been requested to consider this matter, and nominations would be brought to Conference, as well as from Parishes and Divisions.

#### CHURCH UNION

Rev. Keith Rowe presented his discussion paper "A Uniting Church in New Zealand". Church Council's immediate concern was the processing of the paper, and discussion resulted in requesting that the Church Union Committee reconvene to consider how it might best process the material.

#### RACE RELATIONS COMMITTEE

The Convener of the Public Questions Committee wrote requesting the possibility of setting up such a Committee, especially as this area could not receive the priority due, compared with Presbyterian practice, where there was such a Committee. It was agreed that this matter be included in the material available to the Conference in its preparation for the debate arising from the Power Sharing Seminar Report, and that the Public Questions Committee of Detail might then reconvene, especially as the availability of the Superintendent of the Development Division would be clearer.

#### INVITATION TO LAY PEOPLE TO TAKE PLACES AT TRINITY THEOLOGICAL COLLEGE

The Principal reported that for 1984 of the 20 places funded, three were offered outside New Zealand (two to Tonga, one Phillipines) and of the remaining 17 there was only one accepted candidate. The College Council was expressing the urgency in this situation of having resources unused, and it was hoped Districts were pursuing the possibility of lay persons taking up the places.

#### SAMOAN CONFERENCE

Rev. Ted Grounds reported progress since the April Church Council Meeting. It was also reported that the Samoan Policy



Committee would be requested to meet, before Conference in November.

#### YOUTH MINISTRY

The Director of the Education Division, Rev. Frank Hanson shared information to date regarding this appointment.

#### RECOMMENDATION

1. That the Report be received.

## REPORT ON THE 1982-1983 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 4th August.

### PAYMENT TO DIVISIONS AND FUNDS

All "Guaranteed" were paid in full. The "Non-Guaranteed" were paid 87.91636%.

Comparative figures of previous years are:-

	<u>Guaranteed</u>	<u>Non-Guaranteed</u>	<u>Percentage Paid To</u> <u>Non-Guaranteed</u>
	<u>\$</u>	<u>\$</u>	<u>%</u>
1982-1983	168,680	607,052	87.92
1981-1982	155,256	705,118	90.47
1980-1981	360,783	487,481	93.78
1979-1980	296,318	431,881	96.06
1978-1979	259,016	378,063	97.49
1977-1978	201,627	334,448	95.52

RECEIPTS from Circuit and Union Parishes (including District Expenses)

	<u>Allocations</u>	<u>Contributions</u>	<u>Percentage</u>
	<u>\$</u>	<u>\$</u>	<u>%</u>
1982-1983	893,309	803,557	89.95
1981-1982	821,483	752,904	91.65
1980-1981	890,237	828,341	93.05
1979-1980	754,839	724,170	95.94
1978-1979	653,178	626,119	95.86
1977-1978	573,708	555,584	96.84

### RESULTS

(a)	<u>Fully Paid</u>		<u>Not Fully Paid</u>	
	<u>Circuits</u>	<u>Union Parishes</u>	<u>Circuits</u>	<u>Union Parishes</u>
1982-1983	67	52	29	40
1981-1982	69	48	28	44
1980-1981	60	52	37	38
1979-1980	74	59	24	30
1978-1979	82	55	20	28
1977-1978	81	56	24	19

(b) Percentage of Budget Allocation Reached:-

	<u>Allocation</u>	<u>Contri-</u> <u>bution</u>	<u>Circuits</u>	<u>Allocation</u>	<u>Contri-</u> <u>bution</u>	<u>Union</u> <u>Parishes</u>
			<u>%</u>			<u>%</u>
1982-1983	699,388	666,008	95.09	191,583	138,539	72.31
1981-1982	663,385	618,856	93.29	158,098	134,048	84.78
1980-1981	703,595	667,319	94.84	492,775	425,791	86.41
1979-1980	605,080	585,965	96.84	389,538	356,554	91.53
1978-1979	533,659	516,461	96.78	330,059	296,440	89.81
1977-1978	481,026	469,116	97.52	243,169	228,639	94.02



# PAYMENTS TO DIVISIONS AND FUNDS 1982-83

GUARANTEED FUNDS	ALLOCATION	PAYMENT
	\$	\$
Removal Expenses Fund	39,245	39,245
Connexional Expenses Fund	74,219	74,219
	<hr/>	<hr/>
	113,464	113,464
Churches Education Commission	5,575	5,575
National Council of Churches	10,933	10,933
N.C.C. University Chaplaincies	11,929	11,929
N.C.C. Programme to Combat Racism	7,000	7,000
E.S.O.D.	700	700
J.N.C.C.E. and J.C.C.U.	6,579	6,579
World Council of Churches	2,450	2,450
W.C.C. Programme to Combat Racism	600	600
Overseas Travel Programme	2,500	2,500
Christian Conference of Asia	610	610
Pacific Conference of Churches	490	490
Oversea Travel Fund	1,500	1,500
World Methodist Council	350	350
Travel/Study Grant Fund	4,000	4,000
	<hr/>	<hr/>
	\$168,680	\$168,680 Paid 100%

NON-GUARANTEED FUNDS	ALLOCATION	PAYMENT
	\$	\$
Education Division	82,335	72,386
Board of Administration	59,829	52,598
Development Division	104,061	91,487
Development Fund	8,000	7,033
Maori Division	159,319	140,067
Overseas Division	213,951	188,098
Communications Committee	17,005	14,950
Theological College	35,990	31,641
Overseas Aid	10,000	8,792
	<hr/>	<hr/>
	\$690,490	\$607,052 Paid 87.92%

GRAND TOTAL	ALLOCATION	PAYMENT
	\$859,170	\$775,732 Paid 90.29%

A.K. Woodley, General Secretary  
D.J. Janus, Finance Manager

## RECOMMENDATION

1. That the Report be received.

## REPORT OF THE FINANCE AND STEWARDSHIP COMMITTEE

### A. SURVEY OF CIRCUIT AND UNION PARISH FINANCIAL STATISTICS 1982/83

This survey prepared for the Committee was again this year included in the Connexional Mailing (October 1983). All Circuits and Parishes received a copy and are requested to study the contents with the aim to further stimulate their efforts to support the Mission of the Church. Our thanks to Parish Treasurers who supplied the financial data. It is an important survey and vital for budget preparation. Much notable information is given, such as: That the annual average giving per member increased from \$153.26 (1981/82) to \$192.25, that is by 25.44%. This increase, which is higher than in the five previous years, was actually necessary to offset both the loss in membership and the inroads of inflation in recent years. That this was achieved is most gratifying. However, there is no room for complacency. The challenge is still with us. Our Mission faces new tasks in an everchanging world.

#### 1. MEMBERSHIP AND INFLATION RATES

Much interest has already been shown in these figures. The previous schedule was brought up to date as shown hereunder:

A	B	C	D	E	F	G	H
Year	Total Membership at 30 June		Last 7 years inflation for year ended 30 June	Increase on basis 1977	Giving per Member	Increase on basis 1977	Increase on annual basis
		%	%	%	\$	%	
1983	20,244	81.9	8.3	210.0	192.25	259.3	25.4%
1982	20,727	83.9	17.0	194.0	153.26	206.7	12.2%
1981	21,784	88.2	15.0	165.8	136.64	184.3	14.4%
1980	22,109	89.5	17.9	148.7	119.43	161.1	18.5%
1979	22,696	91.9	12.4	126.1	100.84	136.0	19.2%
1978	23,424	94.8	12.2	112.2	84.58	114.1	14.1%
1977	24,706	100.0	14.4	100.0	74.13	100.0	

On the basis of the foregoing figures, taking the reduction in membership of 18.1%, members would need to make a contribution of \$190.08 per member to equal the efforts of 6 years ago. As mentioned above the most gratifying feature of this year's giving is that with \$192.25 giving per member the ensuing strength of earlier times has been regained.

2. TOTAL CIRCUIT INCOME for 75 Circuits (last year 76 Circuits, of which two in Timaru were amalgamated during this year) was \$3,494,412 as against \$2,997,829 in the previous year, an increase of 16.56%.



Special fundraising efforts, mainly Goodwill Shops, continue to contribute to circuit/parish income in many places. This year income from this source contributed to Parish income as distinct from what may have gone to support community ventures and other organisations, etc., amounted to \$642,640 as against \$565,278 in 1981/82, an increase of 18.39%.

Some Parishes, especially the smaller ones, are to some extent dependent on this income, whilst in the case of larger circuits it would appear that some Goodwill Shop's income serves special causes and does not become part of parish income.

Whatever the case, direct giving by church members towards parish expenditure is to be stimulated so that the proceeds of special efforts can be directed to other needs in the Church or wider community.

#### Giving per Member:

	Circuits	Union Parishes
1982/83	\$192.25	\$164.55
1978/79	\$100.84	\$ 80.03

### 3. SPREAD OF EXPENSES

PERCENTAGE OF EXPENDITURE TO MEET STIPENDS AND ALLOWANCES, LOCAL EXPENSES, CONNEXIONAL BUDGET PAYMENTS AND LOCAL TRUST EXPENSES

#### Results 5 previous Years

	Stipends/ Allowances	Local Expenses	Connexional Budget Payments	Local Trusts
1982/83	53.68*	9.69%	22.28+	14.35%
1981/82	54.47*	8.75%	23.29+	13.49%
1980/81	55.70%	7.90%	24.27%	12.12%
1979/80	53.25%	8.66%	23.92%	14.18%
1978/79	51.21%	10.47%	23.75%	14.75%

\* Adjusted to exclude Church Contributions to Supernumerary Fund

+ Adjusted to include Church Contributions to Supernumerary Fund

(Adjustment made to facilitate comparison with earlier years when contributions were made through the Connexional Budget)

### 4. INFLATION RATE = RESUME

Inflation rate based on the Consumer Price Index (C.P.I. 30 June)

1982/83 = 8.29%

1981/82 = 16.98%

In 1982/83 all increases reported hereunder are above the inflation rate:

Giving per member	+	25.44%	
Parish income	+	14.71%	(all Parishes)
Non-offering income	+	18.39%	
Pledged Giving & Loose offerings	+	17.72%	

The Survey as circulated contains 9 tables with many interesting figures.

It should be kept in mind that not all the information requested was received, or received in time, and inaccuracies and omissions occur. However, the "overs" and "unders" each year and from year to year give a sufficient enough picture to discern the trends.

#### RECOMMENDATION

1. That the report on the survey be received.

### B. 1983/84 BUDGET REPORT

Conference 1982 resolved:

*"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 figure". (which as announced in April 1983 was 12.65%)*

In its April 1983 Meeting the Finance and Stewardship Committee established the Connexional Budget figure for 1983/84 at \$838,742 to which has to be added \$42,525 for removal expenses now paid direct by circuits and parishes. The total of \$881,267 is reduced to \$855,535 because of the contribution made from the profit of the Special Account (Connexional Banking Scheme). Therefore, the outcome was:

Budget Fund contribution allocated to	
Methodist Circuits and Co-op. Ventures	\$813,010
Removal Fund expenses contributed direct	\$ 42,525
Total District Share	\$855,535
Special Account contribution	\$ 25,732
	\$881,267
Removal Fund	\$ 42,525
Connexional Budget	\$838,742

The allocation to the Districts for 1983/84 of \$855,535 represented an increase of 3.12% over the 1982/83 allocation and therefore was well within the figure as resolved by Conference.

The "nil" stipend increase in line with the Wages and Price Freeze is reflected in the budget figures.

The detail of the Connexional Budget 1983/84 and the allocations accepted by the Districts are:



# CONNEXIONAL BUDGET

	1982/83 Connex- ional Budget	1983/84 Connex- ional Budget
Removal Expenses Fund (Separately contributed to by Circuits 83/84)	39,245	-
Connexional Expenses Fund	74,219	77,921
Education Division	82,335	77,125
" " (Budget Promotion)	-	1,250
Churches Education Commission	5,575	5,770
Board of Administration (Investment Board)	59,829	58,690
Board of Administration Budget promotion material	-	2,500
National Council of Churches (NCC)	10,933	12,281
N.C.C. University Chaplaincies	11,929	13,120
N.C.C. Programme to Combat Racism in N.Z.	7,000	7,350
Ecumenical Secretariat on Dev. (E.S.O.D.)	700	700
Development Division	104,061	108,845
Development Fund	8,000	-
Joint Commission on Church Union (JCCU) and Joint National Commission on Church Extension (JNCCE)	6,579	7,910
Maori Division	159,319	138,778
Trinity Theological College		
Home Setting Study Programme, Theological Col.	35,990	29,192
Joint Board Mission Overseas	213,951	252,020
World Council of Churches (W.C.C.)	2,450	2,573
Programme to Combat Racism - W.C.C.	600	630
Overseas Travel Programme Unit W.C.C.	2,500	-
Christian Conference of Asia	610	640
Pacific Conference of Churches	490	515
Overseas Travel Fund	1,500	1,575
1% Overseas Aid/1½% of Parish contri. to Connexional Budget 83/84	10,000	13,219
Communications Committee "Focus"	17,005	22,540
World Methodist Council	350	368
Study Travel Overseas (PAC)	4,000	-
Power-Sharing Seminar	-	3,230
TOTALS	859,170	838,742
LESS Special Account contribution	29,500	25,732
	829,670	813,010

DISTRICT ALLOCATIONS as agreed:

DISTRICT	REMOVAL FUND	1983/84 BUDGET FUND	DISTRICT SHARE
NORTHLAND	1,336	19,288	20,624
AUCKLAND	8,770	127,345	136,115
MANUKAU	3,569	53,717	57,286
WAIKATO-BAY OF PLENTY	4,986	121,722	126,708
TARANAKI-WANGANUI	2,820	56,327	59,147
HAWKES BAY-MANAWATU	4,159	92,117	96,276
WELLINGTON	3,790	96,605	100,395
NELSON	1,983	35,976	37,959
NORTH CANTERBURY	6,687	127,366	134,053
SOUTH CANTERBURY	1,792	35,063	36,855
OTAGO-SOUTHLAND	<u>2,633</u>	<u>47,484</u>	<u>50,117</u>
REMOVAL FUND	42,525		
DISTRICT CONTRIBUTIONS	<u>          </u>	<u>813,010</u>	855,535
SPECIAL ACCOUNT CONTRIBUTION			<u>25,732</u>
CONNEXIONAL BUDGET			<u>881,267</u>

RECOMMENDATION

1. That the Report be received.

C. REPORT ON THE FINANCE AND STEWARDSHIP COMMITTEE  
MEETING HELD IN WELLINGTON, 29 SEPTEMBER 1983

The following budget matters were the subject of consideration and discussion:

1. PROJECTED CIRCUIT INCOME 1983/84 AND ABILITY TO PAY THE CONNEXIONAL BUDGET ALLOCATION:

Forecasted requirement from Circuit Income, to cover:

Stipends and allowances	\$2,079,877
Local costs	348,553
Budget payments, as allocated	<u>658,762</u>
Needed to cover 85% of Parish expenses	3,087,192
to leave 15% for local Trusts	<u>544,798</u>
Required minimum Parish income	<u>\$3,631,990</u>

which means an increase of 3.62% over the actual 1982/83 total parish income is needed to cover expenses. There should be no difficulty in achieving this if direct giving of members shows an increase again,



as it did last year. This will mean that for the first time in many years a 100% response to the Budget is not only a responsible goal but achievable, as an average increase of more than 3.62% on the previous year is surely possible by all Parishes. It can be observed that if under the present conditions a Parish is struggling financially then as a matter of urgency remedial action is required for it is likely that the end of the wage/price freeze will again see upward movements in Parish costs.

## 2A. PROJECTED CIRCUIT/PARISH INCOME FOR 1984/85

Because of the uncertainty about the inflation rate, Government policy, stipend level, wages and prices, and economic conditions in general, it is difficult, even impossible to make any forecast at present about a period which commences eight months from now and then stretches for twelve months. It is not possible to do more than repeat the factors which govern the budget (forecast) for 1984/85:

1. Government Policy regarding Prices and Wages freeze relaxation or continuation.
2. The Consumer Price Index figures for 1983/84.
3. Projected inflation for 1984/85.
4. Ministers' stipends as from 1 July 1984.
5. Expected level of Church Members' giving.
6. Additions, deletions, continuation of budget items.
7. The impact of the 1984 elections.

## 2B. REPORT FROM THE STEWARDSHIP DIRECTOR

Walter Scott shared with the Committee some of the results of recent programmes:

### (i) Levels of Pledging (per week)

- (a) Methodist - high \$8.21 low \$5.54, average \$6.86  
an increase of 27.3% (which is comparable with the Financial Manager's reported annual increase in per member giving of 25.4%).
- (b) Presbyterian - average \$5.73
- (c) Union Parishes average \$3.83
- (d) overall average \$5.62

(Note the \$192.25 average annual giving per Circuit member is equivalent to \$3.69 per week)

### (ii) Levels of pledged members

	high	low	average
(a) Methodist	81%	70%	75%
(b) Presbyterian	65%	39%	47%
(c) Union Parishes	68%	35%	45%

The average, Methodist increase is 47%.

The Committee was encouraged to hear of the effect of Stewardship over the period of years, in the Methodist Church, and recognised how others had some "catching up" to do. There were also indications of a still considerable potential.

### 3. PROJECTED FUNDING FOR THE 1984/85 CONNEXIONAL BUDGET

The Committee was informed that from the Connexional Banking Scheme's Special Account a surplus of \$38,605 is available towards the 1984/85 budget. This is exactly 50% more than in the previous year.

### 4. VARIOUS MATTERS

- (a) Strategy deletions and additions to Connexional Budget 1984/85

#### PROPOSED RECOMMENDATION:

"THAT any recommendations approved by Conference that require new fundings, include sufficient data so that they may be effectively referred to Synods to respond with comments to be forwarded to the Finance and Stewardship Committee meeting in April."

- (b) Guaranteed or Non-Guaranteed Funds

The Committee asked the General Secretary to report on Guaranteed v. Non-Guaranteed Funds. The Removal Expenses Fund is now funded by direct levy to each Methodist Parish, allocation being made by the District on a per member basis. Any shortfall or overage is adjusted in the following year. The Committee recommends that the Connexional Expenses be taken out of the "Guaranteed" Funds. This means that the whole Church now operates the same way - as non-guaranteed funding.

- (c) New procedures - Co-operating Ventures

After consultation with partner Churches and on the decision of the Committee the new procedures were instituted as from 1 July 1983 and are reported to be now operating satisfactorily. Some outstanding matters are now being attended to by Synods/Presbyteries and Parishes.

- (d) Budget provision for possible stipend increase prior to 30th June 1984. (Auckland Synod inquiry).

As an 5% increase was budgetted for in the 1983/84 budget such stipend increase after February 1984 can be met.

### D. CONNEXIONAL BUDGET 1984/85

After reviewing the matters reported above, the Finance and Stewardship Committee makes the following recommendations to Conference 1983:

1. That the increase of the 1984/85 Connexional Budget over the 1983/84 figure as allocated to Circuits and Parishes be decided by the Finance and Stewardship Committee in its April 1984 meeting and that the Committee takes into account:



- (a) the inflation rate for the period 1 April 1983 to 31 March 1984 as derived from the Consumer Price Index figures
- (b) Wage adjustments made before 31st March 1984, if any
- and (c) other relevant factors which are of sufficient known impact to warrant consideration.
2. That the Connexional Expenses Fund be removed from the list of Guaranteed Funds in the Connexional Budget.
3. That any recommendations approved by Conference that require new fundings, include sufficient data so that they may be effectively referred to Synods to respond with comments to be forwarded to the Finance and Stewardship Committee meeting in April.

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#### E R R A T U M:

page 321	After C.H. Izard Estate	\$300
	add	
	J.B.S. Dudding Trust	\$3000
	Children's Homes United	
	Council (Wgtn)	\$800
page 322	After J.D. McGruer	\$4000
	add E.E. Gittings	\$400
page 319	line 23	
	Weekly Hospital	should read
	Wesley Hospital	

## NOMINATIONS FOR PRESIDENT

### NOMINATED BY

Ivan J. Clucas	Waikato-Bay of Plenty District Synod
E. Francis I. Hanson	Auckland District Synod Manukau District Synod Wellington District Synod North Canterbury District Synod South Canterbury District Synod Northland District Synod
Edgar R. Hornblow	Nelson District Synod
Owen T. Woodfield	Auckland District Synod

### IVAN J. CLUCAS

Ivan Clucas is 59 years of age, married with two married children. He grew up in a farming community and was nurtured in Methodism in the Willowby Circuit. He spent two years at Frankton as a Home Missionary before entering Trinity Theological College in 1949. His circuit appointments have been in Te Kuiti, 4 years; North Waitemata - now the South Kaipara and Whangaparaoa parishes, 5 years; Waimate, 8 years; Tauranga, 10 years and at present Rotorua where he is now ending his 6th year.

For the past 4 years he has been District Superintendent of the Waikato-Bay of Plenty District and in addition to administering that widespread area he has been responsible for a major property development in Rotorua involving the erection of a new church centre complex.

### E. FRANCIS I. (FRANK) HANSON, B.A., B.D.

Frank Hanson is completing his 23rd year as a Methodist Minister. During that time he has been minister in congregations at Westport, Stoke and Lower Hutt. He is currently in his 6th year as Executive Director of the Education Division. He served for several years as Secretary of the Nelson District, five years as Convener of the former Methodist International Affairs Committee, and is currently also in his 6th year as District Superintendent for Wellington District.

He is married to Nola, who is an Administrative Secretary with the Anglican Family Centre in Lower Hutt. They have four adult and teenage children.

Within the Education Division he has been particularly associated with the development of LIVING FAITH as an educational resource and LAOS, the Methodist Lay Training Course. He is also a regular contributor to I.B.R.A. Bible Study Notes. Currently he is particularly interested in the relationship between worship and education, the ways faith develop in individuals and communities and the bearing of Christian faith on the wider Community and Social issues of today.



EDGAR R. HORNBLow, LL.B.

Before entering the ministry, Edgar Hornblow was with a Law Firm, graduating in 1961 with LL.B.

1962 was the year of his ordination, and his first appointment was Pakuranga (1962). 1966 saw a shift to Mt Roskill Circuit, which was followed five years later by a year's exchange in Monroe, Washington State, U.S.A. as Superintendent of the Circuit. Since that time Edgar has been known for his interest in Christian Communities, from which 'Arohanui' Family Village Havelock North, sprang. Circuit life in Hastings includes involvement in: the Directorship of 'Arohanui' Family Village, instigator of the Circuit House Church programme, Executive Hastings Sharing our faith Programme, Christian Cinema. He is also involved with the Hawkes Bay Children's Court and is a past member of the Hawkes Bay Hospital Chaplaincy Committee.

In District affairs Edgar is a member of the Synod executive, and a member of the 'Making Disciples' Task Group, based in Palmerston North. He is the Hawkes Bay representative on the N.Z. Bible Society.

His Connexional responsibilities include Law Revision Committee member, and member of the Administration Division. He organised the 'Doing Evangelism' section of the 1982 Napier Conference.

OWEN T. WOODFIELD, B.A.

Owen Woodfield began ministry as Home Missionary Probationer at Murchison in 1945, and then at St Aubyns-Westtown, New Plymouth. Accepted for theological training in 1946, he had one year's Probation at Lyall Bay in the Hataitai Circuit before training at Trinity College from 1948-50. Appointments since have been at Corstorphine Union Parish, Willowby, Leeston, St Albans (Bryndwr) and Orakei (Mission Bay) Circuits. He was then an assistant lecturer for 2 years in Whangarei at the Word of Life (now Emmanuel) Bible College. This was followed by a period of Supply Ministry with the Uniting Church in Australia in Launceston, Tasmania and Pascoe Vale, Melbourne. Present appointment is in the Henderson Circuit.

Chairman of the Methodist Revival Fellowship (N.Z. Branch) from its commencement until 1963. Involved in the Charismatic Renewal within the Methodist Church as well as Ecumenically for the past 20 years. Married with 3 children (one of whom is the wife of a Methodist Minister).

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## NOMINATIONS FOR VICE-PRESIDENT

### NOMINATED BY

Joyce K. Dey

Waikato-Bay of Plenty

Lester F. Holdaway

Hawke's Bay-Manawatu District  
Synod  
Nelson District Synod

### JOYCE K. DEY

Joyce is of true Methodist heritage, being born into the Rosser family. Her parents, Ken and Dora Rosser, and her grandparents, were all members of Pitt Street Church, Auckland.

As a young person, she shared fully in the life of the Church, in Sunday School, Bible Class and Choir.

She worked as a bookkeeper in National Insurance, then completed Occupational Therapy Training and worked in Psychiatric Hospitals in Auckland and Te Awamutu. She was part of a team of teachers and medical workers who established the Carlson Cerebral Palsy School in Auckland.

In 1959 she went to Papua New Guinea Highlands as secretary to the Chairman of the Mission District. As part of the New Zealand Overseas Mission Team, she continued in this capacity until she married Mr Gordon Dey in 1963. Her association with the Mission continued as new fields of service in adult literacy and work among women were opened to her, until they returned to Hamilton in 1970.

Subsequent stages in her Christian commitment include:-

1976-1978 National President of the New Zealand Methodist Women's Fellowship, with a Waikato Women's Executive team.

1979 Developed the Rheumatoid Arthritis Education Programme, as a part-time Occupational Therapist with the Waikato Hospital.

1980 The year was spent in Lolowai, Vanuatu, with Gordon, who was setting up a small Manual Training Centre for the Anglican Church. She assisted in Women's Meetings, hospital treatments, and the typing of the work book for the training centre.

Joyce has travelled considerably and has a wide-ranging interest in many subjects, but in particular has developed close friendships with people of different cultures. She is at present a member of the Smethurst Committee of the N.Z.M.W.F. She is also a member of St John's Methodist Church, Hamilton East, where she continues to serve her Lord and the Church.



## LESTER F. HOLDAWAY

Born in Blenheim 15th October 1929.

Lived near Blenheim all his life, married with two sons and two daughters. Took part in Young Farmers, Agriculture and Pastoral Association, Potato Growers, and Pig Producer, organisation at both district and national levels.

Farmed in the Lower Wairau on a mixed cropping farm until 1981 when he sold it to his son, occupation today farm labourer.

Grew up in Wesley Church Blenheim of which he became a member in 1948 and was a Sunday School teacher and Bible Class leader for many years. Attained accreditation as a Lay Preacher in 1957 and has been a preacher in the Blenheim Circuit to this time.

Holds the office of Circuit Steward and Circuit Treasurer in the Blenheim Circuit. Has an interest in Theology as it relates to the relevance of the gospel to the world and the life of today.

Has recently trained as a stewardship director for the joint stewardship section.

\* \* \* \* \*

### For Nomination and Election Procedures

See Laws and Regulations of the Methodist Church of New Zealand, Section 5 -6.2f

CHURCH UNION COMMITTEE  
ANNUAL REPORT

1983

INTRODUCTION

In June the Joint Commission on Church Union prepared a Statement of Accord identifying what the Negotiating Churches had accomplished together and expressing future goals to guide the search for visible unity. (See the 19th Report of the JCCU, pages 1 - 3).

The following excerpts from the Statement serve as a useful introduction to this report. They describe something of the rhythm of a mountain climb; vigorous exertion - a pause to regain strength - a search for the signs that the climb is nearing the end, the peak is in sight.

\* IN COMMON OBEDIENCE WE HAVE -

*Discovered no insuperable barriers of faith or order and expressed through The Faith We Affirm Together that we can be at one in understanding and confessing faith centred in Jesus Christ.*

*Commenced sharing resources of land and buildings, theological education, social services and chaplaincies.*

*Begun to overcome the scandal of division within families and communities by establishing Union and Co-operating Parishes and other local co-operative ventures.*

\* WE RECOGNISE -

*That there are some who have reservations about claims to agreement in matters of faith.*

*That we have not made real the implications of acceptance of each others' baptism. We do not always accept each other as brothers and sisters in the one body of Christ, nor our ministries as equally real and valid.*

*That some of our churches now have reservations about encouraging new co-operating parishes.*

\* WE AFFIRM -

*That in our failures God speaks to us.*

*That the unity of Christ's Church on earth is His will and our hope.*



That the unity we seek is not uniformity but a unity enriched by our diverse heritages, traditions and cultures.

It will be marked by -

An ending of prejudices and hostilities and a lifting of condemnations and barriers.

A sharing of one faith in God, Father, Son and Holy Spirit.

A mutual recognition of one baptism, one eucharist and a ministry recognised by all.

Ways of deciding and acting together.

\* WE COMMIT OURSELVES -

To continue the search for the union of our five Churches.

To continue to work for the wider unity of Christ's Church.

To seek better ways of serving pastoral and administrative needs of the Churches.

To continue to develop ecumenical agencies for co-operation, evangelism and service.

ABOVE ALL, to see a unity that will make the Church a more faithful and effective sign and agent of the Kingdom in a needy and broken world.

1. A RENEWED COMMITMENT TO THE CAUSE OF VISIBLE UNITY

While the Statement of Accord describes what has been achieved, the effective formation of a Church united in faith and mission has eluded us.

However, the Church Union Committee believes that the search for unity in mission must continue as part of our Christian obedience. But given the present hiatus, what is the way forward to express the unity of the Church in visible forms?

\* SIGNIFICANT FACTORS

In exploring a strategy for the future the Committee has noted the following important factors:

- a) The search for unity 'that the world might believe' remains an obligation upon the Churches. Unity and Mission belong together like two sides of a single coin. Unity or dynamic co-operation at the point of mission, evangelism and social service is part of the Church's witness to the reconciling God and an acting out of our shared commitment to the progress of the Good News in this country. Mission is the motive.
- b) The Plan for Union has died as an instrument of Church Union. The Negotiating Churches seem to have no strong desire to negotiate another Plan covering all aspects of the organisation, faith and life of a hoped-for United Church. Detailed plan-making does not seem the preferred way forward.
- c) Our Partner Churches largely appear to be at different stages in the ecumenical journey.

\* THE ANGLICAN CHURCH held a consultation in August to -  
*"explore ways in which it can move forward in the continuing search for Church Unity."*

A number of conclusions were reached, two of the most significant were;

*"We are and will always remain committed to the search and initiatives for ultimate church unity."*

*"We do not think it is realistic to expect union with the four Partner Churches in the near future."*

- \* THE ASSOCIATED CHURCHES OF CHRIST at their Annual Conference last year considered the question of extending contacts beyond the present five Negotiating Churches. The Conference also encouraged people at the local level to deepen the bonds of ecumenical relationships.
- \* THE CONGREGATIONAL UNION continually emphasises that each of the Churches within the Union are autonomous and, therefore, will individually decide whether or not to engage in increased ecumenical activity with other denominations. At present there is little sign among the Congregational Churches that the quest for visible unity is a high priority.



\* THE PRESBYTERIAN CHURCH through its 1982 General Assembly, has instructed its Church Union Committee to "continue the search for Union in partnership with the other Negotiating Churches." It is important to note the level of practical co-operation that the Methodist and Presbyterian Churches have achieved together - partnership in 95 Union and Co-operating Parishes with combined Public Questions and International Affairs Committees, a Joint Stewardship venture, a Joint Board for Mission Overseas and much informed co-operation. In the meantime, the Plan for Union is unable to draw them together into a United Church.

- d) The large number of Union and Co-operating Parishes are a significant factor to be taken into account in future planning.
- e) Any future form of Union will need to affirm diversity, safeguard and welcome different heritages and cultural perspectives. Though this may have been stated as desirable in the Plan for Union, people feared it may be lost sight of.
- f) Any future organic union will be something people and the churches grow into at their own speed as dictated and shaped by shared engagement in mission, specific regional needs and growth of trust.
- g) The discussions regarding a new ecumenical body for New Zealand embracing NCC Churches and the Catholic Church are indicative of an opening up of the ecumenical climate. Any way forward should be sensitive to this and flexible enough to embrace a number of ecumenical futures.

\* AN EVOLUTIONARY FORM OF UNION

In the light of the above factors, the Committee believes that an appropriate way forward is to seek an evolutionary form of Union.

The features of this form of Union, the Committee sees as being to;

- \* ACKNOWLEDGE AN IMPULSE toward unity in mission "that the world might believe".
- \* BUILD UPON PAST DISCUSSIONS and shared experience yet not be bound by those attempts to give form to our unity in Christ.
- \* ACKNOWLEDGE THE IMPACT of Union and Co-operating Parishes and shared work in many areas of the Churches' life.
- \* AFFIRM THE POSITIVE CONTRIBUTION OF DIVERSITY in the life of the Church, safeguard and welcome different heritages and cultural perspectives.

- \* PROVIDE A FRAMEWORK for the Churches to grow into fuller units, at a pace appropriate to location, need and conviction.
- \* LEAVE OPEN THE POSSIBILITY of other denominations sharing in the life of the United Church, either immediately or in the future, whilst still proceeding towards a bi-lateral Union.

Because of the stated commitment of the Presbyterian Assembly and the existing level of bilateral co-operation, the Committee is convinced that initial discussions should be held with the Presbyterian Church, though keeping the other Negotiating Churches informed through the proposed 'Negotiating Churches' Unity Council'.

#### \* SEEKING A MANDATE TO PROCEED

The Committee believes that for the following reasons it is vital that the proposal to commence discussions with the Presbyterian Church be submitted to Parishes and Synods for report to Conference in 1984.

- For a significant number of Methodists, their partner in local Co-operative Ventures is the Anglican Church (10 parishes); or the Associated Churches of Christ (3 parishes). There are 12 parishes including a partnership between Anglicans, Methodists and Presbyterians.
- Pacific Island Members have expressed their serious reservations about Union Schemes that would effectively end the Methodist ethos.
- There is growing concern that decisions effecting the life of the whole Church are being made only at the level of Conference with insufficient discussion of the issues at Congregational and District Synod level.

#### 2. A PROPOSED NEW STRUCTURE - THE NEGOTIATING CHURCHES' UNITY COUNCIL

At the present time the five Negotiating Churches relate to each other formally through two separate bodies -

- \* The Joint Commission on Church Union (JCCU).
- \* The Joint National Committee on Church Extension (JNCCE).

The JCCU has identified its immediate tasks for the future as -

- a) A Study of Ministry - its forms, orders and relationships within the ministry of the whole people of God.



- b) An exploration of both the settings and issues relating the search for unity to the developing multi-cultural society.
- c) Seeking an indigenous model of unity and restating the imperatives for the unity of Christ's Church on earth.

The JNCCE sees its work as being largely supportive of the 141 Co-operative Ventures spread throughout the country. Also from these Ventures arise administrative and procedural questions that must be resolved nationally by the JNCCE.

## b) THE PROPOSED RE-STRUCTURING

(see Appendix I).

## c) REASONS FOR THE CHANGE

At a joint meeting of both the JCCU and the JNCCE in June, the major reasons for proposing that both bodies be reconstituted as one Council, were identified as being;

1. *The JCCU and JNCCE have developed much common agenda.*
2. *The tasks outlined above do not require the number of people currently engaged in JCCU/JNCCE to deal with them (34 as at 1983, potentially 42).*

NOTE: *The new Council with its Working Committees has a total membership of 29.*

3. *The desire for close co-ordination and cross-fertilisation of issues arising out of co-operative work with those involved in negotiating for Union.*
4. *A recognition that the names no longer reflect the real nature of the present and future work.*

The Church Union Committee supports the proposed restructuring because the interaction between the theological and practical issues of Church Union is a vital process.

Barry Jones  
CONVENER

## RECOMMENDATIONS

1. That the report be received.

2. a) That Conference agree to ascertain the response of the Connexion to the proposition that discussions be held initially with the Presbyterian Church directed towards a form of Union between the two Churches.

This form of Union to;

- i) Acknowledge an impulse toward unity in mission *"that the world might believe"*.
  - ii) Build upon past discussions and shared experience yet not be bound by those attempts to give form to our unity in Christ.
  - iii) Acknowledge the impact of Union and Co-operating Parishes and shared work in many areas of the Church's life.
  - iv) Affirm the positive contribution of diversity in the life of the Church, safeguard and welcome different heritages and cultural perspectives.
  - v) Provide a framework for the Churches to grow into fuller units, at a pace appropriate to location, need and conviction.
  - vi) Leave open the possibility of other denominations sharing in the life of the United Church, either immediately or in the future, whilst still proceeding towards a bi-lateral Union.
- b) That the response of the Connexion be ascertained by referring the proposition to all Parishes, Samoan/Tongan/Fijian Fellowships, the Maori Division and District Synods for discussion and comment.
- c) That the Church Union Committee collate the responses and report to Church Council, August Synods and Conference 1984.
3. That Conference approve that the Joint Commission on Church Union, the Joint National Committee on Church Extension and other related committees be re-constituted as one Council - the Negotiating Churches' Unity Council.



## b) THE PROPOSED RE-STRUCTURING

THE NEGOTIATING CHURCHES' UNITY  
COUNCIL\* FUNCTIONS

- a) To seek a basis of Union.
- b) To develop ways of common action.
- c) To advise the Churches on steps to be taken to this end.

\* MEMBERSHIP

Anglican.	8
Presbyterian	8
Methodist	7
Churches of Christ	3
Congregational	2
President of the Joint Committee of Women's Organisations.	1

NOTE: These members are distributed among the 2 working committees.

## WORKING COMMITTEES

## THE COMMITTEE ON CHURCH UNION

\* FUNCTIONS

- i) Keep before the Churches issues and trends arising out of world-wide ecumenical dialogue and explore those which may assist the cause of Church Union in New Zealand.
- ii) Study and seek resolution of issues, both practical and theological, arising out of what the Negotiating Churches are now doing together.
- iii) Formulate proposals for submission to the Churches.

\* MEMBERSHIP

Anglican	4
Presbyterian	4
Methodist	3
Churches of Christ	2
Congregational	1

## THE COMMITTEE ON CO-OPERATIVE VENTURES

\* FUNCTIONS

- i) Study and seek resolution of issues, both practical and theological, arising out of all that the Negotiating Churches are now doing together.
- ii) Exercising continuing oversight of Co-operative Ventures.
- iii) Formulate proposals for submissions to the Churches.

\* MEMBERSHIP

Anglican	4
Presbyterian	4
Methodist	4
Churches of Christ	1
Congregational	1
President of the JCWO	1

EROSION OF THE WELFARE STATE

1. Introduction

Since the beginning of history, social welfare has been an essential element for the human race. The modern welfare state climaxed in New Zealand in the 1930's with the hopes of eliminating want, squalor, and inequalities. New Zealand led the world in a scheme which was based on a humanitarian conviction that everyone had a right to financial protection in the case of misfortune beyond their personal control such as unemployment, ill health, loss of breadwinner, old age, orphaned, etc.

The Churches in New Zealand, through individual clergy and laity, played a significant role in the development of the present social welfare system including Methodist leaders such as John S. Reid (Methodist layman and lawyer) who was the right-hand man of Walter Nash, the architect of Social Security, and Percy Paris who worked with Bob Semple. The Church's involvement in the setting of social policy in New Zealand has not always been recognized, but rather their effect on moral value imposed on this country. Walter Nash (\*1) wrote, "The Social Security Act, which recognizes more completely, perhaps than has been recognized anywhere else, the need for the community, as a whole, to accept responsibility directly for the economic welfare of its members, that against the hazards incidental to the competitive struggle for private gain must be set the need for collective organization of security".

The Churches have been consistent supporters of the principles of social responsibility for the basic welfare and protection of basic human rights.

Questions are constantly being raised about the viability and effectiveness of the Welfare State today.

"The Welfare State seems to have failed and many people would argue that a new approach is needed. The traditional social services of income maintenance, housing, health, education and personal social services, consolidated after the second world war on principles of universality and comprehensiveness are manifestly failing to meet need and prevent deprivation. What should be done?" (\*2)

As early as the 1960's people were beginning to question the social security system and from 1969-1972 a Royal Commission on Social Security was set up to evaluate the present situation and make recommendations for any changes. However the reports from the Commission were regarded by many as "right-wing" and maintaining the status quo. "Public opinion is generally in support of a system which redistributes income and reflects community responsibility for ensuring that no one fails to reach an adequate standard of living" is an appropriate statement but what were the recommendations to ensure that this happened? Prof. K.J. Scott (\*3) says "New Zealanders are a welfare-minded people; they have been willing to pay relatively high taxes for welfare. Whether the proportion of the national income that is expended on welfare is the optimum proportion is the most widely



discussed problem of welfare policy. Probably most people would say that it is at least near to the optimum proportion."

Today it is clear that the attitude of people has changed, and the majority are no longer prepared to pay the high taxes. The question must be faced - what is the correct thing to do? It is not easy to change attitudes and the other alternative is to seek a redistribution of resources, e.g. from National Superannuation.

The hard facts are that the Social Welfare System in New Zealand is not working today; there is no equitable distribution of resources but the old cliché "the rich get richer and the poor get poorer" is evidenced by the growing poverty and hardships faced by a large section of New Zealand society; the real power is no longer in the hands of the people but is in institutional structures which constrain rather than free.

Would the Methodist Church be willing to take as its one imperative for 1984 a fight against poverty by all means possible through redistribution of its own resources thus utilizing them to better effect and take an active advocacy role on behalf of the poor and discriminated?

## 2. Philosophy of the Church

In the Methodist Church there has been a clear and strong belief in the protection of the individual and family and a concern for health, education, housing, social welfare, and good working conditions for all. The development of social services in the major urban areas and in a few rural areas by the Methodist Church has been evidence of a solid and confident commitment to responding to the will of Jesus to meet the needs of the poor, lonely and oppressed.

Unfortunately there appears to be a gap between parish congregations and their respective church social services and this tends to weaken any mandate they may have and has largely limited the work to become institutional, rather than community-based with citizen involvement.

Church social services should be involved in the process of social change through a constantly updated factual knowledge of social indicators which measure social well-being and take into account the changing diversity of society.

There are many biblical references such as The Good Samaritan (Luke 10); Jesus' ministry towards those who were excluded in society (Matthew 8); the Jubilee Year (Leviticus 25) in which slaves were to be released and property was to be returned to its original family owners; compassion for the poor, the weak, the handicapped and the marginal (Leviticus 19); to which we can turn for guidance of our ministry. Christ came into the world to establish peace, harmony and welfare. The mission of the Church is in response to an inner compelling force and assurance from Christ to respond to the needs of others wherever and whoever they may be. The Church calls us to be disciples of Christ and as such we must be healers, educators, fishermen, builders and neighbours responding in love and humility.

The Universal Declaration of Human Rights sets out in 30 Articles, the rights of citizens to such basic needs as food, shelter, clothing, freedom of movement and religious association, rights to education, employment and leisure. The Methodist Church stands for the conviction that the Gospel of our Lord Jesus Christ contains reconstruction of

Society (Methodist Conference 1982). So often within the Church it is difficult to know the poor, the lonely and the oppressed because, let's face it, the Church represents largely the "middle class" of society and has little direct contact with the poor. How can the Church reach out into the community to respond to the cries of the people while maintaining its structures of tradition and comfort and while its leadership is mainly in the hands of white middle-class males? Do we want to respond? What is the cost in terms of personal power and resources of the Church?

Our Creator endowed the earth with many good things, yet through the ages man has destroyed or wasted much of the earth's resources and endangered many of the animal species. The human resource and human potential are often overlooked in our capitalistic, profit-motivated, competitive society and those who do not make it to the top are trampled and broken in spirit and body. If we are to retain much of what we value, then the Churches will need to take more responsible action in an advocacy role for those who are unable or do not speak out, and to ensure that our limited resources are used to best effect.

The welfare state ideally is an expression of neighbourliness, of sharing and caring, and not of dependency and poverty. What are the alternatives to the present situation in New Zealand where the erosion of the welfare state has created injustices and inequalities? Where is the prophetic voice of the Church?

### 3. Erosion of Social Welfare in New Zealand

How valid are these claims - "Alongside a growing sense of uneasiness concerning the power of the State through the institutionalization of health, education and welfare, there has also emerged in recent years a body of opinion which casts doubt on the basic principles of the welfare state...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." (\*4)

Social Welfare in New Zealand has moved from its ideological beginnings in the 1930's to a massive government programme which now fails to meet the needs of many of the people. There is a growing world trend towards economic and technological development as being the answer to human welfare and progress. New advances in technology and new techniques must be learned to cope with new and often more complex and extremely expensive machines. Will the robot shortly replace the human being? The creation of wealth through the accumulation of profits becomes a priority over human needs. Under the present system of government in New Zealand there has been a shift from a responsibility for the welfare of the people towards free enterprise. At the same time there has been an attempt to decentralize services and place much more demand on the voluntary and private sector. Amongst church and voluntary agencies there has been a sense of despair as the cost of providing essential human welfare services continues to rise, while government subsidies remain inadequate.

Indicative of the hardening attitude of government has been the recent efforts by the Department of Social Welfare to check on those beneficiaries who are "cheating the system". If the same effort were made against tax evasion, there would be more resources available for those most in need and facing real poverty. "Contrary to popular



belief, poverty in New Zealand is not a minor, temporary social problem caused by economic depression, but a chronic, long-term problem which has resisted all attempts at eradication. Despite the rapid growth and rising incomes of the post-war boom, 20% of New Zealanders did not earn enough to allow them to participate in the 'mainstream' of social life.". (\*5)

Unequitable distribution of resources is poverty. "A crumbling welfare state is failing to cope with the developing pressure of increasing unemployment and poverty widespread among families. Social inequality is growing as State resources are deflected towards the more affluent, and poverty and unemployment reinforce the growth of a marginal class of citizens.". (\*6)

#### 4. Issues of Concern

##### (a) Health

The national health system has been in operation for more than forty years but no longer meets the needs of the people. There are some groups of people (e.g. solo parents, elderly, unemployed, handicapped) who cannot afford even the subsidized fees of medical practitioners and hospitalisation.

The proportion of the health vote spent on primary health care has lessened while that on institutions has increased. Expenditure on hospitals 1960/61 was 69% of vote and in 1980/81 74% of vote; while expenditure on primary medical services in 1960/61 was 31% of vote, in 1980/81 it was reduced to 17.5% of vote.

The growth of private health insurance since 1961 now shows a membership of 1 in 3 New Zealand citizens. "The number of private hospital patients increased by 15% between 1976 and 1981. There were 11,810 people in public hospitals on census night in 1981, representing a decrease of 2% from the number recorded at the time of the last census in 1976." (\*7)

A broader view of health needs to be developed in line with the general principle of the World Health Organisation that health is a state of complete physical, mental and social well-being as a necessary part of health.

##### (b) Education

Most New Zealanders expect a great deal from schools and other educational institutions and expect that a good standard of education should be available for all regardless of their financial situation.

There is growing criticism of our New Zealand education system with its lack of real preparation for life, building self-confidence and teaching skills which develop creativity and independence. The present attitude of the government, through its Minister, is disastrous and breaks down any confidence in the ability to bring about necessary changes for a broader and more appropriate system of education which would include life-long education.

##### (c) Housing

The unwillingness of government to acknowledge that there are desperate housing problems for some citizens - particularly ethnic minorities, solo parents, handicapped and the many thousands of New Zealanders continuing to return from overseas - is creating tension for those in need and exploitation by some landlords. Surveys

indicate increased overcrowding, substandard housing and homelessness. The recent cancellation of the C.H.I.P. programme is a further indication of government's insensitivity to the housing problem. What further local initiatives might the churches take towards the alleviation of the housing problem? "Can the churches not draw on their experience of social intervention, of capital investment and partnership with Government, to ensure that adequate housing is provided for those who are most in need today, the increasing number of homeless people?" (\*8)

(d) Unemployment

The old Protestant ethic of work still holds true today and status in our society comes largely from having paid employment and loss of work also means loss of status. The loss of self-esteem and depressive effects of unemployment are evident, particularly amongst school leavers and redundant workers. The growing rate of unemployment in New Zealand is of great concern and the short-term measures of Labour Department schemes such as S.T.E.P.S. for school leavers do little to help the situation in the long term. There is a disproportionate number of women, the young and ethnic minority groups affected by the present job shortage.

The humiliation of those forced to accept unemployment benefits is not helped by the mostly unfounded prejudices and comments such as "bludgers" and the application procedures. The dignity of work both paid and voluntary is the right of every citizen as is the right to quality of life.

"Further there is much that could be gained in human terms from now seizing the opportunity to strike a new balance between paid work and gift work, between the organised economy and the informal economy, between occupational concerns and convivial relationships." (\*9)

(e) Family Welfare

"Ministering to distressed families calls not for criticism but for informed discussions and a striving for a more just and caring society." (\*10) In general, low income families are not bad managers but rather the victims of central government policies which have a direct effect on the quality of family life. The Church Social Services should not simply minister to needs and provide support services for without the advocacy role it is in fact to continue the dependency of the poor.

It is still recognised that the family is the best setting for nurturing children and, where necessary, parents should be supported in their task. All children have a right to services regardless of the economic, social or political state of their families. Equity in relation to education, health, social welfare and employment opportunities would help close the widening gap between the rich and the poor.

Conclusion

There is need to re-examine the philosophy and practice of the Welfare State and the growing tension between State control and the related problems of institutionalisation and the place of specialised services which demand professional and technical skills, as well as sophisticated resources.

If the Welfare State is to tackle deprivation, it must become much more sensitive to the needs of the groups not well served by the



basic social services, be more flexible and responsive to need. For the Welfare State to survive a social and economic environment must be created where redistribution of resources towards more equitable income and personal social services are available to all. Social intervention should be aimed at the eradication of poverty, and the pursuit of equality and justice and social welfare seen as an integral part of the economy.

Should the churches be more involved in delivery of services and community development which places an emphasis on people, rather than bricks and mortar? Do we want the development of society to be based on human rights or do we prefer economic development and is it possible for these two factors to be inter-related?

What is the mission of the Church in our New Zealand society today where the erosion of the Welfare State brings deprivation and suffering to so many?

- (\*1) "New Zealand - A Working Democracy", (published in 1944, page 159).
- (\*2) "Which Way for the Welfare State", article by Muriel Brown and Nicola Madge in New Society, 8 July 1982.
- (\*3) "Welfare in New Zealand", 1955.
- (\*4) The Rev. Don Borrie, "The Death or Reformation of a Welfare State", Methodist Conference 1982.
- (\*5) David Bedggood, "Mass Poverty Amidst Affluence - The Failure of the Welfare State", p.141.
- (\*6) Mary Gray, Social Welfare, p.134 in New Zealand 2001 edited by George Bryant.
- (\*7) "Evening Post", Wellington, 12 September 1983.
- (\*8) Christian Action Week, 26 June - 3 July 1983.
- (\*9) "Work in Crisis", Roger Clarke, The Saint Andrew Press, Edinburgh.
- (\*10) Geoff Hill, Christchurch Methodist Central Mission, in Enterprise, June 1983.

THE JOINT COMMISSION ON

CHURCH UNION

R E P O R T



# JOINT COMMISSION ON CHURCH UNION REPORT

## NINETEENTH REPORT TO THE NEGOTIATING CHURCHES

of the  
Joint Commission on Church Union  
Joint National Committee on Church Extension  
Joint Committee on Women's Organisations  
Joint Board of Theological Studies  
2 September 1983.

### THE JOINT COMMISSION ON CHURCH UNION

#### 1. The Work of the Commission

Roll of Members, 1 September 1983:

**Anglican:** The Rt Rev. P. W. Mann, The Rt Rev. E. G. Buckle, The Rt Rev. B. Davis, Mr E. Bradley, Mr D. M. Wylie, Prof. W. Winiata.

**Associated Churches of Christ:** The Rev. G. D. Munro, The Rev. D. I. Holford, The Rev. D. L. Woolf, Mr H. J. Voice.

**Congregational Union:** Mr B. Morris.

**Methodist:** The Rev. B. E. Jones, The Rev. R. D. Rakena, The Rev. B. K. Rowe, The Rev. A. K. Woodley, The Rev. A. Thomas, Mr E. Heggie.

**Presbyterian:** The Rev. G. E. Hall, The Rev. W. A. Best, The Rev. C. Naylor, The Rev. S. Masina, The Rev. E. Mattock, The Rev. Dr H. C. Swadling, Mrs M. Simmonds.

**Chairman:** The Rev. W. A. Best.

**Secretary:** The Rev. D. M. Povey.

(i) **The Commission** met at St Matthew's Joint Use Church, Brooklyn, Wellington on the 1 and 2 June 1983. The Chairman presided, 22 members and one observer being present. Apologies for absence were received from two members.

(ii) **The Executive** met in Baptist House, Willis St, Wellington on 4 March 1983 and reported fully to the Commission.

(iii) **The Commission** welcomed the Rev. G. D. Munro as the new convener of the Churches of Christ representation and the Rev. E. Mattock who replaces the Rev. M. H. Johnston as a Presbyterian representative. The Rev. M. Smart, a member of the Commission since 1980 advised that he had tendered his resignation as an Anglican representative.

#### 2. STATEMENT OF ACCORD

The Commission has from time to time included in its report various sections which attempt to sum up the journey together and to point the way forward. Recognising a need now for a statement which records both the achievements and goals in the search for unity it now reports that the Commission has approved this Statement of Accord.

#### STATEMENT OF ACCORD

IN 1967

the Associated Churches of Christ  
the Church of the Province of New Zealand  
the Congregational Union of New Zealand  
the Methodist Church of New Zealand  
the Presbyterian Church of New Zealand

entered into a solemn commitment set out in the Act Commitment 1967 —

"In our faith in Jesus Christ as our one Lord and Saviour, and in our concern to serve His mission to the world, we now commit ourselves in a common obedience to Him and offer to Him our utmost endeavours that by the Holy Spirit we may be brought into one Church according to His will, the glory of God the Father

We affirm that in the Church, as essential to its life there will be found  
 The Word of God in the Holy Scriptures as the supreme rule of faith and life.  
 The historic faith as expressed in the Apostles' and Nicene Creeds.  
 The faithful preaching of the Gospel.  
 The divinely instituted sacraments of Baptism and Holy Communion.  
 A ministry acknowledged by the whole Church.  
 A life ordered by the Holy Spirit in worship, godly discipline, humble service and living fellowship.  
 With obedience we offer, we acknowledge our obligations to receive new insights and now to do together many of the things which in the past we have done separately."

#### IN THAT COMMON OBEDIENCE WE HAVE —

Discovered no insuperable barriers of faith or order and expressed through  
**The Faith We Affirm Together** that we can be at one in understanding and confessing faith centre in Jesus Christ.  
 Made possible a freedom to join together in Holy Communion.  
 Made progress towards accepting that membership in any one Communion is recognised in each of the others.  
 Prayed together, listened to one another and experienced new strengths in the witness and practice of the various traditions.  
 Declared to each other as churches that we accept and acknowledge each other as belonging to the one holy, catholic and apostolic church.  
 Accepted each other's ministries as real ministries of Word and Sacrament given by Christ to His Church.  
 Commenced sharing resources of land and buildings, theological education, social services and chaplaincies.  
 Experienced some of the richness of differing patterns of worship.  
 Begun to overcome the scandal of division within families and communities by establishing Union and Co-operating Parishes and other local co-operative ventures.  
 Developed co-ordination through the Joint National Committee on Church Extension and Joint Regional Committees.

#### SINCE 1980

The churches have affirmed that they stand by the Act of Commitment.

#### WE NOW

Humbly give thanks to Almighty God for the accord we have reached in these and other significant ways.  
 Acknowledge that we have fallen short of our statements and intentions. Proposals to unite on the basis of the 1971 Plan and later proposals for a Covenant did not gain acceptance.

#### WE RECOGNISE

That there are some who have reservations about claims to agreement in matters of faith.  
 That we have not made real the implications of acceptance of each others' baptism. We do not always accept each other as brothers and sisters in the one body of Christ nor our ministries as equally real and valid.  
 That the freedom to share in Holy Communion is still denied by some.  
 That our experience of common worship has at times brought frustrations and disappointments.  
 That some co-operative ventures are not the expressions of unity in mission that was hoped for.



That some of our churches now have reservations about encouraging new co-operating parishes.

#### **WE AFFIRM**

That in our failures God speaks to us.

That the unity of Christ's Church on earth is His will and our hope.

That the unity we seek is not uniformity but a unity enriched by our diverse heritages, traditions and cultures.

It will be marked by —

An ending of prejudices and hostilities and a lifting of condemnations and barriers.

A sharing of one faith in God, Father, Son and Holy Spirit.

A mutual recognition of one baptism, one eucharist and a ministry recognised by all.

Ways of deciding and acting together.

#### **WE COMMIT OURSELVES**

To continue the search for the union of our five churches.

To continue to work for the wider unity of Christ's Church.

To seek better ways of serving pastoral and administrative needs of the churches.

To continue to develop ecumenical agencies for co-operation, evangelism and service.

ABOVE ALL, to seek a unity that will make the Church a more faithful and effective sign and agent of the Kingdom in a needy and broken world.

#### **3. Restructuring the work of the Commission and the Joint National Committee on Church Extension**

The executive had received and discussed papers from the secretary and chairman on the future working of the JCCU-JNCCE. A joint meeting of the two groups was called for the purpose of discussing proposals to restructure under one council. The joint meeting, held on 1 June 1983, examined and amended the proposals and agreed:

**To forward the restructuring proposals to the churches for their approval.**

**Subject to that approval, the proposals be effective for the June 1984 meeting.**

#### **Background**

1.

The Commission identified its tasks for the immediate future as:

- (a) A study of ministry — its forms, orders and relationships within the ministry of the whole people of God.
- (b) An exploration of both the settings and issues relating the search for unity to the multi-cultural nature of New Zealand society.
- (c) Seeking an indigenous model of unity and restating the imperatives for the unity of Christ's church on earth.
- (d) Developing a critique and dynamic for our 'co-operative life'.

2.

The Joint National Committee on Church Extension sees its work as essentially deepening, strengthening and affirming the co-operation that now exists. This continuing agenda will include —

- (a) The national oversight and 'management' of co-operative ventures.
- (b) The development of new forms of co-operation.
- (c) Theological reflection on our common life and witness arising out of the experience of co-operation.
- (d) A continuing commitment to seek the unity of the church in local and practical ways.

- (e) A continuing interpretation to the churches of the policies and ethos of each church.

The Committee affirms a sense of responsibility to the 21000 members from all our churches involved in local co-operation and to the 275 denominations units from which they have come. It also accepts the responsibility to the church courts to do the best if can to assist them in the exercise of their oversight of co-operative ventures at local, regional and national levels.

3.

An earlier programme of restructuring was deferred until after consideration of the Covenant.

#### Reasons for the change

1. The JCCU and JNCCE have developed much common agenda, better considered together than separately.
2. The tasks outlined above do not warrant the number of people currently engaged in them. (34 in 1983, potentially 42)
3. The future of negotiations needs to be built on both the experience arising out of continued co-operation and issues inherent in negotiating for union.
4. A recognition that the names of the committees no longer reflect the real nature of their present and future work.

### JCCU-JNCCE RESTRUCTURING

#### Recommendation to the Churches

1. That the Joint Commission on Church Union, the Joint National Committee on Church Extension and other related committees be reconstituted as ONE COUNCIL according to the following constitution.
- 1.1 There shall be a Council, representative of
  - The Church of the Province of New Zealand
  - The Associated Churches of Christ in New Zealand
  - The Congregational Union of New Zealand
  - The Methodist Church of New Zealand
  - The Presbyterian Church of New Zealand
- 1.2 The NAME of the Council shall be:  
The Negotiating Churches' Unity Council.
2. **Terms of Reference**  
To work to fulfill the Act of Commitment 1967 —
  - (a) To seek a basis of Union.
  - (b) To develop ways of common action.
  - (c) To advise the churches on steps to be taken to this end.
3. **Structure**  
The Council shall consist of two working committees.
- 3.1 **The working committees shall be called**  
The Committee on Church Union  
The Committee on Co-operative Ventures
4. **Membership**  
The members of the Council shall be  
Those members (or proxies) of the committees, appointed thereto by the churches on the following basis:

The Committee on Church Union	
Anglican	4
Presbyterian	4
Methodist	3
Churches of Christ	2
Congregational	1



## **The Committee on Co-operative Ventures**

Anglican	4
Methodist	4
Presbyterian	4
Churches of Christ	1
Congregational	1
The President of the JCWO	1

The committees may have power to co-opt and seek the approval of the council.

### **5. Meetings**

The Council shall meet at least annually.

The committees shall meet as required.

### **6. Functions**

#### **6.1 The Council**

(a) Co-ordinate the work of the committees.

(b) Establish study projects and priorities.

(c) Keep before the churches issues and trends arising out of world wide ecumenical dialogue and explore those which may assist the cause of church union in New Zealand.

(d) Study and seek resolution of issues both practical and theological arising out of all that we are now doing together.

(e) Formulate proposals for submission to the churches.

(f) Exercise continuing oversight of co-operative ventures.

(g) Elect a chairman who shall normally hold office for five years.

(h) Approve annual financial statements and budgets for submission to the churches.

(i) Appoint a Secretary.

(j) Receive reports annually from the Working Committees, boards and committees and publish an annual report.

(k) Such other functions as the churches or Council may decide.

#### **6.2 The Committee on Church Union**

(a) Such functions as the Council may determine.

(b) Elect a Chairman from amongst its members to hold office for up to three years.

(c) , (d) and (e) as in 6.1.

(f) Report annually to the Council.

#### **6.3 The Committee on Co-operative Ventures**

(a) Such functions as the Council may determine.

(b) Elect a Chairman from amongst its members to hold office for up to three years.

(c) Report annually to the Council.

(d) (e) and (f) as in 6.1.

### **7. Officers**

The Officers of the Council shall be:

The Chairman.

The Secretary, appointed on such terms and conditions as the Council may determine.

The Treasurer.

### **8. The Executive**

The Council may appoint a small executive representative of the churches to undertake such responsibilities as the Council may decide.

### **4. The appointment of Secretary**

The appointment of the Rev. D. M. Povey as Secretary to the JCCU-JNCCE was for five years from the 1 June 1979. The appointment has been reviewed and the following recommendations agreed to.

1. Arising out of the proposals for restructuring the JCCU and the JNCCE is the inherent conviction for the place of the Secretariat. It is therefore affirmed that the position of Secretary be extended for a further five years from 1984 and that the present Secretary, the Rev. D. M. Povey, be invited to continue that position.

2. That the Chairman convey this to the appropriate authorities in each of the negotiating churches along with some estimate of the financial implications involved.

Mr Povey has indicated that, subject to the continuing support of the churches for the position he will continue in it for up to a further five years.

#### **5. The work of the Work Groups**

Work groups as reported last year have been constituted in Dunedin, Hamilton and Auckland and have begun work. Their discussions on ministry, and indigenous model of unity and unity in a multicultural setting include study of Baptism, Eucharist and Ministry and will be reported on to the 1984 meeting of the Council.

W. A. BEST, Chairman  
D. M. POVEY, Secretary



## JOINT BOARD OF THEOLOGICAL STUDIES — ANNUAL REPORT 1983

Some noteworthy experiments are being carried out during 1983, as far as the assessment of internal candidates for the LTh diploma is concerned. At its last meeting the Board authorised St John's College and the Theological Hall to conduct internal assessment, in ways that seemed appropriate to each institution, so that candidates need not sit the final examination. This development promises to be a creative one in terms of the usefulness of the diploma to the institutions taking advantage of it.

25 candidates completed the LTh at the end of 1982, the greater number being extra-mural, at any rate at the time when they completed.

Arrangements for the Diploma of Ministry have been completely reworked. It is now under the direction of Dr Ken Booth, of Selwyn College, and interest appears high. Four candidates completed this diploma under the old regulations in 1982.

For the next three years the Executive is located in Dunedin. The Board is under considerable financial stress, its principle source of funds, fees, being fixed under the price freeze. Increases will be essential as soon as possible. Mrs Zelma Paul, with her office at St John's, continues to earn the gratitude of the Board for her excellent service as Secretary/Registrar.

The Methodist Conference has continued its separate way in assessment of candidates for ministry, primarily because it seeks from the panels a more definite recommendation than the JAC panels intend to give.

F. W. R. NICHOL, Principal.

## REPORT OF JCWO 1983

I have much pleasure in presenting the annual report of the JCWO for 1983.

At our annual meeting held in March the following topics were discussed:

1. Statistic forms and subscriptions for union and co-operating parishes, which were raised to \$2.00 for the year beginning 1 March, 1983.
2. The exchange of Presidents' messages which this year were to have the theme "Encouraging signs . . .".
3. Waikato JCWO which in 1982 had voted to go into recess with a meeting to be called as required by Mrs Judy Woodall, AAW Waikato Diocesan President.
4. Women's Committee of the NCC and its proposed restructuring.
5. The future of JCWO was discussed and it was decided to continue and in fact to hold a further meeting in 1983 with an extended representation.
6. New officers were elected — Mrs Marie Taylor, AAW, as President, and Mrs Dora Wickham, AAW, as Secretary.
7. Thanks were expressed to Mrs Lorraine Sealy, and Mrs Jennifer Orange for their excellent leadership during the past two years.

A second meeting was held of August 15th at the Chapel, Wesley Church, Wellington, when 27 representative of the Anglican, Presbyterian, Methodist and Churches of Christ women were present. The main topics discussed at this meeting were:

1. How we count, structure and fund membership in our women's organisation.
2. A combined Christian women's project.
3. A combined Christian women's magazine.
4. Leadership training.
5. The position of young women's groups today.
6. Waikato JCWO meeting held in July 1983.
7. Issues arising from Corso general assembly.

This meeting was considered to be most informative and helpful by those attending and a desire was expressed to meet again in similar manner.

At both meetings we were most grateful for the attendance of the Rev. Dennis Povey who discussed the current position among the negotiating churches with us. We thank him most sincerely for his willing help and guidance at all times.

MARIE R. TAYLOR

## THE JOINT NATIONAL COMMITTEE ON CHURCH EXTENSION

### A. THE COMMITTEE

The Committee met on 2/3 March, 31 May/1 June and 31 August/1 September 1983. The following represent their churches on the committee:

**Anglican:** The Rt Rev. E. G. Buckle, The Ven. M. Welch, Miss M. Brown, Mr R. S. Jebson.

**Churches of Christ:** Mr T. G. Todd.

**Congregational Union:** Mr B. Morris.

**Methodist:** The Rev. A. K. Woodley, The Rev. B. E. Jones, The Rev. Ann Thomas.

**Presbyterian:** The Rev. W. A. Best, E. W. Body, Dr Kilgour, Mr I. Stirrat, The Rev. Weeks.

**Representative of the Joint Committee on Women's Organisations:** Mrs M. Taylor.

**Chairman:** The Rt Rev. E. G. Buckle.

**Secretary:** The Rev. D. M. Povey.

The committee expressed its appreciation of the services of Mr E. G. Heggie, who retired at the end of 1982 after eight years' membership and of the Ven. M. Smart, the Rev. R. Russ and Mr I. Stirrat who resigned during 1983. Mrs L. Sealy completed her term of office as President of the JCWO and its representative on the committee. Her contribution was also much appreciated.

### B. DEVELOPMENTS

#### 1. Local Projects and Agreements

The negotiating churches are able to approve the formation of a variety of co-operative ventures. These include:

**Reciprocal membership** whereby the membership of one of the negotiating churches is retained while the members participate in the life of a congregation of another.

**Joint Use of Buildings** whereby local congregations formally agree to jointly build or use and maintain a place of worship or other buildings.

**Union Parishes** whereby churches other than Anglican can agree to unite congregations for all aspects of their life and work. In the mid 1970s the Methodist Church decided to approve no further ventures under this type of agreement.

**Co-operating parishes** whereby the churches agree under specific guidelines to concur in the principle of one minister acting for all the churches in the area.

In 1982 the General Synod of the Church of the Province of New Zealand approved a provision under which dioceses may sanction other types of co-operative ventures including those with other than the negotiating churches. This has led to the exploration of some new kinds of arrangements, principally to suit situations in new suburbs.

This added flexibility is allowing very open ended discussions to take place and the outcome of these is not yet clear. New developments in Ōmokoroa, Papamoa and Welcome Bay in the Bay of Plenty, are able to proceed meantime in ways which meet each particular circumstance.

The Committee believes that in each development an important point of commitment is reached and at that point a Covenant can give expression to the commitment being entered into.

Such Covenants ought to include:

The parties to the Covenant

The purpose of the co-operative venture

The specific points of agreement and commitment (e.g. relationship with parent congregations, appointment of ministry, financial matters etc.)

The relationship to the Joint Regional Committee.

(Examples of such Covenants are available from the office of the Secretary).



## **2. Confirmation in Co-operative Ventures**

A work group has been formed under the leadership of the Rev. E. Body to pursue unresolved questions relating to membership in co-operative ventures.

The terms of reference of the work group are:

1. To review denomination views and requirements relating to the practice of Confirmation and/or admission to responsible membership.
2. To assess the ways in which these requirements are and could be met in co-operative ventures, expressive of both the unity and diversity of the church.
3. To evaluate the need for and prepare guidelines for use by the churches.
4. To explore again proposals for a mutuality of membership in co-operative ventures whereby those confirmed (or baptised as adults) in a co-operative venture could enjoy membership of all the participating churches until such time as they move and elect membership in one of the participating churches.
5. To clarify the way in which the churches are going to deal with recording and regarding the membership of those who refuse to nominate membership in one of the participating churches at the point of confirmation. Many have now brought up within co-operative ventures or come to them a new and simply do not identify with any of the parent churches.

## **3. Common Provisions**

Parishes, district courts, and the Committee have for some time been exercised over the simplest way to amend local agreements. Some of these agreements are now more than twenty years old and bear little relationship to the developed life of the co-operative venture. As the churches have learned from the experience of co-operation they too have sought ways of making changes that can apply uniformly.

The JNCCE proposes to include a section in the Guide to Procedures in Co-operative Ventures called **Common Provisions**. This section will include provisions commonly agreed by the supreme courts of the churches as being normative for all co-operative ventures. Local agreements will be seen as containing those matters of agreement which are particularly local or which specifically qualify the Common Provisions. Otherwise local agreements will refer to the appropriate section of the Common Provisions. In this way it is expected that local agreements need not be rewritten each time a change is made to the Common Provisions.

The basic distinction will be between those matters which are properly to be agreed to by the churches and those matters to be agreed to between the local parties to an agreement.

## **4. Self-supporting ministries**

Since we first reported on this matter in 1981 the appointment of self-supporting deacons and presbyters to co-operative ventures has developed rapidly. There are currently 10 such ministries in co-operative ventures, one of which is a presbyter-in-charge.

The Committee now submits the following procedure to the churches for their approval.

### **COMMON PROVISIONS 1.3 PROCEDURES FOR THE APPOINTMENT OF SELF-SUPPORTING DEACONS, PRESBYTERS, PRIESTS OR MINISTERS IN UNION AND CO-OPERATING PARISHES**

These Procedures form part of the Common Provisions. They describe the ways in which the churches' normal procedures governing the selection, training and appointment of self-supporting ministers are applied in co-operative ventures.

Ministers in co-operative ventures are required, for the sake of co-operation, to accept the conditions of service set out in the Common Provisions, Ministry in Co-operative Ventures. (These are to be published in full in 1984).

## 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 and/or diaconal service 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 increased 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. The 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 and some of the training exercises and rejoices in the eventual ordination.

It is at this point that new presbyters or deacons become visible to the other participating churches. This addition of ordained ministry sets in train processes by which the partner churches include self-supporting ministers in their courts.

NOTE: While these developments in ministry remain relatively new, special sensitivity is necessary. Churches will need to be clear that presbyters or deacons so appointed are to be accounted as members or associates of Dioceses, Presbyteries and Synods in the same way as stipendiary ministers in co-operative ventures.

## PROCEDURES

### Initiative

1. The initiative for a candidacy or appointment may come from the parish council, minister, district court or from an applicant. The parish and district courts/officers may, in the light of developing strategy, encourage particular people to offer for selection.
2. Proposals to develop self-supporting ministries should be consistent with a co-operative venture's total strategy for ministry and mission.
3. Those offering for selection and training will be assessed and trained according to the regulations of the church of which they are a member.

### Selection

4. In accepting a candidate for training and 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 will 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.

NOTE: The expectation that a candidate will train and later serve within a



specific context is a major consideration for the Methodist Church of New Zealand and most dioceses of the Church of the Province of New Zealand. Circumstances sometimes make this impossible.

5. The JRC will appoint two representatives to consult with the parish council, ministers and appointing church. The purposes of this consultation are:
- 5.1 To ensure that this (additional) position will advance the unity and mission of the co-operative venture.
- 5.2 To be satisfied that the parish, ministers and participating churches would accept the candidacy and participate in the training of the applicant on the undertaking that on assurance of ordination they will offer appointment to the parish.
6. The JRC will report the finding of this consultation to the churches.

#### **Appointment**

7. All churches conducting assessment for ordination consult with the parish and parish minister(s) about the candidate's suitability.
8. When a church decides to proceed to the ordination of a candidate it shall advise the JRC which shall again consult as in 5. The purposes of this consultation are:
- 8.1 To discuss relationships within the ministry and the specific areas of ministry in the parish in which the appointee will function.
- 8.2 To approve the length and other terms and conditions of appointment. The length of appointment and extension of appointment provisions (Common Provisions section 2:1, clauses 3.1-3.3 and 5.1-5.5) do NOT apply.
- 8.3 To ensure that the parish understands the degree of availability inherent in the appointment.
9. Repeated appointments may be approved.
10. When a church wishes to appoint an already ordained self-supporting minister it will as early as possible consult with partner churches through the JRC as in sections 5 to 8 above.
11. The JNCCE does not need to approve but must be advised of all pending appointments.

#### **Reviews of Appointment**

12. Six months before a term of appointment is due to conclude, the Parish Council shall request the appointing church to meet with representatives of the Council to review the appointment.
13. The review will include discussions with the appointee, stipendiary ministers and the Parish Council.
14. A recommendation for further appointment will be forwarded to the JRC which shall seek the concurrence of the partner churches.
15. Should there be any difficulty in reaching agreement on the reappointment, the question will be referred to the JRC.
16. Normally, appointments will be terminated after giving three months notice.

#### **C. Policy and Procedures**

##### **1. Ministry clauses in Co-operative Ventures**

The churches have indicated their approval of the principles and detail of the rewritten provisions concerning the appointment of ministers in co-operative ventures.

These are now submitted to the churches for their approval and adoption. The churches are asked to report their decision to the Secretary, JNCCE. The JNCCE will then advise of the date of their implementation. If all the churches approve this should be about the 1st June 1984.

The Committee has considered how these new provisions are to affect current

appointments. The options are that the new provisions should apply —

- (a) To all appointments after June 1984. (This would have the effect of delaying the general implementation by up to eight years as current terms ran out.)
- (b) To all current and future appointments. (All appointments due to be reviewed could then be extended up to a maximum total of 10 years. Those appointments which have been reviewed under the old provisions would terminate as already agreed.)
- (c) To all appointments except that those already extended could be open for reconsideration. Such reconsideration would make it possible for the total length of appointment to be 10 years.

After considering the effect of these various options on the people and parishes most likely to be concerned, the Committee believes the second option to have the least potential for prolonged uncertainty and disappointment.

The Committee has agreed that:

1. Consequent upon their adoption by all the churches the provisions of the clauses relating to length of appointments and extensions shall apply only to ministers at that time in their first term of appointment.
2. That JRC's should continue with any reviews due in the first part of 1984, but where an extension of term is indicated, delay a decisions on the length of the extension until after the JNCCE has announced the adoption of the new provisions by the churches.

The Committee has also agreed to consult further on the effects of this decision and to review the question in March 1984.

#### **MINISTRY CLAUSES IN CO-OPERATIVE VENTURES 1984.**

##### **Common Provisions, Part 2, Section 2.1**

NOTE: 1. "Parish Council" may in some Union parishes need to be read as "Session".

2. Co-operative Ventures include all Union and Co-operating parishes.

#### **MINISTRY OF WORD, SACRAMENT AND PASTORAL OVERSIGHT**

##### **1. Functions and Duties**

- 1.1 Worship, The Sacraments and Pastoral Care: It is expected as the norm that the categories 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 Procedure 1979, III.1).
- 1.2 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.
- 1.3 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.

##### **2. Relationships**

- 2.1 Ministers continue in a primary relationship to their church, responsible to its courts and subject to its disciplines. Pastoral oversight or ministers is not diminished in any way by their relationships with other church courts.
- 2.2 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 1.1 above.

##### **3. Appointment**

- 3.1 Ministers are appointed only after the JNCCE has confirmed which church shall make the appointment.  
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 1979, IV.1 to 3).
- 3.2 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 5.1 below.
  - 3.3 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.
  4. **Induction**
    - 4.1 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 1979, IV.2).
    - 4.2 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 3.2 above.
  5. **Extension of Term**
    - 5.1 Length: One extension of term which together with the initial term completes a total not exceeding TEN years may be granted.
    - 5.2 Procedure: (These procedures are printed in full in Guide to Procedures 1979, IV.4 approved and issued 1981). 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.
    - 5.3 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.
    - 5.4 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.
  6. **Accountability**
    - 6.1 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 1979, V2).
    - 6.2 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.
  7. **Transition**
    - 7.1 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:
      - 7.1.1 The most suitable provisions for future ministry, e.g. single, dual, part-time, full-time etc.
      - 7.1.2 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).
    - 7.2 The JRC, after consulting the parish council, makes its recommendations on
      - 7.1.1. to the district courts and on 7.2.2 to the JNCCE.
  8. **Termination and Interim**
    - 8.1 Pastoral Care
      - 8.1.1 Team or co-ministries: Pastoral care and the conduct of worship remain the responsibility of continuing ministers.
      - 8.1.2 Single ministries: Responsibility for pastoral oversight and the provision for

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.

- 8.2 Ministry: 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 1979, 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.

## 2. Visitations

Visitations, co-ordinated and convened by the JRC, are the normal means by which the life of Union and Co-operating parishes are regularly reviewed. The Committee has reviewed the guidance given to the churches in this and have re-issued the questionnaire in a larger format. Copies of these revised questionnaires have been sent to Joint Regional Committees and further copies are available from the Secretary. These are published on WHITE paper to distinguish them from the old.

## 3. Joint Regional Committees

A review of the terms of reference and functioning of Joint Regional Committees is continuing. The Committee recognises that JRCs may be assisted by a recasting of the basic terms of reference in the light of today's conditions and needs and has begun this.

However, the primary responsibility for the effective working of JRC's remains with the district church courts who appoint the membership and act upon the recommendations made by the committee. Some committees are reporting difficulties arising out of the inability of the district courts to appoint members.

The Committee believes that until the union of the churches at all levels is achieved some bridge agencies such as JRCs are essential to —

- \* Give joint oversight to parishes, office bearers and ministers.
- \* Carry out constitutional and administrative duties for parent churches and assist parishes in meeting these requirements.
- \* Co-ordinate and encourage the development of parishes and new ventures.
- \* Provide some common ground upon which hopes, conviction and difficulties along the road to unity can be shared, questioned and respected.

The Committee is now looking at ways by which, together with JRCs and parishes, the unique experience of churches locally united can be attested before the whole church and country. Union and co-operation will continue to be the major local expression of the whole churches' commitment to the unity God wills for all. The failures of national negotiations need not be allowed to diminish the vision or vitality of this local unity. Rather this local unity needs encouragement to be less isolate and more dynamic in its exchanges with the whole church.

## 4. Archives and Records

### ARCHIVES:

Collecting and keeping historical records relating to co-operative ventures is an intriguing task. Where should the records of the previously separate parishes (or parts of parishes) be kept? Are the minute books of a co-operating parish Anglican, Presbyterian, Methodist or Congregational or all of these or none of these?

Such is the interest that all of the churches are now taking in these aspects of our past and future history that it seemed opportune to foster discussion of the issue in the hope that some common points of policy might emerge.



A consultation was held in Christchurch in August 1983, and, apart from providing a very useful sharing of understandings and intentions amongst the churches, reached agreement on policy proposals for co-operative ventures.

Basic to this policy is the designation of approved, regional archives. The consultation identified Knox College, Dunedin and the Administration Division, Epworth building, Christchurch as approved archives for the purposes of the recommendations below.

Investigations are proceeding in Wellington as to whether the churches should seek to establish an independent archive or to further use the facilities of the Turnbull library. Similarly in Auckland feasibility studies are well advanced for a regional facility in which records of any of the negotiating churches may be housed. These matters are to be further reported on by the appropriate committees of the churches.

The JNCCE has adopted these recommendations and is currently discussing them further with the officers of the churches. Sufficient agreement to the general direction has been reached for these recommendations to be reported here.

The implementation of these policies has been going on and will proceed into the future. They are offered for guidance at this stage. A detailed guideline is under preparation.

Approved Policy for the collection and storage of historical records concerning co-operative ventures.

- (a) Wherever possible, all historical records of the parishes participating in a particular co-operative venture should be lodged in the one archive.
- (b) Co-operative ventures involving Anglican participation should consolidate their records in accordance with (a) in the facilities provided by each Anglican diocese.
- (c) Other co-operative ventures should consolidate their records in the regional archives designated or to be designated in Auckland, Christchurch and Dunedin and in such other regional archives as are approved by the negotiating churches.
- (d) An inventory of all such deposits shall be kept and sent to the archivists of each participating church. A copy is also kept in the parish and made available at each JRC visitation.

## CURRENT RECORDS

The consultation also considered the kind of records required by the churches and the meeting of these requirements in co-operative ventures.

### (a) Baptism and Confirmation

All of the churches keep records of baptisms, including the names, denominational affiliations etc of the parents. Records of confirmations or admission to membership are kept in different ways and often with rather less care.

The consultation agreed as a general rule it affirms the keeping of a consolidated record of baptisms and strongly prefers a record book of the type kept by the Methodist church. Steps are being taken to clarify the availability of this type of register.

### (b) Funerals

There is an expectation by Anglicans that funerals will, along with all other occasions of worship, be recorded in the general service register of the parish.

### (c) Service Register

The consultation was made aware that both the Anglican and Methodist churches had historically kept records of all services held in the parish. In some co-operative ventures this practice has fallen into disuse.

The use of these registers is strongly advocated for all co-operative ventures, indeed for all churches. The availability of such registers in a suitable format is being investigated.

(d) **Marriages**

With marriages as mixed as they are, the keeping of denominational registers in co-operative ventures is neither desirable nor practical. Parishes will otherwise keep as few registers as necessary for the required record.

Approved policy for the keeping of current records in co-operative ventures.

- (a) Wherever possible baptisms and confirmations shall be recorded in a unified parish register, the denominational affiliation of those baptised and/or confirmed being clearly recorded.
- (b) Funerals conducted by a minister, deacon or lay reader within co-operative ventures shall be recorded in a suitable register.
- (c) Parish councils are strongly urged to obtain and keep in each place of worship a general register of all services.
- (d) Marriages will be recorded in as few registers as the nature of the parish requires.

**5. Removal expenses for Co-operative Ventures**

As reported last year there is considerable variation in the way in which the churches assist parishes to meet the cost of removals. All the churches encourage parishes to set aside money regularly for this purpose, but in times of high inflation savings schemes of this sort have little attraction.

The situation is a unique one for co-operative ventures. They are neither able to benefit from membership of the denominational schemes that operate, nor are they always able to count on a vacancy to build up the cash surpluses necessary. It could also be of considerable advantage not to have to consider the geographical location of potential ministers when appointing them.

Knowing that the Methodist church and some dioceses have pooled removal funds the JNCCE asked parishes in 1982 if they could be interested in a fund that would assist them in meeting these sometimes very high costs. Replies to the request for an expression of interest were received from 42 parishes. 37 (with 43 ministers) asked for further details of a scheme, 23 in the North Island and 20 in the South.

The Committee is encouraged to offer details of what it believes could be a workable scheme and seeks comment from the churches on the principle of establishing a fund as proposed.

Our enquiries reveal that the average cost per shift undertaken through the Methodist Church's bulk removal scheme in 1982 to be about \$1250, \$1350 for Union parishes. A scheme for Union and Co-operating parishes would need to allow for an average say 20% higher than this i.e. \$1650 + — to allow for shifts made at other times of the year.

Projecting a 1984 average cost of \$1700 each for 17 removals would produce these figures.

17 * \$1700	\$28,900
Administration 6%	\$ 1,734
Total	<u>\$30,634</u>

This estimate of cost is based on 100 parishes and the charge per parish ministry would then come at about \$300 in 1984. All figures at this stage are intelligent approximations.

Depending on when charges are made due, the fund could earn between \$1000-\$2000 interest per annum which would reduce costs further. For the scheme to operate there would need to be an early assessment of the parishes participating to see that there would not be a disproportionately high number of removals in the first two years.

The JNCCE hopes to be able to offer parishes the opportunity of joining a fund as outlined below in the near future. It will depend for its success on a geographical spread over a reasonable period of years. Parishes will be written to individually setting out the proposals and inviting their participations.



## PROPOSED REMOVAL EXPENSES FUND

- (i) Co-operative ventures are invited to enter into a contract for membership of a removal expenses fund for a period of not less than five years.
- (ii) The aim of the fund will be to meet the cost of removals to member parishes.
- (iii) An annual charge for membership will be made, payable monthly or quarterly in advance. This charge will be based on a formula which divides the total cost of removals in a calendar year by the number of participating parish stipendiary ministries.
- (iv) Contributions are not refundable.
- (v) Failure to pay a charge within three weeks of the due date will attract a surcharge of 1% per month.
- (vi) Costs related to the moving in of ministers will be met by the fund on the following basis.
  - 100% of costs (up to 30 cunes) of package and cartage of normal h/hold and study effects.
  - 100% of reasonable travel and accommodation costs for one vehicle and family.
- (vii) Removals will, wherever possible, be effected through a bulk removal arrangement as negotiated annually by the Methodist Church.
- (viii) All removals will, be effected on an approved contract basis. The fund will honour only charges for which it has given prior approval.
- (ix) Insurance will be purchased through the fund at favourable rates. The fund will be liable for a set maximum value. Ministers or parishes may arrange extra cover through the fund.
- (x) Three firm quotations will be submitted to the fund, which shall itself enter into the contract and be responsible for all charges as above.
- (xi) Charges for each year will be set in March and due on the first day of each month or quarter beginning July each year.
- (xii) Membership of the fund can only be terminated on twelve months notice. Such notice may be given after four years membership.
- (xiii) Except in the first year of operation of the fund, removals contracted within three months of joining can only receive 75% of the costs incurred.
- (xiv) Parishes may join the fund at any time.

### 6. Guide to Procedures in Co-operative Ventures

Supplies of the 1979 edition are now very low and with the development of Common Provisions some recasting of the form and content is necessary. A 1984 edition is under preparation and is expected to be issued in November 1984.

### 7. Short Ministries

From time to time circumstances require that a ministry is terminated under three years. The Committee has given some consideration to the ways by which appointing churches faced with this are able to offer a reasonable period of ministry to a successor. The Committee has agreed:

That where through unusual circumstances an appointment comes to an end under three years, the appointing church may appoint another minister for a period of up to five years without prejudice to the normal review procedures at the end of that time. The total length of the combined appointments will not exceed ten years.

The Committee sees these steps as being taken after consultation with the parish and JRC and are to be reported to the JNCCE.

RT REV. E. G. BUCKLE, Chairman  
REV. D. M. POVEY, Secretary

# JOINT COMMISSION ON CHURCH UNION

## STATEMENT OF RECEIPTS AND EXPENDITURE AS AT 31/12/82

### RECEIPTS

#### Contributions from Churches:

Anglican	19,000.00	
Churches of Christ	611.00	
Congregational	96.00	
Methodist	6,978.80	
Presbyterian	12,331.00	39,016.80
Sale of Typewriter		50.00
Bank Interest		10.77
Bank Balance 1.1.82		1,588.47
Air New Zealand Balance 1.1.82		9.41
		<u>\$40,675.45</u>

### EXPENDITURE

Stipend & Allowances	16,316.92	16,314.94
(— overpayment)	1.98	
Car allowance		2,329.23
Beneficiary Fund JCCU cont.		2,048.46
Rent of Manse		3,870.00
Wages — Office staff	4,933.27	
Less refund	332.30	4,600.97
Office Rent		946.40
Office Expenses		1,691.45
Telephone Rent and Tolls		1,370.39
Travel — Secretary	1,612.28	
Less refund	236.30	1,376.48
Travel — Other		146.00
Annual Report	610.00	
Less Sales	583.50	26.50
Background		487.12
JNCCE-JCCU Meetings	227.00	
Less refund	87.50	139.50
Typewriter		1,200.00
Bank Charges, Interest		48.67
Bank Balance 31.12.82		3,808.54
Air New Zealand Balance 31.12.82		270.80
		<u>\$40,675.45</u>

### NOTES TO ACCOUNTS

1. \$1621 of the surplus shown is advance payment of 1983 allocations. The real surplus is then \$2187.54.
2. Expenditure is generally in line with budget.
3. Furniture: All items listed are at the Commission's office.



# LIST OF ASSETS AS AT 31.12.81

Furniture Purchased	Year Purchased	Amount
Typewriter	1982	\$1200.00
Desk	1979	167.85
2 chairs	1979	107.10
Dictaphone	1979	315.78
Office furniture (Secretary's desk and cupboards)	1979	567.00
Xerox copier	1979	2137.50
Chair	1980	156.00
Sub-total		\$4651.23

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 1982 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 1984

The requests to the churches in 1984 are:

Anglican	(1984-85)	33623
Churches of Christ	1984	558
Congregational	1984	67
Methodist	1984	8156
Presbyterian	1984	21130

TRIBUTES TO DECEASED  
PRESBYTERS, DEACONS  
AND LAYPERSONS



## WILLIAM FREDERICK ASHE

Born of Irish parents in Timaru 75 years ago, William Ashe came to Ohoka from Prebbleton as a young teenager. Influenced by the Bible Class movement and in particular its Amberley Easter Camps he soon discovered a vital personal faith in Jesus Christ which became the prime motivation of his life.

By the time he was twenty he was 'placed on the plan' and thus began what was the privilege and joy of his life: to proclaim his faith in the rural churches of North Canterbury. For 55 years he freely gave this service in Methodist and other churches, always with simplicity and acceptance. When he passed from this life after a brief illness on June 14th, 1983, his name was already planned for Lay Preachers' Sunday.

After farming at Ohoka and Flaxton, he bought land at Okuku which he developed and was able to actively farm to within a year of his death. Ever wholehearted towards his interests, he was at various times president of the Ohoka Farmers' Union, a county councillor, chairman of the Rangiora High School Board as well as a member of the National Party.

As Sunday School Superintendent and Bible Class Leader, Trustee and Circuit Steward, as well as through his family of two sons and six daughters, Bill Ashe had a strong influence on the Ohoka Circuit. His deep faith issued in strong convictions; his own personal standards were confirmed for him as he grieved over the effects of liquor and other drugs on youth. He coveted for young people the faith that he had known from his youth up.

His early experiences in camps led to his becoming a trustee of Leigh Camp, Loburn from its inception. He was largely responsible for the relocating of the redundant East Eyreton church as the camp chapel where it symbolises his life priorities. At the time of his death he was chairman of the trust and the camp owes much to his vision and practical labours.

Those many who thank God for his testimony support his wife and family with their love. For he lived the Good News he preached.

## JOHN HEYS BAILEY

John Heys Bailey was born in Oldham, Lancashire in 1895, the third in a family of 4 boys and 2 girls. Only a brother survives him. He came with the family to New Zealand in 1907 and settled in Auckland where, together with his family he attended the Franklin Road Church. Prior to the outbreak of World War I he worked on a farm near Warkworth and when the war came he served overseas in the Armed Services. On his return from war service he worked as a coach builder while studying to prepare himself as a candidate for the ministry. During this time he was an acceptable Local Preacher in the Mt Albert Circuit which in those years included Avondale, New Lynn and Henderson, Glen Eden and Te Atatu. The Circuit Superintendent was the Rev W.A. Burley who encouraged him, exercised oversight of his studies and preaching and brought him forward as a

candidate for the ministry. He entered Dunholme in 1921 and during his years there he shared with colleagues such as Eric Hames and Harry Voyce. His appointment as a Probationer was to St. Aubyns, New Plymouth.

In 1926 he married Grace McKay of Mt Eden Church, a daughter of W. S. McKay, a well-known layman and Local Preacher in Auckland Methodism. He was ordained in 1928 and served in the following circuits - Brooklyn, Wellington, Eketahuna, Pukekohe, Motueka, Opunake, Takapuna, Hamilton East, and Dargaville. It was during this last appointment that ill health in the form of cardiac asthma caused him to superannuate. For a time he and Mrs Bailey lived at Warkworth where he was a woodwork instructor at the Warkworth School and a member of the R.S.A. but later they moved to live in Hillcrest, Hamilton. For many years he was the trusted and respected Secretary of the Hamilton Senior Citizen's Association. Some eleven years ago he suffered a major stroke and their roles were radically changed with Mrs Bailey having to help care for him. They moved to Auckland to live with their son Alan and his wife Elaine, but eventually the nursing demands and Mrs Bailey's deteriorating health necessitated their admission to a private Hospital where a few years later Mrs Bailey predeceased him.

Throughout his ministry Jack Bailey sought to preach constantly the vital doctrines of the Christian faith and was a diligent pastor, always welcome in the home of his people. Practical by temperament and a tradesman before he was a minister he had an eye for property matters and gave careful attention to Trust affairs in all his circuits. He and Mrs Bailey gave themselves without stint in their active years and formed a host of friends. He also carried his share of Connexional responsibility. He was a member of the Examination Committee of the Conference for many years and served as Secretary of the Trinity College Council and Secretary of the District Executive of the South Auckland District.

He was a very lovable person, possessed of a salty humour, sturdy commonsense, and independence of character.

It was through the quality of his life and spirit that the compassion and goodness of God broke though in rich measure.

## GEORGE EDWIN BECKINGSALE

George Edwin Beckingsale was born in Christchurch and he entered Trinity Methodist Theological College in 1933. As a probationer, he served in Wakefield, Nelson for 3 years and in Kaikohe Kawakawa for 1 year. He was ordained in 1940 and had appointments in Roxburgh and Dundas Street, Dunedin. Ill health forced his retirement in 1944.

George Beckingsale then took up school teaching and, while he undertook the work very much as his second choice, he really made a very creative contribution. A period in Samoa was, in his own estimation, the most significant period. He was headmaster of George Brown Primary School and started a class for Form 3 pupils. This was known as the Methodist High School and was the beginning of secondary education. The Samoan period was very rewarding for "Beck" and he



facilitated very high passes in proficiency. During his school teaching career, he exercised a profound influence on sensitive boys under his care and any who were disadvantaged in any way found in him strong support, wise counsel and a true friend.

Beck was an early counsellor of the Family Guidance Centre founded by the late Eva Fischman and the late Marie Griffin. Marriage and adolescent counselling was a very strong interest and commitment.

The local Church always received strong support and loyalty from Beck. At Takapuna he served in all teaching and administrative offices and gave tremendous support to the Ministry. On Waiheke Island he was a member of the local Anglican Church, served as Vicars Warden and preached occasionally right up to the time of his death. It was a great satisfaction to him and joy to all who knew him when he was reinstated in the ministry following his forced early retirement due to ill health. He took his ordination very seriously and was committed to ministry.

Essentially he was a quiet and unassuming man, very humble, living out the message which possessed him. He was extremely sensitive and there were times of depression. Life for him was not very easy. He suffered a major coronary in May 1972 and faced a very poor prognosis. So he moved to Waiheke Island and in fact, enjoyed 10½ years of happiness, of fun with good friends as part of a caring community.

His life has been shared with his wife Joan who came from the Steel Home, given to hospitality and to close family ties. Joan's love and care has sustained Beck through difficult times and enriched the whole of his life. They have three children, Jocelyn, John and Gerard.

George Beckingsale died in Auckland on 23 June 1983. The Church pays tribute to a choice man, who was well thought of and greatly loved, for he was loved of God. To Joan and members of the family, the people of God say Peace, we share your triumph.

## HENRY DAVID BESANT, B.A., B.D.

David Besant was born, at Isle of Sheppey, Kent, England, on 4 June 1926. He came to New Zealand at the age of 10 and was educated at the Christchurch Grammar School and Christ's College before attending Auckland University. He had intended studying architecture but became convinced that God was calling him to Christian ministry within the Methodist Church. In the course of his training and early ministry he did extra studies and gained Bachelor of Arts and Divinity degrees. During his pre-Collegiate year at Ashburton he met Joyce Kerr whom he later married. In all his appointments, the others being Ngaio, South Hokianga, Panmure, Dunedin South, Waitara, Wainuiomata and for exactly one year at Temuka and Bank Street, Timaru, he served his Lord and his Church with enthusiasm and devotion. His ministries were marked by strong Biblical preaching, able teaching, faithful pastoral care, and a lot of fun and humour. He was always loved by his people.

David enjoyed life. He enjoyed the wide open spaces through tramping, he enjoyed the world of people and human relationships, he enjoyed the world of literature and of music, he enjoyed particularly

the life of his home and family, he enjoyed the work of ministry, and he had an unusual ability to extract a bit of joy from the difficult and even the sad and tragic experiences of life.

David died on Sunday, 13 February 1983. He had collapsed while leading worship, the theme of the service being, "God's presence brings light". David knew that truth. Throughout his ministry he observed the discipline of rising every morning at five o'clock to spend time in prayer. He also loved the light of truth, and sought it through study. He was not satisfied with partial truth. He was a scholar, who treated with reverence the mind God gave him, and the minds also of other scholars. He loved what he called "quarrying in the Bible" and enjoyed reading widely that he might, as he put it, "deepen the well from which I draw each Sunday". In his thinking there was a quality that is quite rare, described by a colleague as "a quite unique ability to see shining gems of truth that no-one else could see - until David pointed them out".

But we cannot possibly remember David without recalling another kind of light. There was a radiance about his humanity. As a person he was alive, vivacious, joyous, and through it all shone that great shaft of light - his sense of humour. There could never be another quite like him, with such a twinkle of the eye, such a turn of smile, and wit, such an immediate jocularity, such an infectious laugh.

We thank God for David Besant and extend to his wife Joyce, and to the children John, William, Rosemary and Peter our love and support.

## WILLIAM THOMAS BLIGHT, B.A., B.D. MELB.

William Thomas Blight, a father of the Methodist Church of New Zealand, died at the age of 90 years on 22 August 1983. He was a much respected figure in the life of our Church, making a significant contribution over many years.

Will Blight came from a family steeped in Methodism. His father, Joseph Blight, was a minister of the Church. Will Blight was born in Dargaville when his father was in charge of the Circuit there. As a child he experienced Circuit life in Gisborne, Waimate, Temuka and Te Aroha. On obtaining a Junior National Scholarship he attended Auckland Grammar School. In 1914 he was accepted as a candidate for the ministry, placed on the President's list of reserve, and sent as a Home Missionary to Mangonui. In 1915 he entered 'Dunholme' Theological College and became Senior Student. From 1917 to 1919 he served in the Medical Corps of the Expeditionary Forces in France. In the last six months there he acted as lecturer under the educational scheme established at the signing of the Armistice. On return to New Zealand, Will Blight took up a supply ministry in Te Kuiti before moving to an appointment in the Avondale Circuit. He also served at Mt. Eden, Durham Street, Fielding, Ashburton and Papanui Churches. He was Chairman in the Hawkes Bay-Manawatu, South Canterbury and North Canterbury Districts.

From 1931 to 1938 he was a resident tutor at Trinity Theological College, lecturing in the field of systematic theology. He also introduced the study of church history and an element of comparative religion. With his wife Eva he was also in charge of the day to day



administration of the hostel. He was responsible for the Collegiate Church and Sunday School. On leaving the College in 1939 he spent a year supplying in the New Town Circuit in Tasmania, returning to take up an appointment at Feilding.

He graduated Bachelor of Arts from Auckland University College in 1920. In 1924 he commenced extra mural study for the Bachelor of Divinity Degree through Melbourne University, graduating in 1928.

His depth of mind was always evident, but not in an academic manner. This man was steeped in biblical study which was reflected in his preaching. In all his work he was methodical and well ordered. Yet he was essentially pastoral. His concern was people. In all the Circuits where he served, Will Blight is remembered with affection.

In 1946, he served as President of the Conference. His inaugural address was very much a message for the times, taking place as it did just a year after the cessation of hostilities in Europe. It still reads as the evangelical message at its best.

Commenting on the new President, the Methodist Times observed, "Mr. Blight is an able preacher, a man of deep spirituality and evangelistic zeal. He possesses the gift of humour, is a kindly critic, and is very human and brotherly in his approach. With all his gifts and attainments the new President is a very humble and unassuming man".

For 14 years Will Blight served as Editor of the Methodist Times, retiring from that position in 1961. This was a record term. Throughout those years he enjoyed the trust of the Church. Circulation was maintained despite ever-increasing costs.

In retirement from the active ministry, he did supply work at North Beach and later assisted pastorally at the Durham Street Church. He wrote the centennial history of the Durham Street Church, "A House Not Made With Hands".

Will Blight touched the life of Methodism in New Zealand at just about every point. He was a man who knew both the joys and sorrows of life. In 1921 he married Miss Ella Costain, but after just two happy years she died. In 1927 he married Miss Eva Stallworthy who at all times has been an able and loyal supporter to him. He enjoyed teaching at the Theological College and was very disappointed when he had to leave.

To his wife Eva and daughter Margaret, Will Blight was a constant source of strength. He was never too busy for them, never shut himself off from them. They shared significantly in his ministry.

This man truly served his Lord and the Church. Thanks be to God.

## MABEL MARY GRAHAM

Mabel Mary Graham, after more than forty years of Missionary service in Fiji, died at Wesley Hospital, Christchurch in her 94th year.

May was born at Horrelville, North Canterbury, in 1890. Her parents, John and Mary Graham, provided her with a Christian home and a loving family, while Horrelville Methodist Church surrounded her with a warm spiritual atmosphere. After achieving distinction as Dux of Rangiora High School, she attended Canterbury University

where she studied Biology and Botany. She enrolled as a member of the Student Volunteer Movement and offered for overseas missionary service in Fiji in 1910. May was ably supported in this venture by the members of the North Canterbury M.W.M.U. She was soon teaching at Shantiwinas School four hours each morning and in the afternoons visited village schools for scripture lessons and medical work. She was appointed Matron of Dudley Orphanage, but, because of the influenza epidemic, she was invalided home. Then to India for six months visiting schools and learning the Hindi language.

Returning to Christchurch, May trained at Essex Hospital doing a midwifery course.

When she resumed her work with the Indian community in Fiji, she was appointed to John Williams School for Indian children, remaining there for two years. Later she returned home to nurse her father and then worked at the Children's Home at Papanui.

In 1955 Miss Graham returned to Fiji to serve for several years at Dudley Hostel and Jasper Williams school at Matavelo. Here she cared for motherless children and later took three boys to New Zealand for education and medical treatment. Her extended years of service won the hearts of many Indian people in Fiji, to whom she was the beloved Amma and Nani.

When Miss Graham retired (1978), she lived with her neices and then entered Fairhaven Aged Care Home and later Wesley Lodge and Hospital. Here she continued to witness for her Lord Jesus Christ and, at the end of her long life of dedicated service, passed to her reward.

## FRANCIS LATHBURY JOHNSON

A unique life of service closed with the passing of Frank Johnson at his home in Waitoki.

When he was placed on the Retired List at the 1974 Conference, he was the last full time Home Missionary in the active work, a member of a great band of men who served the Church in the supply ministry, often in the pioneering areas or in long established churches which needed special support from the connexion.

For 30 years he was a farmer in the Waikato, ensuring that he and his wife were well suited to rural appointments, being able to understand the life and situations facing the people, and to talk their language. In 1951, he had sold his farm with the intention of moving into another area, but instead of purchasing another property, he decided to respond to the call of the Church and to offer his services for fulltime service for a "short term".

Hereditry and his own responsible use of his gifts had prepared him. He was the son of Mr and Mrs J.T. Johnson, who had been well-known identities in the Te Awamutu Circuit, his father having been a Vice-President of the Conference. Like his father before him, he was a fully accredited Lay Preacher who had commended himself to his Circuit for faithful service.



The "short term" expanded until it almost equalled his years as a farmer. The record runs: North Hokianga (October 1951 until end of 1957), Ngaruawahia (1958 to 1963), Paparoa (1964 to 1970), Helensville (1971 to 1974).

Frank Johnson lived his life from a sense of indebtedness to God. He acknowledged the beauty of nature and the need to care for the rich resources of the earth. He valued people. Although of a quiet and unassuming disposition, his integrity, sense of humour and pastoral concern, drew people to him. He had the gift of being able to stand beside a person in trouble, and help him through his difficulties.

In it all, he was loyally supported by his wife Edna, a son and two daughters. The affection that surrounded the Johnson family was evident in the representative group from each of the Circuits - Kohukohu, Ngaruawahia, Paparoa and Helensville, that gathered to pay their final tribute of thanksgiving.

The whole Church honours a faithful servant.

### ARTHUR THOMAS KENT

After a brief illness, Arthur Kent died in the Tauranga Hospital on 14 March 1983, aged 78 years. Only then did the earthly work of a "general practitioner minister" end.

In this day of presbyters in full connexion, self-supporting and partially self-supporting, deacons and all kinds of specialist ministries, Conference pauses in life to give thanks for this full-time "general practitioner". Despite rapid change and increasing diversity, this type of ministry is still needed.

Born in Christchurch, Arthur Kent was directed in his early years towards the ministry by Rev. E.P. Blamires, to whom he often referred with gratitude. Along with John D. Grocott, he was among the last group of men to receive his theological training at Dunholme.

The foundations had been laid for a useful ministry. Appointed as the first minister to be stationed at Waitoa, he commenced his active ministry as a Probationer there in 1929, serving thereafter at Sumner, Greendale, Gore, Waimate, Tonga (as Chaplain to the Forces), Raglan Union, Tauranga, Whangarei, Henderson and Inglewood.

He was the first appointee to the Raglan Union Parish in a day when Union Churches were unique. In his later appointments, at Tauranga and Whangarei in particular, the churches under his care saw rapid expansion in membership, property and manpower. He was the first District Secretary when Northland was constituted a separate District, and has served as Minute Secretary and Journal Secretary at Conference for twelve years. For three years he was a most valuable secretary for the Temperance Committee.

Throughout his years in the "native" ministry, he maintained a constant interest in the welfare of people and in the social issues in the community, showing that love must be practised as well as proclaimed.

In retirement he was active in the Greerton Senior Citizens Association and instrumental in the acquisition of its premises. In the church he was a loyal and supportive colleague to successive incumbents of the Tauranga Circuit, and his name appeared on the preaching plan right up to the time of his death.

Arthur Kent was a devoted husband and father and a loving grand-parent. For a life so well lived for the glory of Christ we give thanks to God, and to his widow Lilian, who so loyally supported him through the years of itinerant ministry, the appreciation of the Conference is gratefully placed on record.

## HOWARD KERR

Howard Marshall Cresswell Kerr was born in Ashburton on 10th May 1908 and after a period in Westport he moved to Christchurch with his parents. After his marriage he attended the Shirley Methodist Church with his wife and two children.

Howard's life was one of faithful service - service to family, friends, employer, country and Church. When his son was young he served for five years as leader of a scout group. At work he was well known as an expert wool classer and during the second World War he served in the Pacific as an army Captain. He was a keen follower of sport especially cricket and rugby. For the last 30 years he watched Rugby from the same seat at Lancaster Park.

Ever since his conversion in 1959, Howard Kerr quietly served Jesus with loyalty, devotion, consistency and graciousness. He was a caring, Christian gentleman, loved by the whole Church family. "Every church should have a Howard Kerr," said one minister. As minister's steward for about 20 years he attended to 101 things during the week and on Sundays, encouraging, caring and helping to enrich peoples' experience of worship. He also served his church as Leader, Trustee, Synod representative, and Conference representative.

The Church remembers with thanksgiving the life of Howard Kerr and extends its sympathy to May and the family.

## CUTHBERT FREDERICK PEART

Compelled by ill-health to retire from the ministry at a comparatively young age, Cuthbert Peart's ministry was a shining example of the oft-repeated statement that quality of living counts for as much as, if not more than, longevity. His upbringing and his years of ministry contained the essence of eternal life.

Cuthbert Peart was born of Methodist parents in Hamilton in 1926. His home was at Te Uku in the Waikato and in his earlier years he was associated with the Sunday School and Bible Class at Te Uku and Raglan. After a good upbringing in a fine Christian home, he offered himself as a Candidate for the ministry in 1951 from the Hamilton Circuit.

After three years at Trinity College, he was appointed to Putaruru where he spent his years of probation. It was during this time that a parsonage was built at Tokoroa, which was then in the same Circuit, and the first minister appointed there. Cuthbert was involved with the development at Tokoroa which included pastoral visiting and the conduct of services.

He was ordained at the 1957 Conference and appointed as the RNZAF Chaplain at Woodbourne. For three years he served on the Air Force base, involved with the men at work, expressing his concern for



people in this area of ministry which included social service work and pastoral counselling, and at the same time maintained a link with the Blenheim Circuit.

The next four years was spent at Whakatane. In both the Whakatane and Putaruru Circuits his ministry included contacts with men in timber mills and industry. As he worked in these areas, his quiet and unassuming manner brought strength and comfort to a number of people.

During his appointment in the Mangonui Circuit a great amount of united work with the Presbyterian Church was established - a combined services and area visting - and negotiations towards a Union Parish began. Cuthbert had always been keenly interested in issues relating to the unity of the church.

In other ways, too, Cuthbert demonstrated his progressiveness. When the principles of finance and stewardship were still to be accepted widely in Methodism, he was involved in a Wills Programme at Putaruru and in his five years in the Mangonui Circuit he and his people shared in two stewardship reviews both under the direction of the newly constituted Finance and Stewardship Committee.

Nor was he ever unaware of the importance of group life in local churches. Everywhere he went he endeavoured to establish youth clubs.

The work of the Bible Society and the N.Z. Alliance appealed to him. He was Alliance President in both Whakatane and Kaitaia.

In 1955 he married Esme Miers who was a tremendous help to him and gave him loyal support throughout his ministry, and was herself active in the life of the Church.

During his appointment at Huntly, Cuthbert suffered ill-health which forced him to withdraw on medical grounds in 1972. He retired to Hamilton, obtained work with the New Zealand Railways, and continued to serve his Lord within the Hamilton East Circuit at Wesley.

Increasing disability confined him to the home over the last few years of his life. He passed to his eternal reward on 17 March, 1983. He is survived by his wife Esme and their three children.

"Well done, good and faithful servant."

## CEDRIC BURTON RADCLIFFE

Cedric Burton Radcliffe who served the Methodist Church so well in many different capacities, died at the age of 78 years on 2 April 1983.

Cedric had a varied and interesting life that was blessed with accomplishment. He was brought up in Auckland - an only child. He quickly proved to be a bright young man. An outstanding scholar, he gained a University National Grant at Auckland Grammar School. While at University studying for his Master of Science degree he won a D.S.I.R. Scholarship. On leaving University, Cedric joined I.C.I. (N.Z.) where he was engaged in a special assignment to find mercury in the Kaikohe mines of Northland. In 1933 he joined the then Glaxo Manufacturing Company as Assistant Chemist. He subsequently became Chief Chemist, Pharmaceutical Production Manager, Development Manager and finally Director of Technical Services. At all times Cedric was a competent and highly regarded Scientist and Executive. This was

reflected not only in his advance within Glaxo, but also in his becoming Chairman in the Manawatu Branch of the N.Z. Institute of Chemistry, and a representative on the Council of the N.Z. Institute of Chemists.

In his youth Cedric was a very active tennis and hockey player and represented Auckland University in both sports. He captained the hockey team for several years, gained a University Blue and was chosen as reserve for the New Zealand Hockey team against Australia.

It was while working in Auckland that Cedric met Miss Joan Rudkin whom he was to marry. Family life was centred on Palmerston North where the children were born and brought up. Cedric always held the members of his family in high regard, following their progress with much interest.

His abiding interest has been his church and music. For forty years he was a Church Organist, beginning at the Grafton Church, Auckland, and extending through many years at St Pauls, Palmerston North. For some of those years he was also Choir Master. At St Pauls he was Trustee, member of the Leaders' Meeting, Circuit Steward and Lay Preacher. A man of social concern, Cedric was always a pacifist. His interest in the social responsibility of the church led him to serve on the Board of the Manawatu Methodist Social Services, where he took a particular interest in a project between the church and the Justice Department to establish a probation hostel.

In 1970/71 Cedric was elected Vice President of the Methodist Church of New Zealand. In his address to the Conference at the end of that year, he expressed his concern that the Church should listen to the cry of the world - particularly of the younger generation. In their voices he heard the call for a new morality. "Thank God for the young visionaries," he said. Cedric believed if we listened to events, problems and protests, we would discover God addressing the church. It was also Cedric's theme that God speaks not just on the mountain top but also down on the plains. We should cease worrying about mountain top experiences, he said, and follow Jesus into the crowds. It is there we will truly serve God.

In retirement in Christchurch Cedric continued to give of his time. He was often to be seen moving between the Central Mission and the Connexional Office. At the Connexional Office he served on the Board of Administration, was for a few months acting General Secretary, and set up and ran the Connexional printing works. At the Central Mission he served on the Board of Management, and its Future Strategy Committee. Cedric was not only concerned about the provision of social services, but also expounded the cause of social justice. His concern was that we should concentrate on the vision that would take us to the future. Not one for resting on the past, or contentment with the present, he would ask "What do we want to be, where do we want to be, in five or ten years time?" He was not one for the status quo, but one for grappling with issues.

At Circuit, District and Connexional levels, Cedric Radcliffe has contributed tremendously to the life of the Methodist Church. He was quiet, restrained and dignified, always showing depth of mind and character. He was not without a sense of humour.

We remember a man of many qualities and diverse achievements, one who lived by the great Christian attributes, faith, hope and love.



## ALFRED EDWARD TARDIF

The death occurred in Dunedin on December 5th, 1982 of the Rev'd Alfred Edward Tardif, a few days before his eightieth birthday. Alf, a retired Home Missionary, was a Guernsey man with a strong Methodist background. He became a Local Preacher in his late teens and felt a call to the ministry in the mid-1920s when his employers released him and he attended Cliff College in the days of Samuel Chadwick. After two years there he decided that his health wasn't sufficient for the demands of full-time ministry and returned to the Channel Islands where he, in fact, carried on all but a full-time lay ministry. At the beginning of the Second World War after a painful decision, involving the evacuation of his family to Scotland and safety, he remained on as a full-time lay preacher on the island of Sark. There he ministered to an active Methodist congregation for the five years of the war and it was indeed a full ministry on behalf of the Methodist Church with the rights to administer the sacraments. A book on the history of Methodism in the Channel Islands pays a tribute to the untiring service and example of the two or three such lay ministers who enabled the Methodist cause to survive during those difficult and dangerous years.

There being no likelihood of employment for his growing family on the islands after the war, he answered a call from the Home Mission Department which was at that time looking for Home Missionaries. At his own expense, and that meant selling his house in Guernsey, he came to New Zealand in 1948. He served for three years in Roslyn, from 1949 to 1951, and then as a probationer at Mosgiel from 1952-54. After a year's break, he acted as Home Mission supply at Port Chalmers from 1956-60. He then resumed full-time work as a Senior Home Missionary, firstly at Woodville from 1961-63 and then at Opotiki from which place he retired in 1966. Eventually he returned to Dunedin and lived at Deborah Bay.

Alf Tardif was a man of strong faith and of set purpose. It was this that enabled him to live out those difficult war years on Sark separated from his family and to minister equally effectively to the community there during the occupation. That same strength of purpose enabled Alf and his wife to respond to the call from New Zealand and reflected his determination to be faithful to his calling as a minister of the Gospel.

He is remembered as a preacher and pastor. He was a fine Biblical expositor and preached without notes. In fact his considerable gifts as a preacher were enriched by his lifetime of reflection on the scriptures with a strong evangelical emphasis.

His humility has been remarked by more than one friend. Again this was a response to the gospel that he preached and he lived what he preached in that sense. Even after his retirement he used to walk the considerable distance from his home in Deborah Bay to his adopted place of worship in Port Chalmers, an example of the habit of a lifetime of participation in the fellowship of worship. Any tribute to Alf would, in some senses, be excessive from his point of view. He was a remarkably straightforward and selfless man. But he was a man who gained the respect and love of those with whom he worked and his life remains a true example of Christian service and humility.

## KENNETH UNDERWOOD, B.D. (LONDON), DIP. ED. (HULL)

Kenneth Underwood was born on 9 May 1916 in Bulawayo, Zimbabwe (Southern Rhodesia), where his father was an accountant. In the early 1940's, Kenneth completed his training for the ministry and went to serve in the country of his birth as minister and tutor to a Teacher Training Institute and for one year as Superintendent of Mzinyati Circuit.

He married Miss Peggy Hammond in Salisbury on 26 December 1944, and they were a most devoted, happy couple, sharing their life and work together. Ill-health within the family resulted in Kenneth returning to the United Kingdom where he took up an appointment as Chaplain and Religious Education tutor at his old school in Rydal, Colwyn Bay, Wales in 1950, and he served there for 13 years before taking up an appointment with the Westminster Methodist Teacher Training College as Chaplain and Head of the Divinity Department for five years. His old school invited him to return to Rydal as Head of the Preparatory School in 1968 and he warmly responded to give his all and 10 more years service to the school he loved. After his retirement as Headmaster in 1978, Kenneth came to New Zealand and served within the Lower Hutt-Petone Circuit, where he was loved, and his contribution as pastor, preacher and team colleague was most stimulating and supportive.

Kenneth was a big man in knowledge and understanding and a whole man with a balance of qualities - a lively person with a keen sense of humour. He was never aggressive but rather unthreatening and patient.

Kenneth was a wise man not only in his breadth of knowledge but most particularly in the way he related to people. His generosity and selflessness will be remembered by those he served. He was a character builder and an encourager; a great friend said of him, "When Kenneth spoke, wise men learnt to listen and seekers after truth found light on their way".

## DORIS ANN WHITE

The death of Dorrie White on 30 July 1983 at the age of 80 marked the end of a life in which service for her family, her Lord and for others had been the outstanding feature.

Doris Nightingale was born in 1902 in Greymouth. The family moved to Nelson in 1913 where they became deeply involved in St John's Methodist Church. She has maintained correspondence with each Minister who has served at St John's and all who returned to Nelson delighted in visiting her.

Dorrie graduated as a teacher and taught at Tahunanui, Wanganui and Mapua.

In 1931 she and Lesley George White were married and moved to Hawkes Bay, returning to Nelson in 1941 and in 1942 moved into the family home to care for her aging mother.

Together Les and Dorrie served the Sunday School as Superintendent and helper in the Primary Department and today are fondly remembered with high esteem by many of those whom they taught.

Dorrie's obvious leadership capabilities, her constructive



thinking and her devoted application were recognised as she began to serve the Church at all possible levels. Distinctively she was the South Island representative on the Overseas Mission Board of the Methodist Church of N.Z., a long standing member of the Synod Standing Committee and the N.Z.M.W.F. conferred its highest honour in electing her the second National President for the years 1966-68. These were formative years for the M.W.F. and Dorrie and her executive with clarity and expertise finalised the Constitution during her term. Dorrie is remembered with lasting love and great distinction by so many N.Z.M.W.F. members right throughout New Zealand.

The National Council of Women became another interest for Dorrie and until recently her home has been used for the Associate Group Meetings.

Because of Dorrie's realisation and emphasis on the importance of education other avenues of service opened for her. She was appointed Governor General's special representative on the Nelson College Council of Governors and served from 1950-62. During this period she was Chairwoman of the Girls' House Committee for seven years. She became President of the Nelson College for Girls Old Girls' Association and was recently delighted to attend their Centennial Celebrations. Many former boarders at the Girls and Boys Colleges will remember happy times spent at 64 Tasman Street as Dorrie and Les were parents in absentia.

Monica, John and Dorothy, her children, described her as a pillar of family life. In all of their diverse activities and involvement her interest in each of them and their families was always maintained with deep loving care.

Along with Les, her wonderful partner and friend, Doris Ann White bore a constant witness to "One Church, one faith, one Lord". Church and community give thanks.

## TE NGURU ROY WINIKEREI

He died on 2 June 1983.

Born in 1906 at Maungatautari, Cambridge, Nguru lived most of his life in the Marokopa-Kiritehere district. He married Hinekino Huirama and together raised a family of nine sons and three daughters. In 1948 he was appointed an Honorary Home Missionary to serve the Marokopa district to continue the work of his father-in-law, Aihe Huirama; Aihe being appointed in 1930. Te Nguru farmed at Marokopa all his active life and was known as a reliable and hard worker.

He was a man of quiet disposition, well versed in the traditions of his ancestors, drew strength from his belonging to the Tainui canoe, and was an avid supporter of Te Arikinui Te Atairangikaahu.

He was a man of great compassion. He knew what it was to know pain as he suffered from asthma, but was a firm believer in the power of prayer to heal. All his married life he was ably supported by his wife. They were both fluent Maori speakers and both went to great lengths to understand the English language.

Many were the tributes paid to Te Nguru at his funeral, farmer friends both Maori and Pakeha attended his tangi.

We of the Maori Division and Mission regret that Te Nguru wasn't more widely known through the Church for he was a man of God. We thank God for his life and witness. He spent his retirement in Te Kuiti. Our aroha go to his wife and family.

Haere e te tipuna. Takahia te ara o te tini o te mano. Kau haere i nga awaawa i nga moana, piki i nga maunga o te hunga wairua. Haere ki te Matua nui i te rangi. Moe mai i roto i te Ariki.

## WILLIAM BENNETT YOUNG, O.B.E.

'Bill' Young, as he was known to his many friends and business associates, was born in 1898, grew up in a Presbyterian home, and on his marriage to Lilian Carson joined the Methodist Church and served it unstintingly until his death in April 1983.

As Hamilton's most renowned builder, he was widely known and respected for his skill and business integrity. Many well-known Hamilton buildings, including Methodist centres, churches and parsonages, bear testimony to his ability. In 1950, to commemorate the death of his eldest son, Murray, he designed, built and presented to the Church the Murray Young Memorial Building at St. John's, Hamilton East. He made tremendous contributions in time and money, not only to the Methodist Church for which he had a great love, but also to countless other worthy causes including the Y.M.C.A., Gideons, Bible Society, and many overseas missions in which he took an active interest. He served as a trustee of the Hamilton Methodist Trust for 40 years and for a long period as Circuit Steward of the Hamilton East Circuit. His philanthropy continues through the W.B. Young Charitable Trust which supports a wide range of Christian work.

Never a stranger came to worship at St. John's that wasn't welcomed by the warm hand of Bill Young and both he and his wife were lavish in their hospitality to newcomers. Many, many people throughout the land could testify to help received from Bill's hand in times of crisis or need without the sounding of any trumpets.

He was an unassuming man but one of broad vision and single purpose who would get things done while other people were still talking. He richly deserved the award of the O.B.E. in 1968 for his services to the community.

We are thankful for every memory of our brother and we pray for God's richest blessings on his wife and family as they continue in Christian service.



## FRANCIS HENRY SOUTHGATE

After a few days in the Mater Hospital, Auckland, one of Methodism's finest sons died suddenly on July 8 aged 93. He was born at Kakanue, south of Oamaru, and went to Blenheim while a young man to serve as a postman. From that time until a few years ago, when he moved to Auckland, then finally to Pukekohe, he spent his long life in Blenheim, Marlborough, exercising a remarkable influence for good.

Leaving the Post Office he began a grocery and hardware business which occupied him until retirement. In this his stirring Christian character shone through everything he did, earning him a reputation for honest service in the community. He was a prime mover in the establishment of the local G.U.S. and I.G.A. grocery wholesale chain throughout Marlborough. In the trade has known to be "as straight as a gun barrel". He served on the Blenheim Borough Council for a term in the years 1938-41 and was Chairman of the Gas Committee.

He excelled in several sports. In rugby he represented Marlborough from 1910-12 as a forward wearing the red cap of those days with distinction. He represented Marlborough also in rowing during his time as a member of the Blenheim Club. In tennis the Wesley Church Club had a talented player. As a member of the Acclimatisation Society shooting was a great love of his. He was an athlete of versatility.

However, Frank Southgate's greatest love was for his Lord and the Church. Few in Marlborough have made a greater contribution to Methodism. He held every office in a long lifetime of Christian service, including a period of about thirty years as Circuit Steward. Over the years he taught Sunday School, was a Bible Class leader, and sang in the choir. He was honoured in 1953 when Conference elected him its Vice President at Nelson. He became a gifted Lay Preacher and was gracious in prayer. He supported several missionary causes. The work of the N.Z. Alliance movement had his active and strong support and he was especially outspoken against the ten o'clock closing proposal. "God comes first" he often said. One of his mottos came from Dr. Sheldon, "Do the right thing at the right time, in the right way, and in the right spirit." He certainly lived each day throughout a long life in the right spirit, working closely with his Lord through prayer and scripture which he used with great effort wherever he was. He had a winsome facility in expression, being able with wisdom, grace, and humour, sometimes, to change the direction of a meeting. His life was deeply touched with sorrow on several occasions yet these but brought him closer to his Lord.

We give thanks for this outstandingly gracious, generous, and lovable man of God and express our sympathy to his wife, Olive, daughter-in-law, Claudia, and two grandchildren.

## ASHLEIGH KELVIN PETCH B.A.

With the death of Ashleigh Kelvin Petch there passes from the ranks of the ministry one who throughout his life has been entrusted with tremendous responsibility by the Church and has exercised a ministry of rare distinction.

Ashleigh K. Petch was born in Inglewood in 1916 and received his secondary schooling at Christchurch Boys High School. He tells how thoughts of a law career were swept aside at a Bible Class camp and how, out of some 15 boys in the Sixth Form, 12 became ministers or missionaries.

At 18 years of age he was a candidate for the ministry from Edgeware Road and was received at Wesley Church, Taranaki Street, in Wellington, where he was ordained in 1942. Married in the year of ordination, Ashleigh was always conscious of and grateful for the love, support, and partnership of Gwen Hewson. Gwen was already giving strong leadership in the Bible Class Union and was destined for very much heavier responsibilities.

The sudden death of the Rev. Percy Paris at Wesley Church, Taranaki Street, meant a dramatic call from the President in the midst of World War II for Ashleigh to minister in the capital city's central Methodist Church. Thus the church laid its hands on a young man and it proved to be a key to much that followed. Immediately he was immersed in controversy. An avowed peaceful man, he exercised a prophetic ministry with the nation at war. He was grateful for the counsel and friendship of circuit stewards like Tom Pacey, Chairmen like W.A. Burley, and ecumenical leaders like Bishop St. Barbe Holland. Ashleigh was an integrated person - a whole being rooted and grounded in God. He went to the heart of the gospel and, possessed by its truth, welcomed controversy - provided there was frankness, charity and a readiness to listen to what the other is trying to say. He would utter the prophetic word born in the mystery of worship. Courage was never lacking in his conviction that he had to live out the truths of the gospel. This was epitomised in his commitment to the Campaign for Christian Order during the 1940's.

Faith and Order, Life and Work, Mission, were all combined in Ashleigh before they were expressed in ecumenical structures. His leadership in the ecumenical field was unstinting. A foundation member of the Inter Church Council on Public Affairs and Secretary for 4 years; 10 years on the Executive of the National Council of Churches in Christchurch, for 2 years as Chairman. He was at Uppsala for the Fourth Assembly of the World Council of Churches in Sweden; represented the N.C.C. at the inauguration of the E.A.C.C. (now the Christian Conference of Asia) in Kuala Lumpur in 1959; and at the inauguration of the Uniting Church in Australia.

Among New Zealand church leaders Ashleigh Petch has made an outstanding contribution in his work for Church Union. For 18 years he served as convenor of the Church Union committee, representing the Methodist Church on the Joint Standing Committee, and later on the Joint Commission on Church Union and was chairman of the J.C.C.U. 1972-76. Just prior to his death, Ashleigh was presented with the first copy from the press of the record of the involvement of the Methodist Church of New Zealand in Church Union written jointly by



the Rev. Dr. J.J. Lewis, The Rev. R.D. Rakena, and himself. Commitment to reconciliation was total.

The Connexion was well served not only in ecumenical affairs, but also as District Chairman 1967-72, President of the Church in 1966-67, and valued service on the Councils of Trinity Theological College and St. John's College, Auckland. He seemed to embody the Church and was called upon frequently to be its representative or spokesman - to preach on the notable occasions. There was a non-nonsense directness about him. All the strength of conviction and the crusading zeal had a harmony within. There was peace at the centre and music in his soul. His love for music made for strong ties with organists and choirmasters, enriched worship and gave endless pleasure and satisfaction. Everywhere music played an important role and it is not mere chance that it continues to do so in the family.

The warmth of the man knew no bounds. In every appointment - all major churches - Wesley, Taranaki Street; St. Johns, Nelson; Durham Street; St. Pauls, Hamilton; Takapuna; as well as probationary appointments, there are countless people who owe to his preaching and pastoral work, a sense of worth and dignity, a place in the economy of God and a sense of wonder that God should so love. It was a wonder he shared. In retirement the preacher and pastor continued to give, and at the end, was supplying at Pitt Street. He had a gift for affirming people, challenging them to do their best for Christ, and giving a warmth of friendship. This sustained many through crises that would otherwise have crushed the spirit.

He would not give up pride of place to the ministry; his concern for sound theological training, his support of theological staff, his chairmanship of the College Council leaves us in his debt. How many ministers found in him their mentor. Throughout all this Ashleigh was so humble, he just did not realise the way people admired him for the grace he embodied over the years.

The family has been of great importance. Indeed Ashleigh has paid public tribute to the inestimable support of Gwen throughout their ministry and to Catherine, Margaret and Elizabeth. The three daughters and their husbands and families were a source of justifiable pride and joy. The parsonage was always a place of warm and gracious hospitality and countless people will forever be grateful to Gwen Petch, a constant source of inspiration and encouragement.

The Church gives thanks to God for the rich ministry of Ashleigh Kelvin Petch, for the inspiration and leadership given so selflessly. It commends Gwen and the family to the God of all grace who sustained Ashleigh throughout life with Resurrection faith.

## ANNE ELLISON WILSON

Sister Anne Wilson, as she later became affectionately known, was born in Tasmania in 1914. While she was still a baby her parents moved to this country, settling in Port Chalmers where she was greatly influenced by the Rev. T.A. Pybus.

Interest in the work and needs of the Maori Mission was sparked off by an address given by Sister Dorothy Pointon. With a purposefulness that characterised her whole life Anne set about preparing herself for service there, and after her formal training in Deaconess House, 1941-42 she was appointed to the Taranaki Maori Circuit, where she lived in Hawera. After a remarkable ministry there for 21 years she moved to Auckland in 1964 and after one year became Matron of Seamer House, a hostel for young Maori women. After her retirement in 1973 she was a receptionist at the Everil Orr Homes for 8 years. After several weeks confined to bed at home and then in Wesley Hospital, Anne Wilson died peacefully on 26th September, 1983. To her sister, Emily and brother Alan, the church extends its love and sympathy. Anne Wilson was a woman of courage and resolution. She could have had only a limited understanding of what the Maori work involved, having lived in Otago all her life, but with her hand in God's hand and almost certainly with trepidation in her heart (for she was by nature a shy person) she went forward with great faith....and that takes courage. For quite a number of years she knew that her body harboured malignancy but she never allowed that knowledge to inhibit her service nor to be an excuse. She continued to live and serve to the fulness of her strength....and that takes courage.

She was a very orderly and well organised person but was never upset when circumstances disrupted her programme. She had a gift for drawing people into service, without being demanding. She was single minded but never narrow-minded. While her primary task was religious encouraging people into the Kingdom, she nevertheless entered fully into the community life of the people amongst whom she happened to be working. She was a hard and sincere worker, always dependable, always available but with a very human touch, a love for things like music and gardening, and a sense of humour that turned duty into delight.

Sister Anne's work was marked by imagination and innovation. Through her weekly programme in Taranaki, for instance, she touched the lives of literally hundreds of young Maori folk, yet she was always looking for new ways to increase her effectiveness. Many of the fine features of the circuit programme had their origin in her mind and became real by her enthusiasm. To cite just one example: Maori Women's Fellowships were a feature of the Taranaki Circuit years before Te Roopu Wahine became a part of the whole Maori Division. Yet she would not have claimed the credit for she always worked through committees and in consultation.

She was never parochial and always encouraged her people to participate in the activities of the church outside her own responsibility. She was scrupulously fair in her dealings with people, never penalising those who did not share her convictions or who disappointed her in any way. She loved people in spite of their failings, and that is



the mark of a great spirit.

"In the midst of death we are in life". So the New Testament affirms even if not in those exact words. That was Anne Wilson's faith - the resurrection power of Jesus Christ. Out of that faith grew the two pillars that supported her life - the love of God and her love for people. This human body wears out in time but the kind of faith and love that Anne Wilson was able to demonstrate is indestructible. With the saints she is alive for evermore.

Haere, e kui. Haere Ki te ao marama o  
to tatou Ariki, o Thu Karaiti.

## LEYON MIALl MOSS O.B.E.

Leyon Miall Moss O.B.E. died in New Plymouth on the 25th June of this year, at the age of 91 years. His family remember him as a loving father, who throughout their life has sought to care for and support them in their many activities.

Those who knew him will remember him as a prominent citizen of New Plymouth, and a skilled and able lawyer. Over many years he was deeply involved in the needs and issues of the city and also held a long interest in the life of the Methodist Church.

Over the years he was actively involved in the life and work of the Whiteley Memorial Methodist Church; a Lay Preacher for many years, Bible Class Leader, and serving as a member of its Trust. He served the Methodist Connexion as a member of the Robert Gibson Trust, using to the full his legal skills and knowledge, for the benefit of the Church. In particular he acted for the Robert Gibson Trust, when it sought to change the terms of the bequest. He served the Church faithfully in all the submissions that were presented to the High Court, which were subsequently approved. Through this involvement, he helped our Church to establish the Trust as we know it today.

His interests extended into the wider community - particularly in the field of Education, where he served as Chairman of the High School Board, and on the Taranaki Scholarship Trust Board. In 1963 he was awarded the O.B.E. in recognition of the service given to Education. In his later years, he furthered his interest in History, collating and recording some of the earlier life of the Church and ensuring the safe keeping of its records.

L.M. Moss is remembered as one with an able mind, meticulous in all his preparation, who served the community and the Methodist Church faithfully.



RECORD OF SERVICE

RETIRING PRESBYTERS AND DEACONS

## WESLEY ALBERT CHAMBERS, M.A.

Wesley Chambers was a son of the parsonage. He was born at Inglewood and received his secondary education at Southland Boys High School, Invercargill. In 1941 he was accepted for training for the ministry at Trinity Theological College, Auckland.

In 1944-45 Wes began his ministerial probation at Shirley, Christchurch East and there he met Maida Cummack, also of staunch Methodist descent, and after completing his probation at Allenton, Ashburton in 1946-47, Wes and Maida were married in 1948 and went to Woodend. Four more appointments followed in North and South Canterbury Districts - Woolston, Christchurch; Banks Street, Timaru; Wesley Fitzgerald Avenue and Upper Riccarton, Christchurch. The final appointment was to Otumoetai, Tauranga in the Western Bay of Plenty Parish. If the son's appointments were not as widely dispersed as his father's, they were extremely diverse in their makeup and demands - city and rural, provincial centre, downtown church and growing suburban, memberships great and small. In each church Wes and Maida exercised an effective and innovative ministry.

Wes had natural preaching gifts but he did not rely solely upon them. He attended University lectures at Auckland and Christchurch and graduated Master of Arts in Philosophy in the University of New Zealand in 1954. Preparation for public worship and special events was always thorough and well thought out. Wes had a pastor's heart but again was not content to rely upon intuition or his own experiences. In 1971 he was awarded a Crusade Scholarship and studied pastoral counselling at Claremont School of Theology, California. In the '70's and '80's individuals and groups were enriched by skills so well augmented.

Wes saw education as a life-long commitment and kept up his reading. He is noted for his studies in depth and detail of Methodism. He has encouraged all his churches to value their Methodist roots and has written several local church histories. He wrote the official centennial history of Canterbury Methodism "Our Yester-Years 1840 to 1950" and its sequel "Winds of Change 1950-1978". While at Tauranga he completed the well researched, beautifully written, sensitive biographical treatment of "Samuel Ironside in New Zealand 1839-1858".

Wes's ministry has always had a connexional side to it. While at Wesley Fitzgerald Avenue, Christchurch he was a most acceptable Warden of the Deaconess Order, training students and being a pastor to deaconesses in the field. He made an efficient Secretary of the North Canterbury District Synod and was an able District Chairman for a term. He served on several committees connected with the Connexional Office before the Finance and Administration Division was established and its structures streamlined. He was often a spiritual director to the Connexional and Conference Secretary himself. He is now President of the Wesley Historical Society (N.Z.).

The three children of the parsonage are acquitting themselves well; Christopher and Stephen in the medical, Gillian in the teaching profession. As Wes and Maida settle in to their retirement home, the Connexion wishes them all joy as they experience the "rebirth" of a fulfilling retirement.



ALLEN HARRY HALL  
MA, DIP TCHG, (NZ) MA, PHD, (QLD) DIP THEOL, ATCL

Allen Hall trained as a teacher in Dunedin and taught for 5 years before spending 3½ years in war service, one year being in New Caledonia where Chaplain Rev. Harry Voyce challenged him on his missionary call (heard at the age of 12). Accepted as a candidate for the ministry in 1944, he entered Trinity College in 1945. In 1947, he was released from College to recommence the District Training Institution of the Solomon Islands Methodist District. He held the post of Principal until the end of 1961 when he returned to New Zealand having applied to be a full-time Bible translator. After completing the revised draft of the complete Old Testament during those 4 years, he took up post-graduate research with the University of Queensland where he continued formal study in linguistics for 7 years, working for a Master's and Doctorate in the Thaayorre language spoken at Edward River. Now 65, he continues as Linguist with the Department of Education in Brisbane.

Allen's work in the Solomons was marked by tremendous enthusiasm, assisting pastor-teachers to increase their academic knowledge and musical ability, as well as helping to remove the wreckage of a war barely over. Convinced of the wisdom of developing pastor-teacher training as a separate course from the high school, he established the work on Banga Island at "Goldie College".

Allen early revealed an aptitude for languages and it is reported that he was preaching in the Roviana language within months of his arrival in New Georgia. In 1961, after many years as Secretary of the Synod, he resigned to apply for full-time translation, and it was decided in consultation with the Bible Society, that he would occupy a country pastorate (Bombay-Ararimu) in order to devote full-time to the Roviana Old Testament.

In Queensland, Allen created the Bilingual Programme in the Pormpuraaw Primary School of the Edward River Community in the Gulf of Carpentaria where he spends a month each school term. Present activities are the Thaayorre N.T., his computerised dictionary, hundreds of literacy lessons for the school and adult community of 400 people, books of legends in both Roviana and Thaayorre, a computerised dictionary in Roviana and various linguistic and educational writings.

Allen was Research Scholar for 7 years with the Australian Institute of Aboriginal Studies, and is currently an Associate Member with them. Now, Dr Hall is a member of the New Zealand Linguistic Society, a foundation member of the Australian Linguistic Society, a life member of the Auckland Museum, a member of the Applied Linguistics Association of Australia and a life member of the Bible Society in Australia.

Joyce and Allen Hall have three daughters, three sons and three grandchildren. Joyce (nee Rushton) has always been a great strength and help to her husband, both in the Solomons and in the years of study and research - 18 years on the Solomons staff and 18 years with remote Cape York aborigines. The pastor trainees and their wives owe Joyce a great deal for her loyalty and devotion were always an inspiration.

## NEVILLE THORNICROFT

Neville Thornicroft was born in Dunedin on March 10th, 1923. His parents were committed Christians and devoted Methodists, long associated with Mornington Methodist Church, in Dunedin.

Neville attended Sunday School and Bible Class there, and for a period served as a Bible Class leader. He was active in Outreach activities and at 19 years of age became a Lay-Preacher.

Following secondary education he worked for the National Electrical and Engineering Company in Dunedin, until called into the Armed Forces.

Neville served two years with the Scottish Regiment, and two years with the RNZAF. He served both at home and in the Pacific Zone.

War service ended, he returned to NECO and to Mornington Church of which he was appointed a Trustee.

On May 29th, 1948 he married Rosalie Dickie of Dunedin. Neville offered as a ministerial candidate, was accepted, and in 1951 he and Rosalie sold their home in Dunedin and with their two small children, moved to Auckland. Neville began his training in 1952. During that period he served as a student-pastor at St John's, Ponsonby, and later at Bombay-Tuakau.

He served two of his probationary years at Bombay-Tuakau, and a further probationary year at Motueka.

Following ordination he served two more years at Motueka. Then followed pastorates at Geraldine (5 years), Springston (2 years), Waipawa-Waipukarau (6 years), Picton Union Parish (5 years) and Warkworth (2 years, plus 1 year as Supply). During his term at Motueka he served as District Youth Committee secretary, and during his term at Picton, as District (Nelson) Secretary.

Neville's strong convictions, deep-rooted Methodism, detestation of cant and humbug, and down to earth attitude toward people and events, often expressed in laconic fashion, have won for him the respect of those to whom he ministered.

He has been a diligent pastor, and a careful steward of Church property in each of his appointments.

In his work he has been very ably supported by his wife Rosalie. Most of Neville's appointments have involved two or more preaching places in rural areas. As an accredited Lay-Preacher Rosalie has been much involved in preaching and teaching. She has long been an unpaid servant of the Church in the ministry of the Word.

As Neville and Rosalie go into retirement, they do so with the prayers and thanks of the Church.



## DAVID L. TREBILCO

The marriage of David Trebilco to Mavis Horn of Elstow, Te Aroha, in 1954 saw the linking together of two of the most respected and devoted Methodist families in the Waikato-Bay of Plenty District. Throughout their ministry Mavis has been a tower of strength and a wonderful support to David, extending generous hospitality to friends and strangers alike, and bringing her own gifts as singer and musician in the circuits and local communities where they have served. Their son, Rex, and their daughters Ruth, Alayne and Rachel, of whom they are justifiably proud, have been a great joy and source of support to them, never more so than in these latter years.

David, like so many in the Methodist ministry in New Zealand, came from a strong farming background. Love of the soil was in his blood. For eleven years, prior to offering as a candidate for the Methodist ministry, he was dairy farming at Waitoa in the Morrinsville Circuit. His call to the ministry brought a profound and decisive change in his life and outlook, but a change which he welcomed gladly.

He entered Trinity Theological College in Grafton, Auckland, in 1951, and in his final year was elected Senior Student.

His first appointment was as a probationer to Wairoa in the Hawkes Bay District, and it was during his time there that he was ordained. His subsequent appointments were to Cashmere - Somerfield Street in the Durham Street Circuit (1958-64) where he also served as Chaplain to Princess Margaret Hospital; Devonport (1964-74), where he helped bring to its consummation a major and radical centralisation programme focused upon a most attractive and flexible Church complex with excellent facilities for worship and Christian education; Epsom (1974-77), (including an exchange ministry in Yankalilla Circuit in South Australia) and at Te Puke (1978) in the then newly formed Western Bay of Plenty Circuit.

In each circuit in which he served he will be remembered for the impressive property development and building schemes. In Wairoa the first parsonage was purchased, the church renovated and a Sunday School Hall built. In Christchurch the new church of St Mark's, Somerfield Street, extensions to St James' Church, Cashmere, and a change of parsonage. At Devonport, he provided the leadership and was able to harness the resources needed for the completion of a herculean programme in the new Church Centre and Parsonage. A significant feature of the scheme was the extent of lay involvement both in the planning and the working stages.

But above all, David will be remembered as a warm-hearted and conscientious pastor who cared deeply for his people, young and old, and was always available when needed.

He accepted his share of Connexional responsibility and served on the District Education Committee in Christchurch and Auckland. For many years he was Secretary of the Auckland Ministers' Fraternal. He also served as Convener of the early committee on Buildings for the Samoan Community of Auckland.

During latter years David and Mavis have made valiant preparation for the future by building a home of their own. The Connexion assures them that they are remembered with deep gratitude in the circuits in which they have served, and beyond. The wider church prays for them and their family that they may be sustained by the grace and peace of God till journey's end.

## CLIFFORD J. KEIGHTLEY

Cliff Keightley entered the ministry from the Te Aroha Circuit. Like so many young men of his time he was caught up in the war. He served with the 21st Infantry Battalion, was wounded at Cassino, and sat his candidate's exam behind the front line at Faenza. Those who shared college days at Trinity with Cliff will always remember his warmth, his eagerness, and his irrepressible (and slightly madcap) sense of fun. First circuit appointments were at Allenton in the Ashburton Circuit, and then at Otautau in Western Southland; and it was from here that he and Noreen went out early in 1954 to serve as the first New Zealand missionaries in the young Highlands District of New Guinea.

After training at George Brown College, they served first in the Pari Circuit and later at the head station in Mendi, preparatory to opening up new work. Just before Christmas 1959 the opportunity came and Cliff led a pioneer missionary party into the untouched Nembi Valley. It was here at Nipa that he and Noreen made their greatest contribution, and as the Board acknowledged, "in many ways the pioneering work there has been a model of modern Christian evangelism at its best". Cliff gave himself unstintingly to the nurture of the new converts. He recalls a membership preparation class of over 1000! In all this, Noreen's gifts of language and friendship played a vital part, and when they left New Guinea at the end of 1966, the Church they had pioneered had a confirmed membership of over 7000. Within two years of going to Nipa, Cliff was called also to be District Chairman, and as the Board has placed on record, "while conducting a wonderful and powerful thrust in the evangelisation of a completely new area, he also was able to give dynamic and thoughtful leadership to the whole of the young church".

Returning to New Zealand in 1967 Cliff served for ten years at St. John's, Ponsonby, taking a keen interest in Samoan affairs and serving on the Methodist (later Joint) Overseas Mission Board for nine years, and as Chairman of the Deaconess Board from 1969 to 1976. During this period he was also involved in industrial chaplaincy, chairman of the Ponsonby Community Association and a member of the New Zealand Council for Christian Education and chairman of its Auckland Regional Committee.

From a farming background, Cliff was glad to return to country towns, and served his last two appointments at Rangiora, where he was active in the work of the Citizens' Advice Bureau, and at Waimate. He was a member of the Faith and Order Committee for a number of years and Secretary of the South Canterbury Synod for a short time.

Faithful preaching and pastoral care, innovative worship with young folk, enthusiastic work in the schools, and a warm interest in people and community affairs have characterised Cliff's circuit ministry in all his appointments. In all this we recognise the offering of a man deeply devoted to his Lord: and the Church is grateful for his ministry. The stresses of recent years have told heavily upon Cliff, and perhaps brought him to an earlier retirement than he intended. But he values the warm support of his family, and we pray for him good health, God's blessing, and much joy in the coming years.



## FRANK HARVEY WOODFIELD

Frank Woodfield was born in Horrelville, North Canterbury, and spent his primary years there. At 13 he and his family moved to Palmerston North. His first job was as a clerk for the Department of Agriculture at Palmerston North in the Seed Testing Station. For three and a half years Frank served in the Air Force Medical Section.

In 1946 he made his decision to train for the ministry and the next year entered Trinity College. While in College he undertook additional studies to prepare for Overseas Mission work - anthropology, navigation and seamanship and studies in the Roviana language.

Immediately after College Frank was appointed to Roviana in the Solomon Islands. Two years later he returned to New Zealand to marry Nelma Henderson who had just completed nursing training. They have five children, three of whom are now married and Frank and Nelma are proud grandparents.

After their marriage Frank and Nelma returned to the Solomons for a further three years. Back in New Zealand they have since served in four widely varied circuits, Westown (New Plymouth), Springston, Tokoroa and Petone.

A major interest for Frank has been The Boys' Brigade. He has been a Company Officer in Palmerston North, Auckland, New Plymouth and Petone. For a number of years he was President of the Wellington Battalion.

For almost the last ten years Frank has worked with the Rehabilitation League first as a Liaison Officer for them and then with the Hutt Hospital Assessment Team dealing with the rehabilitation of disabled people.

Over the years Frank has served the wider Church as Overseas Mission Secretary in various districts and as Assistant Secretary in Wellington.

Always Frank has given a quiet yet loyal ministry marked by an interest and concern for people.

Obligated to retire from the Rehabilitation League at 60, Frank would have returned to the pastoral ministry but a call came to serve with The Boys' Brigade. Early in 1984 he and Nelma go to Tonga for a year where he will serve as a resource person for the Free Wesleyan Church as Boys Brigade is organised.

As Frank retires we wish him and Nelma every happiness and offer to them the thanks of the whole Church.

STATISTICS



THE METHODIST CHURCH OF NEW ZEALAND  
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1983

DISTRICT: CONNEXIONAL

Ref. No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1982	Number on Electoral Roll on 30 June 1983	Number removed from Electoral Roll by Death
1000	NORTHLAND	48	9	13	938	932	6
2000	AUCKLAND	165	22	52	3,560	3,473	68
2400	MANUKAU	90	7	23	1,374	1,358	18
3000	WAIKATO-BAY OF PLENTY	137	4	38	2,944	2,902	50
4000	TARANAKI-WANGANUI	72	8	12	1,353	1,317	26
5000	HAWKES BAY-MANAWATU	59	28	20	1,954	1,889	27
6000	WELLINGTON	98	4	27	2,273	2,379	23
7000	NELSON	31	6	10	1,033	1,015	18
8000	NORTH CANTERBURY	72	26	29	3,096	3,067	51
8300	SOUTH CANTERBURY	24	-	4	946	884	20
9000	OTAGO-SOUTHLAND	18	2	8	1,289	1,278	20
	TOTALS	814	116	236	20,760	20,494	327

THE METHODIST CHURCH OF NEW ZEALAND  
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1983

DISTRICT: NORTHLAND

Ref. No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1982	Number on Electoral Roll on 30 June 1983	Number removed from Electoral Roll by Death
1010	Mangonui County Union	2	1	-	74	67	-
1020	Kaikohe Union	2	-	-	18	23	-
1030	South Bay of Islands Co-operating	8	-	-	50	50	-
1040	Kaeo-Kerikeri Union	4	-	2	79	78	1
1050	North Hokianga Community	-	-	1	41	39	-
1060	South Hokianga Co-operating	1	-	-	41	41	-
1070	Hikurangi Union	1	2	-	18	17	-
1080	Whangarei Uniting	19	-	3	281	279	4
1090	Dargaville	6	1	5	147	150	-
1100	Ruawai Co-operating	1	-	-	45	42	1
1110	Paparoa	3	5	-	65	64	-
1120	Wellsford Co-operating	1	-	2	79	82	-
	TOTALS	48	9	13	938	932	6
	NOTE: No. 1050 - Record for year ending						
	30th June 1982 Electoral Roll number was						
	overstated by 100.						



THE METHODIST CHURCH OF NEW ZEALAND  
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1983

DISTRICT: AUCKLAND

Ref. No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1982	Number on Electoral Roll on 30 June 1983	Number removed from Elect- oral Roll by Death
2010	Auckland Central	24	-	7	392	380	10
2020	Auckland Central Mission	1	-	-	175	166	6
2030	Balmoral-Roskill	10	-	4	328	297	6
2040	Auckland East	24	1	3	355	328	8
2060	Orakei	3	1	3	262	252	7
2070	Glen Innes Co-operating	2	-	-	37	37	1
2080	Mount Albert	3	-	5	155	163	1
2090	Avondale Union	2	-	-	19	10	-
2100	Henderson	31	-	3	340	335	4
2120	Te Atatu Union	6	1	-	56	52	2
2130	Devonport	-	1	5	98	97	2
2140	Takapuna	9	-	-	421	391	7
2150	Birkenhead	5	3	5	166	177	2
2160	Glenfield-Albany Co-operating	5	-	-	58	80	-
2170	Birkdale-Beachhaven Union	1	-	-	35	35	-
2180	Northcote	6	-	-	112	110	2
2270	South Kaipara Co-operating	19	-	-	48	48	-
2280	Whangaparaoa	4	12	5	132	143	-
2290	Mahurangi	-	2	-	102	102	4

## GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1983

DISTRICT: AUCKLAND

[illegible]





THE METHODIST CHURCH OF NEW ZEALAND  
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1983

DISTRICT: WAIKATO-BAY OF PLENTY

Ref. No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1982	Number on Electoral Roll on 30 June 1983	Number removed from Elect- oral Roll by Death
3010	Thames Union Parish	5	1	7	84	91	2
3020	Hauraki Plains Co-operating Parish	3	-	2	39	40	-
3030	Paeroa	6	-	-	47	47	-
3040	Waihi	4	1	-	56	55	1
3050	Te Aroha Co-operating Parish	5	-	-	80	75	2
3060	Morrinsville	3	-	1	130	126	4
3070	Cambridge Union Parish	11	-	3	126	129	1
3080	Hamilton	15	-	10	302	299	4
3090	Raglan Union Parish	-	-	-	18	22	-
3100	Hamilton East	5	-	3	213	194	8
3110	Chartwell Co-operating Parish	9	-	-	69	72	-
3120	Ngaruawahia Union Parish	5	2	-	34	37	-
3130	Huntly Co-operating Parish	-	-	-	62	62	-
3140	Matamata Union Parish	3	-	-	176	171	2
3150	Putaruru Co-operating Parish	2	-	-	44	44	-
3160	Tokoroa	3	-	-	58	59	-
3170	Rotorua	6	-	-	180	171	6
3180	Taupo Union Parish	4	-	2	63	51	1
3190	Western Bay of Plenty	8	-	6	368	350	8



THE METHODIST CHURCH OF NEW ZEALAND  
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1983

DISTRICT: WAIKATO-BAY OF PLENTY

Ref. No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1982	Number on Electoral Roll on 30 June 1983	Number removed from Electoral Roll by Death
3200	Greerton Union Parish	4	-	-	52	54	-
3210	Te Puke	4	-	1	132	132	3
3220	Whakatane Co-operating Parish	3	-	1	78	79	-
3230	Kawerau	-	-	-	14	14	-
3240	Opotiki Union Parish	3	-	-	35	34	-
3250	Te Awamutu	3	-	-	175	167	5
3260	Otorohanga	7	-	-	90	82	-
3270	Te Kuiti	-	-	-	12	32	-
3280	Taumarunui	5	-	-	58	57	2
3290	Turangi Co-operating Parish	1	-	1	10	11	-
3300	Ohura	2	-	-	18	24	-
3320	Coromandel	-	-	-	5	5	-
3330	Hillcrest Co-operating Parish	8	-	1	104	102	1
3340	Pio Pio-Aria-Mokau Co-operating Parish	-	-	-	12	14	-
	TOTALS	137	4	38	2944	2902	50

THE METHODIST CHURCH OF NEW ZEALAND  
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1983

DISTRICT: TARANAKI-WANGANUI

Ref. No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1982	Number on Electoral Roll on 30 June 1983	Number removed from Elect- oral Roll by Death
4010	New Plymouth	7	-	-	389	388	8
4020	Waitara	16	2	-	107	100	3
4030	Stratford	8	1	3	128	120	1
4040	Eltham-Kaponga Co-operating	3	2	-	52	52	3
4050	Hawera	8	-	-	113	114	3
4060	Manaia Union	1	-	-	34	22	-
4070	Opunake Co-operating	1	1	4	85	80	2
4080	Okato Co-operating	17	-	-	64	61	1
4090	Wanganui	14	2	5	314	322	4
4110	Inglewood Union	-	-	-	56	44	-
	Brooklands Co-operating	-	-	-	12	14	-
	TOTALS	72	8	12	1353	1317	26



THE METHODIST CHURCH OF NEW ZEALAND  
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1983

DISTRICT: HAWKES BAY-MANAWATU

Ref. No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1982	Number on Electoral Roll on 30 June 1983	Number removed from Elect- oral Roll by Death
5010	Napier	6	-	7	295	244	6
5020	Hastings	5	26	-	285	297	1
5030	Flaxmere Co-operating	-	-	-	4	4	-
5040	Gisborne	10	-	-	112	113	1
5050	Mangapapa Union	-	-	-	19	15	-
5060	Wairoa Presbyterian-Methodist	-	-	-	22	19	-
5070	Dannevirke-Norsewood	1	-	-	80	78	1
5080	Woodville Union	-	-	1	52	46	1
5090	Pahiatua Union	2	-	1	48	55	1
5100	Palmerston North	13	1	4	448	444	6
5110	Ashhurst-Bunnythorpe	3	-	-	100	96	2
5120	Feilding-Oroua	5	-	-	260	241	4
5130	Marton	2	1	2	54	53	1
5140	Rongatea-Sanson Co-operating	12	-	-	85	90	1
5150	Foxton Union	-	-	5	42	47	-
5160	Tamatea Community	-	-	-	6	8	-
5170	Waipawa Co-operating	-	-	-	20	17	1
5180	Milson (within Palmerston North returns)						
	Shannon Presbyterian-Methodist	-	-	-	22	22	1
TOTALS		59	28	20	1954	1889	27

THE METHODIST CHURCH OF NEW ZEALAND  
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1983

DISTRICT: WELLINGTON

Ref. No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1982	Number on Electoral Roll on 30 June 1983	Number removed from Elect- oral Roll by Death
6010	Wellington Central	20	-	-	248	255	4
6020	Wellington West	3	-	2	102	101	1
6030	Wellington South Union	2	-	-	59	58	1
6040	Wellington East	3	-	-	30	30	-
6050	Miramar Co-operating	3	-	-	59	55	1
6060	Ngaio Union	not	supplied		76	75	
6070	Johnsonville Union	9	-	1	86	85	1
6080	Newlands Union	2	-	-	18	20	-
6090	Porirua	-	-	-	12	12	-
6100	Plimmerton-Paekakari	-	-	-	78	77	-
6110	Tawa Union	5	1	4	157	196	-
6120	Lower Hutt-Petone	13	1	7	566	549	5
6130	Taita Union	-	-	-	7	6	1
6140	Upper Hutt Co-operating	8	-	5	163	164	1
6150	Wainuiomata Union	-	-	-	29	25	-
6160	Greytown St Andrews Union	4	-	-	19	17	-
6170	Featherston Union	-	-	-	13	12	-
6180	Carterton Union	1	-	-	33	33	1
	c/fwd	73	2	19	1753	1770	16



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DISTRICT:

[illegible]

THE METHODIST CHURCH OF NEW ZEALAND  
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1983

DISTRICT: NELSON

Ref. No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1982	Number on Electoral Roll on 30 June 1983	Number removed from Electoral Roll by Death
7010	Nelson	9	3	6	336	329	8
7020	Nelson St. Luke's Union Parish	-	-	-	24	21	1
7030	Waimea	2	2	-	126	111	2
7040	Motueka-Moutere Hills Regional Co-operating	-	-	-	76	73	1
7060	Murchison	-	-	-	16	15	-
7070	Blenheim	10	1	3	261	268	2
7080	Picton Union Parish	5	-	1	39	39	3
7090	Raefton District Union Parish	-	-	-	15	22	1
7100	Buller Union Parish	-	-	-	30	28	-
7110	Greymouth District Union Parish	4	-	-	77	78	-
7120	Hokitika Union Parish	1	-	-	27	31	-
	TOTALS	31	6	10	1033	1015	18



THE METHODIST CHURCH OF NEW ZEALAND  
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1983

DISTRICT: NORTH CANTERBURY

Ref. No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1982	Number on Electoral Roll on 30 June 1983	Number removed from Electoral Roll by Death
8010	Christchurch Central Mission	3	-	-	236	219	7
8020	Christchurch South	2	-	5	184	171	4
8030	Christchurch East	6	-	2	429	424	4
8040	New Brighton Union Parish	-	-	-	68	66	4
8050	Sumner-Redcliffs Union Parish	-	-	-	66	61	3
8060	South East Christchurch Union Parish	4	-	-	39	39	-
8070	Lyttelton Harbour Union Parish	-	-	-	25	23	-
8080	Christchurch (Opawa)	-	19	5	163	178	2
8090	Beckenham-Sydenham	2	-	-	136	138	2
8100	Christchurch (Spreydon)	2	2	-	97	100	3
8110	Halswell Union Parish	4	-	-	45	51	-
8120	Christchurch (Riccarton)	9	4	2	326	335	1
8130	Christchurch (St. Albans)	8	-	4	351	345	3
8140	Christchurch (Papanui)	12	-	6	307	309	7
8150	Hornby	2	-	-	57	56	1
8157	Rolleston Combined Church	2	-	-	11	10	-
8160	Lincoln Union Parish	1	1	-	52	56	-
8170	Leeston Union Parish	2	-	-	75	74	1
8180	Kaiapoi Co-operating Parish	4	-	-	130	120	3

THE METHODIST CHURCH OF NEW ZEALAND  
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1983

DISTRICT: NORTH CANTERBURY

[illegible]



THE METHODIST CHURCH OF NEW ZEALAND  
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1983

DISTRICT: SOUTH CANTERBURY

Ref. No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1982	Number on Electoral Roll on 30 June 1983	Number removed from Electoral Roll by Death
8310	Timaru	5	-	-	255	250	4
8330	St. David's Marchwiell Union	3	-	-	39	45	-
8340	Twizel	-	-	-	-	2	-
8350	Waimate	1	-	-	99	67	5
8360	Geraldine Co-operating	-	-	-	33	37	-
8370	Temuka	1	-	1	39	40	-
8380	Ashburton	8	-	3	277	252	8
8390	St. David's Union, Allenton	4	-	1	74	74	1
8400	Oamaru	2	-	-	130	117	2
	TOTALS	24	0	4	946	884	20

THE METHODIST CHURCH OF NEW ZEALAND  
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1985

DISTRICT: OTAGO-SOUTHLAND

Ref. No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1982	Number on Electoral Roll on 30 June 1983	Number removed from Electoral Roll by Death
9020	Dunedin Mission	4	-	-	494	498	5
9040	West Harbour United Parish	-	-	-	17	17	-
9050	West Dunedin Union Parish	-	-	-	72	65	-
9060	Corstorphine-Concord Union Parish	-	-	-	16	16	-
9070	Grants Braes Union Parish	-	-	-	19	19	2
9080	Tokomairiro Co-operating Parish	-	-	-	29	29	-
9090	Balclutha	-	-	-	39	39	-
9100	Gore	5	-	-	58	57	2
9110	Invercargill	6	2	-	390	393	5
9120	Riverton Union Parish	-	-	-	15	15	-
9130	Otautau Union Parish	-	-	-	5	5	-
9140	Waiono Union Parish	1	-	-	24	24	-
9150	Bluff Co-operating Parish	2	-	-	45	42	3
9160	Teviot Union Parish	-	-	3	23	22	-
9170	Alexandra-Clyde-Lauder Union Parish	-	-	-	29	26	-
9180	Port Chalmers United Parish	-	-	-	14	11	3
	TOTALS	18	2	3	1289	1278	20



FINANCIAL STATEMENTS

METHODIST CHURCH OF NEW ZEALAND  
 SUPERNUMERARY FUND  
 INCOME AND EXPENDITURE ACCOUNT for the year ended 31st January 1983

1982			1983	1982		1983
\$			\$	\$		\$
	<u>CHARGES</u>				<u>FUND CONTRIBUTIONS</u>	
25,276	Administration Fee	28,227		235,297	Personal Contributions	244,348
--	Acturial Fee	5,137			Subsidies from:-	
	Audit Fee, General Expenses			169,117	- Circuits and other Agencies	262,604
3,922	and Stationery	6,376		75,747	- Connexional Budget	---
	Commission Paid to			<u>480,161</u>		
9,241	Investment Board	5,743				506,952
<u>38,439</u>			45,483		<u>INVESTMENT INCOME</u>	
				243,056	Bank and other Deposit Interest	275,611
	<u>INTEREST PAID</u>			2,243	Company Debenture Interest	---
43,494	Allied Funds		53,979	16,250	Company Dividends	18,915
				4,779	Mortgage Interest	<u>2,803</u>
				<u>266,328</u>		297,329
	<u>FUND DISBURSEMENTS</u>				<u>PROPERTY INCOME</u>	
147,454	Annuities Paid	185,192			<u>Epworth Chambers</u>	
42,075	Contributions Refunded	<u>32,883</u>			Rent	86,167
<u>189,529</u>			218,075	76,869	<u>Less Expenses</u>	<u>53,616</u>
				<u>45,518</u>		32,551
				<u>31,351</u>	<u>Morley House Property</u>	
529,328	Excess Income over Expenditure transferred to Accumulated Funds		568,839		Rent	9,321
				8,064	<u>Less Expenses</u>	<u>4,584</u>
				3,002		4,737
				<u>5,062</u>	<u>Demeter House</u>	
					Rent	68,500
				20,878	<u>Less Expenses</u>	<u>37,770</u>
				9,893		30,730
				<u>10,985</u>		



# METHODIST CHURCH OF NEW ZEALAND

## SUPERNUMERARY FUND

### INCOME AND EXPENDITURE ACCOUNT for the year ended 31st January 1983

- continued

1982	1983	1982		1983
\$	\$	\$		\$
			<u>Kilmore Street Property</u>	
		1,379	Rent	27,619
		677	Less Expenses	13,542
		702		14,077
			<u>Century Property</u>	
		6,257	Rent	---
		56	Less Expenses	---
		6,201		---
				82,095
<u>800,790</u>	<u>886,376</u>	<u>800,790</u>		<u>886,376</u>

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# METHODIST CHURCH OF NEW ZEALAND

## SUPERNUMERARY FUND

BALANCE SHEET as at 31st January 1983

-continued

1982		1983	1982		1983
\$		\$	\$		\$
<u>SPECIAL FUNDS, PROVISIONS</u>			<u>FIXED ASSETS (at Cost or Valuation)</u>		
<u>and RESERVES</u>			(Note 2)		
10,000	Investment Fluctuation Reserve	10,000	435,000	Epworth Chambers at Valuation (1979)	435,000
249,803	Property Revaluation Reserve	249,803	116,000	Morley House Property at Valuation (1979)	116,000
10,000	Provision for Maintenance Epworth Chambers	20,000	259,383	Kilmore Street Property at Cost	327,493
10,089	Special Fund for Widows Benefits	11,273	540,760	Demeter House Property at Cost	540,760
156,822	Ministers' Retirement Housing Appeal Fund	167,288	1,351,143		1,419,253
	<u>LESS Special Loans to Supernumeraries on Retirement</u>	<u>80,630</u>			
66,930					
89,892		86,658			
369,784			377,734		
<u>ACCUMULATED FUNDS</u>					
2,012,767	Balance at beginning of Year	2,330,828			
12,700	<u>ADD Capital Profit on Sale Century Property</u>	---			
37,660	<u>ADD Transfer from General Reserve</u>	---			
5,000	<u>ADD Transfer from Deaconess Retiring Fund</u>	---			
545	<u>ADD Donation Received</u>	310			

METHODIST CHURCH OF NEW ZEALAND  
SUPERNUMERARY FUND

BALANCE SHEET as at 31st January 1983

- continued

1982		1983	1982	1983
\$		\$	\$	\$
	<u>ADD</u> Interest from			
79	Previous Years	--		
	<u>ADD</u> Transfer from Income			
	and Expenditure			
529,327	Account	568,839		
2,598,078		2,899,977		
267,250	<u>LESS</u> Annuities Compounded	262,568		
<u>2,330,828</u>		2,637,409		
445				
<u>3,437,849</u>		<u>3,754,325</u>	<u>3,437,849</u>	<u>3,754,325</u>

Chairman: G.E. Hill

We have examined the books of account and records of the Methodist Church Supernumerary Fund for the year ended 31st January 1983. 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 1983, and of its income and expenditure for the year ended on that date.

Secretary: A.K. Woodley

McCULLOCH MENZIES  
 Chartered Accountants

Christchurch  
 29th April 1983



# METHODIST CHURCH OF NEW ZEALAND

## SUPERNUMERARY FUND

BALANCE SHEET as at 31st January 1983

- continued

### NOTES TO THE ACCOUNTS:

1. Market Valuation of Company Shares and Convertible Notes at Balance Date amounted to \$216,017.

### 2. Fixed Assets:

#### 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)	327,493	327,493	110,043	217,450
Demeter House (Cost)	540,760	540,760	397,560	143,200
	<u>1,169,451</u>	<u>1,419,253</u>		

3. The Ministers Retirement Home Fund during the year purchased a house property in Rotorua for the sum of \$53,085 to meet the needs of retired Presbyters and Deacons.

### 4. 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 1983

<u>1982</u>		<u>1983</u>	<u>1982</u>		<u>1983</u>
<u>\$</u>		<u>\$</u>	<u>\$</u>		<u>\$</u>
1,600	Grants Paid	450		Distribution Received: Methodist	
	Excess Income over Expenditure		2,469	Trust Association	3,450
869	transferred to Appropriation Account	3,000			
<u>2,469</u>		<u>3,450</u>	<u>2,469</u>		<u>3,450</u>

### APPROPRIATION ACCOUNT for the year ended 31st January 1983

3,008	Balance at end of year	6,009	2,139	Balance at beginning of the year	3,009
			869	Transfer from Income and Expenditure	
				Account	3,000
<u>3,008</u>		<u>6,009</u>	<u>3,008</u>		<u>6,009</u>



METHODIST CHURCH OF NEW ZEALAND  
BENEVOLENT FUND  
BALANCE SHEET as at 31st January 1983

<u>1982</u>			<u>1983</u>	<u>1982</u>		<u>1983</u>
<u>\$</u>			<u>\$</u>	<u>\$</u>		<u>\$</u>
16,485	Capital at beginning of the year	19,942		22,951	Deposit with Supernumerary Fund	30,698
3,457	<u>ADD</u> Grant - Thorndon Trust	4,547				
--	Grant - Sir Ralph Thompson	200				
<u>19,942</u>						
3,009	<u>ADD</u> Appropriation Account	<u>6,009</u>				
<u>22,951</u>			30,698			
<u>22,951</u>			<u>30,698</u>	<u>22,951</u>		<u>30,698</u>

Chairman: G.E. Hill

Secretary: A.K. Woodley

We have examined the books of account and records of the Methodist Church Supernumerary Fund Benevolent Fund for the year ended 31st January 1983. 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 1983, and of its income and expenditure for the year ended on that date.

McCULLOCH MENZIES  
Chartered Accountants

Christchurch  
29th April 1983

# METHODIST CHURCH OF NEW ZEALAND

## DEFERRED STIPEND

### DEPOSITORS ACCOUNT for the year ended 31st January, 1983

<u>1982</u>		<u>1983</u>	<u>1982</u>		<u>1983</u>
\$		\$	\$		\$
--	Contributions Refunded	10,054	13,986	Balance at beginning of year	15,679
15,679	Balance at end of year	6,323	192	Deposits Received	40
			1,501	Interest Received : Personal Deposits	658
<u>15,679</u>		<u>16,377</u>	<u>15,679</u>		<u>16,377</u>

### INCOME and EXPENDITURE ACCOUNT as at 31st January, 1983

100	Administration Fee	90	Interest Received : Deposit	
1,501	Interest Paid : Personal Deposits	658	Supernumerary Fund	764
19	Stationery and General Expenses	16		
<u>1,620</u>		<u>764</u>	<u>1,620</u>	<u>764</u>



METHODIST CHURCH OF NEW ZEALAND  
DEFERRED STIPEND

BALANCE SHEET as at 31st January, 1983

<u>1982</u>		<u>1983</u>	<u>1982</u>		<u>1983</u>
<u>\$</u>		<u>\$</u>	<u>\$</u>		<u>\$</u>
15,679	Contributions	6,323	15,679	Deposit with Supernumerary Fund	6,323
<u>15,679</u>		<u>6,323</u>	<u>15,679</u>		<u>6,323</u>
<u><u>15,679</u></u>		<u><u>6,323</u></u>	<u><u>15,679</u></u>		<u><u>6,323</u></u>

Chairman: G.E. Hill

Secretary: A.K. Woodley

We have examined the books of account and records of the Methodist Church Deferred Stipend Fund for the year ended 31st January 1983. 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 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 1983, and of its income and expenditure account for the year ended on that date.

McCULLOCH MENZIES  
 Chartered Accountants

Christchurch  
 29th April 1983

# METHODIST CHURCH OF NEW ZEALAND

## HOME ACQUIREMENT FUNDS CONTRIBUTORS ACCOUNT for the year ended 31st January 1983

1982		1983	1982		1983
\$		\$	\$		\$
35,866	Contributions Refunded	65,967	211,223	Balance at beginning of year	281,310
281,309	Balance at end of year	260,950	82,638	Personal Contributions	7,811
			23,314	Interest Received : Personal Deposits	37,796
<u>317,175</u>		<u>326,917</u>	<u>317,175</u>		<u>326,917</u>

## INCOME and EXPENDITURE ACCOUNT for the year ended 31st January 1983

1,028	Administration Fee	1,708	Distribution Received from	
23,314	Interest Paid : Personal Deposits	37,796	Methodist Trust Association	39,785
200	Stationery and General Expenses	281		
<u>24,542</u>		<u>39,785</u>	<u>24,542</u>	<u>39,785</u>



# METHODIST CHURCH OF NEW ZEALAND

## HOME ACQUIREMENT FUNDS

### BALANCE SHEET as at 31st January 1983

<u>1982</u> <u>\$</u>		<u>1983</u> <u>\$</u>	<u>1982</u> <u>\$</u>		<u>1983</u> <u>\$</u>
<u>281,309</u>	Contributors Account	260,950	286,160	Deposit with Supernumerary Fund	<u>265,801</u>
<u>ACCUMULATED FUNDS</u>					
1,354	Capital	1,354			
<u>3,497</u>	ADD Appropriation Account	<u>3,497</u>			
<u>4,851</u>		4,851			
<u>286,160</u>		<u>265,801</u>	<u>286,160</u>		<u>265,801</u>

Chairman: G.E. Hill

Secretary: A.K. Woodley

We have examined the books of account and records of the Methodist Church Home Acquisition Funds for the year ended 31st January 1983. 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 1983, and of its income and expenditure for the year ended on that date.

McCULLOCH MENZIES  
Chartered Accountants

Christchurch  
29th April 1983

METHODIST CHURCH OF NEW ZEALAND  
LAY WORKERS' RETIRING FUND

CONTRIBUTORS ACCOUNT for year ended 31st January 1983

<u>1982</u>		<u>1983</u>	<u>1982</u>		<u>1983</u>
<u>\$</u>		<u>\$</u>	<u>\$</u>		<u>\$</u>
16,678	Contributions Refunded	13,598	101,626	Balance at beginning of year	126,726
			32,749	Personal and Subsidy Contributions	42,739
126,726	Balance at end of year	167,950	9,029	Interest Received : Personal Deposits	12,083
<u>143,404</u>		<u>181,548</u>	<u>143,404</u>		<u>181,548</u>

INCOME and EXPENDITURE ACCOUNT for year ended 31st January 1983

900	Administration Fee	1,050		Interest Received : Deposit with	
9,029	Interest Paid : Personal Deposits	12,083	11,830	Supernumerary Fund	16,558
1,750	Life Insurance Premiums Paid	3,265			
151	Stationery and General Expenses	160			
<u>11,830</u>		<u>16,558</u>	<u>11,830</u>		<u>16,558</u>



METHODIST CHURCH OF NEW ZEALAND  
LAY WORKERS' RETIRING FUND

BALANCE SHEET as at 31st January 1983

<u>1982</u> \$		<u>1983</u> \$	<u>1982</u> \$		<u>1983</u> \$
664	Sundry Creditors	1,637	127,991	Deposit with Supernumerary Fund	170,188
126,726	Contributors Account	167,950			
	<u>ACCUMULATED FUNDS</u>				
601	Capital	601			
127,991		170,188	127,991		170,188

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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 Lay Workers' Retiring Fund for the year ended 31st January 1983. 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 1983, and of its income and expenditure for the year ended on that date.

McCULLOCH MENZIES  
Chartered Accountant

Christchurch  
29th April 1983

# NEW ZEALAND METHODIST TRUST ASSOCIATION (INC.)

## INCOME and EXPENDITURE ACCOUNT

for year ended 31st March 1983

	<u>1982</u>		<u>1983</u>		<u>1982</u>		<u>1983</u>
	\$		\$		\$		\$
123,311	Administration Fee (Note 2)	129,471		8,090	Dividends Received		7,956
2,175	Audit Fee	2,175					
-	Cleaning & Caretaking	976	1,093,143	Interest Received on Investments		1,440,657	
6,451	Computer Processing & Programming	-					
143,398	Interest Paid	183,852	131,869	Rental Received		277,655	
115	Insurance	6,571					
-	Legal Fees	2,570					
8,457	Maintenance - Buildings	21,229					
874	Property Valuation Fees	250					
-	Rates	12,271					
1,127	Stationery, Postage & General Expenses	1,147					
331	Telephones & Tolls	980					
1,870	Travelling Expenses	4,250					
944,993	Excess Income over Expenditure	1,360,526					
<u>1,233,102</u>		<u>1,726,268</u>	<u>1,233,102</u>			<u>1,726,268</u>	

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## APPROPRIATION ACCOUNT

for year ended 31st March 1983

	Distributions Paid:- (Note 3)		944,993	Income available for Distribution	1,360,526
430,096	Short Term Deposits	613,971			
514,897	Long Term Deposits	746,555			
<u>944,993</u>		<u>1,360,526</u>	<u>944,993</u>		<u>1,360,526</u>



# NEW ZEALAND METHODIST TRUST ASSOCIATION (INC.)

BALANCE SHEET as at 31st March 1983

1982 \$		1983 \$	1982 \$		1983 \$
<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>		
71,328	Sundry Creditors	108,253	26,898	Bank of New Zealand	8,485
36,885	Interest Accrued	21,689	161,941	Interest Accrued	253,844
<u>108,213</u>			5,268	Sundry Debtors	<u>11,854</u>
		129,942	<u>194,107</u>		274,183
<u>TERM DEPOSITS</u>			<u>INVESTMENTS (at Cost)</u>		
3,840,165	Short Term Deposits	4,793,375		Short Term:-	
5,351,986	Long Term Deposits	<u>6,592,340</u>	130,000	Deposits at Call	203,000
<u>9,192,151</u>		11,385,715		Transferable Certificates of Deposits	500,000
<u>TERM LOANS</u>			498,000	Term Deposits - Trading	
1,256,000	Loans from Trusts	1,823,000	3,595,000	Banks & Commercial Bills	3,429,430
<u>PROVISIONS AND RESERVES</u>				Long Term:-	
	Maintenance Provisions-			Saving Banks Deposits	275,000
19,444	Buildings	34,080	275,000	Shares (Note 4)	61,854
562	General Reserves	-	67,566	Debentures	3,570,005
9,538	Capital Reserve	8,148	3,029,381	Local Body Stock	100,000
	Property Revaluation Reserve	<u>169,996</u>	220,500	Mortgages (Note 6)	220,500
<u>169,996</u>			528,500	Loans to Trusts	<u>1,103,568</u>
<u>199,540</u>		212,224	<u>8,443,947</u>		9,463,357
				<u>DEFERRED CHARGES</u>	
			3,000	Accounting Development Costs	-
			169,758	Capital Distribution	<u>167,739</u>
			<u>172,758</u>		167,739

NEW ZEALAND METHODIST TRUST ASSOCIATION (INC.)

BALANCE SHEET as at 31st March 1983

- continued

1982	1983	1982	1983
\$	\$	\$	\$
		<u>FIXED ASSETS</u> (at Cost or Valuation) (Note 5)	
	245,000	Matthews Building - Auckland	245,000
	522,700	Hallmark Building - Auckland	522,700
		Te Papapa Building -	
	105,635	Hamilton	105,635
		Hobson Street Building -	
	717,213	Auckland	717,213
	351,544	Birkenhead Property-Auckland	364,621
		Riddford Street Property -	
	3,000	Wellington	722,120
		Hinemoa Street Property -	
	-	Rotorua	572,760
	-	Te Rapa Property - Hamilton	230,000
		Kohia Terrace Property -	
	-	Auckland	164,153
		Great North & Newton Roads	
	-	Property - Auckland	<u>1,400</u>
	<u>1,945,092</u>		3,645,602
10,755,904	13,550,881	10,755,904	13,550,881



NEW ZEALAND METHODIST TRUST ASSOCIATION (INC.)

BALANCE SHEET as at 31st March 1983

- continued

Chairman: G.H. Peak

Secretary: A.K. Woodley

We have examined the books of accounts and records of the New Zealand Methodist Trust Association (Inc.) for the year ended 31st March, 1983. 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 respectively a true and fair view of the state of affairs of the New Zealand Methodist Trust Association (Inc.) as at 31st March, 1983, and of its income and expenditure for the year ended on that date.

McCULLOCH MENZIES  
Chartered Accountants

CHRISTCHURCH  
8th June 1983

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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 \$121,230.

# NEW ZEALAND METHODIST TRUST ASSOCIATION (INC.)

BALANCE SHEET as at 31st March 1983

- continued

## NOTES TO ACCOUNTS cont'd

### Note 5. LAND AND BUILDINGS:

		<u>COST</u>	<u>CAPITAL VALUE</u>	<u>VALUE OF IMPROVEMENTS</u>	<u>UNIMPROVED VALUE</u>
Matthews Buildings - 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 Papapa 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	364,621	364,621	294,312	70,309
Te Rapa Property - Hamilton	Cost	230,000	280,000	80,000	200,000
Kohia Terrace Property - Auckland	Cost	164,153	70,000	43,000	27,000

### CAPITAL COMMITMENT

- (i) Contracts were let during the year for a Commercial Development of a Shopping Mall and Parking facilities at Riddiford Street, Wellington for the estimated sum of \$1,381,000  
Less Paid \$ 722,120  
\$ 658,880
- (ii) A Contract was signed during the year for a Commercial Development of a Shopping Complex at Hinemoa Street, Rotorua for the sum of \$572,900  
less Paid \$572,760  
\$ 140
- (iii) An agreement of intent has been entered into for the purchase of two Commercial Properties at Great North Road, Auckland and Liverpool Street Building, Christchurch, for the provisional sum of \$2,235,000.



METHODIST CHURCH OF NEW ZEALAND  
PRINCE ALBERT COLLEGE TRUST  
PROPERTY INCOME and EXPENDITURE ACCOUNT for YEAR ENDED 31st March 1983

<u>1982</u>		<u>1983</u>	<u>1982</u>		<u>1983</u>
<u>\$</u>		<u>\$</u>	<u>\$</u>		<u>\$</u>
4,026	Cleaning and Caretaking	4,156	124,936	Gross Rentals	145,497
26,768	Depreciation	26,768			
2,788	General Property Expenses	3,748	13,299	Recovered Property Expenses	17,957
3,734	Insurance	7,971			
7,101	Land Tax	7,025			
4,206	Rates	5,238			
9,893	Rent Collection and re-leasing Commission	11,620			
14,707	Repairs and Maintenance	31,311			
1,231	Security Service	1,375			
750	Valuation Fees	335			
63,031	Net Property Surplus	63,907			
<u>138,235</u>		<u>163,454</u>	<u>138,235</u>		<u>163,454</u>

METHODIST CHURCH OF NEW ZEALAND  
PRINCE ALBERT COLLEGE TRUST

INCOME and EXPENDITURE ACCOUNT for YEAR ENDED 31st MARCH, 1983

<u>1982</u>		<u>1983</u>	<u>1982</u>		<u>1983</u>
<u>\$</u>		<u>\$</u>	<u>\$</u>		<u>\$</u>
5,623	Administration Fee	6,752	63,031	Net Income from Property	63,907
985	Audit Fee	250			
155	Commission Paid	--		Interest Received:-	
1,785	Computer Processing	3,282	12,364	Mortgages	9,841
21,700	Grants	--	54,482	Deposits	66,276
	Interest Paid:-				
10,217	Deposits	2,997	400	Donation	--
3,496	Debentures	640			
167	Bank	10			
590	Office and General Expenses	1,282			
419	Travelling Expenses	1,408			
85,140	Excess Income over Expenditure	123,403			
<u>130,277</u>		<u>140,024</u>	<u>130,277</u>		<u>140,024</u>

APPROPRIATION ACCOUNT FOR YEAR ENDED 31st MARCH, 1983

--	Provision for Grants	45,000	--	Transfer from Income and Expenditure Account	123,403
--	Balance carried to Balance Sheet	78,403			
		<u>123,403</u>			<u>123,403</u>



METHODIST CHURCH OF NEW ZEALAND  
PRINCE ALBERT COLLEGE TRUST  
BALANCE SHEET as at 31st MARCH, 1983

<u>1982</u>			<u>1983</u>	<u>1982</u>		<u>1983</u>
\$			\$	\$		\$
	CURRENT LIABILITIES			CURRENT ASSETS		
1,940	Bank of New Zealand - Current Account	9,057		Sundry Debtors	9,051	
4,108	Sundry Creditors	27,842		Interest Accrued	<u>2,767</u>	
219	Interest Accrued	--				11,818
3,746	Rent Paid in Advance	3,759				
	P.A.C. Old Students Association Fund	--		INVESTMENTS (at Cost)		
196	Current Position of Term Liabilities:-			Deposits - Trading Bank (Short Term)	170,000	
	Deposits	--		Deposits - Money Market (at Call)	2,500	
72,766	Debentures	--		Deposits - Methodist Trust Association	336,688	
<u>12,200</u>			40,658	Mortgages	<u>--</u>	509,188
<u>95,175</u>						
	TERM LIABILITIES			FIXED ASSETS (Note 2)		
1,154	Deposits	--		Land	1,405,000	
1,500	Debentures	--	--	Car Park	7,059	
<u>2,654</u>				Buildings	364,794	
	RESERVES AND PROVISIONS			Development Costs - Car Park	<u>38,147</u>	1,815,000
1,490,025	Property Revaluation Reserve	1,490,025	1,535,025			
--	Provision for Grants	<u>45,000</u>				
				DEFERRED CHARGES		
	ACCUMULATED FUND			Maintenance - Turner Street Property	11,102	
620,972	Balance at 1st April 1982	706,112		Maintenance - Queen Street Property	<u>13,090</u>	24,192
85,140	ADD Excess Income for year	<u>78,403</u>	784,515			
<u>706,112</u>						
2,293,966			2,360,198			2,360,198

METHODIST CHURCH OF NEW ZEALAND  
PRINCE ALBERT COLLEGE TRUST  
BALANCE SHEET as at 31st MARCH, 1983

- continued

Chairman: G.H. Peak

I have examined the books of account and records of the Prince Albert College Trust for the year ended 31st March 1983. 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, 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 March 1983, and of its income and expenditure for the year ended on that date.

Secretary: A.K. Woodley

*A.K. Woodley*

Chartered Accountant

CHRISTCHURCH

26th August 1983

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 or Valuation</u>	<u>Depreciation to Date</u>	<u>Book Value</u>
(i) Land	1,405,000	-	1,405,000
Car Park	23,530	16,471	7,059
Buildings	527,161	162,367	364,794
Car Park Development costs	38,147	-	38,147
	<u>1,993,838</u>	<u>178,838</u>	<u>1,815,000</u>

- (ii) Government Valuation 1979 of Land and Buildings:

	<u>\$</u>
Land Value	1,405,000
Value of Improvements	540,000
Capital Value	<u>1,945,000</u>



METHODIST CHURCH OF NEW ZEALAND

PRINCE ALBERT COLLEGE TRUST

BALANCE SHEET as at 31st MARCH, 1983

- continued

NOTES TO THE ACCOUNTS cont'd

(iii) Capital Commitment:

(a) Maintenance Programme for Queen Street Shop Property

Estimated Cost \$45,000

Costs Paid 13,090

\$31,910

(b) The development of the Old Rembrandt Hotel site and adjoining land into a Car Parking area is

estimated to cost \$107,000

less Paid 38,147

\$ 68,853

METHODIST CHURCH OF NEW ZEALAND  
METHODIST PROVIDENT SOCIETY LIMITED  
BALANCE SHEET as at 31st MARCH, 1983

1982			1983	1982		1983
\$			\$	\$		\$
<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>			
2,140	Sundry Creditors		3,127	1,317	Bank of New Zealand - Current Account	170
				177	Sundry Debtors	108
<u>CONTRIBUTORS DEPOSITS</u>				2,805	Interest Accrued	4,466
	Interest Bearing:-			4,299		4,744
90,963	Contributors Advances	104,923			<u>INVESTMENTS (at Cost)</u>	
112,237	Development Deposits	136,908			Deposits:-	
39,169	Nominated Trust Advances	49,967				
7,298	Vehicle Replacement Accounts	15,905	208,939		Methodist Trust Association	276,700
	Interest Donated to Church:-			25,000	Presbyters Deacons and Lay	
14,499	Contributors Advances	17,528		175,350	Workers Fund	25,000
139,560	Nominated Trust Advances	154,800		409,289	Church Building and Loan Fund	199,000
403,726			480,031			500,700
<u>APPROPRIATION ACCOUNT</u>					<u>DEFERRED CHARGES</u>	
	Balance brought Forward at			2,200	Accounting Systems	2,200
	31st March 1982 - available					
9,519	for Distribution		24,037			
<u>SHARE CAPITAL</u>						
403	449 Members at \$1 each		449			
415,788			507,644	415,788		507,644



METHODIST CHURCH OF NEW ZEALAND  
METHODIST PROVIDENT SOCIETY LIMITED

INCOME AND EXPENDITURE ACCOUNT for year ended 31st MARCH, 1983

<u>1982</u>		<u>1983</u>	<u>1982</u>		<u>1983</u>
<u>\$</u>		<u>\$</u>	<u>\$</u>		<u>\$</u>
1,500	Administration Fee	2,250	24,915	Interest Received	40,959
865	Audit Fee	975			
2,428	Computer Processing	3,309	3,527	Commission Received	3,783
21	General and Office Expenses	13			
439	Printing, Stationery and Postage	1,013			
23,189	Excess Income over Expenditure	37,182			
<u>28,442</u>		<u>44,742</u>	<u>28,442</u>		<u>44,742</u>

APPROPRIATION ACCOUNT for year ended 31st MARCH 1983

3,030	Grant Paid - Methodist Theological College	--	3,030	Balance Carried Forward 1st April 1982	9,519
	- Pacific Peoples Anti-Nuclear Action Committee	500	23,189	Excess Income over Expenditure	37,182
14,578	Interest Paid to Contributors	23,159	908	Interest Donated - Church Purpose Account	995
9,519	Balance Carried to Balance Sheet	24,037			
<u>27,127</u>		<u>47,696</u>	<u>27,127</u>		<u>47,696</u>

METHODIST CHURCH OF NEW ZEALAND  
METHODIST PROVIDENT SOCIETY LIMITED  
BALANCE SHEET as at 31st MARCH 1983

- 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 1983. 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 1983, and of its income and expenditure for the year ended on that date.

Secretary: A.K. Woodley

McCULLOCH MENZIES  
Chartered Accountants

CHRISTCHURCH  
15th June 1983

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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 and Deferred Charges - Have been valued at Cost.
  - (b) Sundry Debtors - Valued at expected realisable value.



METHODIST CHURCH OF NEW ZEALAND  
CONNEXIONAL EXPENSES FUND  
INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30TH JUNE, 1983

1982		1983		1982		1983
\$		\$		\$		\$
6,050	CONFERENCE TRAVEL			60,940	Connexional Budget	74,219
	Official Representatives	8,249		3,359	Conference Arrangements and Collections	2,690
	CONFERENCE PRINTING AND GENERAL			98	Sale of Printed Matter	1,122
	EXPENSES			4,377	Interest Received	3,774
11,349	Conference/Synod Reports, Statistical	11,958				
	Returns, and Sundry Printing					
1,594	Secretarial Platform and Other					
12,943	Expenses	1,533				
		13,491				
	CONNEXIONAL PAYMENTS				Excess Expenditure over Income (Note 3)	12,973
4,290	President's Travel & Expenses	6,355				
	Vice President's Travel &					
507	Expenses	1,713				
4,797		8,068				
	CONNEXIONAL PRINTING					
	Including Confirmation Certificates					
1,200	and Membership Cards	2,135				
	CONNEXIONAL COMMITTEES AND EXPENSES					
9,117	Church Council	10,777				
8,281	Superintendent's District Expenses	10,336				
2,479	Ministerial Synod Travelling	1,680				
19,777	Standing Committees of Conference	34,364				
39,654		57,157				
	ADMINISTRATION EXPENSES					
1,700	Administration Fee	1,900				
	Audit Fee, General Office Expenses					
2,001	and Computer Processing	3,778				
3,701		5,678				
429	Excess Income over Expenditure	--				
68,774		94,778		68,774		94,778

METHODIST CHURCH OF NEW ZEALAND  
CONNEXIONAL EXPENSES FUND  
BALANCE SHEET AS AT 30TH JUNE, 1983

1982 \$		1983 \$	1982 \$		1983 \$
<u>9,205</u>	<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>	
	Sundry Creditors	3,103		Bank of New Zealand - Current Account	812
	<u>PROVISIONS</u>		2,005	Deposit - Methodist Trust Association (Inc.)	17,991
3,761	President's Ministerial Supply	2,437			<u>683</u>
7,852	Supply Ministries	8,807	31,516		
4,815	Contingencies (Note 4)	<u>2,200</u>	<u>8,025</u>		
<u>16,428</u>		13,444	<u>41,546</u>		19,486
	<u>ACCUMULATED FUNDS</u>				
15,484	Balance at 1st July, 1982	15,912			
429	ADD Excess Income over Expenditure				
	LESS Excess Expenditure over Income	<u>12,973</u>			
<u>15,913</u>		2,939			
41,546		19,486	41,546		19,486

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, 1983, 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.

*A. E. Woodley*  
Chartered Accountant

2 Sept. 1983  
CHRISTCHURCH



METHODIST CHURCH OF NEW ZEALAND  
CONNEXIONAL EXPENSES FUND  
BALANCE SHEET AS AT 30TH JUNE, 1983

- 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. The excess expenditure for the year ended was specifically budgeted for by the Finance and Stewardship Committee to absorb previous years surplus.

4. CONTINGENCIES:

Accumulated in accordance to previous resolution.

# METHODIST CHURCH OF NEW ZEALAND

## CONNEXIONAL FIRE INSURANCE FUND

### PROFIT AND LOSS ACCOUNT FOR YEAR ENDED 31st MAY, 1983

1982 \$		1983 \$	1982 \$		1983 \$
2,500	Administration Fee	2,500		Interest Received:	
500	Audit Fee	200	36,582	Bank and Deposits	41,796
94	Commission	49	223	Loans to Churches and Trusts	98
-	Computer Processing	987	90	Local Body Stock	90
56	Stationery and General Expenses	43	2,013	Mortgages	514
35,758	Profit for Year	38,719			
38,908		42,498	38,908		42,498

### BALANCE SHEET as at 31st MAY 1983

CURRENT LIABILITIES			CURRENT ASSETS		
-	Bank of New Zealand - Current Account	75	1,408	Bank of New Zealand - Current Account	-
1,066	Sundry Creditors	2,072	5,621	Interest Accrued	6,829
1,066		2,147	7,029		6,829
ACCUMULATED FUNDS			INVESTMENTS (at Cost)		
264,154	Balance at 31st May 1982	299,912	2,834	Loans to Churches and Trusts	2,032
35,758	ADD Profit for year	38,719	1,755	Local Body Stock	1,789
299,912		338,631	274,360	Methodist Trust Association	330,128
			15,000	Mortgages	--
			293,949		333,949
300,978		340,778	300,978		340,778



METHODIST CHURCH OF NEW ZEALAND

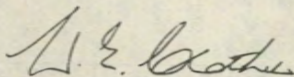
CONNEXIONAL FIRE INSURANCE FUND

BALANCE SHEET as at 31st MAY 1983 - continued

Chairman: G.E. Hill

Secretary: A.K. Woodley

I have examined the books of account and records of the Methodist Church Connexional Fire Insurance Fund for the year ended 31st May 1983, and have obtained all the information and explanations that I have required. In my opinion the Balance Sheet, Profit and Loss 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 1983, and of its income and expenditure for the year ended on that date.



Chartered Accountant

CHRISTCHURCH  
26th August 1983

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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 16th May 1979. Revenue only will be earned from Investments held by the Fund.

METHODIST CHURCH OF NEW ZEALAND  
METHODIST GENERAL PURPOSES TRUST BOARD (INC.)  
INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30th JUNE, 1983

<u>1982</u>		<u>1983</u>	<u>1982</u>		<u>1983</u>
<u>\$</u>		<u>\$</u>	<u>\$</u>		<u>\$</u>
4,000	Accounting Development Expenses	500		<u>INTEREST RECEIVED</u>	
12,500	Administration Fee	12,200		Local Body Stock and Company	
944	Commission to Investment Board	107	4,493	Debentures	1,657
1,970	General Expenses	1,213	11,391	Mortgages	1,100
91,566	Interest Paid to Trusts and Depositors	63,175	869	Loans	1,977
			82,704	Bank and Other Deposits	61,003
2,085	Excess Income over Expenditure	1,063	3,203	Greenock House Property	--
			102,660		
			10,176	Commission Received	65,737
			229	Dividends Received	12,214
					307
<u>113,065</u>		<u>78,258</u>	<u>113,065</u>		<u>78,258</u>



METHODIST CHURCH OF NEW ZEALAND  
METHODIST GENERAL PURPOSES TRUST BOARD (INC.)  
BALANCE SHEET AS AT 30th JUNE, 1983

1982		1983	1982		1983
\$		\$	\$		\$
<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>		
6,527	Bank of New Zealand - Current Account	--	--	Bank of New Zealand - Current Account	3,995
25,641	Sundry Creditors	30,012	10,500	Deposits at Call	13,500
32,168		30,012	1,230	Sundry Debtors	--
			12,467	Interest Accrued	17,294
			24,197		
236,409	DEPOSITS HELD ON BEHALF OF:-	212,769			34,789
	Church Trusts				
	TRUSTS ADMINISTERED BY THE				
	GENERAL PURPOSES TRUST BOARD				
	Depositors holding Specific		55,000	INVESTMENTS (at Cost)	
	Investments	1,614,942	346,914	First Mortgages	--
1,158,766	Walters Family Trusts	399,341	19,420	Deposits - Methodist Trust Association	510,308
377,445	Winstone Memorial Trust		11,470	Local Body Stock	8,156
	Fund	244,365		Debentures on Public Companies	2,500
236,079			5,000	Debentures in Dunedin Central Mission	5,000
1,772,290		2,258,648		Shares in Public Companies (Note 2)	3,130
			3,100	House Properties (Note 3)	45,789
			51,720		
			492,624		574,883
	ACCUMULATED FUNDS AND RESERVES				
	Accumulated Funds at				
28,872	1st July 1982	30,957			
	ADD Excess Income over				
2,085	Expenditure	1,063			
30,957		32,020	1,525,185		
			37,818		
8,000	General Reserve	8,000	1,563,003		
38,957		40,020			
2,079,824		2,541,449	2,079,824		2,541,449

METHODIST CHURCH OF NEW ZEALAND  
METHODIST GENERAL PURPOSES TRUST BOARD (INC.)

BALANCE SHEET AS AT 30th JUNE, 1983 - continued

Chairman: G.E. Hill

We have examined the books of account and records of the Methodist General Purposes Trust Board (Inc.) for the year ended 30th June, 1983. 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, 1983, and of its income and expenditure for the year ended on that date.

Secretary: A.K. Woodley

McCULLOCH MENZIES  
Chartered Accountants

CHRISTCHURCH  
19th August 1983

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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) During the year of 1981/1982 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.
- (c) The Capital Fund of Specific Trusts administered by the General Purposes Trust Board are invested in the New Zealand Methodist Trust Association except for those Nominated Investments held by a Trust.

Note 2. The Market Value of Company Shares at Balance Date amount to \$3,651.

Note 3. The Property at Berry Street, Christchurch was acquired through a Mortgagee Sale. This property has been subdivided into five residential sections of which two were sold during the year.



METHODIST CHURCH OF NEW ZEALAND  
PRESBYTERS, DEACONS AND LAY WORKERS LOAN FUND  
LOANS ACCOUNT FOR YEAR ENDED 30th JUNE, 1983

<u>1982</u>		<u>1983</u>	<u>1982</u>	<u>1983</u>	
<u>\$</u>		<u>\$</u>	<u>\$</u>	<u>\$</u>	
205,103	Loans at Beginning of Year	230,651	114,966	Loan Repayments	168,594
	<u>LESS</u> Unearned Interest on Loans	<u>18,711</u>			
		211,940			
118,900	New Loans Advanced	105,750	230,651	Balance at end of Year	170,693
21,614	Interest Charged for Year	21,597			
<u>345,617</u>		<u>339,287</u>	<u>345,617</u>		<u>339,287</u>

INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30th JUNE, 1983

5,700	Administration Fee	2,000	29,123	Interest Received	22,282
--	Computer Processing	1,708			
22,107	Interest Paid	19,517			
844	General Office Expenses	820			
472	Excess Income over Expenditure	--	--	Excess Expenditure over Income	1,763
<u>29,123</u>		<u>24,045</u>	<u>29,123</u>		<u>24,045</u>

METHODIST CHURCH OF NEW ZEALAND  
PRESBYTERS, DEACONS AND LAY WORKERS LOAN FUND  
BALANCE SHEET AS AT 30th JUNE, 1983

1982		1983	1982	1983
\$		\$	\$	\$
<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>	
2,850	Sundry Creditors	1,063		Bank of New Zealand - Current
48,892	Special Deposit Held	--	8,478	Account
3,675	Interest Accrued	1,935	--	Deposits at Call
<u>55,417</u>		2,998		Special Deposit - Methodist
			49,993	Trust Association (Inc.)
<u>18,710</u>	<u>UNEARNED INTEREST ON LOANS</u>	--	<u>1,753</u>	Interest Accrued
			<u>60,224</u>	
<u>LOANS</u>			<u>230,651</u>	<u>LOANS</u> - Currently Held
75,000	Board of Administration -			
	Special Account	75,000		
25,000	Methodist Provident Society			<u>INVESTMENTS</u> (at Cost)
	Limited	25,000	1	Methodist Provident Society Ltd
99,100	Special Loans - Methodist			
<u>199,100</u>	Trust Association (Inc.)	64,500		<u>DEFERRED CHARGES</u>
		164,500	--	Accounting Development
<u>ACCUMULATED FUNDS</u>				
17,027	Balance at 1st July 1982	17,649		
150	ADD Donation	150		
17,177		17,799		
	<u>LESS</u> Excess Expenditure			
	over Income	1,763		
		16,036		
	<u>ADD</u> Excess Income over			
472	Expenditure	--		
<u>17,649</u>		16,036		
290,876		183,534	290,876	183,534



METHODIST CHURCH OF NEW ZEALAND  
PRESBYTERS, DEACONS AND LAY WORKERS LOAN FUND

BALANCE SHEET AS AT 30th JUNE, 1983 - continued

Chairman: G.E. Hill

Secretary: A.K. Woodley

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 1983. 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, 1983, and of its income and expenditure for the year ended on that date.

McCULLOCH MENZIES  
Chartered Accountants

CHRISTCHURCH  
16th August 1983

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.

- (A) The specific accounting policies adopted in the accounts which effect the results and financial position disclosed are:-  
Loans Held have been valued at expected realisable value.
- (B) Change of Accounting Policy. The basis of calculating interest earned on Loans was changed on 1st July 1982 from an Actuarial Table to a Straight Line Method. This change of policy has resulted in a decrease in the current year's interest income of \$3,315.

METHODIST CHURCH OF NEW ZEALAND  
METHODIST CHURCH BUILDING AND LOAN FUND  
LOANS ACCOUNT FOR YEAR ENDED 31st MAY, 1983

<u>1982</u>		<u>1983</u>	<u>1982</u>		<u>1983</u>
<u>\$</u>		<u>\$</u>	<u>\$</u>		<u>\$</u>
571,767	Loans at Beginning of Year	657,736		Repayment of Principal, Working Expenses	
23,248	Working Expenses and Interest charged for Year	27,262	188,979	and Interest	180,752
251,700	New Loans Advanced	137,665	657,736	Loans at end of Year	641,911
<u>846,715</u>		<u>822,663</u>	<u>846,715</u>		<u>822,663</u>

SITE FUND ACCOUNT FOR YEAR ENDED 31st MAY, 1983

479	Grants Paid - Mangere Centre				
--	"Wharepun	1,000	11,195	Balance at Beginning of Year	11,896
11,896	Balance at end of year	11,894	701	Interest Received	998
<u>11,896</u>		<u>12,894</u>	<u>11,896</u>		<u>12,894</u>

DEVELOPMENT FUND ACCOUNT FOR YEAR ENDED 31st MAY, 1983

	Grants Paid:-		16,039	Balance at Beginning of Year	22,648
	Kaeo Kerikeri Union Parish		6,609	Contribution from Budget	5,178
	- Mason House	800			
	St Stephens Trust - Upper				
	Riccarton	4,000			
	Mangere Maori Centre	4,000			
		8,800			
	Less Grant Refunded:				
--	Ranui Combined Church	4,000			
		4,800			
<u>22,648</u>	Balance at end of Year	<u>23,026</u>			
<u>22,648</u>		<u>27,826</u>	<u>22,648</u>		<u>27,826</u>



METHODIST CHURCH OF NEW ZEALAND  
METHODIST CHURCH BUILDING AND LOAN FUND

SPECIAL TRAINING SECTOR FUND ACCOUNT FOR YEAR ENDED 31st MAY, 1983

<u>1982</u> \$	<u>1983</u> \$	<u>1982</u> \$	<u>1983</u> \$
Grants Paid:		11,727	Balance at Beginning of Year
Special Training Event for		2,204	Contribution from the Budget
District Superintendents	948		
D.G. Pratt	1,500		
P. Jacobson	108		
O. Jacobson	108		
P. Taylor	694		
1,177	3,358		
12,754	11,125		
13,931	14,483	13,931	14,483

ADMINISTRATION ACCOUNT FOR YEAR ENDED 31st MAY, 1983

19,177	Administration Fee	21,150	17,368	Working Expenses and Interest received - loans	26,767
725	Audit Fee	750	69,446	Interest Received - General	116,604
--	Computer Processing	3,917	575	Dividends Received	604
22,637	Interest Paid - Property Deposits	48,853	406	Sundry Income	282
1,435	Office and General Expenses	1,759			
18	Printing and Stationery	52			
898	Travelling Expenses	589			
42,905	Excess Income over Expenditure	67,187			
87,795		144,257	87,795		144,257

METHODIST CHURCH OF NEW ZEALAND  
METHODIST CHURCH BUILDING AND LOAN FUND  
BALANCE SHEET AS AT 31st MAY, 1983

1982			1983		1982			1983
\$			\$		\$			\$
<u>CURRENT LIABILITIES</u>				<u>CURRENT ASSETS</u>				
	Bank of New Zealand - Current				Bank of New Zealand - Current			
1,262	Account	--		--	Account	10,733		
5,399	Sundry Creditors	15,910		641,674	Term Deposits	1,013,686		
1,399	Interest Accrued	--		865	Sundry Debtors	8,046		
<u>8,060</u>			15,910	13,957	Interest Accrued	21,708		
					Methodist Trust Association			
					(Site Fund)	<u>7,208</u>		
							1,061,381	
<u>DEPOSITS HELD WITH FUNDS</u>								
11,896	Sites Fund	11,894		6,237				
	Development Fund (for			<u>662,733</u>				
22,648	Church Extension)	23,026			<u>LOANS</u>			
	Special Sector Training				Ordinary and Inflation			
12,754	Fund	11,125		461,447	Adjusted Loans	406,818		
	Deposits : Held from				Nominated Trust Advanced			
168,150	Nominated Trust Advances	197,600		168,419	Loans	197,086		
	Deposits : Held from Church				Supplementary Building Fund			
517,083	Property Realisations	<u>789,833</u>		<u>29,236</u>	Loans	<u>38,007</u>		
<u>732,531</u>			1,033,478	<u>659,102</u>			641,911	
<u>ACCUMULATED FUNDS</u>				<u>INVESTMENTS (at Cost)</u>				
485,938	Capital at 1st June 1982	508,039			Shares bequeathed to Fund:			
	<u>ADD</u> Legacies and Donations				(a) Preference Shares			
--	B.H. Clifft Estate	284		2,000	(Unlisted Company)	2,000		
1,294	E.E. Clark Estate	--			(b) Ordinary Shares (Listed			
500	M.B. Gilmore Estate	370		3,591	Companies (Note 1)	3,591		
785	A.H. Hayman Estate	277			Share in Methodist Provident			
11,722	F.W. Walters Trust	7,479		<u>1</u>	Society	<u>1</u>		
7,800	A.W. Westney Estate	1,019		<u>5,592</u>			5,592	
	<u>ADD</u> Inflation Adjusted				<u>DEFERRED CHARGES</u>			
--	Contributions	<u>44</u>		--	Accounting Development		4,000	
<u>508,039</u>			517,512					



METHODIST CHURCH OF NEW ZEALAND  
METHODIST CHURCH BUILDING AND LOAN FUND

BALANCE SHEET AS AT 31st MAY, 1983

- continued

<u>1982</u> \$			<u>1983</u> \$	<u>1982</u> \$	<u>1983</u> \$
	ADMINISTRATION FUNDS				
35,892	Balance at 1st June 1982	78,797			
42,905	ADD Excess Income over				
<u>78,797</u>	Expenditure	<u>67,187</u>	145,984		
<u>1,327,427</u>			<u>1,712,884</u>	<u>1,327,427</u>	<u>1,712,884</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, 1983. 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, 1983, and of its income and expenditure for the year ended on that date.

Secretary: A.K. Woodley

McCULLOCH MENZIES  
Chartered Accountants

CHRISTCHURCH  
11th August 1983

NOTES TO THE ACCOUNTS:

1. Investments - Ordinary Shares in Listed Companies estimated Market Value at 31st May, 1983 \$9,098

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.
  - B. Loans - have been valued at expected realisable value.

THE PROBET TRUST BOARD OF THE METHODIST CHURCH OF NEW ZEALAND  
PROPERTY INCOME ACCOUNT FOR YEAR ENDED 30th JUNE, 1983

1982		1983	1982	1983
\$		\$	\$	\$
4,275	Commission	11,568	56,010	Rent Received
4,461	Insurance	6,838		
2,314	Land Tax	3,964	11,023	Expenses Recovered
14,829	Rates	12,983		
--	Valuation Fees	240		
	Surplus Transferred to Income and			
41,154	Expenditure Account	118,476		
67,033		154,069	67,033	154,069

INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30th JUNE, 1983

483	4,500	Administration Fee	5,000	41,154	Surplus from Property Income Account	118,476
	650	Audit Fee	400			
	600	Computer Processing	--		Interest Received:-	
	28,500	Interest Paid - Loans	75,564	10,743	Bank Deposits	17
	1,055	Office and General Expenses	1,105	846	Term Deposits	841
	--	Legal Expenses	40	166	Mortgages	--
	2,175	Rental Debtors	--	11,755		858
		Excess Income over Expenditure				
	16,429	Carried to Appropriation Account	37,225	1,000	Donations and Grants Received	--
	53,909		119,334	53,909		119,334



## 484

1,733,935

## 37,620

1,735,016

18,249

1,722,912

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1,733,935

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THE PROBERT TRUST BOARD OF THE METHODIST CHURCH OF NEW ZEALAND  
BALANCE SHEET AS AT 30th JUNE, 1983 - continued

Chairman: G.H. Peak  
Secretary: A.K. Woodley

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, 1983. 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, 1983, and of its Income and Expenditure for the year ended on that date.

  
Chartered Accountant

26 August 1983  
CHRISTCHURCH

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) Sundry Debtors - Sundry Debtors have been valued at expected realisable value.

2. Land was revalued during the year at \$1,225,000  
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 \$25,000.  
4. A further contract was let during the year 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	\$591,709
LESS Progress Payments to Date	\$353,925
	<u>\$237,784</u>

5. Funding of the Building Projects is being financed in association with the New Zealand Methodist Trust Association.



METHODIST CHURCH OF NEW ZEALAND  
CONNEXIONAL BUDGET ACCOUNT  
INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30TH JUNE, 1983

<u>1982</u> <u>\$</u>		<u>1983</u> <u>\$</u>	<u>1982</u> <u>\$</u>		<u>1983</u> <u>\$</u>
725,291	Payments to Divisions, Connexional Funds and Grants	767,557	618,856	Contributions Received	665,019
46,660	Expenses Collected through the Connexional Budget and Refunded to Districts	55,950	25,848	Methodist Circuits	
			134,049	Grants from the Special Account of the Board of Administration	29,500
			1,720	Union Parishes	138,540
				Contributions received from Previous Years	678
771,951		823,507	780,473		833,737
7,319	Administration Fee	8,176			
--	Computer Processing	3,002			
2,678	Stationery, Postage, Tolls and General Expenses	2,170	1,475	Interest Received	3,118
781,948		836,855	781,948		836,855

METHODIST CHURCH OF NEW ZEALAND  
CONNEXIONAL BUDGET ACCOUNT  
BALANCE SHEET AS AT 30TH JUNE, 1983

1982		1983	1982		1983
\$		\$	\$		\$
<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>		
250	Sundry Creditors	480		Bank of New Zealand - Current Account	21,537
	Final Payment due to Districts, Divisions, Connexional Funds and Grants	96,269	23,966	Contributions Received after Balance Date	31,614
97,772			41,000	Deposits at Call	39,000
			56	Interest Accrued	34
98,022		96,749	98,208		92,185
<u>ACCUMULATED FUNDS</u>			<u>DEFERRED CHARGES</u>		
186	Balance at 1st July, 1982	186		Accounting Development	4,750
98,208		96,935	98,208		96,935

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, 1983, and in my opinion the accounts show a true and fair view of the Connexional Budget as at this date.

*W.E. Blathie*

Chartered Accountant

*16 Sept 1983*

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  
REMOVAL EXPENSES FUND  
INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30TH JUNE, 1983

1982		1983	1982		1983
\$		\$	\$		\$
1,100	Administration Fee	1,300	45,345	Connexional Budget	39,245
	Audit Fee, Stationery and General				
274	Office Expenses	322	58	Interest Received	--
	Removal Costs:-			Excess Expenditure over Income	3,787
36,219	Methodist Stationing	41,039			
3,566	Candidates to College	371			
	Assistance to Union and Co-				
964	operating ventures	--			
		41,410			
3,280	Excess Income over Expenditure	--			
45,403		43,032	45,403		43,032

BALANCE SHEET AS AT 30TH JUNE, 1983

CURRENT LIABILITIES		CURRENT ASSETS	
2,767	Sundry Creditors	130	541
			9,308
			9,849
3,082	Insurance Contingencies	5,055	
			1,011
			4,387
			5,398
ACCUMULATED FUND			
720	Balance at 1st July, 1982	4,000	
3,280	ADD Excess Income over Expenditure		
	LESS Excess Expenditure over Income	3,787	
4,000		213	
9,849		5,398	9,849

METHODIST CHURCH OF NEW ZEALAND  
REMOVAL EXPENSES FUND

- continued

ANALYSIS OF REMOVAL FUND

	<u>No.</u>	<u>Cost</u>	<u>Average Cost</u>	<u>1981/82 Average Cost</u>
North Island	16	\$11,098	\$694	\$695
South Island	5	\$ 2,722	\$544	\$628
Inter Island	10	\$27,590	\$2,759	\$2,831
		<u>\$41,410</u>		

Chairman: G.E. Hill

I certify that I have examined the accounts of the Removal Expenses Fund for the year ended 30th June, 1983, 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

*W.E. Crothers*

*Scam. A & J*

*16 Sept 1983*

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  
APPROPRIATION ACCOUNT FOR YEAR ENDED 30TH JUNE, 1983

<u>1982</u> <u>\$</u>		<u>1983</u> <u>\$</u>	<u>1982</u> <u>\$</u>		<u>1983</u> <u>\$</u>
56,567	Balance Transferred to Balance Sheet at 30th June, 1983	66,423	1,335	Excess Income over Expenditure	2,086
				Special Account - Income Available for Distribution to Connexion	
			29,500	Allocated to Connexional Budget 1983/84	25,732
			25,732	Available for Allocation	38,605
			<u>55,232</u>		64,337
<u>56,567</u>		<u>66,423</u>	<u>56,567</u>		<u>66,423</u>

METHODIST CHURCH OF NEW ZEALAND  
BOARD OF ADMINISTRATION  
INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30TH JUNE, 1983

1982		1983	1982		1983
\$		\$	\$		\$
2,131	Accounting Development Expenses	1,429		ADMINISTRATION FEE:	
325	Audit Fee	400		Board of Administration -	
1,463	Cleaning	1,496	1,150	Special Account	1,000
-	Cost of Supply - General Secretary	6,663		Board of Administration -	
1,751	General Expenses	1,083	6,000	Insurance Account	9,500
-	Interest	1,230	19,625	Church Building and Loan Fund	20,702
25,428	Investment Board Development Expenses	33,395	7,980	Connexional Budget	8,176
1,010	Light and Heat	1,214	1,700	Connexional Expenses Fund	1,900
13,263	Office Rent	13,748	2,500	Connexional Fire Insurance Fund	2,500
22,270	Printing Costs	24,455	13,559	General Purposes Trust Fund	12,200
3,028	Repairs and Maintenance Equipment	3,151		Home Mission and Church	
170,135	Salaries and Wages	183,681	500	Extension Funds Board	500
1,276	Staff Training	1,564	2,250	Methodist Provident Society Ltd.	2,500
2,500	Staff Overseas Travel	2,500	19,938	Methodist Trust Association (Inc)	25,172
1,996	Stationery	6,067		Methodist Theological College	4,000
6,647	Telephones, Tolls and Postages	6,260		Presbyters, Deacons and Lay	
4,234	Travelling Expenses	7,228	5,700	Workers Fund	2,000
	Depreciation - Equipment Furnishings		5,000	Prince Albert College Trust	6,000
6,295	and Renovations	7,114	5,072	Probert Trust	5,000
	House Property Account:-		1,100	Removal Fund	1,300
	Depreciation - Dwelling and		32,535	Supernumerary and Allied Funds	32,450
1,022	Furnishings	1022	124,609		134,900
4,227	Mortgage Interest, Insurance,			Commission, Interest and	
	Repairs and Maintenance	7447		Sundry Receipts	961
		8,469	750	Commission Received - Investment	
1,335	Excess Income over Expenditure	2,086	81,394	Board	106,480
			40,601	Connexional Budget	44,423
			75	Grants Received - Historical Records	183
			22,907	Printing Receipts	24,935
				Parsonage Rental	1,351
270,336		313,233	270,336		313,233



# METHODIST CHURCH OF NEW ZEALAND

## BOARD OF ADMINISTRATION

### BALANCE SHEET as at 30th JUNE, 1983

1982		1983	1982		1983
\$		\$	\$		\$
<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>		
576,379	Bank of New Zealand - Special Account (Note 4)	892,371	50	Cash on Hand	50
31,467	Sundry Creditors	55,516	280	Bank of New Zealand - Current Account	3,711
9,308	Removal Fund	4,387	31,983	Sundry Debtors	39,683
<u>617,154</u>			3,300	Paper Stock	4,210
		952,274	--	Deposit at Call	<u>4,000</u>
			<u>35,613</u>		51,654
<u>MORTGAGE</u>			<u>INVESTMENTS (at Cost)</u>		
17,000	Canterbury Savings Bank	16,200	641,450	Special Loans (Note 4)	968,026
<u>PROVISIONS</u>			45,126	Methodist Trust Association (Inc.)	61,913
4,480	Staff Training	6,044	1	Methodist Provident Society Ltd	<u>1</u>
2,500	Staff Overseas Travel	3,500	<u>686,577</u>		1,029,940
4,410	Accounting Modernisation	4,410			
	Special Account Income Available for Distribution to Connexion		67,663	<u>FIXED ASSETS (Note 6)</u>	56,334
55,232	Loss on Development Costs	64,337			
19,953	Archives - Finding Aids and Catalogue Aids	19,953			
2,000		<u>2,000</u>			
<u>88,575</u>		100,244			
<u>CAPITAL</u>					
65,789	Balance at 1st July 1982	67,124			
1,335	Transferred from Appropriation Account	<u>2,086</u>			
<u>67,124</u>		69,210			
789,853		<u>1,137,928</u>	<u>789,853</u>		<u>1,137,928</u>

# METHODIST CHURCH OF NEW ZEALAND

## BOARD OF ADMINISTRATION

### BALANCE SHEET AS AT 30th JUNE, 1983 - continued

Chairman: G.E. Hill I certify that I have examined the accounts of the Board of Administration for the year ended 30th June, 1983, 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

Chartered Accountant

CHRISTCHURCH

#### 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	7,902	45,598
Office Equipment, Furnishings and Printing Machinery	64,747	54,011	10,736
	<u>118,247</u>	<u>61,913</u>	<u>56,334</u>



METHODIST CHURCH OF NEW ZEALAND  
BOARD OF ADMINISTRATION INSURANCE ACCOUNT  
INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31ST MAY, 1983

	1982	1983	1982	1983
7000 Administration Fee	8500	5254	Interest Received	9225
1000 Audit Fee	1150			
5121 Computer Processing	5464	213773	Premiums Received	316110
931 General and Office Expenses	659			
18109 Insurance Claim - Church Property	24885			
Re-Insurance Church Property and				
175719 Motor Vehicles	239459			
11147 Excess Income over Expenditure	45218			
219027	325335	219027		325335

PROFIT AND LOSS APPROPRIATION FOR YEAR ENDED 31ST MAY, 1983

-	Transfer to Connexional Fire Insurance Fund	25000	-	Excess Income over Expenditure	45218
-	Carried to Balance Sheet	20218			
-		45218	-		45218

METHODIST CHURCH OF NEW ZEALAND  
BOARD OF ADMINISTRATION INSURANCE ACCOUNT  
BALANCE SHEET AS AT 31ST MAY, 1983

<u>1982</u>		<u>1983</u>	<u>1982</u>		<u>1983</u>
	<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>	
234161	Sundry Creditors	380029		Bank of New Zealand - Current	
	Provisions		4057	Account	10536
2600	Insurance Claim - Church Property	2600	158847	Sundry Debtors	287637
			621	Interest Accrued	1188
	<u>Accumulated Funds</u>			Deposits - Money Market	
(5883)	Balance at 1st June, 1982	5264	78500	Dealers	105500
11147	Add Appropriation Account	20218	242025		
5264		25482			404861
				<u>Deferred Charges</u>	
				Accounting Development	3250
242025		408111	242025		408111

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, 1983, 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, 1983, and of its income and expenditure for the year ended on that date.

McCULLOCH MENZIES  
Chartered Accountants

CHRISTCHURCH  
23rd September 1983.

NOTES TO THE ACCOUNTS:

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 account which effect the results and financial position disclosed are:  
(i) Sundry Debtors and Deposits have been valued at expected realisable value.



METHODIST CHURCH OF NEW ZEALAND

DEVELOPMENT DIVISION

BALANCE SHEET as at 30 JUNE, 1983

(1982)	CURRENT LIABILITIES	\$	1983	(1982)	CURRENT ASSETS	\$	1983
\$			\$	\$			\$
21,577	Sundry Creditors	9,106		14,470	Sundry Debtors	10,765	
-	Connexional Loan	6,000		4,397	Bank of New Zealand	4,867	
			15,106	-	Methodist Trust Assoc.	5,000	
							20,632
	RESERVE FUNDS				INVESTMENTS AT COST		
-	Fijian Ministry	3,228		5,000	Debentures	-	
			3,228	5,758	Methodist Trust Assoc.	400	
				12,678	Investment Funds Board	12,678	
				1,810	Auckland Savings Bank	-	
							13,078
	CAPITAL				FIXED ASSETS AT COST		
28,101	Accumulated General Funds	20,886		5,565	Office Furniture	5,510	
			20,886				5,510
\$49,678			\$39,220	\$49,678			\$39,220

NB: Refer to attached notes  
and Auditor's Report.

*Review*

DEVELOPMENT DIVISION

INCOME & EXPENDITURE ACCOUNT FOR THE YEAR ENDED 30 JUNE 1983

(1982)	INCOME		1983
\$		\$	\$
84,067	Connexional Budget	88,176	
2,923	E W Blackwell Distribution	7,961	
11,466	Donations and Legacies Received	4,079	
3,000	Fijian Ministry - Income	1,772	
1,942	Inter-Church Advisory Council	-	
7,981	Interest and Dividends	10,699	
2,890	Sale of Samoan Car	-	
24	Sundry Income	-	
<hr/>		<hr/>	
\$114,293			\$112,687
	EXPENDITURE		
208	Accident Compensation Levy	226	
300	Audit	300	
1,070	Bank Charges and Interest	528	
56	Conference Costs/Staff Meetings	737	
2,559	Fijian Ministry - Expenses	1,772	
13,742	Grants to Circuits	10,670	
19,387	Grants - Hospital Chaplaincy	17,941	
(514)	Grants - Tongan Consultation	-	
2,321	Office Expenses	5,811	
4,788	Office Salaries	7,927	
1,571	Printing and Stationery	1,514	
323	Postage	505	
27,180	Samoan Ministry	27,148	
21,548	Superintendent	20,794	
768	Task Group - 'Making Disciples'	1,937	
434	Telephones	-	
6,573	Tongan Ministry	8,449	
1,384	Travel Expenses	2,609	
1,266	Sundry Expense	409	
2,933	Office Rent	3,497	
-	Ex Investment - 'Friendship House'	5,627	
-	Grants - Twizel	1,500	
<hr/>		<hr/>	
\$107,897			\$119,901
<hr/>			
\$ 6,396	Net Income (Expenditure) to Accumulated Funds		(\$7,214)
<hr/>			

*Revised*



METHODIST CHURCH OF NEW ZEALAND

DEVELOPMENT DIVISION

NOTES TO ACCOUNTS AND STATEMENT OF ACCOUNTING POLICIES

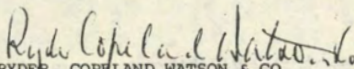
1. The General Principles recognised as appropriate for the measurement and reporting of results, and financial position under the historical cost method have been observed in the preparations of these accounts.

2. <u>Movement in Accumulated General Funds</u>	\$
Balance 1 July 1982	28,101
Deduct Deficit for Year	(7,215)
	<hr/>
<u>Balance at 30 June, 1983</u>	<u>\$20,886</u>

AUDITOR'S REPORT

We have examined the Books and Records of the Development Division for the year ended 30 June, 1983, 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, 1983, and of its Income and Expenditure for the year ended on that date.

  
RYDER COPELAND WATSON & CO  
CHARTERED ACCOUNTANTS

AUCKLAND

13 October 1983

METHODIST CHURCH OF NEW ZEALAND - INVESTMENT FUNDS BOARD

BALANCE SHEET AS AT 30 JUNE, 1983

(1982)	CURRENT LIABILITIES		(1982)	CURRENT ASSETS	
\$	\$	\$	\$	\$	\$
39	Seamer Trust	39	2985	Current Account, BNZ - Auckland	5532
69965	Sundry Creditors & Accruals	54459	386	Current Account, BNZ - Christchurch	(1103)
70004	Bridging Finance	15274	133	BNZ Savings Account	-
			131	Post Office Savings Bank	-
	TERM LIABILITIES		65106	Sundry Debtors & Accruals	36340
47600	Loans at Call	41247	50	Petty Cash	100
27206	Mortgages on Properties	25513	30000	Cash at Call - NZMTA	45000
-	Auckland Savings Bank	40000			
13000	St Judes Loan	13000	98791	INVESTMENTS AT COST	85869
12678	Development Division	12678	20559	MTA - Short Term	-
12678	Maori Division	12678	2654	MTA - Long Term	2810
21255	Overseas Division	21255	62000	Sinking Fund Debentures	62000
			106000	Divisional Fund Debentures	106000
134417			50800	Long Term Debentures	50800
			6500	Loans: Makarau Mortgage	5850
	OTHER SPECIFIC		73034	Methodist Trust Assoc.	81194
	RESERVES & FUNDS		9213	Cars equalisation	5982
2175	Painting (Maori Reserves)	2175	1928	Hamilton District Trust	1928
16049	Development division	16049	5051	To Circuits	-
16049	Maori Division	16049		Toia Mortgage	7350
26905	Overseas Division	26905		At Market Value -	
9873	T G Brooke Fund	9873	55247	Company Shares	62979
5960	Other Trust Funds	5960	392986		386893
66612	Sinking Funds	56786	13980	FIXED ASSETS AT COST	
20490	Marae Donations	6431	143875	Land	12794
			241315	Centres	256676
164113	CAPITAL RESERVES		218877	Hostels	241315
202153	Hostels	202153		Parsonages/Cottages	212574
19047	Parsonages & Cottages	12328	1513	At Cost, Less Depreciation	
19548	Centres	19548		Office Equipment, cost	1681
40275	Land	40275		Less deprec'n	319
					1362
281023			274304		724721
461780	CAPITAL				
	Accumulated General Funds		546808		
\$1111337			\$1197483	\$1111337	\$1197483



METHODIST CHURCH OF NEW ZEALAND

INVESTMENT FUNDS BOARD

ADMINISTRATION INCOME & EXPENDITURE ACCOUNT

FOR YEAR ENDED 30 JUNE, 1983

(1982)	<u>INCOME</u>		
\$		\$	\$
41125	Interest and Dividends		43699
6368	Rents		5983
2570	Sundries		50
8769	E W Blackwell Distribution		23882
-	Donation - Mangere Marae ex Maori Division		820
<hr/>			<hr/>
\$58832			\$74434
	<u>LESS EXPENDITURE</u>		
780	Audit	780	
4616	Accounting	4660	
2801	Mortgage Interest	58	
16725	Interest on Divisional Funds	16725	
-	Legal	142	
431	Misc. and Sundries	290	
800	Maintenance of Properties	4942	
15469	Rates and Water	11852	
1073	Insurance	3563	
91	Rent	-	
-	Bank Charges & Interest	66	
<hr/>		<hr/>	
\$42786			\$43078
<hr/>			<hr/>
\$16046	<u>Net Income to Accumulated General Funds</u>		\$31356
<hr/>			<hr/>

*26/6*

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. Three properties were sold during the year.
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 30.6.83, and gains written up from sale of property and Christchurch Investments.

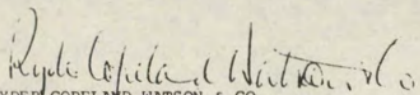
5. Movement in Accumulated General Funds

	\$
Balance 1 July, 1982	461,780
Plus Net Income for Year	31,356
Plus Capital Gain on Investments	7,729
Plus Capital Gain on Investments - Christchurch	2,017
Plus Capital Gain on Sale of Property	37,658
Plus Transfers from Maori Division	6,268
	<hr/>
Balance 30 June, 1983	\$546,808

AUDITOR'S REPORT

We have examined the Books and Records of the Investment Funds Board for the year ended 30 June 1983, 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, 1983, and of its Income and Expenditure for the year ended on that date.

  
RYDER COPELAND WATSON & CO  
CHARTERED ACCOUNTANTS

AUCKLAND

13 October, 1983



METHODIST CHURCH OF NEW ZEALAND - THE EDITH WINSTONE BLACKWELL TRUST FUND

BALANCE SHEET AS AT 30 JUNE, 1983

(1982)	CURRENT LIABILITIES		(1982)	CURRENT ASSETS	
\$	OWING TO -	\$	\$		\$
8769	Investment Funds Board	3882	15815	Current Account BNZ	14067
2923	Development Division	1461	1578	Auckland Savings Bank	-
5846	Maori Division	2921	82	POSB Auckland	-
1727	Sundry Creditors & Accruals	1264	840	Sundry Debtors	5290
			20000	Cash at Call - MTA	30000
19265		9528	38315		49357
	CAPITAL RESERVES			INVESTMENTS AT COST	
31058	Capital Reserve	46194	3000	Epworth Bookroom Loan	3000
43202	Depreciation Reserve	47986	25000	Broadlands Debenture (1986)	25000
1224	Maintenance Reserve	2083	28000		28000
75484		96263	28434	FIXED ASSETS AT COST	
				Freehold Land and Buildings	28434
\$94749		\$105791	\$94749		\$105791

K. C. White

METHODIST CHURCH OF NEW ZEALAND  
THE EDITH WINSTONE BLACKWELL TRUST FUND  
ADMINISTRATION INCOME & EXPENDITURE ACCOUNT  
FOR YEAR ENDED 30 JUNE, 1983

(1982)		<u>INCOME</u>	
	\$	\$	\$
5515	Interest and Dividends	7988	
30031	Rents	65758	
35546			73746
		<u>EXPENDITURE</u>	
150	Audit	150	
1164	Accounting	1165	
554	Insurance	853	
685	Legal	-	
2241	Rates and Water	1731	
464	Miscellaneous	150	
2056	Maintenance	1155	
7314			5204
\$28232	Net Income		\$68542
		<u>Less Distribution of Net Rental Income</u>	
3444	Depreciation Reserve	4784	
682	Maintenance Reserve	859	
6568	Capital Reserve	15136	
8769	Investment Funds Board	23882	
2923	Development Division	7960	
5846	Maori Division	15921	
28232			68542
NIL	<u>Net Surplus, Transferred to Accumulated Funds</u>		NIL

*28.11.83*



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, 1983

	\$	\$
Capital Reserves, opening	31,058	
Plus, Interest credited direct	3,195	
Plus, Net Rental Income credited	11,941	
	<hr/>	
<u>Balance 30 June 1983</u>		46,194
		<hr/>
Depreciation Reserve, opening	43,202	
Plus, Interest Credited direct	4,234	
Plus, Net Rental Income credited	550	
	<hr/>	
<u>Balance 30 June, 1983</u>		47,986
		<hr/>
Maintenance Reserve, opening	1,224	
Plus, Interest credited direct	559	
Plus, Net Rental Income credited	300	
	<hr/>	
<u>Balance 30 June 1983</u>		2,083
		<hr/>

AUDITOR'S REPORT:

We have examined the Books and Records of the Edith Winstone Blackwell Trust Fund for the year ended 30th June 1983, 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 of the Fund as at 30th June 1983, and of its Income and Expenditure for the year ended 30th June 1983.

*Ryder Copeland Watson & Co.*  
 RYDER COPELAND WATSON & CO.  
 CHARTERED ACCOUNTANTS

AUCKLAND  
 13TH OCTOBER 1983

The Methodist Church of New Zealand

Joint Board for Mission Overseas

Balance Sheet as at 30 June 1983

(1982)		\$	1983 \$	(1982)	Current Assets	\$	1983 \$
3,600	Loan at Call	3,600		-	Bank of New Zealand	10,490	
10,768	Gifts and Grants	11,037		27,175	Sundry Debtors and Accruals	47,721	
16,036	Sundry Creditors and Accruals	2,447		90,000	Cash at Call - N.Z.M.T.A.	43,000	
1,462	Bank of New Zealand	-		15,167	Ozama Twomey Appeal	(9,150)	
8,073	Tongan Relief Appeal	-					92,061
-	Fijian Relief Appeal	3,632					
39,939			20,716		<u>Investments (at cost)</u>		
	<u>Reserves and Funds</u>			50,604	Building and Special Projects	58,291	
(4,727)	Special Projects	(33,621)		7,042	Residence Sinking Fund	-	
233	Discretionary Fund	233		92,000	Medical Fund Debenture	62,000	
5,059	Car Replacement Reserve	420		10,000	Pacific Projects Debenture	10,000	
8,842	Residence Sinking Fund	9,442		88,989	Shares and Debentures	94,981	
92,000	Medical Fund	92,000		8,075	Methodist Trust Association	9,147	
5,673	Sickness and Accident Fund	4,224		21,255	Investments Funds Board	21,255	
181	Solomon Isle History	181		4,724	Sickness and Accident Debentures	-	
76,065	Trusts	79,083		50,000	Long Term Debentures	50,000	
858	Office Equipment Reserve	1,630		332,689			305,674
184,184			153,592	6,000	<u>Loan</u>		
					Tongan Church	6,000	
	<u>Capital and Reserves</u>						6,000
302,360	Accumulated Funds	285,924		42,476	<u>Fixed Assets (at cost)</u>		
			285,924	5,255	Residence	42,476	
					Motor Vehicles	6,300	
					<u>At Cost Less Depreciation</u>		
				7,721	Office Equipment	8,578	
					Less Depreciation	857	
							7,721
\$526,483			\$460,232	\$526,483			\$460,232



The Methodist Church of New Zealand

Joint Board for Mission Overseas

Income and Expenditure Account

for year ended 30 June 1983

<u>1982</u>		<u>Income</u>	
1,548	Book Sales	-	
183,900	Connexional Budget	189,077	
3,984	Donations and Legacies	1,186	
63,956	Interest and Dividends	39,781	
7,627	Interest on office space investment	7,627	
305		3,370	
<hr/>			
261,320			241,041
		<u>Expenditure</u>	
730	Audit	730	
320	Accident Compensation Levy	185	
246	Bank Charges and Interest	371	
565	Board Travel	762	
(220)	Conference Costs/Staff Meetings	630	
13,888	General Secretary: Stipend and Allowances	15,290	
3,782	Travel, Overseas	4,339	
517	Travel in New Zealand	651	
1,888	Travel Motor Cycle	1,644	
1,309	Residence Costs	1,330	
490	Missionary Preparation	673	
3,548	Office Expenses	4,960	
17,677	Office Salaries	12,962	
802	Office Rent	4,557	
6,484	Overseas Student Exchange	7,150	
1,922	Printing, Stationery, Publicity	3,565	
5,857	Staff Superannuation	4,054	
254	Telephones	1,246	
10,288	Botswana Special Project	17,238	
65,002	United Church - Block Grant	74,432	
5,459	- Staff Grant	508	
11,546	- Medical Grant	11,500	
12,272	- Fares and Freight	8,000	
43,359	- New Zealand Allowances	34,207	
144	- Furniture Allowances	8	
	- Furlough Costs	5,358	
16,217	Samoa, Tonga, Fiji Church Grants	46,822	
(2,022)	Legacy Account (Grant)	-	
1,012	Sundry Expenses	481	
-	Subscriptions	304	
<hr/>			
223,336			263,957
<hr/>			
\$ 37,984	<u>Net Income Carried Forward</u>		<u>\$ 22,914</u>

OVERSEAS DIVISIONNOTES TO ACCOUNTS AND STATEMENT OF ACCOUNTING POLICIES

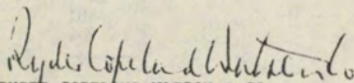
1. The general principles recognised as appropriate for the measurement and reporting of results and financial position under the historical cost method have been observed in the preparation of these accounts.
2. Depreciation has been carried out by applying a Fixed Rate transfer to replacement reserves, in line with Board Policy, and in keeping with former years.
3. MOVEMENT IN ACCUMULATED GENERAL FUNDS

Balance 1 July 1982	302,360
Add Share Revaluation	6,478.
Deduct net deficit for year	(22,914)
	<hr/>
<u>Balance Accumulated General Funds at</u> <u>30 June, 1983</u>	<u>\$285,924</u>

AUDITOR'S REPORT

We have examined the books and records of the Methodist Overseas Mission Fund for the year ended 30 June 1983, 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, 1983 and of its Income and Expenditure for the year ended on that date.

  
 RYDER COPELAND WATSON & CO  
CHARTERED ACCOUNTANTS

AUCKLAND

13 October 1983



The Rehabilim Trust Board

Balance Sheet as at 30 June 1983

<u>1982</u>	<u>Current Liabilities</u>	<u>1983</u>	<u>1982</u>	<u>Current Assets</u>	<u>1983</u>
1,039	Sundry Creditors	-	13,920	Bank of New Zealand	1,034
			6,311	Sundry Debtors	7,062
			-	Call Money - N.Z.M.T.A.	14,000
			<u>20,231</u>		<u>22,096</u>
19,352	<u>Accumulated Funds</u>	22,256		<u>Fixed Assets</u>	
			160	Equipment	160
<u>20,391</u>		<u>\$22,256</u>	<u>20,391</u>		<u>\$22,256</u>

*new*

THE REHABILIM TRUST BOARD

Income and Expenditure Account  
for the Year Ending 30 June 1983

<u>1982</u>	<u>Income</u>	\$
27,089	Donations and Legacies received	32,775
331	Interest received	<u>1,252</u>
27,420		34,027

<u>Expenditure</u>		
1,093	Advertising	102
72	Administration Expenses	-
9	Bank Charges	32
14	Legal Expenses	-
1,178	Local Staff Expenses	393
1,762	Medical Supplies	137
3,612	Printing and Stationery	392
103	Sundry Expenses - Services	1,293
225	Transport Expenses	125
	Budget Money Sent	26,399
	Rent Paid	<u>2,250</u>

8,068		<u>31,123</u>
<u>\$19,352</u>	<u>Current Surplus Transferred to Accumulated Funds</u>	<u>\$ 2,904</u>

*Rinkla*

(No charge has been made by the Joint Board for Mission for administrative facilities.)



THE REHABILIM TRUST BOARD

NOTES TO THE ACCOUNTS & STATEMENT OF ACCOUNTING  
POLICIES

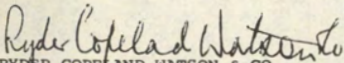
1. The General Principles recognised as appropriate for the measurement and reporting of results and financial position under the historical cost method have been observed in the preparation of these accounts. No depreciation has been written off the assets.

2. <u>Movement in Accumulated Funds</u>	\$
Balance 1st July 1982	19,352
Add net surplus for year	2,904
	<hr/>
Balance Accumulated Funds at 30th June 1983	<u>\$22,256</u>

Auditors Report

We have examined the books and records of the Rehabilim Trust Board for the year ended 30 June 1983, 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, 1983, and of its Income and Expenditure for the year ended on that date.

  
RYDER COPELAND WATSON & CO  
CHARTERED ACCOUNTANTS

AUCKLAND

13 October 1983

METHODIST CHURCH OF NEW ZEALAND

MAORI DIVISION

BALANCE SHEET as at 30 JUNE, 1983

(1982)	<u>CURRENT LIABILITIES</u>	1983	(1982)	<u>CURRENT ASSETS</u>	1983
\$	\$	\$	\$	\$	\$
957	Christian Education	957	2,267	Current Bank A/c BNZ	7,593
2,011	Hymn Books	2,011	20,814	Sundry Debtors	14,335
6,630	Sundry Creditors	44,770	35,000	Cash on Call Deposit	70,000
20,490	Mangere Marae	-	58,081		
\$30,088		\$47,738			\$91,928
	<u>RESERVE FUNDS</u>			<u>INVESTMENTS AT COST</u>	
4,215	Cars	4,215	3,367	Debentures 1981/1983	
	Kaikaraka Training Fund	5,000	12,678	Loans -	2,367
		9,215	4,817	Investment Funds Board	12,678
			2,885	Methodist Trust Assoc.	5,456
				Seamer House Hostel	2,885
	<u>CAPITAL</u>				\$23,386
51,067	Accumulated General Funds	61,548	3,542	<u>FIXED ASSETS</u>	
	(see Note 3)			Office Equipment,	
				at cost	3,187
				Cars at Book Value	-
\$85,370		\$118,501	\$85,370		3,187
					\$118,501

NB: Refer to attached notes  
and Auditor's Report.

*Revised*



METHODIST CHURCH OF NEW ZEALAND

MAORI DIVISION

ADMINISTRATION INCOME AND EXPENDITURE ACCOUNT

for the year ended 30 June, 1983

(1982)	<u>INCOME</u>		1983
\$		\$	\$
5,846	E W Blackwell Distribution		15,921
137,994	Connexional Budget		141,142
16,231	Circuit Contributions		19,233
12,277	Donations and Legacies		7,236
10,000	Grey Institute Trust		15,000
11,668	Interest and Dividends		11,607
<u>\$194,016</u>			<u>\$210,139</u>
	<u>EXPENDITURE</u>		
250	Audit	250	
800	ACC Levy	824	
35	Bank Charges	115	
18,819	Circuit Expenses	26,500	
(64)	Conference Costs	-	
2,320	Office Salaries	2,743	
2,015	Office Expenses	1,912	
38	Printing and Stationery	979	
119	Postage	415	
131,994	Stipends (Staff)	137,524	
60	Telephones	-	
16,504	Tumuaki Stipend/Allowances	12,917	
600	Rent (Parsonage)	-	
2,131	Travel Expenses	180	
1,558	Sundry Expenses	260	
1,930	Office Rent	1,027	
-	Mangere Marae Expenses	7,745	
<u>\$179,109</u>			<u>\$193,391</u>
<u>\$ 14,907</u>	<u>Net Income to Accumulated General Funds</u>		<u>\$ 16,748</u>

*16.16*

METHODIST CHURCH OF NEW ZEALAND

MAORI DIVISION

NOTES TO ACCOUNTS AND STATEMENT OF ACCOUNTING POLICIES

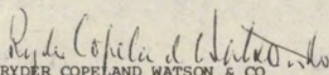
1. The General Principles recognised as appropriate for the measurement and reporting of results and financial position under the historical cost method have been observed in the preparation of these accounts.
2. Office Equipment has been depreciated at 10% of written down value.

3. <u>Movement in Accumulated General Funds</u>	\$
Balance 1 July 1982	51,067
Add Net Income for year	16,749
Transfers to Investment Funds Board	(6,268)
	<hr/>
<u>Balance 30 June, 1983</u>	<u>61,548</u>

AUDITOR'S REPORT

We have examined the Books and Records of the Maori Division for the year ended 30 June, 1983, 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, 1983, and of its income and expenditure for the year ended on that date.

  
RYDER COPELAND WATSON & CO  
CHARTERED ACCOUNTANTS

AUCKLAND

13 October, 1983



METHODIST CHURCH OF NEW ZEALAND - MAORI DIVISION (SEAMER HOUSE)

BALANCE SHEET AS AT JUNE 30 1983

(1982) <u>CURRENT LIABILITIES</u>			(1982) <u>CURRENT ASSETS</u>		
\$		\$	\$		\$
13179	Overdraft Bank of NZ	3981	4233	Debtors and Accruals	358
1901	Creditors and Accruals	1897			
2885	Loan from Maori Division	2885			358
				<u>FIXED ASSETS</u>	
\$17965		8763	1274	Fixtures & Fittings at cost	1274
	<u>CAPITAL</u>		292	Less: Depreciation	390
			982		884
6548	Accumulated General Funds (1.7.82)	(12750)			
6202	Plus: Surplus (Deficit) for Current Year	5231			
(12750)	CAPITAL DEFICIENCY AT 30.6.83	7519			
\$5215		\$1244	\$5215		\$1242

*Review*

METHODIST CHURCH OF NEW ZEALAND

MAORI DIVISION (SEAMER HOUSE)

ADMINISTRATION INCOME & EXPENDITURE ACCOUNT

FOR YEAR ENDED 30 JUNE, 1983

<u>(1982)</u>	<u>INCOME</u>		<u>\$</u>
\$			\$
33962	Boarding Fees		39787
20	Subsidy		15739
<u>\$33982</u>			<u>\$55526</u>
	<u>EXPENDITURE</u>		
90	Audit	90	
74	Accident Compensation Levy	70	
1665	Accounting	1665	
985	Bank Charges and Interest	1583	
187	Cleaning	-	
109	Depreciation	98	
576	Insurance	-	
61	Licenses	-	
3770	Light and Power	3959	
5487	Maintenance	4771	
14613	Provisions	25175	
2184	Rates and Water	2932	
1236	Telephone	1112	
177	TV Expenses	636	
8675	Wages	7626	
295	Sundry	578	
<u>40184</u>			<u>50295</u>
<u>\$(6202)</u>	<u>Current Surplus (Deficit) transferred</u>		<u>\$ 5231</u>
	<u>to Accumulated General Funds.</u>		

*Renda*



METHODIST CHURCH OF NEW ZEALAND

MAORI DIVISION (SEAMER HOUSE)

NOTES TO ACCOUNTS AND STATEMENT OF ACCOUNTING POLICIES

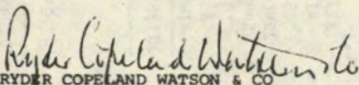
1. The General Accounting Principles recognised as appropriate for the measurement and reporting of results and financial position under the historical cost method, have been observed in the preparation of these Accounts.
2. General Expenditure and Income administered by Matron has been brought to account.
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 1982 (Deficiency)	(12,750)
Add Net Expenditure for year	5,231
	<hr/>
<u>Balance (Deficiency) 30 June, 1983</u>	<u>\$ (7,519)</u>

AUDIT REPORT

We have examined the Books and Records of the Maori Division (Seamer House) for the year ended 30 June, 1983, 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, 1983, and of its income and expenditure for the year ended on that date.

  
RYDER COPELAND WATSON & CO  
CHARTERED ACCOUNTANTS

AUCKLAND

13 October 1983

Comparative Expenditure  
1982Total  
1983Epworth Bookshop  
Wellington

1982 1983

Epworth Bookshop  
Auckland

1983

Stewardship  
1982 1983Planning &  
Training

1982 1983

Comparative Expenditure 1982	Total 1983	Epworth Bookshop Wellington 1982 1983	Epworth Bookshop Auckland 1983	Stewardship 1982 1983	Planning & Training 1982 1983
204 Advertising	-	161 -	-	43 -	- -
187 Bad Debts	239	187 132	107	- -	- -
975 Budget Promotion	2179	- -	-	975 2179	- -
1316 General Expenses	2706	650 832	685	441 831	225 358
848 Insurance & ACC.Levy	1543	424 746	394	161 259	263 144
822 Packing Materials	909	822 847	62	- -	- -
3069 Postages	5173	2654 3717	899	56 79	359 478
3377 Printing & Stationery	5729	2230 2257	1606	3 1143	1144 723
1146 Promotion Expenses	3779	1146 3609	170	- -	- -
24959 Rent & Property Expenses	32372	5350 5250	5068	5805 7501	13804 14553
911 Resource Materials & Subs	1077	- -	-	247 205	664 872
110673 Salaries	163275	50902 60145	33029	31629 44125	28142 25976
6542 Superannuation subsidy	7680	1839 2253	-	2062 3118	2641 2309
867 Synod Education Convenors Exp.	-	- -	-	- -	867 -
Samoan Resources Expenses	1174	- -	-	- -	- 1174
1349 Special Activities Expenses	414	- -	-	- -	1349 414
1338 Telephone Tolls & Telegrams	3665	398 1308	755	520 1018	420 584
19766 Travelling Expenses	29469	568 547	1093	11583 19871	7615 7958
134 Training Expenses N.Z.	3443	- 233	-	13 3100	121 110
3179 -Overseas	500	750 -	-	1576 -	853 500
7402 Youth Ministry	7867	- -	-	- -	7402 7867
7383 Robt. Gibson Trust	4145	- -	-	- -	7383 4145
196447 Total Direct Expenditure	277338	68081 81878	43868	55114 83429	73252 68165
Office Overhead Alloc. (refer attached Adminis- tration Office Income & Expenditure Account)	47709	14221 14313	7156	9624 13120	14221 13120
234513 Total Expenditure	325047	82302 96191	51024	64378 96549	87473 81285
7339 Excess Income (Expenditure) (18084)		9935 8995	(16905)	3708 (10366)	(6304) 190



METHODIST EDUCATION DIVISION

TRADING INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30 JUNE 1983

Comparative 1982	Income	Total 1983	Epworth Bookshop Wellington 1982	Epworth Bookshop Auckland 1983	Stewardship 1982	Stewardship 1983	Planning & Training 1982	Planning & Training 1983
<u>Trading</u>								
359736	Sales General - Joint Board	483695	359736	368998	114697			
38100	Stocks on hand 1.7.82	63982	38100	44695	19287			
274823	Purchases	384874	274823	283177	101697			
312923	Sub total	448856	312923	327872	120984			
44695	Less Stocks on hand 30.6.83	92889	44695	56943	35945			
268228	Cost of Goods sold	355967	268228	270929	85038			
91508	Gross Profit from Tradings	127728	91508	98069	29659			
<u>Other Income</u>								
41817	Stewardship Services	62832			41817	62832		
71132	Grants-Connexional Budget	72892			11364	5512	59769	67380
11790	-Assembly Budget	14160			11790	14160		
7383	-St.Pauls Hamilton	7867					7383	7867
7383	-Robt. Gibson Trust	4145					7383	4145
6635	-Other	2083					6635	2083
975	-Budget Promotion	2179			975	2179		
2500	Miscellaneous Income	5717			2500	1500		
729	Exchange Variance	7360	729	7117	4217			
241852	Total Income	306963	92237	105186	34119	68446	86183	81169
							81475	

METHODIST EDUCATION DIVISION

Property Income and Expenditure Accounts for year ended 30 JUNE 1983

<u>Comparative 1982</u>	<u>Income</u>	<u>Total 1983</u>	<u>Stewardship Naenae Property</u>	<u>Planning &amp; Trng. Avalon Property</u>	<u>Planning &amp; Trng. Auckland Property</u>	<u>Office</u>
14410	Parsonage Rents-Provision	15348	3400	5850	6098	-
4050	Rents-Epworth Wellington	4050	-	-	-	4050
648	Stewardship	1000	-	-	-	1000
972	Planning & Trng.	1000	-	-	-	1000
<u>2430</u>	Administration	<u>2050</u>	<u>-</u>	<u>-</u>	<u>-</u>	<u>2050</u>
22510	Total Income	23448	3400	5850	6098	8100
	<u>Expenditure</u>					
1069	Office Cleaning	693	-	-	-	693
841	Depreciation	841	-	-	-	841
1799	Electricity	1591	-	-	-	1591
1286	Insurances	1136	191	227	211	507
2022	Interest	1986	1112	-	874	-
1698	Rates	2002	639	816	547	-
2498	Repairs & Maintenance	3042	448	2552	42	-
<u>2139</u>	Telephone Rental	<u>3142</u>	<u>225</u>	<u>243</u>	<u>162</u>	<u>2512</u>
13352	Total Expenditure	14433	2615	3838	1836	6144
<u>9158</u>	Excess Income to Balance Sheet	<u>9015</u>	<u>785</u>	<u>2012</u>	<u>4262</u>	<u>1956</u>

To Provide for:

Loan Repayments  
Capital Expenditure  
Property Reserves



METHODIST EDUCATION DIVISION

ADMINISTRATION OFFICE

INCOME AND EXPENDITURE ACCOUNT  
FOR YEAR ENDED 30 JUNE 1983

<u>1982</u>	<u>Income</u>	<u>1983</u>	
1437	Interest received	542	
48	Salaries Recovered	57	
<u>691</u>	Miscellaneous Income	<u>538</u>	
2176			<u>1137</u>

Expenditure

6364	Accounting & Audit Services	9646	
433	Depreciation - Equipment	433	
407	R & M - Equipment	401	
1400	General Expenses	2225	
150	Insurances A.C.C. Levy	155	
2148	Postages	3099	
3448	Printing & Stationery	4474	
2430	Rent	2050	
23380	Salaries	25574	
	Staff Recruitment	624	
<u>82</u>	Tolls & telegrams	<u>165</u>	
40242			<u>48846</u>
<u>38066</u>	Excess Expenditure - Office Overhead		<u>47709</u>

Allocation of Office Overhead

14221 (37.36%)	To Epworth Bookshop - Wellington	(30%)	14313
-	" " Auckland	(15%)	7156
9624 (25.28%)	Stewardship	(27.5%)	13120
14221 (37.36%)	Planning & Training	27.5%	<u>13120</u>

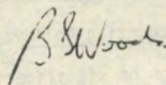
METHODIST EDUCATION DIVISION  
BALANCE SHEET AS AT 30TH JUNE, 1983

<u>Comparative</u> <u>1982</u>	<u>Current Liabilities</u>	<u>1983</u>	<u>Comparative</u> <u>1982</u>	<u>Assets</u>	<u>1983</u>
23375	Sundry Creditors	70103	16522	Cash on hand at Bank	12131
6184	Subs. paid in advance	6587	25177	Trade Debtors	29861
3408	Un-utilised Budget		1669	Miscellaneous Debtors	1534
	Promotion Receipts	<u>1228</u>	(100)	Less Provision for Doubtful Debts	(100)
32967		77918			
	<u>Long Term Liabilities</u>				
26966	Secured Loans & Mortgages	<u>37789</u>	43268		43426
		37789	44695	Stocks on hand -Trade	92889
	<u>Reserves</u>		2635	-Stationery	4573
135683	Properties	146066	<u>14211</u>	Short Term Investments	<u>6332</u>
1225	Plus Interest earned on Investment	932	104809		147220
<u>9158</u>	Surplus Property Account	<u>9015</u>		<u>Investments</u>	
146066		156013	14305	Reserve Funds -Properties	17238
2458	Staff Training Overseas	1122	3345	-CYMM	2546
6426	Youth Work Hamilton Trust	-	2458	-Staff Trng/overseas	<u>1122</u>
1858	Youth Projects-Robt. Gibson Trust	9256	20108		20906
<u>3345</u>	CYMM Conference	<u>2546</u>		<u>Fixed Assets</u>	
14087		12924	4818	Furniture & Equipment (at cost)	7777
	<u>Accumulated Funds</u>		(3258)	Less: Accumulated depreciation	(3691)
34020	Balance 1.7.82	41358	1560		4086
	Balance 1.7.82 Epworth Akld.	1505	146713	Properties (at cost & subject to mortgages)	149798
7338	Add (Subtract)		(11746)	Less: Accumulated depreciation on Office property	(12587)
	Surplus (deficit) from Sectional I. & E. Accounts	(18084)			
4138		24779			
			134967		137211
261444		309423	261444		309423



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 1983, and the results of its activities for the year to that date.



B.S. Woods  
Chartered Accountant

Wellington  
October 1983

THE EDUCATION DIVISION OF THE METHODIST CHURCH OF NEW ZEALAND

FINANCIAL STATEMENTS FOR THE YEAR ENDED 30 JUNE 1983

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.

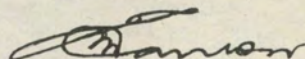
2. Valuation of Properties has been made at cost plus value of improvements.
3. Bookroom stocks are valued on the basis of the lower of cost or nett realisable value.

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.



-----  
E.F.I. Hanson  
Executive Director



-----  
M.L. Clark  
Honorary Treasurer



METHODIST CHURCH OF NEW ZEALAND - FOCUS COMMITTEE

INCOME & EXPENDITURE for the YEAR ENDING JUNE 30, 1983

Income

(81-82)		
( 1327)	Balance brought forward	5364.46
(15828)	From Connexional Budget	15193.00
( 92)	Bank interest	213.50
( 70)	Donations	-
(17317)		<u>20770.96</u>

Expenditure

6x ( 8008)	FOCUS printing, despatch (7x)	9741.20
6x ( 3166)	Stipend payment to Circuit (7x)	4165.00
( 305)	Travel	307.80
( 20)	Registration of publication	12.00
( 452)	Sundry expenses	207.68
(11953)		<u>14433.68</u>
( 5364)	Carried forward	<u>6337.28</u>
(17317)		<u>20770.96</u>

*Audited - Found Correct*  
*P. H. H.*  
*31/10/83*

Note: The projected balance to be carried forward when the Invercargill operation is wound up at 31:12:83 is approximately \$6000.

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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

T A K A P U N A

1 9 8 3

# C O N F E R E N C E   S T A F F   1 9 8 3

<i>President</i>	: Mr Geoffrey E. Hill
<i>Vice-President</i>	: Rev. Albert A. Grundy, M.A.
<i>Ex-President</i>	: Rev. Percy P. Rushton, B.A., B.D.
<i>Ex-Vice-President</i>	: Mr Allan K. Surrey, J.P., A.N.Z.I.M.
<i>Secretary</i>	: Rev. Alan K. Woodley, B.A.
<i>Associate Secretary</i>	: Rev. Robert S. Andrews
<i>Assistant Secretaries</i>	
<i>Journal</i>	: Rev. Ian L. Clarke, A.C.A.    & Rev. Shirley V. Ungemuth
<i>Minute Book</i>	: Mrs Patricia M. Teague        & : Rev. Morehu Te Whare
<i>Year Book</i>	: Rev. Timothy J. Langley
<i>Daily Record</i>	: Rev. Graham E. Hawkey        & Ms Raima Kingi
<i>Corresponding         Secretary</i>	: Rev. Barbara I. Miller
<i>Media Officer</i>	: Rev. Michael W. Greer, L.Th.
<i>Organist</i>	: Rev. John S. Hosking, M.A., Dip. Mus.
<i>Convener of Scrutineers</i>	: Mr Keith J. Knox
<i>Typists' Liaison Officer</i>	: 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 20.
- (b) Representatives: As printed in the Reports, pages 14f 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 Report on page 20 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: Barbara Anne Ramsay (Self-Supporting)  
(Home Setting Training)  
Loraine Janice Reid (Self-Supporting)  
(Home Setting Training)
- (b) Presbyters: Doris Jean Elphick (Self-Supporting)  
(Home Setting Training)  
Garry Allan Malcolm Clover

QUESTION 4--Who are to continue as Deacon(s) or Presbyter(s) in training:

- Vaelua Selaifai Mika accepted by Conference 1982  
For a Second Year?
- (a) Deacons: 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  
Wendie Hansen (Self-Supporting) (Home Setting Training)  
Susan Ellie Paterson  
Paul Raymond Trebilco, B.Sc. (Hons)  
(with permission to study overseas)  
Sione Tavake Tupou  
F. Anne Vaughan, B.A.
- For a Third Year or further?
- (a) Deacons: Margaret Harris (Self-Supporting) (Home Setting Training)  
Desmond Arthur Hill (Self-Supporting) (Home Setting Training)  
Patricia Ann Hunt (Self-Supporting) (Home Setting Training)  
Rachel Ayers Tregurtha (Self-Supporting) (Home Setting Training)

- (b) Presbyters: Stuart J. Bowring  
 Mary E. Caygill, Dip.Soc.Work  
 William E. Elderton, M.A., A.N.Z.I.A., Dip. N.Z.L.S.  
 (Self-Supporting) (Home Setting Training)  
 Kenneth Smith  
 Malo Tiapu'e, (Self-Supporting) (Home Setting Tr.)

QUESTION 5--Who are to be stationed by the Conference as Deacon(s) or Presbyter(s) in training?

- (a) Deacon: None
- (b) Presbyters: Bryant S.L. Abbott  
 Christopher J. Dyson, B.Sc.,  
 Neil R. Keesing, L.Th.(Melb.)  
 Margaret Springett  
 Richard J. Waugh

QUESTION 6--Who are now ordained Deacon(s) or Presbyter(s)?

- (a) Deacon: None
- (b) Presbyters: Glenys R. Anderson  
 Brian N. France  
 Nomani Noa  
 Jeffrey W. Sanders  
 Iosua L. Sefuiva  
 Unasa Su

QUESTION 7--Who continue to be stationed by the Conference as Deacon(s) or Presbyter(s) in training?

- (a) Deacons: None
- (b) Presbyters: Margaret E. Burnett, B.Sc., Dipp.App.Soc.Sc.  
 Audrey N. Dickinson  
 Robin J.G. Gray  
 David Harding, B.Ag.Sc., L.Th.(Hons.)  
 Sifa Hingano, L.Th.  
 Sialoga Lemalu  
 J. Allan Oliver, M.Sc., L.Th.  
 Ashley J. Sedon, B.T.P., L.Th.(Hons.)

QUESTION 8--Who is now admitted as Presbyter(s) in Full Connexion with the Conference?

- Glenys R. Anderson  
 J. Mervyn Dickinson, B.A., B.D., Ph.D.  
 Brian N. France  
 Nomani Noa  
 Jeffrey W. Sanders  
 Iosua Sefuiva  
 Unasa Su



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?

William D. Griffiths as from 31/1/1983

Brian N. Small as from 31/1/1983

QUESTION 11--What Deacon(s) now ceases to be recognised as  
Deacon(s) of the Conference?

None

QUESTION 12(A)

- (A) What Deacons are available for Self-Supporting Ministries? (B) What appointments are author-  
ised for Self-Supporting Ministries?

In Preparation for Ordination as a Deacon

B. Anne Ramsay	1080 Whangarei Uniting - St John's Raumanga
Lorraine Reid	1080 as above
P. Ann Hunt	3080 Hamilton
Beverley J. Higham	3250 Te Awamutu
Desmond A. Hill	4080 Okato
Raewyn Cubin	6060 Ngaio
Margaret Harris	8190 Rangiora
Rachel A. Tregurtha	8190 Rangiora

Deacons:

Fisiga Tuimaseve	(See Q.15(n))
Edna E. Webster	3080 Hamilton.

QUESTION 12(B)

- (A) What Presbyters are available for Self-Supporting Ministries? (B) What appointments are author-  
ised for Self-Supporting Ministries?

In Preparation for Ordination as a Presbyter

Doris J. Elphick	1080 Whangarei Uniting - Onerahi/ Whangarei Heads
Wendie Hansen	2140 Takapuna
William E. Elderton	6060 Ngaio
Malo Tiapu'e	6120 Lower Hutt
<u>Presbyters:</u>	
Maynard G. Rutherford	2010 Auckland Central
Iosua L. Sefuiva	2010 Auckland Central
Falea'ana Kopelani	2040 Auckland East
Gillian M. Richards	2070 Glen Innes Co-op.
Fa'aosa Tugia	2370 Auckland-Samoan Parish
Glenys R. Anderson	3170 Rotorua
Gillian A. Telford	3330 Hillcrest Co-op.
J. Mervyn Dickinson	4010 New Plymouth
Malo Tiapu'e	6120 Lower Hutt

Nomani Noa	5020 Hastings
T. Tanielu Sa'o	5020 Hastings
Unasa Su	5040 Gisborne
Malakai Curulala	6010 Wellington Central
Tua'au Tiatia	6010 Wellington Central
Edith J. Little	6070 Johnsonville Union
Ann M. Thomas	6140 Upper Hutt Co-op.
Frank G. Glen	7010 Nelson
John D. Meredith	8310 Timaru

QUESTION 12(C)

- |  |   |
|--|---|
| (A) What Deacons are available for partially Self-Supporting ministries? | (B) What appointments are authorised for partially Self-Supporting Deacons? |
|--|---|

None

None

QUESTION 12(D)

- |   |  |
|---|--|
| (A) What Presbyters are available for partially Self-Supporting ministries? | (B) What appointments are authorised for partially Self-Supporting Presbyters? |
|---|--|

Audrey N. Dickinson  
Amos W. Burrough

2060 Orakei  
5180 Milson Community Church

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 (a) What Presbyter(s) formally member(s) of the Conference 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

Leonard P. Schroeder - Botswana Council of Churches - who will serve through the Joint Board for Mission Overseas

(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?

Richard J. Hendry



- (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?

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?

Malakai Curulala

Victor G.C. Jones

Taniela T. Moala

Elia Samusamuvodre

W. James Stuart

- (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?
- Fisiga Tuimaseve

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  
 Peter E. Glensor, N.C.C. Regional Secretary, Wellington  
 R. John Hamlin, Wallis House  
 Ernest Heppelthwaite, Ecumenical Chaplain, Templeton Hospital  
 Roger J.E. Hey, Presbyterian/Methodist Chaplain, Oakley-Carrington Psychiatric Hospitals  
 Basil J. Hilder, Ecumenical Chaplain, Gisborne Hospital  
 C. Seton Horrill, Director, I.T.J.M., Canterbury  
 John C.F. Mabon, Director, I.T.J.M., Wellington  
 Bruce E. Mackie, Director, Life-Line, Auckland.  
 John I. Manihera, Chaplain to the Forces, Burnham.  
 G. Douglas Pratt, Chaplain Waikato University  
 Donald F. Prince, N.C.C. Prison Chaplain  
 Robert D. Short, Chaplain to the Forces  
 Brian H. Turner, Director, Christian World Service, N.C.C.

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     | Colin G. Jamieson     |
| Ian E.M. Anderson  | Derek V. McCullum     |
| Enid J. Bennett    | Russell C. Marshall   |
| William A. Chessum | Brian L. Olsen        |
| Ashley I. Corlett  | Harold C. Pomeroy     |
| John B. Currie     | Lawrence E. Salter    |
| Laurence H. Currie | A. Kerry Taylor       |
| Darrell R. Curtis  | Robert Te Whare       |
| Ronald W. Ferguson | Napi T. Waaka         |
| C. Brice Herbert   | W.J. Douglas Wakeling |
| Arnold C. Hight    | Alan C. Webster       |



QUESTION 18--What Deacon(s) and Presbyterian(s) retire at this Conference?

- (a) None
- (b) Wesley A. Chambers  
Clifford J. Keightley  
Frank H. Woodfield  
The Record of Service for Neville Thornicroft was given at this Conference.
- Allen H. Hall  
David L. Trebilco 31/1/83

QUESTION 19--What Deacons, Home Missionaries and Presbyterians continue in retirement?

- (a) Deacons (Deaconesses)
- |                  |                 |
|------------------|-----------------|
| Grace M. Clement | Dorothy Pointon |
| Atawhai George   | Constance Sage  |
| Airini Hobbs     | Rita F. Snowden |
| Madeline Holland | Heeni Wharemaru |
| Lucy H. Money    | Betty Yearbury  |
- (b) Home Missionaries
- |                |             |
|----------------|-------------|
| Roy Coombridge | H.R. Wright |
|----------------|-------------|
- (c) Presbyterians
- |                      |                       |
|----------------------|-----------------------|
| William K. Abbott    | William R. Laws       |
| Robert H. Allen      | E. Clarence Leadley   |
| Stanley G. Andrews   | Gordon A. Leary       |
| David Armstrong      | E. Raymond Le Couteur |
| A. Francis Attwood   | John J. Lewis         |
| Edward Baker         | Campbell P. Lucas     |
| Charles H. Bell      | A. Alexander McDowell |
| R. Graham Bell       | Archibald W. McKay    |
| T. Ralph Benny       | Edward M. Marshall    |
| F. Gardner Brown     | Howard C. Matthews    |
| Harold K. Brown      | William J. Morrison   |
| Leslie F. Bycroft    | Harry Moore           |
| W.E. Allon Carr      | Dorothea M. Noble     |
| George G. Carter     | Leslie T. Norwell     |
| Owen L. Christian    | A. Roger G. Nuttall   |
| R. Frederick Clement | Charles B. Oldfield   |
| Leslie C. Clements   | Norman W. Olds        |
| Frederick J. Climo   | O. McLennan Olds      |
| Herbert A. Cochrane  | Francis H. Parker     |
| James H. Conway      | Gordon Parker         |
| Gordon A.R. Cornwell | J. Wesley Parker      |
| Hughan M. Craig      | Walter Parker         |
| George A. Cramond    | Ralph E. Patchett     |
| Harold A. Darvill    | Herbert W. Payne      |
| John B. Dawson       | Athol R. Penn         |
| W. Selwyn Dawson     | Frederick D. Peterson |
| Reginald Day         | Gordon R.H. Peterson  |
| Haddon C. Dixon      | Andrew G. Reid        |

Clifford L. Duder  
 Wilfred G. Eisner  
 Wilfred E. Falkingham  
 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  
 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

Idris J. Ruck  
 Leonard Shapcott  
 Trevor Shepherd  
 Donald G. Sherson  
 John Silvester  
 Sydney J. Spindler  
 Gordon V. Thomas  
 George R. Thompson  
 John H. Thompson  
 Neville Thornicroft  
 Robert Thornley  
 David L. Trebilco  
 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

Anne E. Wilson (Deaconess)

(b) Home Missionary and Minita-a-Iwi

Frank L. Johnson  
 Alfred E. Tardif

Te Nguru Roy Winikerei

(c) Presbyters

John H. Bailey  
 David H. Besant  
 George E. Beckingsale  
 William T. Blight

Arthur T. Kent  
 Cuthbert F. Peart  
 Ashleigh K. Petch  
 Kenneth H. Underwood

QUESTION 21--What Lay Persons who have given leadership in the Conference have died since last Conference?

William F. Ashe  
 May Graham  
 Howard Kerr  
 Leyon M. Moss

Cedric R. Radcliffe  
 Frank Southgate  
 Doris Ann White  
 William B. Young, O.B.E.



## QUESTION 22

(A) Are there any congregations where through unavailability of Presbyters, the Sacraments are not being provided?

The President  
Tai Tokerau

Tamaki

Manukau

Waikato

Rohe Potae

Taranaki

Paparoa

South Bay of Islands

Balmoral-Roskill

Orakei

Mahurangi

Manukau North

Hamilton

Western Bay of Plenty

Ohura )

Taumarunui )

Otorohanga

Ashhurst-Bunnythorpe

Wellington South

Lower Hutt-Petone

Christchurch South

Christchurch East

Christchurch Papanui

Christchurch Riccarton

Rakaia

Oamaru

Tongan Fellowship Wellington

(B) Who are now given special authority to administer the Sacraments during the ensuing year?

Geoffrey E. Hill

C. Cassidy

Hemara Hemara

Para Livingstone

Mack Morunga

Winiata Morunga

Robert Taka

Waha Wiki

Marunui Toki

P. Tawhai

Tahuhu Heremaia

Huia Martin

Rau Raunatiri

Charlie Fenwick

Henare Gray

Te Orahi Tonga

Phillip Uria

Mary Te Whare

Hoani Heremaia

Rodney Metcalfe

George Barke

Margaret Springett

Audrey N. Dickinson

Christopher J. Dyson

Sialoga Lemalu

Sifa Hingano

Neil R. Keesing

David Harding

J. Allan Oliver

Richard J. Waugh

Alison Beeston

Graham E. Brown

S. Postleweight

Margaret E. Burnett

Ashley J. Sedon

E. John Overton

Robin J.G. Gray

Bryant S.L. Abbott

John F. Fruin

Mary L. Addison

L. Noel Radburn

Robert L. White

Siosifua Latu

Samiuela 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?

1. WAIKATO-BAY OF PLENTY

DINSDALE CO-OPERATING PARISH

Conference agrees in principle to the formation of the Dinsdale Co-operating Parish involving the existing Joint Methodist/Presbyterian congregation of Dinsdale. Final approval may be given by the President on the recommendation of the Waikato-Bay of Plenty Synod and the Development Division. The name of the Parish shall be: "St David's Co-operating Parish, Dinsdale".

2. OMOKOROA COVENANT AGREEMENT

Conference approves in principle the Covenant Agreement involving the Holy Trinity Anglican Parish, Tauranga, the Western Bay of Plenty Methodist Parish, the St Columba Presbyterian Parish in Omokoroa. Final approval of the Covenant may be given by the President on the recommendation of the Western-Bay of Plenty Synod and the Development Division.

3. WELLINGTON-BROOKLYN CO-OPERATING PARISH

Conference approves in principle the formation of the Brooklyn Co-operating Parish involving the Anglican, Methodist, Presbyterian Churches of Brooklyn. Final approval may be given by the President on the recommendation of the Wellington Synod and the Development Division. The name of the Parish shall be: "St Matthew's Brooklyn Co-operating Parish".

4. AUCKLAND DISTRICT - SAMOAN PARISH

(a) Conference approves the formation of an Auckland Samoan Parish, the boundaries of which shall be those of the Auckland District and the Manurewa Parish. The Parish shall be known as the "The Auckland Samoan Parish".

(b) That two Presbyters be appointed, one appointment to be sought from the Methodist Church in Samoa, and the second appointment be Fa'aoso Tugia (Self-Supporting Presbyter) See Q.12(A)(b).

5. AUCKLAND-MANUKAU DISTRICTS  
TONGAN PARISH

(a) Conference approves the formation of the Auckland-Manukau Regional Tongan Parish, the boundaries of which shall be those of both the Auckland and Manukau Districts. The Parish shall be known as "The Auckland-Manukau Tongan Parish".

(b) That the Rev. Taniela T. Moala, L.Th., Dip.R.E., be appointed as the Superintendent of the Tongan Parish.



QUESTION 23(B)--What other Agreements affecting Parishes and/or Use of buildings are approved by Conference?

1. NORTHLAND

KAMO

Conference approves the Joint Use of Buildings Agreement between the Anglican Parochial District of Kamo-Hikurangi and the St Paul's Uniting Church, Kamo.

2. WAIKATO-BAY OF PLENTY

WHAKATANE-KAWERAU-EDGECOMBE ANGLICAN METHODIST REGIONAL TEAM MINISTRY

Conference endorses the Regional Team Ministry involving the Whakatane Co-operating Parish (Anglican-Methodist) and the Kawerau Anglican Parochial District whereby Ministry is shared regionally and not confined to Parish boundaries.

QUESTION 24--To what Parishes are additional Deacons or Presbyters appointed?

1. AUCKLAND DISTRICT

AUCKLAND SAMOAN PARISH

The staffing be two Ordained Presbyters (one full-time, one Self-Supporting).

2. AUCKLAND-MANUKAU DISTRICTS

AUCKLAND-MANUKAU TONGAN PARISH

The staffing be one Ordained Presbyter.

QUESTION 25--From what Parishes are Deacons, Minita-a-Iwi and Presbyters withdrawn?

None.

QUESTION 26--How are the Presbyters, Presbyters in training, Deacons in training, and Minita-a-Iwi stationed for the ensuing year?

LIST OF STATIONS  
of the  
METHODIST CHURCH OF NEW ZEALAND

President----Geoffrey E. Hill

Vice-President----Albert A.Grundy, M.A.

Secretary----Alan K. Woodley, B.A.

+ + +

PRESBYTERS, DEACONS AND  
MINITA-A-IWI 1984

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 Parish 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

### 1010 MANGONUI COUNTY UNION PARISH

Presbyterian appt: Norman Wilkins

### 1020 KAIKOHE UNION PARISH

Colin A. Milner

### 1030 SOUTH BAY OF ISLANDS CO-OPERATING PARISH

Presbyterian appt: Bruce M. Patterson, B.A.

### 1040 KAEO-KERIKERI UNION PARISH

I.W. Les Ferguson, L.Th.

### 1050 NORTH HOKIANGA COMMUNITY CHURCH

Anglican appt: Anglican-Methodist Supervision

### 1060 SOUTH HOKIANGA CO-OPERATING PARISH

One Wanted Methodist-Anglican Supervision

### 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:

### 1110 PAPAROA

Frank S. Rigg

### 1120 WELLSFORD CO-OPERATING PARISH

Ronald C. Collingwood

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  
Matiu Rakena: Minita-a-Iwi  
Herehere Maaka (Sup.)
- Pecwhairangi Para Livingstone: Minita-a-Iwi  
Shirley Wiki: Deacon. See Q.17a.  
Waha Wiki: Minita-a-Iwi
- Whangarei Winiata Morunga: Minita-a-Iwi  
Robert Taka: Minita-a-Iwi  
Hemara Hemara: Minita-a-Iwi
- Kaeo-Whangaroa Te Uru Heta: Minita-a-Iwi

KENNETH H. RUSSELL (District Superintendent)

# 2000 AUCKLAND DISTRICT

Harold C. Pomeroy, B.A., B.D., A.C.A., C.M.A., A.C.I.S. See Q.17b

# 2002 AUCKLAND HOSPITAL CHAPLAIN

Roy M. Alexander

# 2500 MAORI DIVISION

Ruawai D. Rakena, B.A. (Tumuaki)

# 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) (till 30th June 1984)

David C. Evans, B.A. (Joint Secretary) (till 30th June 1984)

# 2700 COUNCIL FOR MISSION & ECUMENICAL CO-OPERATION

# 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

Iosua L. Sefuiva (Self-Supporting Presbyter) See Q12(A)(b)

- One Wanted  
 Maynard Rutherford (Self-Supporting Presbyterian) 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, (NZ) M.A., Ph.D.(Qld), Dip Theol, ATCL (Sup.)  
 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  
 Margaret Springett  
 Lynfield: Anglican appt: John Wilson  
 Barry E. Jones, B.A. (Development Division)  
 W. Geoffrey Tucker (Joint Board for Mission Overseas)  
 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 Presbyterian) See Q.12(A)(b)  
 Elia Samusamuvodre See Q.15(i)  
 George I. Laurenson, C.B.E., Fellow of Wesley College (Sup.)
- 2060 ORAKEI  
 Norman E. Brookes, M.A. (2nd Class Hons.)  
 Audrey N. Dickinson  
 W. James Stuart, B.A., M.Div., D.Theol. (College of St. John)  
 David S. Mullan, M.A., Dip.Ed. (College of St. John)  
 Roy M. Alexander, Hospital Chaplain  
 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, Fellow of  
 College (Sup.)  
 J. Wesley Parker, M.A., B.D. (Sup.)
- 2070 GLEN INNES CO-OPERATING PARISH  
 Gillian M. Richards, (Self-Supporting Presbyterian) 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.)



- 2090 AVONDALE UNION PARISH  
 Presbyterian appt:  
 Presbyterian appt: Leao T. Si'itia, L.Th.
- 2100 HENDERSON  
 Henry W. Kitchingman  
 Owen T. Woodfield, B.A.
- 2120 TE ATATU UNION PARISH  
 Irwin J. Fowler (Who shall supervise the Waterview Parish)
- 2130 DEVONPORT  
 Gavin B. Sharp, B.Sc.  
 Bruce E. Mackie See Q.16b
- 2140 TAKAPUNA  
 Mervyn L. Dine  
 A. Henry Voyce (Sup.)  
 E. Clarence Leadley (Sup.)  
 Harry Moore (Sup.)  
 Leslie C. Clements (Sup.)  
 John J. Lewis, M.A.,B.D.(Melb.), Ph.D.(Lond.) Fellow of Trinity  
 College (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)  
 John B. Salmon, M.A.,Th.M.(Princeton), Ph.D., L.Th., A.C.A., A.C.I.S.  
 (Education Division)
- 2170 BIRKDALE-BEACHHAVEN UNION PARISH  
 Patricia M. Jacobson, B.A.,L.Th.
- 2180 NORTHCOTE  
 I. Marie Greenwood, B.Theol., P.G.Dip.(Theol)  
 J. Henry Woolford, M.A. (Sup.)
- 2270 SOUTH KAIPARA CO-OPERATING PARISH  
 Peter A. Stead, B.A.  
 Anglican appts: Richard Coles (Self-Supporting Priest)  
 A. Peter Nunn (Self-Supporting Deacon)
- 2280 WHANGAPARAOA  
 David J. Bush, B.Sc. (who shall supervise the Mahurangi Parish)  
 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  
Christopher J. Dyson, B.Sc. (who shall be supervised by  
David J. Bush)  
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.  
William J. Morrison, M.A. (Sup.)  
Charles B. Oldfield (Sup.)  
Herbert W. Payne (Sup.)
- 2340 AUCKLAND-MANAKAU TONGAN PARISH  
Taniela T. Moala, L.Th., Dip.R.E.
- 2370 AUCKLAND-SAMOAN PARISH  
A minister from the Methodist Church in Samoa is being sought  
Fa'aosa Tugia (Self-Supporting Presbyterian) See Q.12(A)(b)
- 2510 TAMAKI  
Runga Ruawai D. Rakena, B.A. (Tumuaki Rohe)  
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 Wikitoria Anderson: Minita-a-Iwi  
Tahuhu Heremaia: Minita-a-Iwi  
Piriniha Tawhai: Minita-a-Iwi  
Rau Raunatiri: Minita-a-Iwi

D. BRUCE GORDON, M.A. (District Superintendent)  
DEPUTY SUPERINTENDENTS--

MERVYN L. DINE (North Shore)  
HENRY W. KITCHINGMAN (West Auckland)  
GRAHAM BRAZENDALE, M.A. (Central Auckland)

## 2400 MANUKAU DISTRICT

Ian E.M. Anderson See Q.17b

## 2410 MANUKAU NORTH

George L. Bennett  
Lane M. Tauroa, B.A.  
Warwick Gust, B.A., B.D. (Melb.)  
Beverley Pullar  
Sialoga T. Lemalu (who shall be supervised by George G. Carter)  
Fisiga Tuimaseve (Self-Supporting Deacon) See Q.12(A)(a)  
A. Kerry Taylor, B.A., Dip.Ed., See Q.17b



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 PAPA KURA (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)

One Wanted

2460 WAIUKU (formerly 2260)

Maxwell L. Bruce, B.Comm., A.C.A.

2470 BUCKLANDS BEACH CO-OPERATING PARISH (formerly 2050)

Anglican appt: Max Scott

2340 AUCKLAND-MANUKAU TONGAN PARISH (see Auckland District)

2510 TAMAKI (See Auckland District)

GEORGE L. BENNETT (District Superintendent)

3000 WAIKATO-BAY OF PLENTY DISTRICT

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: B.H. Flower

3030 PAEROA

Arthur W. Dickie, C.Eng., M.Inst.F., M.N.Z.I.E. (shared with Waihi Circuit, with pastoral oversight of Coromandel)

R. Théodore Holland (Exchange Ministry until 31 May 1984)

3040 WAIHI

Arthur W. Dickie, C.Eng., M.Inst.F., M.N.Z.I.E. (shared ministry with Paeroa Circuit) (Exchange Ministry 1983)

R. Theodore Holland (Exchange Ministry to 31/5/1984)

A. Francis Attwood (Sup.)

John R. Hall (Sup.)

- 3050 TE AROHA CO-OPERATING PARISH  
Jack Wright
- 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  
Restel A. Burton (Part-time)  
Sifa Hingano, L.Th. (who shall be supervised by the District Superintendent)  
G. Douglas Pratt, M.A., B.D., L.Th., A.S.B.  
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.)
- 3110 CHARTWELL CO-OPERATING PARISH  
David H. Ansell  
Anglican appt: Vance Vidal
- 3120 NGARUAWAHIA UNION PARISH  
Presbyterian appt: D.A. Botting
- 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 M. Faull
- 3160 TOKOROA  
One Wanted See 3170
- 3170 ROTORUA  
Ivan J. Clucas  
Glenys R. Anderson (Self-Supporting Presbyter) See Q.12(A)(b)  
Robert Thornley, M.A., Dip.Soc.Sc. (Sup.)  
John B. Dawson, B.A. (Sup.)



- 3180 TAUPO UNION PARISH  
Presbyterian appt: E. Johnston
- 3190 WESTERN BAY OF PLENTY  
Brian W. Sides  
Neil R. Keesing, L.Th.(Melb.)  
Wesley A. Chambers, M.A. (Sup.)  
Hughan M. Craig (Sup.)  
O. McLennan Olds (Sup.)  
Samuel J. Crawford (ASC)  
Charles H. Bell, B.A. (Sup.)  
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.)  
David L. Trebilco (Sup.)
- 3220 WHAKATANE CO-OPERATING PARISH  
One Wanted  
Anglican appt: Geoff Crawshaw
- 3230 KAWERAU
- 3240 OPOTIKI UNION PARISH  
Presbyterian appt: W. John MacDonald, B.Theol.
- 3250 TE AWAMUTU  
Wilfred J. Cable  
Francis H. Parker (Sup.)
- 3260 OTOROHANGA  
J. Allan Oliver, M.Sc., L.Th., (who shall be supervised by Wilf J. Cable)
- 3270 TE KUITI  
See 3260
- 3280 TAUMARUNUI  
David Harding, B.Ag.S., L.Th.(Hons) 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., L.Th.(Hons) 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 (Sup.)
- 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 MOKAU CO-OPERATING PARISH  
Presbyterian appt: Warwick J. Hambleton, B.E.
- 3510 WAIKATO  
Henare Pate engaged in Theological Studies at  
the Theological College 1984  
Diana Tana (Tumuaki Rohe)  
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
- IVAN J. CLUCAS (District Superintendent)  
MOREHU TE WHARE (Deputy Superintendent-Waikato)
- 4000 TARANAKI-WANGANUI DISTRICT  
Darrell R. Curtis, B.A. See Q.17(b)
- 4010 NEW PLYMOUTH  
Stanley J. West \*  
Russell G. Rigby, B.A.(Hons.) \* \*Team Ministry  
One Wanted  
J. Mervyn Dickinson, B.A., B.D., Ph.D. (Self-Supporting Presbyter)  
See Q.12A(b)  
Sydney J. Spindler (Sup.)
- 4020 WAITARA  
Paul H. Grant, B.Man.Studies
- 4030 STRATFORD  
Jeffrey W. Sanders  
William K. Abbott (Sup.)



- 4040 ELTHAM-KAPONGA CO-OPERATING PARISH  
Presbyterian Appt:
- 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  
Anglican appt: Stephen Carney
- 4090 WANGANUI  
(With pastoral oversight of Taihape, Ohakune and Raetihi)  
Norman J. Goreham, B.A.(B'ham),B.D.(Lond.) \* \*Team Ministry  
David C. Pratt \*  
C. Russell Marshall See Q.17b  
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  
David G. Stubbs  
Niven G. Ball  
Howard C. Matthews, B.A. (Sup.)
- 5020 HASTINGS  
Edgar R. Hornblow, LL.B.  
T. Tanielu Sa'o (Self-Supporting Presbyterian) See Q.12(A)(b)  
Nomani Noa (Self-Supporting Presbyterian) 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  
Unasa Su (Self-Supporting Presbyterian) See Q.12(A)(b)  
Basil J. Hilder See Q.16b
- 5050 MANGAPAPA UNION PARISH  
Presbyterian Appt:

5060 PRESBYTERIAN-METHODIST PARISH OF WAIROA

Noel D. Billingham  
Presbyterian appt: D.W. Earp

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. \* \*Team Ministry  
Robert A. Ferguson, B.A. \*  
Enid J. Bennett, M.A., B.D. See Q.17b  
Alan C. Webster, M.A., M.Div., Ed.D., Ph.D. See Q.17b  
Robert D. Short See Q.16b

5110 ASHHURST-BUNNYTHORPE

Richard J. Waugh\* \* Who will jointly exercise  
(who shall be supervised by Ministry in Ashhurst-Bunny-  
Alan Newman thorpe, Feilding-Oroua and  
Marton Parishes

5120 FEILDING-OROUA

Alan Newman

5130 MARTON

\*

5140 RONGOTEA-SANSON CO-OPERATING PARISH

Presbyterian appt:

5150 FOXTON UNION PARISH

Presbyterian appt: Peter N. Davies

5160 TAMATEA COMMUNITY CHURCH

Presbyterian appt: (part-time)

5170 WAIPAWA CO-OPERATING PARISH

Presbyterian appt: H.J. Phillips

5180 MILSON COMMUNITY CHURCH

Amos W. Burrough Supply: (Part-time)

BRUCE SCAMMELL (District Superintendent)

6000 WELLINGTON DISTRICT

Laurence H. Currie See Q.17b

6700 COUNCIL FOR MISSION & ECUMENICAL CO-OPERATION

from 1/7/1984

6000 EDUCATION DIVISION

E. Francis I. Hanson, B.A., B.D. (Executive Director)



6010 WELLINGTON CENTRAL

Keith J. Taylor, B.A.

A minister from the Methodist Church in Samoa is being sought.  
Tuua'u Tiatia (Self-Supporting Presbyter) See Q.12(A)(b)  
Malakai Curulala (Self-Supporting Presbyter) See Q.15(i)  
William W.H. Greenslade, M.B.E. (Sup.)

6020 WELLINGTON WEST

Keith C. Griffith

Michael A. Chester Exchange Ministry to August 1984  
Gordon R.H. Peterson (Sup.)

6030 WELLINGTON SOUTH UNION PARISH

Brian J. Eagle

6040 WELLINGTON EAST

6050 MIRAMAR CO-OPERATING PARISH

One Wanted

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

Derek R. McCullum, B.Sc., B.Comm. See Q.17b

6090 PORIRUA

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

Aso T. Samoa Saleupolu, Dip.Trop.Agr., L.Th.

Margaret E. Burnett B.Sc., Dip.App.Soc.S., (who shall be supervised by  
Robert W. Widdup)

David Arrowsmith, M.A.

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

- 6130 TAITA UNION PARISH  
Ministry will be exercised by the Ministers of the Lower Hutt Circuit.
- 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  
Presbyterian appt: Ian Ramsden, M.A., B.D.  
Allan J. Handyside (Sup.)
- 6170 FEATHERSTON UNION PARISH  
Presbyterian appt: Ian Ramsden M.A., B.D.
- 6180 CARTERON UNION PARISH  
John E. Langley
- 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  
Robert S. Andrews  
Lewis A. Bowen, Dip.R.E. See Q.16b
- 6230 OTAKI  
Co-operative Agreement with the Otaki Anglican Parish - Methodist  
Liaison.  
Oversight by Levin Minister
- 6240 PARAPARAUMU  
Geoffrey T. Gilbert from 1/4/1984  
M. Alexander McDowell, D.D.(Mt Union, U.S.A.) (Sup.)  
Frank H. Woodfield (Sup.)  
W.J. Douglas Wakeling See Q.17(b)
- 6250 HATAITAI-KILBIRNIE CO-OPERATING PARISH  
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)  
DEPUTY SUPERINTENDENTS--  
ROGER M. GIBSON (Wairarapa)  
GRAEME M. McIVER, B.A. (Hutt Valley & Gold Coast)  
IAN C. NORWELL (Wellington City to Porirua)



## 7000 NELSON DISTRICT

### 7010 NELSON

Wallace C. Chapman

Stuart C. Grant, B.A., LL.B., L.Th. (Hons)

Frank G. Glen, Dip.Theol.(Syd.),Dip.Soc.Wk(NSW),MASIW See Q.12A(b)

### 7020 NELSON, ST LUKE'S UNION PARISH

Presbyterian appt likely

### 7030 WAIMEA

Bruno W. Egli

### 7040 MOTUEKA-MOUTERE HILLS REGIONAL CO-OPERATING

D. Ian MacLeod

Presbyterian appt: D. Iain McMillan, M.A.(Glas), B.D.(Glas.),  
S.T.M.(UnionNY)

### 7060 MURCHISON

See 7090

### 7070 BLENHEIM

Norman J. West

Donald F. Biggs

### 7080 PICTON UNION PARISH

Presbyterian appt: Richard H. Lawrence, B.A., B.D., M.Th., D.P.S.(Birm)

### 7090 REEFTON DISTRICT UNION PARISH

Clive G. Dyson who shall exercise ministry in Murchison 7060

### 7100 BULLER UNION PARISH

Presbyterian appt: Mark P. Stephens

### 7110 GREYMOUTH DISTRICT UNION PARISH

Graham E. Hawkey

Presbyterian appt:

Gordon A. Leary, M.A., Dip.Ed., J.P. (Sup.)

### 7120 HOKITIKA UNION PARISH

Presbyterian appt: John F. Drylie

STUART C. GRANT, B.A., LL.B., L.Th.(Hons) District Superintendent)

GRAHAM E. HAWKEY (Deputy District Superintendent)

## 8000 NORTH CANTERBURY DISTRICT

### 8700 COUNCIL FOR MISSION & ECUMENICAL CO-OPERATION from 1/7/1984

### 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.

Doreen M. Hill - Shared Lay Ministry.

Geoffrey E. Hill - Shared Lay Ministry

- Colin G. Jamieson, Dip.R.E.(Melb.) See Q.17b  
 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., L.Th.(Hons) (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  
 E. John Overton - Lay Ministry (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.)
- 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)  
 Phyllis M. Guthardt, M.A., Ph.D. as from 1/5/1984  
 Bryant S.L. Abbott (who shall be supervised by Phyllis M. Guthardt)
- 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



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, M.N.Z.A.P.C. See Q.16b

Robert H. Allen, B.A. (Sup.)

Clifford J. Keightley (Sup.)

8150 HORNBY

Derek G. Laws, F.C.A., A.C.I.S. Shared Ministry with 8230

John L. Manihera See Q16(b)

8160 LINCOLN UNION PARISH

Robert A. Allan

8170 LEESTON CO-OPERATING PARISH

Presbyterian apt: Laurie G. Richards, B.A.

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, Q.S.M.

8220 PARKLANDS CO-OPERATING PARISH

William L. Wallace, B.A. - Shared ministry with Christchurch East  
Parish

8230 ROLLESTON COMBINED CHURCH

Derek G. Laws, F.C.A., A.C.I.S. - Shared Ministry with 8150

Presbyterian apt: Robert A. Allan

Anglican apt: Laurie Ward

8510 OTAUTAHU-TE WAIPOUNAMU

Wati Tahere (Tumuaki Rohe)

ALBERT A. GRUNDY, M.A. (District Superintendent)

LYNNE J. WALL, B.A., B.D., (Deputy District Superintendent)

8300 SOUTH CANTERBURY DISTRICT

8310 TIMARU

Percy P. Rushton, B.A., B.D.

David S. Bell, B.D., (who shall exercise ministry in the Temuka  
Parish)

John D. Meredith (Self-Supporting Presbyter) See Q.12A(b)

8330 ST DAVID'S MARCHWIEL UNION PARISH

Presbyterian apt: Scott Thompson

8340 TWIZEL  
Ecumenical Chaplaincy:

8350 WAIMATE  
Ian L. Clarke, A.C.A.

8360 GERALDINE CO-OPERATING PARISH  
Presbyterian appt: Frank G. Grimshaw  
Archibald W. McKay (Sup.)

8370 TEMUKA  
See 8310

8380 ASHBURTON  
John Silverstone  
Graeme R. White, L.Th.  
T. Ralph Benny (Sup.)

8390 ALLENTON UNION PARISH  
Presbyterian appt: Robert P. Fendall, B.A.

8400 OAMARU UNION PARISH  
Ian C.E. Ramage, M.A.

JOHN SILVERSTONE (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  
Paul F. Sinclair  
Timothy J. Langley  
John A. Stringer, Dip.Theol. Melb.)  
Andrew J. Johnston (Sup.)

9040 WEST HARBOUR UNITED PARISH  
Alan R. Upson (part-time)

9050 WEST DUNEDIN UNION PARISH  
Peter J.L. West - Supply  
Presbyterian appts: Colin Hay

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  
Presbyterian appt: Alan Simpson



- 9090 BALCLUTHA  
Anglican Pastoral Ministry
- 9100 GORE  
Derek Rogers - Supply
- 9110 INVERCARGILL  
Evan R. Lewis, M.Sc., B.A.  
Lindsay 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  
One Wanted
- 9160 TEVIOT UNION PARISH  
Norma M. Graves
- 9170 ALEXANDRA-CLYDE-LAUDER UNION PARISH  
George M. Hammond  
Presbyterian appt: A. Paul Ranby, B.A., B.D.
- 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, 381-384

### RESOLUTIONS:

1. The Report be received.
2. The Lay Representatives to the Inter Divisional Consultation on Mission be Bernice Dey and Charlie Fenwick.
3. The additional members to Church Council be Mrs Helen Grant, Misses Jill Hanna, Karen Taylor, Messrs. Lani Tupu, Kilifi Heimuli, Rev. Malaki Curalala and nomination of Taranaki-Waimarino Parish.
4. The following be the dates for the 1984 Meetings:  
Inter-Divisional Consultation on Mission 23-25 March at Auckland  
7-9 September at Auckland  

General Purposes Committee )	
Finance and Stewardship )	1-3 May at Newtown,
Church Council )	Wellington
Pastoral Committee	30 April at Wellington
August Synods between	2-14 August
Pastoral Committee	6 September at Auckland
General Purposes Committee )	
Stationing Committee )	2-4 October at Wellington
Church Council )	
Finance and Stewardship )	
Conference	3-8 November at Blenheim.

QUESTION 28—What are the decisions of Conference on matters relating to the Ministry?

## COMMITTEE ON MINISTRY

### REPORT TO CONFERENCE 1983

The Connexion needs to be aware that this year only two Candidates attended the Assessment Course for the presbyteral ministry. One is accepted for the College Course and one for Home Setting training. The Committee views this with some concern and seeks to arouse interest in the ministerial vocation.

### SAMOAN MINISTRY:

The policy of the Conference has been to select and train candidates within New Zealand to provide ministry for immigrant communities of our Church. It was noted with some concern that it has been suggested that ministers of the Samoan Conference could be appointed to New Zealand Conference Parishes. The Committee on Ministry reaffirms the present policy.

### RESOLUTIONS OF 1982 CONFERENCE:

The Committee responds as follows:

(Resolution 4, p.630) The new procedures need to be continued for a time to enable evaluation of the present system. The Standing Committee on Ministry will examine and report again in 1984.

(Resolution 11, p.631) Already there are a variety of pastoral experiments in different areas. In Auckland a Synod pastoral committee has been established, and each minister is encouraged to name a personal pastor. The Standing Committee on Ministry believes



that more time is needed before it can complete work in this area. There is a general feeling that pastoral care cannot be done through legislation. There will be report in 1984.

John H. Osborne,  
Convener.

#### RESOLUTIONS:

1. The Report be received.
  2. Conference encourages the Standing Committee on Ministry to find ways of informing the whole Church of the various opportunities now offering for ministry in order to meet the needs for ordained ministry within the Church.
  3. Conference reaffirms the policy of the Church in training New Zealand candidates for ethnic and general ministry in preference to seeking ministers from overseas for stationing.
  4. The Committee on Ministry continue to conduct assessments for Methodist candidates for the ministry in the way approved by the two last Conferences while still remaining in association with the Joint Assessment Committee.
  - 5(a) The Standing Committee for 1984 be the members of the Conference Committee residing in Auckland, Manukau and Waikato-Bay of Plenty Synod areas together with such additional members approved by the President.
    - (b) The Convener be the Rev. Henry W. Kitchingman; the Associate Convener, Rev. Graham Brazendale, M.A.; the Supervisor of Probationary Studies, Rev. David S. Mullan, M.A., Dip.Ed.; the Candidates Assessment Convener, Rev. Owen T. Woodfield, B.A.; the Chairman, Rev. Peter A. Stead, B.A.
  - 6(a) Conference expresses its thanks and appreciation of the work of Rev. J.H. Osborne, M.A., for his leadership as Convener of the Committee on Ministry over the last seven years.
    - (b) Conference thanks Rev. Donald J. Phillipps, B.A., B.D. for his work as Candidates Assessment Convener and also Mrs P. Wilson of Dunedin Central Mission for her secretarial work in connection with the Joint Assessment programme for 12 years.
  7. Conference congratulates the following people on academic and professional achievements and agrees to these being printed in the Minutes:
    - Rev. David S. Bell, B.D.
    - Rev. Ashley J. Sedon, L.Th. (Hons.)
    - Rev. J. Allan Oliver, L.Th.
    - Rev. David Harding, L.Th. (Hons.)
    - Rev. Donald F. Prince, MNZAPC (Member N.Z. Assn. of Psycho-therapists and Counsellors)
- Mr Paul R. Trebilco, B.D.

QUESTION 29—What are the decisions of Conference on matters relating to the Welfare of the Church?

## WELFARE OF THE CHURCH

Reports pp. 182-183

### RESOLUTIONS:

1. The Report be received.
2. Law Book Section 2, 17.5.1 : Amend "March" to "June" referred back to the Welfare of the Church Committee for further consideration.
3. In response to the Report, p. 182, section 2, the Welfare of the Church Committee is requested to consider the powers and functions of each of the Parish Meeting and of the Conference in relation to the process of stationing as presently set forth in the Law Book, and to report to Synods and Conference 1984.
4. That the Welfare of the Church Committee continue its consideration of procedures re Connexional appointments and report to Synods and Conference 1984.
5. That the Nelson Synod resolution "That the Methodist Church review its policy of fulltime appointments in Divisions and similar, and experiment with ideas that:
  - (1) appointments be on a percentage of time basis
  - (2) that Divisional appointments be stationed in parishes which cannot afford fulltime ministry, so time can be spent with those parishes, on a percentage of time basis. Examples of places - South Bay of Islands Co-operating Parish, Murchison." be referred to the Welfare of the Church Committee.
6. The Working Paper on Stationing Procedures (Ian Norwell) is referred to the Welfare of the Church Committee for consideration and report to Synods and Conference 1984.
7. The Notice of Motion "That Conference instructs the Welfare of the Church Committee in consultation with the Law Revision Committee to give urgent consideration in 1984 to amending Section 5-6.7 2(a) of the regulations relating to the election of President and Vice-President so that in the event of the nominee being a Presbyterian in full connexion with the Conference the words "endorsed with the consent of the nominee" be deleted. Alternatively, that the same Committees in 1984 explore ways by which without prejudicing the nomination of lay persons to the presidency or the vice-presidency, the well tried principle of the election of presbyters to either office without nomination by a vote of the entire Conference, be reintroduced as soon as possible.

Note: The procedure of voting without nomination employed until 1981, never involved consent and served the Connexion well. It recognised that those in Full Connexion are in a fundamentally different relationship to the Conference and are understood to be at the disposal of the Conference on an annual basis. Service to the Church by Presbyters through the presidency or vice-presidency should fall into the same category." be referred to the Welfare of the Church Committee.



8. That the Welfare of the Church Committee consider all submissions and continue to monitor the procedures relating to the election of President and Vice-President and report to Conference 1984.
9. That the Faith and Order Committee in consultation with the Welfare of the Church Committee consider lengthening the term of Presidency to two years.
10. Regarding eligibility for President and Vice-President, the requirement for a lay person to have been a member of two of the previous four Conferences, is referred to the Welfare of the Church Committee in consultation with the Faith and Order Committee.
11. The Committee for 1984 be as printed in the Year Book on page 9.
12. That the Welfare of the Church Committee submit its report on the Exercise of Power, dated Sept. 1983, to District Ministerial Synods and those Synods be invited to respond to the Welfare of the Church Committee during 1984.
13. The recommendation from Manukau District *"That in conjunction with the appointment of District Superintendent and Secretary, the District Ministerial Synod appoints a 'Pastor' to exercise pastoral care to Presbyters and their families. The appointment to be made annually."* is referred to the Standing Committee on Ministry.
14. The Memorial from Wesley Church, Taranaki St, Wellington, regarding Chaplains in Armed Forces be referred to the Faith and Order Committee and Chaplaincy Committee for consideration and report to Conference 1984.
15. Both Notices of Motion:
  - (a) *That the Community of Women and Men in Church and Society be requested to establish a women's appointment file for the New Zealand Methodist Church and that each Committee and Board of the Church be requested to advise the Community of the appropriate skills and qualifications required for membership of such Committee or Board, and*
  - (b) *That when a vacancy arises on a Committee or Board the advice of the Community of Women and Men in Church and Society be sought as to the availability of women for the position and referred to the National Executive of the Methodist Women's Fellowship, Te Komiti Whaiti O Te Roopu Wahine and the Community of Women and Men in Church and Society for consideration and report back to Conference 1984.*

QUESTION 30—What are the decisions of Conference on matters relating to the Lay Preachers' Association?

## LAY PREACHERS' ASSOCIATION

Reports pp. 103-105

### RESOLUTION:

1. 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. 106-109

### RESOLUTIONS:

1. The Report be received.
2. That members of all congregations be encouraged to support the A.P.W./M.W.F. Joint Special Project for 1983/84 - Rehabilim - the Trust set up for rehabilitation of disabled young people in Indonesia.
3. That in every church men and women be challenged to continue the work begun by the M.W.F. Special Objective 1982/83 "Women at Risk", extending the concept to "People at Risk" so that all become more sensitive to the needs of those around them, especially the lonely, depressed and disadvantaged.
4. That all Methodist people be invited to join the World Federation of Methodist Women Prayer for Peace at 7 a.m. each morning.
5. Conference notes and invites the awareness of the Church to the Smethurst Fund (administered by the M.W.F.) which is available to Methodist Women from the Pacific Islands and New Zealand for grants towards study and training at home and overseas.  
(Note: Brochures and application forms are available from all Ministers.)

QUESTION 32—What are the decisions of Conference on matters relating to the Media?

## MEDIA & COMMUNICATIONS COMMITTEE

Reports pp. 310-316, 374-378

### RESOLUTIONS:

1. The Report be received.
2. That in keeping with the priority for further development of media and communications resources as affirmed by the 1982 Conference, Conference requests the Media and Communications Committee to explore with the Education Division the inclusion of media and communications responsibilities in that Division's work, and the possible staffing implications, and to report to Synods and Conference 1984.
3. That the Media and Communications Committee be asked to reassess the Methodist Church of New Zealand's relationship to Radio Rhema, and to report to Synods and Conference 1984.
4. The Committee for 1984 be as printed in the Year Book on page 8.
5. Conference expresses to the Rev. Evan Lewis its sincere appreciation for his work as Editor of "Focus" since its inception.
6. That following the November/December issue the management and publication of "Focus" be transferred to Wellington and become the direct responsibility of the Media and Communications Committee.



7. That the Rev. Derek McNicol be appointed Editor of "Focus" for an initial two year term commencing February 1, 1984.
8. That the Media and Communications Committee ensure that from February 1984 an effective editorial support committee is appointed to meet regularly with the Editor of "Focus".
9. That the first edition of "Focus" for 1984 be published for distribution by the first Sunday in March, and monthly thereafter to June 1984. The frequency of publication from that date to be in proportion to the budget allocation made at the April 1984 Finance and Stewardship Budget Committee.
10. That the future development of "Focus" be kept under review by the Committee.

QUESTION 33—What are the decisions of Conference on matters relating to Chaplaincies?

## CHAPLAINCIES

Reports pp. 110-111 - ARMED SERVICES

### RESOLUTIONS:

1. The Report be received.
2. The Chaplains for 1984 be:
  - (a) Full-time: Rev's. J.I. Manihera and R.D. Short (Army)
  - (b) Part-time: Rev's. M.L. Dine and B.W. Neal.
3. The Committee for 1984 be as printed in the Year Book on page 8.

Reports pp. 378-381 - HOSPITAL

### RESOLUTION:

1. The Report be received.

INTER CHURCH ADVISORY COMMITTEE ON HOSPITAL CHAPLAINCY

### RESOLUTION:

1. The Methodist representatives be the Rev. Barry E. Jones and Mr Robert E. Sullivan.

QUESTION 34—What are the decisions of Conference on matters relating to the Wesley Historical Society?

## WESLEY HISTORICAL SOCIETY

Reports pp. 112-113

### RESOLUTION:

1. The Report be received.

QUESTION 35—What are the decisions of Conference on matters relating to The Community of Women and Men in Church & Society?

## THE COMMUNITY OF WOMEN & MEN IN CHURCH & SOCIETY

Reports pp. 286-289

### RESOLUTIONS:

1. The Report be received.
2. That in the light of the statistical information regarding the

membership of Standing Committees, Boards and Committees are requested to examine

- (i) the timing of meetings
- (ii) the style of meetings
- (iii) the place of meetings

with a view to an equitable representation on the committees of the church.

- 3. The Committee for 1984 be as printed in the Year Book on page 8.
- 4. The Notice of Motion *"That in the light of our church's emerging understanding of the need to share leadership as widely as possible, a Conference Committee be established which has an overview of personnel on all committees ratified at Conference, to ensure that the gifts of as many people as possible are used for the ongoing work of our church."* be referred to The Community of Women and Men in Church and Society in consultation with the Welfare of the Church Committee and the Conference Secretary to investigate and report to Conference 1984.

QUESTION 36—What are the decisions of Conference on matters relating to Faith and Order?

## FAITH AND ORDER COMMITTEE

Reports pp. 114-120

### RESOLUTIONS:

- 1. The Report be received.
- 2. Conference approves the Acts of Baptismal Renewal for use in the Church.
- 3. Conference requests the Faith and Order Committee to begin the theological and liturgical work necessary to prepare a new order, or orders, for Baptism.
- 4. (a) Conference encourages parishes to study and to engage in ecumenical dialogue on "Baptism, Eucharist and Ministry" and to explore the implications for local church life. (Report WCC Study)
- (b) Responses should be forwarded direct to the Faith and Order Committee.
- 5. Conference requests the Faith and Order Committee to discuss with other denominations the possibility of using the Lima liturgy on appropriate ecumenical occasions.
- 6. Conference approves the reprinting of the Induction Service with minor modifications
  - (a) to ensure the use of inclusive language;
  - (b) to make it suitable for use in Co-operating and Union Parishes;
  - (c) to express more clearly that ministry belongs to the whole people of God.
- 7. Conference commends the study resources prepared by the Methodist-Roman Catholic Dialogue, and encourages study and dialogue between Methodists and Roman Catholics in local parishes.
- 8. That the Faith and Order Committee be urged to ensure that there is Methodist lay representation on the Methodist-Roman Catholic Dialogue.
- 9. The Faith and Order Committee liaise with the President-Elect in the preparation of Conference Services noting such issues as



- inclusive language.
10. That in the new Order of Service for Holy Communion where reference is made to wine, the word "cup" may be a recognised alternative wording.
  11. Conference, being aware of the 500th anniversary of the birth of the reformer Martin Luther, and while recognising the indivisible nature of the body of Christ, gives thanks to God for, and celebrates the Reformation and the scriptural truths it brought to light, and commits itself to continue to be reformed under the Spirit of God.
  12. Conference asks the Faith and Order Committee to establish a sub-committee on charismatic renewal to facilitate dialogue with the movement, and to enable a sharing of resources and learnings from the movement with the wider church; this sub-committee to report to Conference through the Faith and Order Committee.
  - 13(a) That the reviewing body required by Resolution 8, p. 635 of 1982 Conference Minutes, consist of no less than four members and no more than six members, such members to be persons in good standing with the Methodist Church of N.Z., but not intimately involved with the workings of the Divisions, Standing Committees, or Theological College. That the reviewing body personnel be composed of ministers and laity on a 50/50 basis.
  - (b) That the task of the reviewing body be to examine and report to Conference concerning:
    - (a) the brief laid down for the Division, Committee or College.
    - (b) the functioning of the Division, Committee or College in terms of their respective brief.
    - (c) dialogue held with the staff and committee concerned with the implementation of policy.
    - (d) well-being of staff and any other people directly affected by the working of the Division, Standing Committee, or College.
    - (e) impression concerning the overall effect of the working of the Division, Standing Committee or College in the life of the Church.
    - (f) following consultation with the body concerned the reviewing committee may make recommendations to Synods and Conference.
  - (c) That the Faith and Order Committee consult with the Welfare of the Church Committee with a view to initiating stage 1 of the review process during 1984. The members of the reviewing body be nominated to the President by the Faith and Order Committee.
  14. Conference requests the Faith and Order Committee to examine ways in which students for the ministry and probationers may be given full membership of the Conference.
  15. The membership of the Committee for 1984 be as printed in the Year Book on page 8.

QUESTION 37—What are the decisions of Conference on matters relating to Law Revision?

## LAW REVISION

Reports pp. 373-374

#### RESOLUTIONS:

1. The Report be received.
2. That with incorporation of the amendments now presented, the Law be as printed in the Law Book.
3. That the issue of control of the pulpit be referred to the Welfare of the Church Committee and the Law Revision Committee for study and report to Conference 1984.
4. That the question of the superannuating of Lay Preachers be referred to the Welfare of the Church Committee and the Law Revision Committee for study and report to Conference 1984.
5. That there be a statement on ordination prepared by the Faith and Order Committee in consultation with the Law Revision Committee included in Section 2 of the Law Book.
6. That the question of whether those in Home Setting training should be on probation at any time be referred to the Committee on Ministry.
7. That Waikato-Bay of Plenty and Manukau Synods' concern regarding Triennial Visitations be referred to the Development Division.
8. That Wellington Synod concerns regarding cessation of ministry be referred to the Committee on Ministry in consultation with the Law Revision Committee.
9. That concerns expressed by various Synods regarding the use of the term "Presbyter", having been considered by the Conference Law Revision Committee, Conference notes that no recommendation is brought to revert to "Minister" and that "Minister" in the Law Book is a generic term applying to both Presbyters and Deacons.
10. That the concerns expressed by Auckland Synod regarding procedures for election of President and Vice-President be referred to the Welfare of the Church Committee.
11. The Law Revision Committee for 1984 be as printed in the Year Book on page 8.
12. The remainder of the concerns of the Lay Preachers' Association be referred to the Welfare of the Church Committee in consultation with the Law Preachers' Executive and the Law Revision Committee.
13. That the Law be adopted.
14. That one member from each Synod where there is a Tongan Fellowship, be appointed to the Tongan Advisory Committee.

Note: The Committee has no recommendations on other matters referred by Synods and Parishes.

QUESTION 38—What are the resolutions of the Conference respecting the laws of the Church including the rulings of the President during the year?

None.

QUESTION 39—What are the decisions of Conference on matters relating to International Affairs?

#### INTERNATIONAL AFFAIRS COMMITTEE

Reports pp. 122-137d



## RESOLUTIONS:

1. The Reports be received.

### PEACEMAKING:

2. Following discussion at all levels of church life, this Conference now adopts the following 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. (a) The Sunday nearest to the day of Transfiguration (August 6) shall be recognised as Peace Sunday and be given permanent recognition in the church calendar.
- (b) The National Council of Churches is invited to commend to all member Churches the permanent observance of the Sunday nearest the day of Transfiguration as Peace Sunday.
4. Conference encourages the Media and Communications Committee and the Education Division to examine the opportunities of using TV and other forms of media for focusing for New Zealanders the horrific effects of nuclear warfare.

### NUCLEAR-WEAPONS-FREE-ZONE

5. (a) Conference reaffirms its support for a nuclear-weapons-free-zone for the South Pacific and advises the New Zealand Government of this support.
- (b) Conference asks parishes which have not already done so, to declare their buildings nuclear-weapons-free-zones and to display the logo as an act of witness to the fundamental call of Christians to be peacemakers.

### NEW CALEDONIA

6. Conference expresses its support for the independence of New Caledonia and agrees to work in solidarity with the churches in that country in their hopes for independence.
7. Conference agrees to adjourn for 30 minutes at 11 a.m. on Wednesday morning (November 9, 1983) for a silent walk of witness along the footpaths of central Takapuna, and along the beach, to pray for peace.

### KOREA

8. (a) Conference urges the New Zealand Government to grant diplomatic recognition to the Democratic Peoples' Republic of Korea (North Korea), as a move toward the normalisation of relations and trade

with that country.

- (b) Conference reaffirms its support for the principle of the eventual peaceful reunification of Korea which is desired by the churches and people of north and south Korea.
- (c) Conference urges the New Zealand Government to work with the U.S. Government for a step-by-step removal of all foreign forces and military equipment from Korea.
- (d) Conference expresses its support for the efforts of Methodist and Presbyterian church groups in U.S. which are working for the withdrawal of foreign troops and military equipment from Korea.

VISIT OF NUCLEAR POWERED SUBMARINE, U.S.S. PHOENIX

9. Conference notes with concern the visit to Auckland on Wednesday 9th November, of the nuclear powered submarine USS Phoenix and resolves:

- (i) to send a telegram to the Prime Minister of New Zealand expressing the opposition of Conference to all visits by nuclear warships.
- (ii) to write to the Minister of Defence, strongly urging him to respond positively to the invitation by the peace movement to join a public debate on the issue of visiting nuclear warships.
- (iii) to ask the President of Conference or his deputy and the co-convenor of the Joint International Relations Committee to represent Conference at the public rally in QEII Square\* on Wednesday 9th at 12.30 p.m., and to convey to that meeting the mind of Conference on this issue. \*(Auckland)

GRENADA

- 10(a) Conference:

- (i) affirming that every nation has the right to its sovereignty
- (ii) affirming the importance of international law and the need to settle international disputes without recourse to military force
- (iii) noting that the Caribbean Conference of Churches has deplored the invasion of Grenada
- (iv) noting that as a Church we spoke out when such countries as Lebanon, Afghanistan and Czechoslovakia were invaded
- (v) remembering that our commitment is to peacemaking rather than to one or other superpower

DECLARES to the New Zealand and United States of America Governments and to other Caribbean Governments concerned that it does not support the invasion of Grenada, and

CALLS FOR the immediate withdrawal of the invading forces.

- (b) Conference urges the New Zealand Government to support any U.N. proposals for a peacekeeping force in Grenada, but to refrain from the involvement of New Zealand military or civilian forces on any other basis.

CORSO

11. Recognising the longstanding support by the Methodist Church of New Zealand of CORSO, this Conference calls on the Government to re-grant CORSO tax exemption status.

NUCLEAR ARMAMENTS IN EUROPE

12. Conference views with the gravest possible concern, the deploy-



ment by the U.S.A. of a new generation of nuclear weapons in Europe, and the inevitable response from the Soviet Union, and calls upon the U.S.A. and Soviet Union Governments to make immediate unilateral reductions of nuclear arms.

#### MICRONESIA

13. Conference reaffirms its concern at the abuse of the rights and the present living conditions of the Kwajalein Island people who have been removed from Kwajalein to Ebeye Island to make way for U.S. missile testing and this concern be conveyed to the U.S. Government.
14. The Committee for 1984 be as printed in the Year Book on page 8.
15. (a) That during 1984 the Methodist Church prepare for a major emphasis on the eradication of poverty in New Zealand in 1985 using the position paper on the "erosion of the Welfare State" as a basis.  
(b) That the Public Questions Committee in consultation with the M.S.S.A. be requested to prepare a plan of action that will enable a more equitable distribution of resources and a more active advocacy role on behalf of the poor and discriminated.

QUESTION 40—What are the decisions of Conference on matters relating to Public Questions?

### PUBLIC QUESTIONS COMMITTEE

Reports pp. 137-166, 166a-b.

#### RESOLUTIONS:

1. The Reports be received.
2. Conference affirms the following statement: "It is a Christian responsibility to work to remove existing injustices and 'powerlessness' in our world and if necessary to participate in non-violent protest against such situations".
3. Conference receives and sends to Synods and Union District Councils and all congregations the paper: "Unemployment: Crisis & Opportunity" for discussion, action and report to the Public Questions Committee by 30 June 1984.
4. Conference urges the Government, in the light of the social and economic costs of high unemployment, to give highest priority to encouraging the development of labour-intensive industries.
5. Conference supports the concept of job-sharing and requests the Public Questions Committee to investigate and report to Conference 1984 regarding the implications of job-sharing, and invites Parishes, Synods and District Union Councils to seek and collate information on job-sharing schemes in operation, and upon possible areas for further action and report to the Public Questions Committee by 30 June 1984.
6. Conference asks the Government to assess and publicise the true extent of unemployment in New Zealand by the use of regular household labour force surveys.
7. Conference encourages congregations to study the questions on Ageism and send any comments to the Public Questions Committee by 30 June 1984.
8. Conference accepts and approves the guidelines as set out in this

report on Socially Responsible Investment with the addition to the report under para. 5 (2) page 155 of "viii. stimulate employment";

addition "ix. provide resources for oppressed peoples worldwide to obtain justice."

deletion 5.3 (xiii) "frequently market or".

9. Conference urges all church bodies and individual members to use these guidelines in the selection and administration of their investments.
10. That matters of racism and race relations be considered and studied at the local congregational level as part of our Power Sharing concerns for 1984.
- 11(a) Conference reiterates its stand against apartheid and its opposition to sporting contacts with South Africa.
  - (b) Conference calls on the Rugby Union to decline any invitation to send a team to South Africa in 1985.
  - (c) That these resolutions be conveyed to each of the New Zealand political parties.
12. Conference commends the New Zealand press and the Broadcasting Corporation of New Zealand for the efforts they have made in informing the public on unemployment issues, and in countering negative attitudes towards the unemployed.
13. That the Public Questions Committee provide a bibliography and study material with recommendations for action at a local level, regarding the questions of violence to women, incest and rape.
14. Conference reiterates its opposition to the establishment of casinos in New Zealand and recommends that all Parishes (including Union and Co-operating)
  - (i) to share in educational programmes
  - (ii) publicly question candidates in the forthcoming General Election with a view to establishing their opinions on this subject.
  - (iii) write to newspapers and Members of Parliament opposing casinos.
15. Noting that the "Social Principles of the Methodist Church" adopted by the Conference 1952, and re-affirmed by Conference in 1976, make no reference to such essential social concerns as the equality of men and women before God, the eradication of all forms of racism, the establishment and maintenance of international peace and the right use of and/or the conservation of the world's natural resources, Conference requests the Public Questions Committee to consider a significant revision of those Social Principles and to report on these matters to Synods and Union District Councils and Conference in 1984.
16. Conference refers the Notice of Motion relating to the establishment of an investment monitoring task group to the Public Questions Committee for consideration and report to Conference 1984.  
ALCOHOL
17. That the Joint Public Questions Committee be asked to draw together statements on the dangers of alcohol, along with the issues raised in the three Notices of Motion referred to the Public Questions Committee of Detail; this information to be the



subject of a Broadsheet issue in 1984.

#### ABORTION

18. Conference draws the attention of the Public Questions Committee to the need for a further statement on the Church's position on abortion.
19. The Committee for 1984 be as printed in the Year Book on page 9.

QUESTION 41—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. 167-168

#### RESOLUTIONS:

1. The Reports and Financial Statement be received.
2. The Rev. D.B. Gordon be re-appointed as Convener of the N.Z. M.S.S.A.
3. Roger Hames be re-appointed as Treasurer of the M.S.S.A.

#### EROSION OF THE WELFARE STATE

Reports pp. 400g-400l

4. Conference commends the position paper and study kit being prepared on the Erosion of the Welfare State to local Parishes, Quarterly Meetings and Synods for study, reflection and action during 1984 and that feedback from Parishes be collated by the N.Z.M.S.S.A. and presented to Conference 1984.
5. (a) That during 1984, the N.Z.M.S.S.A. implement the 1982 Conference resolution on Urban Oppressed Communities through the holding of four regional consultations and that the position paper on "The Erosion of the Welfare State" be the basis for these consultations.
- (b) That these regional consultations on Oppressed Urban Communities be funded by contributions from the Sector Ministry Fund and the four N.Z.M.S.S.A. Districts.
6. In order to assist young people, who are otherwise unable for financial reasons to obtain a relevant, vocational education, Conference urges the Board of the Wellington Methodist Charitable and Educational Endowments to consider the establishment of a Scholarship and Bursary Fund (Trust), to be funded from donated National Superannuation payments. The Board of the Trust is requested to approach the Government to establish that such donations will be treated as pre-tax income deductions. The Board of the Trust shall report to Synods and Conference 1984 on these matters.
7. Whilst appreciating the benefit accruing to the Methodist Church from Telethon 1983, Conference nevertheless requests the Public Questions Committee to consider the philosophy and implications of fundraising through Telethon and report to the 1984 Conference.

QUESTION 42—What are the decisions of Conference on matters relating to the M.S.S.A. Branches?

### AUCKLAND METHODIST CENTRAL MISSION

Report pp. 169-172

#### RESOLUTIONS:

1. The Report be received.
2. The Board for 1984 be as printed in the Year Book on page 11.

### METHODIST SOCIAL SERVICE CENTRE MANAWATU

Report pp. 173-175

#### RESOLUTIONS:

1. The Report be received.
2. The Management Committee for 1983/84 be as printed in the Year Book on page 11.

### CHRISTCHURCH METHODIST CENTRAL MISSION

Report pp. 176-179

#### RESOLUTIONS:

1. The Report be received.
2. The Members of the Board of Management for 1984 be as printed in the Year Book on page 11.

### DUNEDIN METHODIST MISSION

Report pp. 180-181

#### RESOLUTIONS:

1. The Report be received.
2. The membership of the Board for 1984 be as printed in the Year Book on page 11.

### WESLEY SOCIAL SERVICES TRUST BOARD

Report pp. 317-322

#### RESOLUTIONS:

1. The Report be received.
2. The Board Members for 1984 be as printed in the Year Book on page 11.

QUESTION 43—What are the decisions of Conference on matters relating to Trinity Theological College?

### TRINITY THEOLOGICAL COLLEGE

Reports pp. 290-293, Principal's Report p. 366

#### RESOLUTIONS:

1. The Reports be received.
2. Conference notes and supports the resolution of the Theological College Council:  
(a) That the Trinity College Council undertake a review of the



arrangements with the Anglican Church for co-operation in residential ministerial education.

(b) That the Council report to Church Council 1984.

(c) That the Rev. P.P. Rushton (Ex-President), Mr G.E. Hill (President) and Mrs Joyce Dey be invited to share in the review.

3. Conference designates Rev. B.K. Rowe for re-appointment by Conference 1984 as Principal of the Methodist Theological College for a further term of five years.
4. Conference places on record its gratitude to the Orakei Parish for making finance available from the Glendowie property for the purchase of the Trinity Presbyterian property to enable the development of the Methodist Education Centre.
5. Conference expresses appreciation to Mr Harold Skuse for his efforts leading to the acquisition of the Glendowie property which has proved most valuable to the Orakei Parish and the Theological College.
6. Conference welcomes into reciprocal membership the members of Trinity Presbyterian Church, Glendowie, and assures them of the continuing pastoral concern of the Methodist Church through the Orakei Parish.
7. Conference expresses its warm appreciation to the St Heliers Presbyterian Parish for the generous way in which the Parish has acted in concluding the agreements to sell its Trinity property to the Methodist Church of New Zealand.
8. The Council for 1984 be as printed in the Year Book on page 10.

QUESTION 44—What are the decisions of Conference on matters relating to Wesley College?

## WESLEY COLLEGE

Reports pp. 184-188

### RESOLUTIONS:

1. The Report be received.
2. That the distinguished service to the College and the Trust of the Rev's. E.W. Hames, G.I. Laurenson and Mr C.N. Nicholls be recognised by the Conference in a resolution of warm appreciation.
3. The Membership of the Trust Board for 1984 be as printed in the Year Book on page 10.

QUESTION 45—What are the decisions of Conference on matters relating to the Joint Board for Mission Overseas?

## (A) JOINT BOARD FOR MISSION OVERSEAS

Reports pp. 191-201

### RESOLUTIONS:

1. The Report be received.
2. That the term of appointment of each of the Joint Secretaries be extended from 31 January 1984 to 30 June 1984.
3. The membership of the Board for 1984 be as printed in the Year Book on page 10.
4. That in the light of the probable visit to New Zealand of a

delegation from China in March 1984, the Joint Board prepare material that will help (Methodists) understand something of the life of the Church in China today and our appropriate response.

5. That Conference urges the Joint Board to bring representatives of our overseas partner Churches to New Zealand to act as consultants when the Church is engaged in reviewing policy.

## (B) OVERSEAS ECUMENICAL COMMITTEE REPORT

Reports pp. 202-206

### RESOLUTIONS:

1. The Report be received.
2. That the National Council of Churches be asked to establish a process for consultation among the Churches for appointing and preparing New Zealand delegates to the Assemblies of the Christian Conference of Asia and the World Council of Churches and that if the National Council of Churches cannot take up this request, the Overseas Ecumenical Committee be authorised to act on this matter.
3. (a) That Conference write to Bishop Whakahuihui Vercoe, congratulating him on his election to the World Council of Churches Central Committee, assuring him of the support of the Methodist Church for him as he represents the New Zealand Churches over the following years, and asking him if there can be negotiated some way of discussion and sharing with him as he undertakes this ministry.
- (b) That Conference requests the Finance and Stewardship Committee to give an annual financial contribution towards Bishop Vercoe's costs of attending Central Committee meetings, and suggest that the contribution for 1984/85 be \$400.

QUESTION 46—What are the decisions of Conference on matters relating to the Development Division?

## DEVELOPMENT DIVISION

Reports pp. 218-233

### RESOLUTIONS:

1. The Report be received.
2. The Schedule of Grant-in-Aid allocations with the recommended Tagged Grants for the year 1 July 1983 to 30 June 1984 be:

PARISH	METH- ODIST SHARE	DEVELOP'T DIVISION RECOMMEND- ATION	FUNDING FROM OTHER SOURCES	DEVELOP- MENT DIVISION SHARE	TOTAL
	\$	\$	\$	\$	\$
A. <u>Northland</u>					
1. Sth Bay Islands C.P.	1,250	983	-	983	983
B: <u>Auckland</u>					
2. Avondale U.P.	1,750	737	490	247	737
3. New Lynn C.P.	875	860(T)	-	860	860
4. Auckland East (Fijian Min.)	2,084	1,966	1,966	-	1,966



<u>C: Manukau</u>					
5. Waiuku	3,000	2,500	2,500	-	2,500
6. Tuakau U.P.	1,312	983	-	983	983
<u>D: Waikato-Bay of Plenty</u>					
7. Turangi C.P.	750	590	590	-	590
8. Taumarunui	5,000	4,916	4,916	-	4,916
<u>E: Hawkes Bay-Manawatu</u>					
9. Tamatea C.C.	1,083	786	(393)	393	786
10. Flaxmere C.P.	1,000	984	(492)	492	984
<u>F: Wellington</u>					
11. Eketahuna U.P.	1,031	737	-	737	737
12. Porirua	5,000	4,700	-	4,700	4,700
<u>G: Nelson</u>					
13. Motueka C.P.	1,250	737(T)	-	737	737
14. Reefton U.P.	1,500	1,475	1,475	-	1,475
<u>H: North Canterbury</u>					
15. Lyttelton U.P.	1,829	1,229	1,229	-	1,229
16. New Brighton U.P.	1,375	885	-	885	885
17. Parklands C.P.	1,080	492(T)	-	492	492
<u>I: South Canterbury</u>					
18. Waimate	2,000	1,966	1,966	-	1,966
<u>J: Otago-Southland</u>					
19. Grants Braes	1,900	1,475(T)	-	1,475	1,475
20. Corstorphine U.P.	714	688	-	688	688
21. Tokomiri C.P.	2,250	1,868	1,868	-	1,868
22. Gore	750	492	-	492	492
23. West Dunedin U.P.	1,166	836	-	836	836
TOTALS	\$39,949	\$32,885	\$17,885	\$15,000	\$32,885

NB: (T) = Tagged. Grant subject to the Parish indicating that a review is being undertaken of the Planned Giving Programme.

3. The Development Division be requested to study the proposal contained in the Notice of Motion *"In expectation that Methodist membership in New Zealand will drop below 20,000 next year, Conference appoint a resource person for Evangelism, in similar fashion to our appointment of resource persons for Stewardship."* and report to Synods and Conference 1984.
4. (a) Conference approves the establishment of a Methodist/Presbyterian Social Justice Unit in Porirua, for an initial term of 5 years.  
(b) The Methodist share of the funding come from the Connexional Budget through the Development Division.  
(c) In order to provide continuity of ministry within Porirua City, the Unit be operational from the 1st February 1984.
5. Conference approves the criteria and questions as listed in the Chaplaincy Section of the Development Division report, 1983, to

help it determine

- (a) whether or not it participates in new Chaplaincy Ventures.
- (b) its involvement in existing Chaplaincies in terms of rationale/personnel/finance.

- 6. The Board of the Development Division, in view of the intention of Conference to work toward the implementation of a bi-cultural Methodist Church of Aotearoa, be requested to continue reviewing its future responsibilities and the appropriate staff, and report to General Purposes Committee, Synods and Conference 1984.
- 7. The Membership of the Board for 1984 be as printed in the Year Book on page 9.

QUESTION 47—What are the decisions of Conference on matters relating to the Fijian Fellowships?

(A) AUCKLAND METHODIST FIJIAN FELLOWSHIP

Reports pp. 238-239

RESOLUTION:

- 1. The Report be received.

(B) WELLINGTON METHODIST FIJIAN FELLOWSHIP

Reports pp. 240-242

RESOLUTION:

- 1. The Report be received.

QUESTION 48—What are the decisions of Conference on matters relating to the Samoan Policy Committee?

SAMOAN POLICY COMMITTEE

Reports pp.235-237

RESOLUTIONS:

- 1. The Report be received.
- 2. The membership of the Samoan Policy Committee include all Samoan Probationers.
- 3. (a) That the Rev. S. Amituana'i be appointed to the Development Division for a further term of 3 years.
- (b) The task of Rev. S. Amituana'i within the Development Division is designated as the "Samoan Resource Person".
- (c) The Development Division monitor developments in Samoan Ministry as they affect the Connexional Ministry of Rev. S. Amituana'i and report annually to the Samoan Policy Committee and the General Purposes Committee.
- 4. The membership of the Samoan Policy Committee 1984 shall be as printed in the Year Book on page 9.

(Note: See Resolution 4(a) under Question 23(A) for the establishment of the Auckland Samoan Parish.)



QUESTION 49—What are the decisions of Conference on matters relating to the Tongan Fellowship?

## TONGAN ADVISORY COMMITTEE

Reports pp. 243-247

### RESOLUTIONS:

1. The Report be received.
2. The Membership of the Committee for 1984 be as printed in the Year Book on page 9.  
(Note: See Resolution 5(a) under Question 23(A) for the establishment of the Auckland-Manukau Tongan Parish.

QUESTION 50—What are the decisions of Conference on matters relating to Church Union?

## CHURCH UNION

Reports pp. 399-400f

### RESOLUTIONS:

1. The Report be received.
2. Conference approves the amendment to the Common Provisions for Co-operative Ventures - Ministry Clauses to read - "One extension of term which together with the initial term completes a total not exceeding TEN years may be granted". (See 19th Report of the Joint Commission on Church Union, page 13; Sections 3:2 and 5:1).
3. Conference approves the procedures for the appointment of Self-Supporting Deacons, Presbyters, Priests or Ministers in Union and Co-operating Parishes. (See 19th Report of the JCCU pages 9-11).
4. The Church Union Committee for 1984 be as printed in the Year Book on page 9.
5. The Memorial from Westland Buller District Union Council regarding Connexional Mailing, be referred to the Administration Division for action.
6. The Memorial from the Wairarapa Union District Council regarding the unified oversight of Union and Co-operating Parishes be referred to the Church Union Committee.
7. Conference approves the Joint Commission on Church Union, the Joint National Committee on Church Extension and other related Committees being reconstituted as one Council - the Negotiating Churches Unity Council, as outlined in the JCCU Report pp. 4f.
8. The Methodist representatives on the Negotiating Churches Unity Council be:
  - (i) The Committee on Church Union: Rev's. B.Keith Rowe, Norman J. Goreham and Mrs Marie Smith.
  - (ii) The Committee on Co-operative Ventures: Rev's. Barry E. Jones, Ann M. Thomas, Alan K. Woodley, and Mrs Avis Garner.
- 9.(a) Conference agrees to ascertain the response of the Connexion to the proposition that discussions be held initially with the Presbyterian Church directed towards a form of Union between the two Churches:

This form of Union to;

  - (i) Acknowledge an impulse toward unity in mission "that the world might believe".

- (ii) Build upon past discussions and shared experience yet not be bound by those attempts to give form to our unity in Christ.
  - (iii) Acknowledge the impact of Union and Co-operating Parishes and shared work in many areas of the Church's life.
  - (iv) Affirm the positive contribution of diversity in the life of the Church, safeguard and welcome different heritages and cultural perspectives.
  - (v) Provide a framework for the Churches to grow into fuller units, at a pace appropriate to location, need and conviction.
  - (vi) Leave open the possibility of other denominations sharing in the life of the United Church, either immediately or in the future, whilst still proceeding towards a bi-lateral Union.
- (b) That the response of the Connexion be ascertained by referring the proposition to all Parishes, Samoan/Tongan/Fijian Fellowships, the Maori Division, District Synods and Union District Councils for discussion and comment.
  - (c) That the Church Union Committee collate the responses and report to September Church Council, August Synods and Conference 1984.

QUESTION 51—What are the decisions of Conference on matters relating to Statistics?

## STATISTICS

Reports pp. 428-440

### RESOLUTION:

- 1. The Annual Statistics as printed in the Reports be received.

QUESTION 52—What are the decisions of Conference on matters relating to the Maori Division?

## MAORI DIVISION

Reports pp. 248-256

### RESOLUTIONS:

- 1. The Report be received.
- 2. That Barbara Miller be granted Long Service Leave in 1984.
- 3. That Rua Rakena continue as Tumuaki in 1984.
- 4. Representatives to Te Runanga Whakawhanaunga Hahi will be: Morehu Te Whare, Heremia Pate, Pari Waaka, Lane Tauroa, Rua Rakena, Samson Toia.
- 5. Membership of the Board for 1984 will be as printed in the Year Book on page 10.

RANGIATEA MAORI COLLEGE TRUST BOARD

Reports pp. 189-190

### RESOLUTIONS:

- 1. The Report be received.
- 2. Recognising the possibility that the resources for which the Rangiatea Board has responsibility could be better used to fulfil the original purposes of the Trust, Conference encourages the



the Board to look to the sale of Rangiatea property in 1986, if an acceptable operating agreement with the Maori Affairs Department, as at present under negotiation, can be concluded. If, however, such an agreement is not concluded with the Maori Affairs Department, Conference encourages the Rangiatea Board to keep the Hostel open for 1984 and to look to its sale in 1985.

3. The Rangiatea Board membership for 1984 will be as printed in the Year Book on page 10.

QUESTION 53—What are the decisions of Conference on matters relating to the Education Division?

## EDUCATION DIVISION

Reports pp. 257-266

### RESOLUTIONS:

1. The Report be received.
2. The policy issues referred to in the Report under "Rethinking what is happening locally", with suitable background material are referred to Leaders' Meetings and Parish Councils for discussion and reaction during 1984.
3. Conference approves the holding of a major, widely representational, Consultation on Educational Ministry within the Methodist Church of New Zealand in the latter part of 1984. The objectives of the Consultation are to be:
  - (a) assessing the present position of educational ministry, and
  - (b) recommending guidelines for the future.
4. Recognising that the Methodist Church of New Zealand comprises several cultures, Conference encourages the Education Division to monitor and make available resources that are appropriate for such cultural groupings.
5. Conference encourages Parishes and local congregations to set up groups, either separately or ecumenically, which will explore issues of justice and peace, and asks Education Division staff to assist in helping with resources and advice.
6. In view of the helpfulness and acceptability of the District Stewardship Seminars, Conference agrees in principle to the provision of funding for such consultations to be held during the next two years.
7. Conference welcomes the appointment of Bronwen Olds and David Hanna as Directors (Youth Ministry) for three years from 1 January 1984 on a job sharing basis.
8. In its current review of the Lay Preachers' Course, Conference requests the Education Division to consider the inclusion of material that reflects the diversity of theological viewpoints in the Methodist Church of New Zealand, and report back to Synods and Conference 1984.
9. The Financial Statements be received and adopted.
10. The membership of the Board for 1984 be as printed in the Year Book on pages 9 and 10.

QUESTION 54—What are the decisions of Conference on matters relating to the Administration Division?

## ADMINISTRATION DIVISION

Reports pp. 326-365

A.

### SUPERNUMERARY FUND

#### RESOLUTIONS:

1. The Report be received.
2. (a) Conference confirms the action of the President in approving the registration of the Fund as an "Employee Pension Superannuation Scheme" in accordance with the classification of Superannuation Schemes under the Superannuation Schemes Act 1976 as amended.  
(b) Conference authorises the President on the recommendation of the Trustee to approve the Revised Trust Deed approved by the Committee of Detail (H) of this Conference and as laid on the table of this Conference, and as further amended as needed to implement the intentions of Conference, and any requirements of the Government Actuary.
3. (a) Clauses 14.0 to 14.5 in the Supernumerary Fund Trust Deed of the Methodist Church of New Zealand effective from 1 February 1980 be deleted and the Trustees be released from their trusteeship of the Home Acquirement Fund as from 31 January 1983.  
(b) Consequently after 31 January 1983 the Home Acquirement Fund be no longer an account within the Supernumerary Fund.  
(c) The Home Acquirement Fund be transferred to and administered by the Board of Administration as a separate Fund on behalf of the ministers who as contributors are entitled to any part of the Fund.
4. Paragraph 14 be added under Section 8 of the Laws and Regulations of the Methodist Church of New Zealand as follows:

#### "HOME ACQUIREMENT FUND

- 14.1 The Board of Administration of the Methodist Church of New Zealand shall administer, in accordance with its Constitution and by keeping separate accounts therefore, a "Methodist Church of New Zealand Ministers' Home Acquirement Fund", which shall be the continuation of the Fund under the same name previously administered by the Trustees of the Supernumerary Fund of the Methodist Church of New Zealand.

#### ADMINISTRATION

- 14.2 The Fund will be administered in two parts, viz.
  - (a) The (pre 1978) Home Acquirement Fund which was subsidised by the Church.
  - (b) The voluntary Home Savings Fund in operation since 1 February 1978.
- 14.3 The "Methodist Church of New Zealand Ministers' Home Acquirement Fund" shall be invested by the Board of Administration in the name of this Home Acquirement Fund at its discretion and the income and any accretion entitlements resulting from the investment shall be credited to the accounts of the ministers participating in the Fund in relation to their accumulated contributions.



14. 4 The contributors of the Fund who have made contributions to the (pre 1978) Home Acquirement Fund shall be entitled to withdraw the amount standing to the credit in the contributor's account on
  - (a) resignation from the Supernumerary Fund
  - (b) becoming a Supernumerary
  - (c) the purchase of a residential property.
14. 5 The contributors to the Home Savings Fund shall be entitled to withdraw the amount standing to the credit of their account on request.
14. 6 On the death of any contributor the estate will be entitled to withdraw the amount standing to the credit of the account of the contributor adjusted to the date of death."
5. Conference notes that from 1 February 1983 the Ministers' Retiring Housing Appeal Fund has not been administered by the Trustee of the Supernumerary Fund of the Methodist Church of New Zealand but administered by the Board of Administration and confirms that the Board of Administration continue to administer the Fund in terms of the Resolutions of the 1974, 1975 and 1979 Conferences relating to the operation of the Fund.
6. (a) The Board of Administration be requested to bring to the 1984 Conference proposals to combine the Ministers' Retiring Housing Fund with the Ministers' Retirement Home Fund to create a versatile Fund to assist towards the housing needs of retiring ministers which cannot otherwise be met.
- (b) The Board of Administration consult with the Law Revision Committee and review Section 8 Clause 9.3 of the Laws and Regulations of the Methodist Church of New Zealand so as to provide for the flexibility required of the combined Fund mentioned under (a) of this Resolution.
7. Conference notes that from 1 February 1983 the Special Fund for Widows' Benefits has not been administered by the Trustee of the Supernumerary Fund of the Methodist Church of New Zealand but by the Board of Administration and authorises the Board to merge these Funds in like manner and for the same purposes as the Supernumeraries Benevolent Fund.
8. As from 1 February 1983 the Benevolent Fund be no longer administered by the Trustee of the Supernumerary Fund and be transferred to the Board of Administration as the "Supernumeraries Benevolent Fund".
9. (a) The Board of Administration under its Constitution as from 1 February 1983 administers the Supernumeraries Benevolent Fund as a Connexional Fund under the Rules governing the Fund.
- (b) Paragraph 15 be added under Section 8 of the Laws and Regulations of the Methodist Church of New Zealand as follows:

"SUPERNUMERARIES BENEVOLENT FUND

15. 1 There shall be a Supernumeraries Benevolent Fund.

ADMINISTRATION

15. 2 The Fund shall be administered by the Board of Administration under its Constitution.

FUNCTIONS

The Functions of the Fund shall be:

(a) To supplement the Annuities of Supernumeraries or of Widows

of Ministers when in the judgment of the Board this is necessary or proper.

(b) To afford help in other cases which in the judgment of the Board are specially deserving."

9. The Welfare of the Church Committee in consultation with the Committee on Ministry, and the Administration Division consider the question of the compulsory retiring age of ministers being 60; and report to Synods and Conference 1984.

#### B. LAY WORKERS' RETIRING FUND

##### RESOLUTIONS:

1. The Report be received.
2. Conference confirm the classification of the Lay Workers' Retiring Fund as an "Employee Pension Superannuation Scheme".
3. Conference authorises the President on the recommendation of the Trustee to approve the Revised Trust Deed approved by the Committee of Detail (H) of this Conference and as laid on the table of this Conference, and as further amended as needed to implement the intentions of Conference, and any requirements of the Government Actuary.

#### C. INSURANCE

##### RESOLUTION:

1. The Report be received.

#### D. PRESBYTERS, DEACONS & LAY WORKERS FUND

##### RESOLUTIONS:

1. The Report be received.
2. The Board bring to Synods and Conference 1984 proposals for enabling the Fund to effectively meet the needs of the ministry for loan finance for vehicles and similar purposes of the present Fund.

#### E. CONNEXIONAL BANKING SCHEME - SPECIAL ACCOUNT

##### RESOLUTION:

1. The Report be received.

#### F. GENERAL PURPOSES TRUST

##### RESOLUTIONS:

1. The Report be received.
2. That subject to final wording through the Law Revision Committee in Section 10(B), Clause 16.5 be renumbered 16.5(i) and remains unaltered, to read "Subject however in all cases to any Trusts specifically declared in respect of any real or personal property vested in the Board, the Board shall have such powers of sale, exchange, lease and mortgage as the case may be in respect of any real or personal property vested in the Board as the Board shall from time to time determine".
3. The following additional Clauses be inserted under Section 10(B) of the Laws and Regulations of the Methodist Church of New Zealand:



- "16. 5(ii) Subject to the aforesaid Trusts and in the absence of provisions to the contrary the Board may at its discretion provide for a sum not exceeding twenty per centum of the income earned each year by funds or properties under its administration to be added to the capital of each particular fund.
16. 5(iii) Subject to the aforesaid Trusts and in the absence of provisions to the contrary the Board shall be entitled to a commission on the income earned by funds and properties under its administration of such reasonable amount as the Conference at its discretion may from time to time approve to provide for the annual expenses of the Board.

**BRADLEY TRUST FUND:**

4. Conference approves the following grants from the Bradley Trust Fund:
- (i) Theological College Council: up to \$2,500 to enable the continuation of the work begun in 1983 on "Spirituality in the Methodist Tradition"; details to be decided at a retreat and workshop in November.
  - (ii) Development Division: up to \$4,000 to continue the research project on "the Recession of Methodist membership" (see Conference reports pp. 227-9.)
  - (iii) Education Division: up to \$4,000 (to be referred to General Purposes Committee Meeting in April for finalising) to assist with the proposed consultation on Educational Ministry in the Methodist Church of N.Z. (p. 266).

**THORNDON DEPOSIT:**

5. That 33-1/3% of the income of the Thorndon Deposit account for year ended 31/1/84 be paid as a capital contribution to the Supernumeraries' Benevolent Fund.

**UNDESIGNATED LEGACIES - DISTRIBUTION OF INCOME:**

6. The sum of \$3,028.59 available for distribution be held in the General Purposes Trust pending.

**G. CHURCH BUILDING AND LOAN FUND**

**RESOLUTIONS:**

1. The Reports be received.

**PORIRUA TRUST**

- 2.(a) The balance of the loan presently outstanding of \$4,375.00 becomes an interest free loan advanced by the Board on the Warspite Avenue property in Porirua.
- (b) A caveat be registered against the Title to the Warspite Avenue property to protect the repayment of the loan, required upon any sale of the property.
- (c) The amount to be repaid on sale shall represent the same proportion as exists between the present loan of \$4,375.00 and the current Government valuation of \$25,000 (1978), i.e. 17.50% of the sale price for the property.

## H.

## ARCHIVES

## RESOLUTION:

1. The Report be received.

## J.

## REMOVAL EXPENSES FUND

## RESOLUTION:

1. The Report be received.

## K.

## SECTOR MINISTRIES FUND

## RESOLUTION:

1. The Report be received.

## L.

ECUMENICAL RELATIONSHIPS: NATIONAL COUNCIL OF  
CHURCHES AND WORLD METHODIST COUNCIL

## RESOLUTIONS:

1. The Report be received.
  2. Conference encourages Parishes to explore the possibilities of a new ecumenical venture for the Churches of New Zealand using the study resource to be prepared by a working group of the National Council of Churches and the Roman Catholic Church.
  3. Conference acknowledges with gratitude the 13.5% increase in the Methodist contribution to the 1982 Christian World Service Christmas Appeal and commends the 1983 Appeal to Parishes.
  4. Conference endorses the proposal for a major National Conference of Churches in 1984 to consider patterns for future ecumenical action and provision be made for funding representatives from the Connexional Budget to a maximum of \$3,000.
  5. Conference endorses the new basis of allocating the budget of the National Council of Churches to its member churches.
  6. Conference commends the 1983/84 Inter Church Commission on Immigration and Refugee Resettlement Appeal to Parishes.
  7. Conference appoints the following for 1983/84:  
General Meeting of the N.C.C. - Rev's. R.D. Rakena, J.H. Roberts, A.K. Woodley, Mesdames D. Hill, Mr L. Tupu, Miss E. Peach.  
Executive of the N.C.C. - Rev's. R.D. Rakena, J.H. Roberts.  
Women's Committee - Mesdames M. Balfour, S. Tahere, M. Hamilton.
- WAITANGI
8. Conference declares the present style of the State arranged Waitangi Day observance is an inappropriate way to celebrate our unity as a Nation.
  9. In view of -
    - (a) the Wesleyan Missionaries' encouragement to the Maori Chiefs to sign the Treaty assuring them that "*it would stand for all time and would be honourably observed;*" 1\*
    - (b) the concerns expressed by the 1940, and 1942 Methodist Conferences regarding the status of the Treaty of Waitangi 2+
    - (c) the continual erosion of Maori Rights in contradiction to the spirit and letter of the Treaty,
 this Conference



- ONE : (a) calls on the Government to suspend the celebrations, in favour of a marae-style consultation on the Waitangi Marae, with a view to establishing a widely-acceptable understanding of the place of the Treaty of Waitangi in New Zealand society,
- (b) requests the Waitangi Trust Board to arrange this consultation;
- (c) encourages Methodist Parishes to take the initiative in promoting similar marae-style consultations at local level, in consultation with the Maori Division.
- TWO : encourages Church members to study the Treaty as a case study in institutional racism whereby the rights of the Maori people have been successively eroded.
- THREE: requests the Education Division, in consultation with the N.C.C. Programme on Racism to prepare suitable study materials together with the paper prepared by the Development Division, to assist Parishes and members to study the issues of racism in New Zealand generally, and the Treaty in particular.

Note 1\*

"Samuel Ironside and John Warren travelled with the Hokianga Chiefs. Hobbs held a long discussion with Tamati Waka Nene, their leader, before they left but Hobbs remained at Hokianga. Ironside and Warren were with Nene when the discussions reached their climax. When it looked as though the decision would go against the Treaty, and Nene expressed his concern to the Wesleyan Missions at this turn of events, they encouraged him to rise and make the speech which swung the gathering in favour of the signing. Hobson later repeatedly expressed the debt he owed to such support." Te Hahi Weteriana: George Laurenson, p.59.

Note 2+

"The Conference notes with satisfaction the admission made by members of the Crown that the Treaty is still binding upon the conscience of the Crown and consequently upon our Parliament and Courts. As however this fact was not explicitly and clearly stated and there is much unrest amongst our Maori people on that account, the Conference endorses their request that a suitable summary of the principles and provisions of the Treaty of Waitangi be placed upon the Statute Book."

1940 Minutes of Conference, Res.4, pp.150-151.

"We are repeatedly assured by the Government that the Treaty is binding on the conscience of the Crown, but Courts of Law as repeatedly state that it has no standing in a court of law and is only a gentleman's agreement. We fail to see why there should be objection to the proper recognition of the Treaty as authoritative by having it in some degree entered on the Statute Book. The matter will remain a perennial source of concern to the Maori people until it is properly clarified."

1942 Minutes of Conference, excerpt from Maori Mission Report, p. 139.

## RESOLUTIONS:

1. 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 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. The Board of Administration for 1984 be as printed in the Year Book on page 9.

## FINANCE MANAGER

Reports pp. 323-325

## RESOLUTIONS:

1. The Report be received.
2. Conference adopts the record of service as its appreciation of Dr Dennis J. Janus as Finance Manager, October 1975 to January 1984.
3. Conference authorises the President to appoint the Finance Manager on the recommendation of the Board of Administration and the President's Committee of Advice, following consultation with District Superintendents.

QUESTION 55—What are the decisions of Conference on matters relating to the Investment Board?

## INVESTMENT BOARD

Reports pp. 270-271

## RESOLUTIONS:

1. The Report be received.
2. The Investment Board for 1984 be as printed in the Year Book on page 10.

QUESTION 56—What are the decisions of Conference on matters relating to the Methodist Trust Association?

## METHODIST TRUST ASSOCIATION

Reports pp. 267-270

## RESOLUTIONS:

1. The Report be received.
2. Conference expresses its deep appreciation to Mr G.H. Peak for his services to the Methodist Trust Association as Chairman since July, 1976.



3. The Methodist Trust Association Board for 1984 be as printed in the Year Book on page 10.

QUESTION 57—What are the decisions of Conference on matters relating to Connexional Trusts?

### ROBERT GIBSON TRUST

Reports pp. 272-273

#### RESOLUTIONS:

1. The Report be received.
2. (a) That the grants and contributions to reserves for the 1983/84 financial year be made on the following basis:

Bursaries	30,800.00
Manaia "Robert Gibson Hall"	3,300.00
Child Care	5,500.00
Youth Work	11,000.00
Reserves	20,900.00
	<u>\$71,500.00</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. The Financial Statements for the year ended 30th June 1984 be received and adopted.
4. The Board for 1984 be as printed in the Year Book on page 10.

### GREY INSTITUTE TRUST

Reports pp. 278-279

#### RESOLUTIONS:

1. The Report be received.
2. That of the distributable income of the Grey Institute Trust, 55% of the total income, be passed to the Maori Division for distribution in consultation with the Grey Institute Trust.
3. A grant of \$20,000 from the funds earned up to the 30th June 1983 be made to the Maori Division of the Methodist Church of New Zealand for the general work of that Division.

### KAI IWI MISSION ESTATE

#### RESOLUTION:

1. The Trust Board for 1984 be: Rev. L.J. Gibson (Chairman), Messrs. A.R. Wallis (Secretary), W. Thrush, L.J. Fordyce, L.Wake.

### POWDERHAM STREET PROPERTY TRUST

Reports p.279

#### RESOLUTION:

1. The report be received.

## PRINCE ALBERT COLLEGE TRUST

Reports pp. 274-275

### RESOLUTIONS:

1. The Report be received.
2. The Financial Statements be received and adopted.
3. The grant from the revenue of Hames House of \$45,000 be made available to the Finance & Stewardship Committee.

## PROBERT TRUST BOARD

Reports pp. 275-277

### RESOLUTIONS:

1. The Report be received.
2. The final statement of accounts for the year ended 30th June 1983 be received and adopted.
3. Conference expresses its appreciation to all who have, in whatever capacity, been involved in securing the future of John Probert's bequest to the Church.

## TE AANA MISSION HOUSE TRUST

### RESOLUTION:

1. Conference authorises the President to approve the Constitution of the Te Aana Mission House Trust, on the recommendation of the President's Legal Adviser, the Maori Division, and the Taranaki-Wanganui Synod.

## THE JAMES AND MARTHA TROUNSON BENEVOLENT FUND TRUST BOARD

Reports pp. 279-280

### RESOLUTION:

1. The Report be received.

## THE BOARD OF THE WELLINGTON METHODIST CHARITABLE AND EDUCATIONAL ENDOWMENTS

Reports pp. 280-281

### RESOLUTIONS:

1. The Report be received.
2. The membership of the Board be: Rev's. E.F.I. Hanson (Chairman), K.J. Taylor, H.P. Hauraki, M.E. Burnett, Dr O.F. Prior, Messrs. W.L. Churchill, J.F. Cody, L.E.M. Grace, H.W. Kelly, E.H. Russell (Secretary/Treasurer), B.D. Smith, Miss E. Brodie.  
(See also Resolution 6, p. 644 - N.Z.M.S.S.A.)

## METHODIST PROVIDENT SOCIETY LTD

Reports pp. 281-285

### RESOLUTIONS:

1. The Financial Statements be adopted.
2. The Report be received and the recommendations of the Methodist



Provident Society be endorsed as follows:

That the sum of \$12,018 be made available to the Conference for distribution with the following recommendations:

- (a) That in order to recognise the assistance given the Society by Parishes throughout the Connexion in achieving its sound financial position, each District Synod be invited to nominate one Parish from within its District to receive a grant of \$250 towards the costs of the new hymn book "With One Voice", or some other innovative projects.
  - (b) That to support the establishment of an Archive for Methodist Church records in the northern part of the North Island and in view of likely Methodist/Presbyterian reciprocation in the formation of regional archives, the Society recommends that \$7,500 be made available to assist with the capital costs of establishing the Auckland Archive.
  - (c) The balance of \$1,768 be made available to the Methodist Theological College for the support of lay people receiving training by the Methodist Theological College in 1984.
3. Conference requests each Synod to look at ways of promoting, and publicising of the Provident Society and possibly appointing a suitable agent for the Society in its District.

QUESTION 58—What are the decisions of Conference on matters relating to the Connexional Budget?

## CONNEXIONAL BUDGET

Reports pp. 385-386

### RESOLUTION:

1. The Report be received.

## FINANCE AND STEWARDSHIP COMMITTEE

### A. SURVEY OF PARISH AND UNION PARISH FINANCIAL STATISTICS 1982/83

Reports pp. 387-389

### RESOLUTION:

1. The Report on the survey be received.

### B. 1983/84 BUDGET REPORT

Reports pp. 389-391

### RESOLUTION:

1. The Report be received.

### C. REPORT ON THE FINANCE AND STEWARDSHIP COMMITTEE MEETING HELD IN WELLINGTON, 29 SEPTEMBER 1983

Reports pp. 391-393

### RESOLUTIONS:

1. The Report be received.
2. That the increase of the 1984/85 Connexional Budget over the 1983/84 figure as allocated to Parishes be decided by the

Finance and Stewardship Committee in its April 1984 meeting and that the Committee takes into account:

- (a) the inflation rate for the period 1 April 1983 to 31 March 1984 as derived from the Consumer Price Index figures
  - (b) wage adjustments made before 31st March 1984, if any, and
  - (c) other relevant factors which are of sufficient known impact to warrant consideration.
3. The Connexional Expenses Fund be removed from the list of Guaranteed Funds in the Connexional Budget.
  4. That any recommendations approved by Conference that require new fundings, include sufficient data so that they may be effectively referred to Synods to respond with comments to be forwarded to the Finance and Stewardship Committee meeting in April.

QUESTION 59—What are the decisions of Conference on matters relating to Stipends and allowances?

## STIPENDS

Reports pp. 354-355

### RESOLUTIONS:

1. The Report be received.
2. That subject to any further Government decisions Conference determine that there be a stipend adjustment following the anticipated Government decision in February 1984 or thereafter.
3. That whilst the 1982 Conference endorsed formula for stipend increases, if applied, would use the C.P.I. movement between 1 April 1982 to 31 March 1984, that on this occasion, Conference approves a stipend adjustment amounting to the percentage increase of any (Government) approved Wage Order; such increase to be applicable from the first of the month following the date granted or from 1 April 1984, whichever is the later.

QUESTION 60—Who is elected President of the Church for induction at next Conference?

Rev. E. Francis I. (Frank) Hanson, B.A., B.D.

QUESTION 61—Have adequate arrangements been made for the President's supply?

Yes.

QUESTION 62—Who is elected the President's Legal Adviser?

Mr G.H. Peak, LL.B.

QUESTION 63—Who is elected Vice-President for induction at next Conference?

Joyce K. Dey



QUESTION 64—Who are elected as District Superintendents for the ensuing year?

The District Superintendents for 1984 are as printed in the Year Book on page 3.

QUESTION 65—Who are elected as Secretaries of Synods for the ensuing year?

The Secretaries of Synods for 1984 are as printed in the Year Book on page 4.

QUESTION 66—Who are elected as Financial Secretaries of Synods for the ensuing year?

The District Financial Secretaries for 1984 are as printed in the Year Book on page 4.

QUESTION 67—Who are elected as Property Secretaries of Synods for the ensuing year?

The District Property Secretaries for 1984 are as printed in the Year Book on page 5.

QUESTION 68—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 8.

(d) President's Committee of Advice

The President's Committee of Advice is as printed in the Year Book on page 9.

QUESTION 69—When and where shall the next Conference be held?

3rd-8th November 1984 at Blenheim Methodist Parish (Wesley Centre).

QUESTION 70—When shall the Annual Meeting of Synods be held?

2nd-14th August, 1984.

## POWER SHARING SEMINAR

Reports pp. 294-309, 381-382

### RESOLUTIONS:

1. The Report be received.
2. In response to what the Gospel says about the sharing of power, Conference declares its intention to work toward the formation of a bi-cultural Methodist Church in Aotearoa as the essential first step on the journey toward multi-culturalism.
3. That the Development Division facilitate the holding of power-sharing seminars in 1984 involving key Connexional, District and local leaders.
4. (a) The whole report be referred to all Leaders' Meetings, Quarterly Meetings, Parish Councils, Tongan, Fijian and Samoan Parishes or Fellowships and responses be forwarded to the General Secretary for report to Church Council in October 1984.  
(b) That the Development Division and Synods prepare and have available a list of people able to help local churches to work their way through and come to understand the report by such means as camps, seminars, retreats, and marae visits.

## JOINT BOARD FOR MISSION OVERSEAS/INTERNATIONAL RELATIONS/ECUMENICAL AFFAIRS

Reports pp. 207-217

### RESOLUTIONS:

1. The Report be received.
2. Conference approves the establishment of the Council for Mission and Ecumenical Co-operation as set out in the proposal as from 1 July 1984. (We encourage the Consultation to reconsider the name.)
3. That the Appointment Committee as defined in the proposal be authorised to make the necessary arrangements for the approach to and nomination of people to serve on the Co-ordinating Committee and the Regional Units for the appointment by the Methodist General Purposes Committee and that the membership be: Geoff Hill, Rua Turner, Roger Gibson, Gillian Hanna, Margaret Gordon, Graeme McIver, John Roberts and Alan Woodley (Consultant).
4. Conference authorises its appropriate Boards/Committees and other statutory bodies to make the necessary arrangements and transfer of responsibilities to enable the Council for Mission and Ecumenical Co-operation to commence its work as from 1 July 1984.
5. That the Consultation be thanked and discharged on completion of their task.

+ + + + +  
E R R A T A

Page 175 Reports Ken Fay, Director  
should read Ken Fay, Chairman.



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