

METHODIST CHURCH OF NEW ZEALAND  
CONNEXIONAL ARCHIVES

*The Methodist Church of New Zealand*

**REPORTS  
and  
RESOLUTIONS  
of the  
ANNUAL  
CONFERENCE  
1985**

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

NEW PLYMOUTH

1 9 8 5



REV. DR PHYLLIS GUTHARDT, M.A., PH.D.  
PRESIDENT OF THE METHODIST CHURCH OF NEW ZEALAND  
1985-86



MR KENNETH M FAY  
VICE-PRESIDENT OF THE METHODIST CHURCH OF NEW  
ZEALAND 1985-86

THE METHODIST CHURCH OF NEW ZEALAND

YEAR BOOK

of the

C O N F E R E N C E

held at

NEW PLYMOUTH

1 9 8 5

For use in 1986



including those



Published by  
**The Joint Board of Christian Education  
of Australia and New Zealand**  
**177 Collins Street, Melbourne, 3000**



# EPWORTH BOOKSHOPS



75 TARANAKI STREET, WELLINGTON. PHONE 850 352  
203 KARANGAHAPE RD, P O BOX 68-483, AUCKLAND 1.

Joint Board materials, as well as selected stock  
of Epworth Bookshops, are available at  
The Connexional Office,  
Second Floor, Epworth Chambers,  
Cnr Hereford & Manchester Streets,  
CHRISTCHURCH. Phone 66-049

# ALL IN

# TOGETHER



help your church and yourself  
all at the same time



METHODIST PROVIDENT SOCIETY LIMITED, P.O.Box 931, Christchurch.

HELP YOURSELF AND THE CHURCH AT THE SAME TIME-HELP YOURSELF AND

METHODIST PROVIDENT  
SOCIETY LIMITED



NEW INTEREST RATES!

CALL ACCOUNTS 1% ON MONTHLY BALANCES  
= 12.58% PER ANNUM

DEVELOPMENT DEPOSITS 15% PER ANNUM  
Minimum period 2 years  
Interest paid half yearly  
or compounded.

\* \* \* \* \*

HELP YOURSELF AND THE CHURCH AT THE SAME TIME

1985 REPORT TO CONFERENCE:

"In the last six years of its operations, the Methodist Provident Society has provided \$51,352 to Conference for allocation to the life and work of the Methodist Church."

THE CHURCH AT THE SAME TIME-HELP YOURSELF AND THE CHURCH AT THE SAME TIME-HELP YOURSELF AND THE CHURCH

HELP YOURSELF AND THE CHURCH AT THE SAME TIME-HELP YOURSELF AND THE CHURCH AT THE SAME TIME-HELP YOURSELF AND THE CHURCH

AT THE SAME TIME-HELP YOURSELF AND THE CHURCH AT THE SAME TIME-HELP YOURSELF AND THE CHURCH AT THE SAME TIME

METHODIST TRUST ASSOCIATION



DEPOSITORS WITH  
THE NEW ZEALAND METHODIST TRUST ASSOCIATION  
IN THE YEAR ENDED 31/3/85 RECEIVED -

\$2,381,868

In Capital Accretion  
(lump sum additions to  
their deposits)

\$1,913,619

In Income Distributions

\$4,295,487

For the life and work of  
the Church

\* \* \* \* \*

WORKING TOGETHER FOR THE CHURCH

# INFORMATION LEAFLETS

	<u>Free</u>
Methodist Provident Society - Nominated Trust Advances etc.	No. 1
Insurances (Church)	No. 2 & 2B
Travelling Allowances	No. 4
Guidelines for the Administration of Property in Union and Co-operating Parishes	No. 5
Supernumerary Fund Trust Deed (Sept. 84)	No. 7
Employer's Contributions to Beneficiary & Supernumerary Fund	No. 7A
Lay Workers Retiring Fund Trust Deed (July 84)	No. 8
Stipends	No. 9
Guidelines on Stipend related matters (May 80)	No. 9A
Guidelines for Presbyters/Deacons wishing to receive partial minimum stipends (Nov. 81)	No. 9B
You and Your Tax Returns (for Ministers) (April 85)	No. 10
Presbyters, Deacons and Lay Workers Loan Fund	No. 11
Removals (Oct. 85)	No. 12
Guidelines relating to financial aspects of long term illness (Aug. 80)	No. 13
Guidelines for Self-Supporting & Partially Self- Supporting Presbyters and Deacons (Nov. 80)	No. 14
Where There's a Will There's a Way	No. 17
Overseas Travel and Study (July 79)	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 (April 81)	No. 21
Methodist Archives (April 82)	No. 22
Travel Costs (Aug. 82)	No. 23
Guidelines for Presbyters without appointments (Nov. 82)	No. 24
Guidelines for Candidature for the Ministry (Dec. 84)	No. 25
Property Changes (April 83)	No. 26
Socially Responsible Investment (Dec. 83)	No. 27A
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 1985 price with cover	\$14.25
(Cash with order please) without cover	\$11.00

LAWS AND REGULATIONS OF THE METHODIST CHURCH ..... \$13.00

PARISH SCHEDULE BOOK (Currently being revised, and) ....  
(reprinted available by mid-year)

ELECTORAL ROLL BOOK

BAPTISMAL AND CONFIRMATION REGISTER	.....	.....	.....	\$ 5.00
-------------------------------------	-------	-------	-------	---------

PASTORAL ROLL CARDS	.....	.....	.....	\$2.75 a hundred
---------------------	-------	-------	-------	------------------

BAPTISMAL CERTIFICATES (INFANT AND ADULT) for use in Parishes Free

BAPTISMAL/CONFIRMATION CERTIFICATES for use in Parishes Free

CONFIRMATION CERTIFICATES for use in Parishes . . . . . Free

BAPTISMAL CERTIFICATES for use in Union and Co-op. Parishes Free

BAPTISMAL/CONFIRMATION CERTIFICATES for use in Union and Co-op. Parishes Free

CONFIRMATION CERTIFICATES for use in Union and Co-op. Parishes Free

1920-1960 INDEX OF MINISTERIAL APPOINTMENTS	....	....	\$ 1.00
---	------	------	---------

BOOKS OF REMOVAL FORMS - transfer of a Member ..... Free

RECEIPTS FOR CHURCH DONATIONS for use by Parishes 50c a hundred

RECEIPTS FOR CHURCH DONATIONS for use by Union and Co-op.  
Parishes 50c a hundred

REGISTRATION OF NEW OR REMOVAL OF TRUSTEES	.....	Free
--	-------	------

CERTIFIED LIST OF TRUSTEES ..... Free

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.) 50c each

"SO YOU WANT TO BUILD A CHURCH" (Order in multiples of 10) 20c each

\* \* \* \* \*

# DIARY DATES FOR 1986

## 1. BOARD OF ADMINISTRATION

Wednesday 12 March  
21 May  
2 July  
27 August  
26 November

+ + + + + + +

## 2. CHURCH BUILDING AND LOAN FUND

Wednesday 26 February  
26 March  
23 April  
28 May  
25 June  
30 July  
27 August  
24 September  
22 October  
19 November  
17 December

Plans, applications and materials for consideration by the Church Building and 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.

+ + + + + + +

## 3. METHODIST TRUST ASSOCIATION INVESTMENT BOARD

Wednesday 5 February  
14 May  
9 July  
15 October  
3 December

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

+ + + + + + +

## 4. CANDIDATES ASSESSMENT COURSE WEEKEND

Weekend 29-31 August

+ + + + + + +

5. DIVISIONAL CONSULTATIONS

14-16 March (Auckland)

5-7 September

+ + + + + + +

6. PASTORAL COMMITTEE

28 April (Wellington)

4 September (Auckland)

+ + + + + + +

7. CHURCH COUNCIL  
GENERAL PURPOSES  
STATIONING  
FINANCE & STEWARDSHIP

29 April - 1 May (Wellington)

30 September - 2 October (Wellington)

+ + + + + + +

8. CONFERENCE

31 October - 6 November (Manukau District)

+ + + + + + +

9. THE NEGOTIATING CHURCHES UNITY COUNCIL

The Committee on Co-operative Ventures

4 - 5 June

+ + + + + + +

10. AUGUST SYNODS

Material from Committees and Board 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.

+ + + + + + +

## OFFICIAL ADDRESSES

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

Rev. Dr Phyllis M Guthardt, M.A., Ph.D.  
P O Box 6134  
Upper Riccarton  
CHRISTCHURCH

(Home) 20 Yaldhurst Road  
CHRISTCHURCH 4.

Telephone: 485-519

### Vice-President:

Mr Kenneth M Fay  
47 Dittmer Drive  
PALMERSTON NORTH

Telephone: 81-342

### President-Elect:

Rev. Donald J Phillipps, B.A., B.D.  
P O Box 5076  
DUNEDIN

Telephone: 772-000

(Home) 10 Lynwood Avenue  
DUNEDIN

Telephone: 778-929

### Vice-President-Elect:

Mr Lani Tupu, B.A., A.C.I.S., J.P.  
61 Duncan Terrace  
Kilbirnie  
WELLINGTON 3

Telephone: 872-227 (Home)  
739-533 (Office)

### General and Conference Secretary and Authorised Representative:

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

Telephone: 66-049 (Office)

(Home) 32 Ambleside Drive  
Burnside  
CHRISTCHURCH 5

Telephone: 584-568 (Home)

### Finance Manager:

(Acting) Mr R Yates  
P O Box 931  
CHRISTCHURCH

Telephone: 66-049 (Office)

### President's Legal Adviser:

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

Telephone: 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: Marcia J Baker (Deacon)  
Time of Attendance : Tuesday & 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.

### COUNCIL FOR MISSION & ECUMENICAL CO-OPERATION

Wellington Office: 12th Floor, Dalmuir House,  
114 The Terrace, Wellington 1.

(P O Box 10-000, The Terrace, Wellington) Telephone : 721-899

Co-ordinating Secretary: Rev. Dr James A Veitch, B.A., B.D.,  
(Unit V) M.Th., Ph.D. (B'ham)

Hamilton Office: 62 London Street, Hamilton  
(P O Box 9549, Hamilton North) Telephone : 393-949

Joint Secretary: Rev. Alan H Leadley, B.D., M.A.  
(Units I & II)

Christchurch Office: 2nd Floor, Epworth Chambers,  
176 Hereford Street, Christchurch 1.

(P O Box 931, Christchurch) Telephone : 66-049

Joint Secretary: Rev. Simon H Rae, M.A.  
(Units III & IV)

### DEVELOPMENT DIVISION

Division Office: Newpark Centre, 5 Short Street,  
Newmarket, Auckland 1.

(P O Box 9573, Newmarket, Auckland) Telephone : 505-450 & 505-499

Superintendent: Rev. Norman E Brookes, M.A. (2nd Class Hons.)  
(Telephone - Home : 587-263)

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

### EDUCATION

Division Office: 75 Taranaki Street, Wellington 1  
(P O Box 6133, Te Aro, Wellington) Telephone : 850-352)

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

Auckland Office: P O Box 9573, Newmarket, Auckland.  
Telephone : 505-450 & 505-499)

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) : 203 Karangahape Road,  
Auckland. (P O Box 68483, Auckland)

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

## MAORI

Divisional Office: Newpark Centre, 5-Short Street,  
Newmarket, Auckland 1.  
(P O Box 9573, Newmarket, Auckland) Telephone : 505-450 & 505-499

## DISTRICT SUPERINTENDENTS

### Northland:

Rev. Kenneth H Russell, P O Box 8104, Kensington, Whangarei.  
(149 Kamo Rd) (Telephone: Office 71-601 Home 72-624)

### Auckland:

Rev. D Bruce Gordon, P O Box 5104, Auckland.  
(Telephone: Office 32-443 Home 692-250)

### Manukau:

Rev. George L Bennett, 83 Kolmar Road, Papatoetoe.  
(Telephone: Office 278-6442 Home 278-6439)

### Waikato-Bay of Plenty:

Rev. Morehu Te Whare, P O Box 279, Otorhanga.  
(Telephone: 08133 0 740)

### Taranaki-Wanganui:

Rev. Stanley J West, 9 Paynters Ave, New Plymouth.  
(Telephone: Office 83-592 Home 83-434)

### Hawkes Bay-Manawatu:

Rev. Bruce Scammell, 463 Gladstone Rd, Gisborne.  
(Telephone: Office 76-260 Home 76-260)

### Wellington:

Rev. E Francis I Hanson, 75 Taranaki St, (P O Box 5133, Te Aro)  
Wellington. (Telephone: Office 850-352 Home 672-871)

### Nelson:

Rev. Stuart C Grant, 4 Lichfield St, Stoke, Nelson.  
(Telephone: 77-322)

### North Canterbury:

Rev. Albert A Grundy, 18 Chapel St, Christchurch 5.  
(Telephone: Office 527-952 Home 529-782)

**South Canterbury:**

Rev. Wilfred H Cable, 9 Rhodes Street, Timaru.  
(Telephone: 88-401)

**Otago-Southland:**

Rev. Donald J Phillipps, P O Box 5076, Dunedin. (10 Lynwood Ave)  
Telephone: Office 772-000 Home 778-929)

**SECRETARIES OF SYNODS**

**Northland:**

Rev. Edward W Body, P O Box 4118, Kamo, Whangarei.  
(Telephone: Office 52-396 Home 50-916)

**Auckland:**

Rev. Ian C Norwell, 193 Victoria Rd, Devonport, Auckland 9.  
(Telephone: 450-042)

**Manukau:**

Rev. Maxwell L Bruce, 31 King St, Waiuku.  
(Telephone: 59-312)

**Waikato-Bay of Plenty:**

Rev. Trevor L Bennett, 406 Thames Street, Morrinsville.  
(Telephone: 0819 7623)

**Taranaki-Wanganui:**

Mrs Dawn Francis, 162c Mangorei Rd, New Plymouth.  
(Telephone: 75-001 Home)

**Hawkes Bay-Manawatu:**

Mr Ken M Fay, 47 Dittmer Drive, Palmerston North.  
(Telephone: 81-342)

**Wellington:**

Mr C H Couch, P O Box 6133, Te Aro, Wellington.  
(Telephone: 850-352)

**Nelson:**

Mrs Ella M Trathen, P O Box 327, Nelson.  
(Telephone: 88-711)

**North Canterbury:**

Mrs Patricia M Teague, 50A Bainton St, Christchurch 5.  
(Telephone: 598-807)

**South Canterbury:**

Rev. John D Meredith, 49 Broadway Avenue, Timaru.  
(Telephone: 61-932)

**Otago-Southland:**

Dr D Warren Featherston, Selwyn College, 560 Castle Street,  
Dunedin. (Telephone: (024) 773-326)

## DISTRICT FINANCIAL SECRETARIES

### Northland:

Mr G D Phillips, 18 Monowai St, Wellsford.  
(Telephone: 8901)

### Auckland:

Mr David R Grounds, P O Box 9350, Newmarket, Auckland 7.  
(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. (Telephone: 071 68593)

### Taranaki-Wanganui:

Mr Colin G Rowe, 117 Hamlet St, Stratford. (Telephone: 6256)

### Hawkes Bay-Manawatu:

Mr Gordon Green, P O Box 1887, Palmerston North.  
(Telephone: Office 82-860 Home )

### Wellington:

Mr H Gibbon, 54 Fraser Cres, Upper Hutt. (Telephone:

### Nelson:

Mr Graham A Harris, 11A Blair Terrace, Richmond, Nelson.  
(Telephone: Richmond 7880)

### North Canterbury:

Mrs Ruth LeCouteur, 45 Brabourne St, Christchurch 2.  
(Telephone: 324-790)

### South Canterbury:

Mrs Ruby Martin, 52 Connolly Street, Geraldine. (Telephone: 39-323)

### Otago-Southland:

Mr Harvey Hoskin, 15 Littlebourne Rd, Dunedin.  
(Telephone: Home 770-552)

## DISTRICT PROPERTY SECRETARIES

### Northland:

Rev. Frank S Rigg, P O Box 10, Paparoa.  
(Telephone: 37-106)

### Auckland:

Rev. Hendrik Gerritsen, 30 Gardner Ave, New Lynn, Auckland 7.  
(Telephone: 874-360)

### Manukau:

Mr Clarry Wills, 62 Motatau Rd, Papatoetoe. (Telephone 278-6350)  
(SECRETARY). Mr Fred P Norris, 2/41 Pigeon Mountain Rd,  
Bucklands Beach. (Telephone: 535-847) (RETURNS)

### Waikato-Bay of Plenty:

Mr Ken W Dey, P O Box 556, Hamilton (Telephone: Home 65-367  
Office 82-469)

### Taranaki-Wanganui:

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

### Hawkes Bay-Manawatu:

Mr Len Davis, P O Box 68, Napier. (Telephone: 53-852)

Wellington:

Mr Cliff R Davis (Acting), 12 St Edmund Cres, Tawa.  
(Telephone: 325-489) (SECRETARY) Rev. W E Elderton, 18 West Rd,  
Northland, Wellington 5. (RETURNS)

Nelson:

Mr John Lyth, 26A Wastney Terrace, Nelson. (Telephone 520-214)

North Canterbury:

Rev. William (Bill) L Wallace, 129 Queenspark Drive,  
Christchurch 9. (Telephone: 831-340) (SECRETARY) Mr Howard E  
Thomas, 47 Hills Rd, Christchurch 1 (Telephone: 56-521) (RETURNS)

South Canterbury:

Mr Allan P McGeorge, 6 Totara Crescent, Timaru.  
(Telephone: 80-201)

Otago-Southland:

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

## DISTRICT PROPERTY ADVISORY COMMITTEE

Northland:

Rev. F S Rigg, Messrs L M Hames, G M Hames, C Metcalfe.

Auckland:

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

Manukau:

Messrs C Wills (Convener), B Shaw, R Buchan, M Buttimore,  
Mrs V Vince, with power to co-opt.

Waikato-Bay of Plenty:

District Standing Committee, Convener Mr Alan Bettany.

Taranaki-Wanganui:

NORTH: Rev. S J West, Messrs E R Kitchingman, J P Harding,  
J Wharton

SOUTH: Messrs E G Bycroft, A R Wallis, L J Fordyce.

Hawkes Bay-Manawatu:

Rev's J S Hosking, B Scammell, D G Stubbs, Messrs L A Davis,  
K M Fay, D Maegaard, with power to co-opt from each region as  
required.

Wellington:

Rev. R S Andrews, Messrs C R Davis, L Brown, O Cunddall,  
L E M Grace, E G Heggie, L Holdaway, B Hussey, R Potts.

Nelson:

Rev. S C Grant, Mrs J Chisnall Messrs W H Hebden, F B Hogan.

North Canterbury:

Rev's W L Wallace, A A Grundy, B S L Abbott, Mrs N Farrant,  
Messrs P T Battersby, H E Thomas, M R Tunnicliffe.

South Canterbury:

Rev. W J Cable, Messrs A L Williams, R E Littler, M A McSkimming

Otago-Southland:

Miss Dale Meredith, Messrs G Fergusson, N Pitts, P Lankshear,  
Rev. L Cumberpatch

## DISTRICT CANDIDATES CONVENERS

### Northland:

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

### Auckland:

Rev. Audrey N Dickinson, 153 Kohimarama Rd, Auckland 5.

### Manukau:

Rev. W A Chessum, 20 Church Street, Otahuhu.

### Waikato-Bay of Plenty:

Rev. David H Ansell, P O Box 2019, Tauranga South.

### Taranaki-Wanganui:

Rev. Margaret Springett, 52 King Edward St, Eltham.

### Hawkes Bay-Manawatu:

Rev. Niven G Ball, P O Box 5119, Greenmeadows, Napier.

### Wellington:

Rev. Brian J Eagle, 70 Duncan Tce, Wellington 3.

### Nelson:

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

### North Canterbury:

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

### South Canterbury:

Rev. David S Bell, 79 Arthur St, Timaru.

### Otago-Southland:

Rev. Shirley V Ungemuth, P O Box 5076, Dunedin.

## 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 ) Rev. Brian 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 - Mr Raymond G Wicks

Middlemore - Rev. I G Pierce (Presbyterian)

WAIKATO-BAY OF PLENTY DISTRICT:

Waikato Hospital - Rev. Brian W Sides  
Queen Elizabeth (Rotorua) ) - Rev. G Robertson  
Rotorua Hospital ) (Ecumenical Chaplain)  
Tauranga - Rev. J Kinloch (Ecumenical Chaplain)  
Tokanui Psychiatric - Rev. Barry W Neal

TARANAKI-WANGANUI DISTRICT:

New Plymouth - Rev. Peter Mitchell (Ecumenical Chaplain)  
Wanganui Ecumenical Chaplaincy - Rev. Lincoln F Paul

HAWKES BAY-MANAWATU DISTRICT:

Napier - Rev. John Buifnett (Ecumenical Chaplain)  
Hastings Memorial - Rev. Winstone Marshall (Ecumenical Chaplain)  
Gisborne - Rev. Basil J Hilder (Ecumenical Chaplain)  
Palmerston North - Rev. Bruce Ralph (Ecumenical Chaplain)  
Lake Alice - Ecumenical Appointment pending (contact  
Deacon Rona W Collins)

WELLINGTON DISTRICT:

Wellington Public Hospital - Rev. Brian R J Eagle  
Lower Hutt Public Hospital - Rev. Aso Saleupolu  
Silverstream - Rev. Ann M Thomas  
Wesley Hospital, Wesleyhaven - Rev. Margaret E Burnett  
Porirua - Rev. Ian Bayliss  
Bowen - Rev. Gavin B Sharp  
Kimberley - Rev. Lewis A Bowen

NELSON DISTRICT:

Nelson Public Hospital )  
Ngawhatu Psychiatric ) Rev. Bill McEwan (Methodist/Presby-  
Braemar Psychopaedic ) terian)  
Grey Hospital (Greymouth) - Rev. Graham E Hawkey  
Seaview Psychiatric (Hokitika) - Rev. John R Drylie  
Deacon Elva M Reynolds

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) and 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. Sifa Hingano  
Timaru Hospital - Rev. Ken Davy (Anglican)  
Ashburton - Rev. John Bilverstone

#### OTAGO-SOUTHLAND DISTRICT:

Dunedin Public Hospitals and Cherry Farm Psychiatric Hospital-  
A S Barton, R R Geddes, W R Moore, J B Wilkinson (Ecumenical  
Chaplains)

Kew Hospital (Invercargill) - Rev. Evan R Lewis

### STANDING COMMITTEES OF THE CONFERENCE

#### ARMED SERVICES CHAPLAINCY

Rev's J S Hosking (Chairperson), M L Dine, R D Short, Messrs  
J B McKinney, D J Sellars, H Chamberlain and Group Captain Thorpe.

#### CHURCH UNION

(See the Board of the Development Division)

#### COMMITTEE ON MINISTRY

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), David H Ansell, Siaualia T Amituana'i, George L Bennett,  
Maxwell L Bruce, Taniela T Moala, John H Osborne, Rua D Rakena,  
B Keith Rowe, Percy P Rushton, John B Salmon, Elia Samusamuvodre,  
Mr Charlie B Fenwick, Mesdames Anna Beaumont, Joyce K Dey, with such  
additional members as approved by the President.

#### COMMUNITY ON WOMEN AND MEN

Wendy Anderson, Mavis Barnett, Lois Burkitt, Garth Cant, Mark  
Gibson, Phyllis Guthardt, Ann Hill, Doreen Hill, Warren Hudson,  
Jennifer Moor (Convener), Don Prince, Joy Rakena, Ashley Sedon,  
Loselini and/or Manase Tafea, Susan Thompson, Betty McLachlan and/or  
Nerolei Chisholm as Presbyterian members; and as corresponding members  
and local contacts-- Anne Ramsay (Whangarei), Enid Bennett, Vera Dowie,  
Margaret Gordon, Susan Paterson, Jill Stroobant, Gillian Watkin (Auck-  
land), Lois Clarke (South Auckland), Muriel Leadley, Joyce Dey (Waikato),  
Helen Wright (Wairarapa), Don Borrie (Porirua), Cheryl Glensor, Edith  
Little, Anne Vaughan (Wellington), Fay Chapman, Ella Trathen (Nelson),  
Lynne Frith-Upson, Sylvia Jamieson, Marion Kitchingman, Alan Upson  
(Dunedin), Andrew Donaldson, Joan Lawry (Southland).

#### FAITH AND ORDER

Rev's H Gerritsen, W Gust, B J Malcouronne, B Miller, Dr J B Salmon,  
A D Stroobant and O T Woodfield, Mr E Laurensen and Mesdame W Hansen  
and J Moore, the Principal of the Theological College and the Wesley  
Lecture, plus up to 6 others to be appointed by the President.

#### FIJIAN ADVISORY COMMITTEE

- (a) two lay representatives each from the Wellington and Auckland  
Fijian Fellowships.
- (b) all Methodist Ministers in Connexion with the Fiji Methodist  
Conference serving under the Conference of the Methodist  
Church of New Zealand under Question 15(i).

## LAW REVISION

Mr G H Peak (Convener), the General Secretary Rev. A K Woodley, Rev's N E Brookes, D G Laws, E R Hornblow, Mrs P Gatman, Miss J Tasker, Messrs. D G Smith and P D Hollings.

## MEDIA AND COMMUNICATIONS

Rev's D V McNicol (Convener), E J Little, A M Thomas, E F I Hanson, M W Greer, Mr J G Little and such additional laypersons as appointed by the President.

## METHODIST REPRESENTATIVES ON THE NEGOTIATING CHURCHES UNITY COUNCIL

Committee on Church Union:

Rev's B K Rowe, N J Goreham and Miss Patricia Irving.

Committee on Co-operative Ventures:

Rev's A K Woodley, G A Telford, Mrs Irene Girvan and the Superintendent of the Development Division.

## 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, the Vice-President-Elect, the General Secretary, Rev. J S Hosking and Mr G E Hill.

## PUBLIC QUESTIONS

Fletcher Thomas (Convener), Don Borrie, Margaret Burnett, Eric Heggie, Barry Jones, Lyn Price, Bruce Rae, David Silvester, Bob Sullivan, with two additional members to be appointed by the President.

## SAMOAN POLICY

President, President-Elect, Rev. Norman E Brookes Superintendent of the Development Division, Rev's Siaualia 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 and the Secretary Wellington Samoan District.

## TONGAN ADVISORY COMMITTEE

AUCKLAND/MANUKAU: Kotisi Manu, Peni Mafie Ta'ufu'ou, Sione Paea, 'Uha'one Metuisela, Sitaleki Puakahuhua, Sione F Tonga, Rev. Taniela Moala; HAMILTON: Lisiate Manu'atu, T Pohiva; ROTORUA: Sione H Taumoepeau; GISBORNE: Paula Lolohea, Pauli Ma'afu; PALMERSTON NORTH: Sione Moli Koloto; Samiu Mafi; PETONE: Paasi Fine, Mele Tu'ipulotu, Sifa Latu; PORIRUA: Pita Siale, Taniela Funaki; WESLEY WELLINGTON: Tevita Finau; Niuselu Uesi, Samiu Tauga; OAMARU: Sione Malama,

Puli Kaufana, Rev. Sifa Hingano; DUNEDIN: 'Opeti 'Ofamo'oni, Semi Halalilo; CHRISTCHURCH ' Inoke M Siulangapo; Kasi Leka, Rev. Manase Tafea; CONVENER: T Kilifi Heimuli; INTERPRETER: Rev. Tavake Tupou; CHAIRPERSON: President of Conference.  
One Representative from each District Synod where a Tongan Fellowship operates. Tongan Ministers serving appointments within the Methodist Church of New Zealand.

### WELFARE OF THE CHURCH

Lynne Frith-Upson (Convener), Marion Kitchingman, Timothy Langley, Joan McDonald, Donald Phillipps, Paul Sinclair, John Stringer, Peter West, and up to four additional lay people to be appointed by the President.

## BOARDS - DIVISIONS

### ADMINISTRATION

Rev's A A Grundy, E R Hornblow, D J Phillipps, Messrs H T Francis, J P Goffin, P Gurney, G E Hill, G H Peak, P D Rakena, Mesdames H M Waters, I Farrar, S Mangels, the General Secretary and the Finance Manager.

### DEVELOPMENT

Siaula Amituana'i, Mervyn Dine, Taniela Moala, Rua Rakena, Ian Haynes, Ian McKenzie, Laurel Tuwai, Elia Samusamuvodre, Tuau Solomona, Mavis Clapp, Isoa Matawau, Kilifi Heimuli, Ted Grounds, Superintendent of the Development Division and such other people nominated by the Board and appointed by the President.

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

Rev's Siaula Amituana'i, Taniela Moala, Rua Rakena, Keith Rowe, Superintendent of the Development Division (Convener), Miss Marion Neller, Mr Jack Osborn, and up to four other people nominated by the Committee and appointed by the President.

### EDUCATION

Rev's R S Andrews, M Curulala, E F I Hanson, E J Little, S Mapusua, L Reid, A T S Saleupolu, Dr J B Salmon, K J Taylor, A M Thomas, Mesdames B Halliwell, G Pitcher, G Thompson, Ms S Laurenson, B Olds, Messrs C Couch, A Dine, R E Gibson, D Hanna, R G Jones.

### MAORI

Samson Toia, Para Livingstone, Barbara Miller, Maru Toki, Joy Rakena, Tohu Cassidy, Moke Couch, Huirama Te Hiko, Heke Eketone, Morehu Te Whare, Ripeka Anderson, Polly Hepi, Heremia Pate, John Heremia/Miria Rogers, Ngaio McCulloch, Wati Tahere, Emma Keenan, Inu Farrar, Ruawai Rakena.

## COUNCIL FOR MISSION AND ECUMENICAL CO-OPERATION

### CO-ORDINATING COMMITTEE

#### (1) Regional Representatives:

Mrs Jennifer Orange & Ms Bev Matamua (Unit 1)  
Mrs Margaret Rushbrook & Mr David Moir (Unit 2)  
Mrs Joan Lawry & Mrs Betty Scarlet (Unit 3)  
Mr Geoff Hill & Mrs Jan Cormack (Unit 4)  
Rev. Peter Glensor & Ms Heather Macfarlane (Unit 5)

#### (2) Appointed by the Methodist Church of New Zealand:

Rev's George Carter and Ruawai Rakena

#### (3) Appointed by the Presbyterian Church of New Zealand:

Dr Yola Swindells, Rev's Eric Chapman and Russell Rofe

### UNIT 1 - AUCKLAND

Rev's G G Carter, Dr A Davidson, Murray McMeikan, Liu Tepou, Ian McKenzie, Messrs J Bennett, Ian Faulkner, Moli 'Ilolahia, Bruce McLean, Barry Pilkinton, Mesdames Te Ao Biddle, Bev Matamua, Erice Carley, Jennifer Orange (Convener), Laurel Tuwai, Alison Kane; Rev. Ray Galvin, Miss Naomi Howell (Associates).

### UNIT II - HAMILTON

Mr David Moir (Convener), Rev's Morehu Te Whare, Warren Foster, Messrs Peter Grant, Lex Riddell, Mesdames Alison Kehely, Betty Grey, Raumarie Post, Tui McLeay, Margaret Rushbrook, Joan Wallace, Beverley Cullingford and Rerekau Foster.

### UNIT III - OTAGO-SOUTHLAND

Rev. Russell Rofe (Convener), Rev's Norma Graves, Timothy Langley, Peter Westm Mana Tavelia, Robert McPhail, Mesdames Jill Whimp, Betty Scarlet, Mae Cairns, Joan Lawry, Marion Kitchingman, Dr Henry McKinlay, Dr Norris Jefferson, Messrs Stephen McLeary and Kelly Hune.

### UNIT IV - CHRISTCHURCH

Mrs Jan Cormack (Convener), Dr George Chisholm (Deputy Convener), Misses Judy Watson, Ataga'i Esera; Mesdames Judith Dodge, Marcia Baker, Pam Templeton, Judy Allison, Dr David Troughton, Rev's John Roberts, Dr Phyllis Guthardt, Alan Woodley (Associate); Messrs Jim Hudson and Geoff Hill, Dr David Scott, and one member to be appointed.

### UNIT V - WELLINGTON

Ms Heather Macfarlane (Convener), Rev's Peter Glensor, Brian Eagle, Alistair McBride, Kenape Faletose, Richard Lawrence, Messrs Richard Lander, Uisli Niusela, Owen Labrun, Ralph Pannett, Mesdames May Thomas, Rachel Hornblow, Huia Timu and Nancy Jansen.

### INVESTMENT BOARD

Messrs R J Fraser (Chairman), W F Christian, G H Peak, K G Lee, L V Reisterer, A H Winstone, T J Martin, H T Garlick, P D Rakena, G D Wright (Executive Officer) Rev's D B Gordon, A K Woodley (Secretary), Mrs Dorothy Ford and the Finance Manager.

## METHODIST TRUST ASSOCIATION

Messrs R J Fraser (Chairman) W F Christian, G H Peak, K G Lee, L V Reisterer, A H Winstone, T J Martin, H T Garlick, P D Rakena, G D Wright (Executive Officer) Rev's D B Gordon, A K Woodley (Secretary), Mrs Dorothy Ford and the Finance Manager.

## RANGIATEA MAORI COLLEGE TRUST

J Hainsworth (Acting Chairman), H Pate, S West, L Willing, D TeAwehe, J Bishop, E Tamati, I Pate, R Rakena, B Phillips, L J Fordyce, T Wetere, R Fenton, M Rogers, R King, V Tamati, J Fawcner

## ROBERT GIBSON TRUST

M r J P Harding (Chairman), Connexional Secretary Rev. A K Woodley, Superintendent of the Taranaki-Wanganui District Rev. S J West, Rev's L V Willing, J Peill, W F Ford, Messrs H B Duthie, P Bulfin, H P Laurensen, V Morgan, B Busing.

## TRINITY THEOLOGICAL COLLEGE COUNCIL

Rev. Percy P Rushton (Chairman), Mrs Jill van de Geer (Secretary), Rev. D J Bush (Minute Secretary), Rev's E J Bennett, S N Toia, R D Rakena, B K Rowe (Principal), Mr F Claridge (Treasurer) Mrs J Young, Messrs C B Fenwick, G Hill, Dr C Small, Mrs J Dey, Rev. M E Caygill, C R Dombroskie (Student Representative).

## WESLEY COLLEGE TRUST

Mr H M Denton (Chairman), Mrs P J Tauroa, Rev's J A Penman, R D Rakena, B K Rowe, Messrs E J Beavis, J Beever, B K Caughey, W F Christian, W K S Christiansen, C W Firth, J W Hill, A H McAulay, J H McCoskrie, G K Matheson, J Peters, T G M Spooner, A M Winstone.

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

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

Rev's D B Gordon (Chairman), G Brazendale, B J Malcouronne, I Sefuiva, G M Richards, M E Caygill, W Gust, Mesdames K A Rowe, G White, J V Young, D E Winklemann, Messrs M C Copeland, C W Firth, N W Firth, H T Garlick (Treasurer), D J Gordon, G M Lawry, K J Long, G Matheson, G H Peak, D G Smith, I R Souster (Secretary), D Vance.

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

Jim Andrew, Ian Boddy, Sonia Boniface, Rendall Conwell, Bruce Devonport, Ken Fay (Chairman), Rob Ferguson, Stan Good, Cecily Gordon, Gordon Green, Merv Hancock, John Harding, Jock Hosking, Phillip McConkey, Murray Patchett, Prue Patrick, Margaret Perowne, David Petersen, Graham Pritchard, Richard Waugh, Alan Webster, Bertha Zurcher.

### WESLEY SOCIAL SERVICES TRUST P O Box 6133, Te Aro, Wellington)

Rev's K J Taylor (Chairman), E F I Hanson, S Mapusua, M E Burnett, Mesdames Dr J Wilson, I Taulelei, B Marshall, S Williment, Messrs R Evison, R Emery, R E Sullivan, S Roberts, R Potts, I M Crabtree, K Boyden.

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

Rev's B Abbot, A Grundy, J Roberts, W Tahere, Messrs N P Alcorn, A A Dingwall, G E Hill, N G Hillary, P Hulsman, M E Lloyd, G F Lowry, R Mitchell, R Moor, D Patrick, Mesdames M Barnett, D Hill, E Hulsman, J Moor, Y Overton, Miss P Huls.

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

D J Phillipps (Superintendent), B L Abbott (Secretary), M Joan Carter, Arthur R Crosbie, Arthur A Duncan, Vicki S Hart, Timothy J Langley, Alex C Mabon, Joan M McDonald, R Neil McLeod, Dr Len R Robinson, E Brian Simms, K Murray Simpson, Alex W Smith, Shirley V Ungemuth, Martin R Wilson.

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

#### ARMED SERVICES

Senior Chaplain : Rev. M L Dine, 1 Tennyson Ave, Takapuna,  
Auckland 9.  
Secretary : Rev. R D Short, Linton Military Camp, Linton,  
Palmerston North.  
Treasurer : Mr J B McKinney, 104 Mortimer Tce, Brooklyn,  
Wellington 2.

#### CHRISTIAN AUDIO-VISUAL SOCIETY OF NEW ZEALAND (INC.)

P O Box 8727, Auckland.

#### CHURCH UNION - DEVELOPMENT DIVISION

Convener : Rev. Norman E Brookes, P O Box 9573, Newmarket,  
Auckland. Phone Office: 505-499, Home

#### COUNCIL FOR MISSION AND ECUMENICAL CO-OPERATION

##### Units I and II Auckland and Hamilton:

Joint Secretary : Rev. Alan J Leadley, P O Box 9549,  
Hamilton North. (Telephone - Office 393-949)  
(Office address - 62 London Street)

##### Units III & IV Otago-Southland and Christchurch

Joint Secretary : Rev. Simon H Rae, P O Box 931, Christchurch.  
(Telephone - Office 66-049) (Office address  
2nd Floor Epsworth Chambers, 176 Hereford St)

##### Unit V Wellington and Co-ordinating Secretary

Joint Secretary: : Dr James A Veitch, P O Box 10-000, The Terrace,  
Wellington. (Telephone - Office 721-889)  
(Office Address - Dalmuir House, 114 The Terrace)

## COMMITTEE ON MINISTRY

- Convener : Rev. H W Kitchingman, 302 West Coast Rd, Glen Eden, Auckland. Phone - Home 818-6285.
- Ass. Convener : Rev. G Brazendale, M.A., 19 Hillside Crescent, Auckland 3. Phone 32-443. Office: 602-286.
- Supervisor of Prob. Studies : Rev. D S Mullan, M.A., Dip.Ed., 202 St John's Road, Meadowbank, Auckland 3.
- Assessment Convener : Rev. Owen T Woodfield, B.A., 4 Lincoln Rd, Henderson, Auckland 8.

## FAITH AND ORDER

- Convener : Rev. Dr John B Salmon, C/- P O Box 9573, Newmarket, Auckland.

## FIJIAN ADVISORY COMMITTEE

- Convener : Mr Isoa Matawalu, 17 Bond Place, Onehunga.

## INVESTMENT BOARD

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

## LAW REVISION

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

## MEDIA AND COMMUNICATIONS

- Convener : Rev. D V McNicol, P O Box 51-019, Tawa  
Telephone: Office 326-576 Home: 327-676.
- Churches Committee on Broadcasting : Rev. Michael W Greer, P O Box 82056, Highland Park, Auckland. Telephone 568-470.

## METHODIST LAY PREACHERS' ASSOCIATION

- President : Mr Brian C Jillings, 143 Dalrymple St, Invercargill.
- Secretary : Mrs A Joan Lawry, 61 White Street, Invercargill.
- Treasurer : Mr Bill Worley, 34 Mary Street, Winton.

## METHODIST PEACE FELLOWSHIP

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

## N Z METHODIST SOCIAL SERVICES ASSOCIATION

- Convener : Rev. John H Roberts, P O Box 1449, Christchurch.

## N Z METHODIST WOMEN'S FELLOWSHIP

- President : Mrs Margaret Gordon, 10 Eden View Rd, Sandringham, Auckland 3. Phone 692-250.
- Secretary : Mrs Barbara Gatland, 8 Roydon Place, Howick, Auckland. Phone 534-8731.
- Treasurer : Mrs Moreen Robertson, 244 Te Atatu Road, Henderson, Auckland 8. Phone 836-4218.

## Executive

- : Mrs Vaa'alii Afora, 2 West End Road, Ponsonby, Auckland 2. Phone 766-943
- : Mrs Elsie Blythe, 5 Brothers Street, Avondale, Auckland 7. Phone 885-301.
- : Mrs Margaret Cundall, 20 Avondale Road, Avondale, Auckland 7. Phone 883-912
- : Beryl Hughes, 257 Mt Smart Road, Onehunga, Auckland 6. Phone 595-588.
- : Mrs Alison Kane, P O Box 58, Pukekohe. Phone - Pukekohe 87-420.
- : Mrs Beverley Mullan, 2 College Road, Glen Innes, Auckland 6. Phone 581-630
- : Mrs Frances Winiata, 25 Cleek Road, Nagere East, Auckland. Phone 276-8318.
- : Mrs Joan Beaumont, 190 Redoubt Rd, Manurewa, Auckland.

## PASTORAL

### Convener

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

## PUBLIC QUESTIONS

### Convener

- : Mr Fletcher Thomas, 16 Rata Rd, Akatarawa, Upper Hutt. Telephone 268848

## RANGIATEA MAORI GIRLS' HOSTEL

### Secretary

- : P O Box 6017, New Plymouth.

## SAMOAN POLICY

### Convener

- : Rev. S T Amituana'i, 53 Fife St, Westmere, Auckland.

## TONGAN ADVISORY COMMITTEE

### Convener

- : Mr T Kilifi Heimuli, 507 Sandringham Rd, Sandringham, Auckland. Phone 864-855.

## TRINITY THEOLOGICAL COLLEGE

### 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

- : Enid J Bennett, M.A., B.D., Dip.Ed., Wesley Lecturer in Systematic Theology: C/- St John's College, 202 St John's Road, Meadowbank, Auckland 5. Phone 584-284.

### Fieldworker in Ministry:

- David S Mullan, M.A., Dip.Ed. 202 St John's College, Meadowbank, Auckland 5. Phone 581-630. Office 587-471.

### Chairman, College Council: Rev. P P Rushton,

14 St Vincent Ave, Remuera, Auckland.

St John's College Staff: 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.Sc., M.A., B.D. (Tutor in  
Biblical Studies)
- : Godfrey C Nicholson, Ph.D. (Tutor in New  
Testament)
- : Mrs Judith Bright, M.A., Dip.N.Z.L.F. (Librarian).

#### WELLINGTON METHODIST CHARITABLE AND EDUCATION ENDOWMENTS TRUST

- Secretary : Mr E H Russell, P O Box 11-573, Manners St,  
Wellington.

#### 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 Johnston, P O Box 313, Auckland.  
Phone 34-534.

#### WESLEY HISTORICAL SOCIETY (N Z)

- Secretary : Mr D G Roberts, 2/10 Birdwood Ave,  
Papatoetoe.

#### WELFARE OF THE CHURCH

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

+ + + + + + + +

#### THE NEGOTIATING CHURCHES UNITY COUNCIL

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

#### NATIONAL COUNCIL OF CHURCHES

- General Secretary : Mrs Jocelyn Armstrong, 176 Hereford Street,  
Christchurch. P O Box 297. Phone 69-274.
- Director - Christian World Service : Rev. Barbara Stephens.

#### CHURCHES EDUCATION COMMISSION

- General Secretary : Rev. I Marie Greenwood,  
P O Box 27-364, Wellington.  
Telephone 843-587

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 1986

- Ent: Indicates the year of first appointment by the Conference.  
Years: Indicates the Year(s) of current appointment (including the 1986 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	3	Abbott, Bryant S.L., 8A Fovant St, Christchurch 4.	8120
1955	1983	Abbott, William K., 62 Celia St, Stratford	4030
1984	ASC3	Afoa, Ioane A, L.Th., M.Div., D.Min., 2 West End Rd, Herne Bay, Auckland 2	2370
1966	7	Alexander, Roy M, 47 Marsden Ave, Mt Eden, Auckland 4, (Chaplain)	2060
1968	8	Allan, Robert, A, 4 Hayton's Road, Sockburn.	8160
1944	1983	Allen, Robert H, B.A., 31 Bay View Rd, Cass Bay Lyttelton.	8140
1969	UFS13	Alley, David R, 78 Cedar Drive, Kelvin Heights, R D 2 Queenstown	9000
1957	13	Amituana'i, Siauala T, B.A., B.D., 53 Fife St, Westmere, Auckland 2	2020

Ent.	Years	Name and Address	Parish
1984	SS3	Anderson, Glenys R, 412 Pukehangi Rd, Pomare, Rotorua	3170
1984	MI	Anderson, Wikitoria, 41 Porchester St, Papakura	2510
1956	3	Andrews, Robert S, 92 Cambridge St, Levin	6220
1943	1977	Andrews, Stanley G, M.A., Dip.Ed., 84B Kolmar Rd, Papatoetoe, Auckland	2410
1963	1	Ansell, David H, P O Box 2019, Tauranga South. (13th Avenue)	3190
1963	1979	Armstrong, David, 23 Durness Pl, Orewa, Auckland	2280
1979	1986	Astley, H Mary, 122 Totara Drive, Hamilton	3080
1947	1960	Attwood, A Francis, 19 Toomey Street, Waihi. Baker, Alan J, C/- St John's College, 202 St John's Rd, Meadowbank, Auckland 5. (Student)	3040
1949	1979	Baker, Edward, 7 Park Ave, Tuakau.	2440
1953	8	Baker, Frederick J K, 61 Wainoni Road, Christchurch 6.	8030
1951		Baker, Marcia J, Deacon, 61 Wainoni Rd, Christchurch 6	8030
1963	4	Ball, Niven G., 67A Gloucester St, Taradale, Napier. (P.O. Box 5119, Greenmeadows, Napier)	5010
1965	1	Barnes, Stanley J, B.A. (Rhodes), 50 Wakefield St, Westport	7100
1986		Barrow, Shirley J, 14 Puriri Avenue, Te Puke	3210
1975	7	Bell, Anthony N, L.Th., 72 Otaki St, Kaiapoi	8180
1941	1967	Bell, Charles H, B.A., 52 Paine St, Tauranga.	3190
1981	3	Bell, David S, B.A., B.D., 79 Arthur St, Timaru	8310
1957	4	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	1	Bennett, Enid J, M.A., B.D., Dip.Ed., St John's College, 202 St John's Rd. Meadowbank, Auckland	2820
1956	5	Bennett, George L, 83 Kolmar Rd, Papatoetoe Bennett, John E, St John's College, 202 St John's Rd Auckland 5 (Student)	2410
1955	5	Bennett, Trevor L, 406 Thames St, Morrinsville.	3060
1949	1967	Benny, T Ralph, 7 Hanrahan Street, Ashburton.	8380
1980	2	Biggs, Donald F, 12 Gilberthorpes Rd, Christchurch 4 (P O Box 16271)	8150
1954	3	Billinghurst, Noel D, 60 Lahore St, Wairoa, H.B.	5060
1962	6	Bilverstone, John, 89 Eton Street, Ashburton.	8380
1985	2	Bowring, Stuart J, L.Th., 214 High Street, Dannevirke	5070
1971	SOC	Bowen, Lesley H, Deacon, United Church, Tonu, Bougainville, Papua New Guinea	
1959	CHP6	Bowen, Lewis A, Dip.R.E., 67 Kennedy Drive, Levin.	6220
1955	CHP5	Boyd, Edward P, 55 Bayview Rd, Paremata, Wellington	6110
1960	6	Brazendale, Graham, M.A., 19 Hillside Crescent, Mt.Eden, Auckland 3	2020
1969	1	Brookes, Norman E, M.A., (2nd Class Hons.), 3 Steele St, Meadowbank, Auckland 5 (P O Box 9573, Newmarket, Auckland)	2060
1925	1977	Brown, F Gardner, 31 Surf Road, Stanmore Bay, Whangaparaoa.	2280

Ent.	Years	Name and Address	Parish
1941	1980	Brown, Harold K, 17 Whaka Tce, Huntsbury, Christchurch 2	8090
1976	1	Bruce, Dougal H C, L.Th., 92 Kimihia Rd, Huntly	3130
		Bruce, G Jean, Theological Hall Knox College, Opoho, Dunedin (Student)	
1964	6	Bruce, Maxwell L, B.Comm., A.C.A., 31 King St, Waiuku	2460
1983	4	Burnett, Margaret E, B.Sc., Dip.App.Soc.Sc., 205 Riverside Drive, Lower Hutt	6120
1951	4	Burrough, Amos W, 46 Kimberley Grove, Palmerston North	5180
1949	5	Burt, Douglas H, 246 King Street, Rangiora	8190
1974	1986	Burton, Restel A, 35 Crosby St, Hamilton	3080
1979	3	Bush, David J, B.Sc., 13 Holiday Rd, Stanmore Bay, Whangaparaoa.	2280
1944	1983	Bycroft, Leslie F, 12 Gisborne St, Te Puke	3210
1955	2	Cable, Wilfred J, 9 Rhodes St, Timaru	8310
1947	1985	Campbell, M Jackson, 8 Totara Rd, Stanmore Bay, Whangaparaoa	2280
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	MI	Cassidy, Tohu, Waima, Hokianga	1510
1985	2	Caygill, Bruce A, B.Com., 254 Innes Rd, Christchurch 5	8100
1985	2	Caygill, Mary E, Dip.Soc.Work, L.Th., 7 Francis Ryan Close, Mt Albert, Auckland 3	2080
1944	1984	Chambers, Wesley A, M.A., 5 Kaharoa Ave, Omokoroa, Tauranga, R.D.2	3190
1986		Chandler, Clive H, Flat 3, 197 Waiwhetu Rd, Lower Hutt (Student)	6120
1969	7	Chapman, Wallace C, 364 Hardy Street, Nelson	7010
1965	UFS4	Chessum, William A, Mus.B., 20 Church Street, Otahuhu	2410
1960	1979	Christian, Owen L, 28 Colenso St, Sumner, Christchurch 8	8050
1950	1985	Clark, Colin D, M.A., 120 Kahu Road, Paremata.	6100
1965	7	Clarke, Edwin B, M.A., B.D.(Hons.) (Melb.), P O Box 375 Manurewa, Auckland 4 (4 Meyers Rd)	2420
1963	3	Clarke, Ian L, (A.C.A.), 67 Shearman St, Waimate	8350
1981	5	Clarke, Lois R H, B.A., L.T.C.L., P O Box 375, Manurewa, Auckland (4 Meyers Rd)	2420
1948	1978	Clement, Grace M, Deacon, 1/141 Galloway Street, Hamilton East.	3510
1942	1982	Clement, R Frederick, Q.S.O., 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, Gary A.M, St John's College, 202 St John's Rd, Auckland 5. (Student)	2460
1951	1986	Clucas, Ivan J, R D 6, Te Puna, Tauranga	3190
1939	1975	Cochrane, Herbert A, 26 Diamond Ave, Christchurch 2	8100

Ent.	Years	Name and Address	Parish
1965	3	Collingwood, Ronald C, 244 Rodney St, Wellsford	1120
1948	1986	Collins, Rona W, Deacon,	
		(Supply)	5130
1960	1981	Conway, James H, 7 Meadowland St, Tauranga	3190
1980	2	Cooper, K Desmond, 80 Darlington Rd, Wellington 3	6050
1986	1	Cooper, Mark F, 'Arohanui Family Village', 81 Middle Rd, Havelock North	5020
1984	MI	Cope, Rameka J, Taheke, Hokianga	1510
1969	SS2	Corlett, Ashley I, L.Th., No. 4 R D, Taumaranui	3280
1949	1977	Cornwell, Gordon A R, 14 Range View Rd, Owairaka, Mt Albert, Auckland 3	2080
1968	2	Couch, Moke A G, B.A., 11 Union St, Hamilton	3510
1953	1983	Craig, Hughan M, 41 Ridge St, Tauranga	3190
1943	1977	Cramond, George W, 5 Newall Ave, Christchurch 5	8130
	ASC	Crawford, Samuel J, Hodgson House Flats, Botanical Rd Tauranga	3040
1957	1	Cropp, James F, 116 Stanmore Rd, Christchurch 1	8010
		Cubin, Raewyn, (Mrs) 88 Nicholson Rd, Khandallah, Wellington (Student)	
1980	4	Cumberpatch, Lindsay E, B.A., 100 Jed St, Invercargill (P.O. Box 453)	9110
1962	UFS13	Currie, John B, B.A., 160 Clifton Rd, Hastings R D 2	5020
1973		Currie, Laurence H, 7 Stamford St, Lower Hutt	6000
1983	ASC4	Curulala, Malakai, C/- P O Box 6133, Wellington (11 Cleveland St, Brooklyn)	6010
1941	1980	Darvill, Harold A, 9A View Rd, Glenfield, Auckland 10	2160
1940	1979	Dawson, John B, B.A., Hugh Ave, Hamurana R D 2, Ngongotaha, Rotorua	3170
1943	1982	Dawson, W Selwyn, M.A., 44 Kupe St, Orakei, Auckland 5	2070
1932	1968	Day, Reginald, 121 Ferguson Drive, Thames	3010
1954	SOC2	Dickie, Arthur W, C.Eng., M.Inst.F., M.N.Z.I.E., P O Box 156, White Salmon, Washington 98672	3030
1983	4	Dickinson, Audrey N, L.Th., 153 Kohimarama Rd, Auckland 5	2060
1958	SS3	Dickinson, J Mervyn, B.A., B.D., Ph.D., 259A Tukapa St, New Plymouth	4010
		Did-Dell, Philip L, St John's College, 202 St John's Rd, Auckland 5 (Student)	
1959	6	Dine, Mervyn L, 1 Tennyson Ave, Takapuna, Auckland 9	2140
1940	1979	Dixon, Haddon C, O.B.E., M.A., B.D., 21A St Ronans Ave Lower Hutt	6120
		Dombroskie, Christopher R, St John's College, 202 St John's Rd, Auckland 5 (Student)	
1935	1974	Duder, Clifford L, 6A Farmer St, Blenheim	7070
1984	3	Dyson, Christopher J, B.Sc., L.Th., 5 Hexham St, Warkworth	2290
1981	3	Dyson, Clive G, A.S.B., L.T.C.L., 3 Pitt St, Reefton	7090
1969	3	Eagle, Brian R J, 70 Duncan Tce, Kilbirnie, Wellington 3	6030
1980	2	Egli, Bruno W, 30 Murray St, Bell Block, Taranaki	4010

Ent.	Years	Name and Address	Parish
1948	1980	Eisner, Wilf G, B.A., 108A Lewis St, Glenview, Hamilton	3080
1984	MI	Eketone, Heke Jim, 17 Grace St, Tokoroa (MI)	3510
1985	SS2	Elderton, William E, M.A., A.N.Z.I.A., Dip.N.Z.L.S., L.Th., 18 West Rd, Northland, Wellington 5	6020
1986		Elisara, Levao L, 116 Seabrook Ave, New Lyn, Auckland (Student)	2100
		Elphick, Doris J, (Mrs) R.D. 4, Whangarei (Student)	1080
		Emslie, Marian, St John's College, 202 St John's Rd, Meadowbank, Auckland 5 (Student)	
		Fa'afiata, Fereti, St John's College, 202 St John's Rd, Meadowbank, Auckland 5 (Student)	
1943	1983	Falkingham, Wilfred E, M.B.E., 24 Ranui Cres, Diamond Harbour, R D 1, Lyttelton	8140
1964	4	Felderhof, Ludwig, 44 McLean St, Woodville	5080
1980	MI	Fenwick, Charles B, 72 Mardon Rd, Hamilton	3510
1982	5	Ferguson, I W Les, L.Th., P O Box 166, Kerikeri (4 Buttler St)	1040
1979	3	Ferguson, Robert A, B.A., L.Th., 8 Tabak Cres, Palmerston North	5100
1949	1985	Ford, Wilfred F, C.M.G., B.A., 122 Totara Drive, Hamilton	3080
1957	1986	Fowler, Irwin J, 263 Don Buck Rd, Massey, Auckland 8	2100
1982	2	France, Brian N, 28 Marion Ave, Mt Roskill, Auckland 4	2030
1937	1974	Francis, William R, B.A., B.D.(Lond.), 982 Whangaparaoa Road, Whangaparaoa	2280
1981	6	Frith-Upson, Lynne O, 145 Larnach Rd, Waverley, Dunedin	9070
		Garner, Edna J, (Mrs) 48 Hollywood Ave, Auckland 7 (Student)	
1968	1973	George, Atawhai, Q.S.M., Deacon, C/- P.O. Box, Waihaiha, Bay of Islands	1510
1960	2	George, Deacon, Norma, 47C Harris Cres, Ch'ch 5.	8140
1952	1985	George, R Leslie, 6 Paehoro Grove, Turangi	3290
1964	7	Gerritsen, Hendrik, B.A., B.D., 30 Gardner Ave, New Lynn, Auckland 7	2300
1985		Gibson, June L, (Mrs) 12 Lintaine Place, Glen Innes, Auckland 6 (Student)	2007
1952	2	Gibson, Loyal J, 12 Lintaine Place, Glen Innes, Auckland 6	2820
1959	5	Gibson, Roger M, C/- P O Box 789, Masterton	6190
1951	3	Gilbert, Geoffrey T, 3 Goldsborough Ave, Raumati Beach	6240
1958	5	Gilbert, Wilfred S, 4 Oroua St, Te Puke	3210
1984	MI	Gilmore, Stanley, 107 Rimu Rd, Hamilton	3520
1958	SOC2	Glen, Frank, Dip.Theol., Dip.Soc.Wk, Memb.Aust.Inst.Soc.Wkrs (MAIW), Unit 12, J H Mason Retirement Village, Durham Drive, Havelock North	

Ent. Year		Name and Address	Parish
1976	SOC5	Glensor, Peter E, B.A., 8 Nelson St, Petone	6120
1934	1969	Goodman, George H, 6A Cluny Road, Plimmerton	6100
1950	15	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.), 48 Hillcrest Ave, Rotorua (P O Box 2129)	3170
1986	1	Goudge, Robyn D, B.A., 20 Wellington St, Hamilton	3100
1959	1976	Goudge, Stanley R, B.A., 46 Mulgan St, Avondale, Auckland 7	2080
1956	1982	Grant, Ian D, 18 Dicksons Rd, Papamoa, R D 7, Te Puke	3210
1986	1	Grant, John M, 43 Cassandra St, Stratford	4030
1980	3	Grant, Paul H, B.Man. Studies, 24 Mouatt St, Waitara	4020
1973	4	Grant, Stuart C, B.A., LL.B., L.Th.(Hons) 4 Lichfield St, Stoke, Nelson	7010
1969	4	Graves, Norma M, 75 Scotland St, Roxburgh	9160
1972	MI	Gray, Henare Te H, Te Kowhai Rd, Horotiu	3510
1983	4	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	SOC1	Greenwood, I Marie, B.Theol., P.G.Dip.(Theol), P O Box 27-364, Wellington	6000
1976	1	Greer, Michael W, L.Th., P O Box 82056, Highland Park, Auckland	2410
1939	1968	Grice, Reginald, Unit 1, Kelly Rd, Cambridge	3070
1959	2	Griffith, Keith C, 20 Caernarvon Drive, Flaxmere, Hastings	5020
1943	1986	Grounds, Edmund D, 5 Paice Ave, Mt Eden, Auckland	2030
1960	9	Grundy, Albert A, M.A., 18 Chapel St, Papanui, Christchurch 5	8140
1960	1	Gust, Warwick, B.A., B.D.(Melb.), 130 Grafton Rd, Auckland 4	2010
1957	3	Guthardt, Phyllis M, M.A., Ph.D., 20 Yaldhurst Rd, Christchurch 4(P O Box 6134, Upper Riccarton, Christchurch)	8120
		Hainsworth, John, 3 Carver Pl, New Plymouth (Exchange Ministry to June 1986)	4010
1928	1968	Hailwood, Charlie O, Flat 1, 144 Galloway St, 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
1952	1981	Hall, John R, 10 Snell Cres, Waihi Beach	3040
1986		Hallam, Valma E, (Mrs) 68 Te Hono St, Maungatapu, Tauranga	3190
1958	1	Hamlin, R John, 15 Wairau Rd, Picton	7080
1954	8	Hammond, George M, 21 Fox St, Alexandra	9170
1952	1977	Handyside, Allan J, 164A East St, Greytown	6160
1960	9	Hanson, E Francis I, B.A., B.D., 44 Garden Rd, Lower Hutt, Wellington (P O Box 6133)	6800
		Hansen, Wendie, (Mrs) 28 Belmont Tce, Milford 9, (Student)	6120

Ent.	Year	Name and Address	Parish
1983	2	Harding, David, B.Ag.Sc., L.Th.(Hons), 49 Murphys Rd, Blenheim	7070
1969	9	Harkness, Barry G, B.A., B.D., 29 McGregors Road, Christchurch 6	8060
1982	SS	Harris, Deacon Margaret G, 83 Ashley St, Rangiora	8190
1972	2	Hauraki, Hana Pae, 38/3 Mile Bush Rd, Kamo, Whangarei	1510
1962	5	Hawkey, Graham E, 43 Cowper St, Greymouth	7110
1968	5	Hay, J Cedric, 23 Landscape Rd, Pukekohe	2440
1980	MI	Hemara, Hemara, Gilbey's Rd, Hikurangi	1510
1966	SOC3	Hendry, Richard J, 4285 Ramblewood Dr, Colorado Springs, CO 80903 U.S.A.	6220
1954	12	Heppelthwaite, Ernest, 12 Hockey St, Christchurch 5 (Chaplain)	8140
1965	UFS5	Herbert, C Brice, P O Box 262, Dargaville	1090
1969	MI	Heremaia, Hoani J, C/- P G Davis, 20 Manchester St, Patea	4510
1979	MI	Heremaia, Tahuu, Otua, Hokianga	1510
1983	MI	Heta, Te Uru, Pupuke Rd, R D Kaeo	1510
1968	9	Hey, Roger J E, 4 Tahuri St, Epsom, Auckland 6 (Chaplain)	2060
		Higham, Deacon B June, McGee Rd, R.D.2, Te Awamutu	3250
1986		Hight, Dianne C, (Mrs) 7 Road, Springdale, R D Te Aroha (Student)	3050
1948	9	Hilder, Basil J, 43 Einstein St, Gisborne (Chaplain)	5040
1983	1	Hingano, Sifa, L.Th., S.Th., 24 Eden St, Oamaru	8400
1980	MI	Hinkley, Grahame (Dr), 5 Armagh St, Hamilton	3510
1982		Hill, Deacon, Desmond A, Hoari Rd, 37 R.D., Okato	4080
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, Deacon Airini P T, Flat 3, Everill Orr Homes, 63 Allendale Rd, Mt Albert, Auckland	2010
1935	1971	Holland, Deacon O Madeline, Flat 8, 58 Allendale Rd, Auckland 3	2010
1948	1980	Hopkins, George C, 67 Stafford St, Shannon	5100
1936	1970	Hopper, H Ian K, B.A., 17 Balmoral Lane, Redcliffs, Christchurch 8	8010
1962	1	Hornblow, Edgar R, LL.B., 12 Halberg St, Papakura	2430
1960	5	Hornblow, Maxwell A, 120 Colombo St, Christchurch 2	8090
1960	CHP12	Horrell, C Seton, 178A Lyttelton St, Christchurch	8020
1929	1968	Horwood, Leonard C, 34E La Veta Ave, Mt Albert, Auckland 3	2080
1959	4	Hosking, John S, M.A., Dip.Mus., P O Box 1887, Palmerston North (22 Goodwyn Cres)	5100
		Hughson, Gregory A, St John's College, 202 St John's Rd, Auckland 5 (Student)	
1974	MI	Hunapo, Raka, 82 Vine St, Mangere East	2510
1982		Hunt, Deacon P Anne, 109 Howell Ave, Hamilton	3080
1975	1	Jacobson, Patricia M, B.A., L.Th., P O Box 4195, Wanganui	4090
1961	12	James, Russell E, 10A Grange St, Christchurch 2	8080

Ent.	Year	Name and Address	Parish
1967	UFS4	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 Grev 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	2	Jones, Barry E, B.A., 79 Preroria St, Lower Hutt	6120
1978	MI	Kahu, Ngaonepu Sidney, 22 Elizabeth St, Patea, South Taranaki	4510
1983	4	Kane, Graham A, Wesley College, P.O. Box 58, Pukekohe (Chaplain)	2440
1949	1984	Keightley, Clifford J, 69 Carruthers St, Christchurch 4	8140
1984	3	Keesing, Neil R, L.Th.(Melb.), S.Th., 15 Brookfield Tce, Tauranga	3190
1957	4	Kitchingman, Henry W, 302 West Coast Rd, Glen Eden, Auckland	2100
1956	1981	Kitchingman, Owen A, B.A., 26 Charles Upham Ave, Hillmorton, Christchurch 2	8010
1978	SS6	Kopelani, Falea'ana, 34 Lillington Rd, Remuera, Auckland 5 2040	
1946	MI	Kukutai, Waaka, Te Kohanga, via Tuakau, South Auckland	3510
1961	3	Langley, John E, 164 High Street South, Carterton	6180
1982	5	Langley, Timothy J, 31 Whitby St, Dunedin	9020
1927	1968	Laurenson, George I, C.B.E., (Fellow of Wesley College) 15 Ashton Road, Mt Eden, Auckland 3	2040
1985		Lawry, Deacon A Joan, 61 White St, Invercargill	9110
1963	1985	Laws, Derek G, F.C.A., A.C.J.S., 1/4 Ceramco Place, Torbay, Auckland 10	2320
1938	1977	Laws, William R, M.A., B.D.(Melb), 36 Niagara St, Christchurch 6	8030
1968	2	Leadley, Alan J, M.A., B.D., 137 Boundary Rd, (P O Box 9549, Hamilton North)	3700 3080
1930	1970	Leadley, E Clarence, Flat 3, 29 Pupuke Rd, Takapuna, Auckland 9	2140
1986		Leadley, Colin S, "Westleydale", No. 7 R.D., Ashburton	8380
1977	1981	Leary, Gordon A, M.A., Dip. Ed., J.P., Moana, West Coast	7110
1953	1983	Le Couteur, E Raymond, 45 Brabourne St, Hillsborough, Christchurch 2	8080
	Ret	Lee, Ada L, 54 Merrin Cres, Christchurch 5	
1983	4	Lemalu, Sialoga T, 1 Grundy Place, Otara	2410
1958	6	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 Rd, Takapuna, Auckland 9	2140
1978	SS5	Little, Edith J, J.P., 8 Saville Row, Johnsonville	6070
1964	MI	Livingstone, Para Piripi, Pokere, R.D.12, Moerewa, Northland	1510
1968	SOC8	Loader, William R G, B.A., B.D., Dr.Theol.(Mainz), 37 Eastwood Way, Hamersley, W.A.6022, Aust.	

Ent.	Year	Name and Address	Parish
1939	1977	Lucas, Campbell P, L.Th.(Melb), 15 Tawari St, Matamata	3140
1957	7	Mabon, John C F, 20 Waikare Ave (P.O. Box 30-570) Lower Hutt (Chaplain)	6120
1985	ASC2	McBride, Alistair J, (part-time) 31 Havelock St, Mornington, Wellington 2	6010
1930	1970	McDowell, M Alexander, D.D. (Mt.Union U.S.A.), 4 Huia St, Waikanae	6240
1968	UFS1	McIver, Graeme M, B.A., 103 Tutere St, Waikanae Beach	6240
1953	1981	McKay, Archibald, W, 235 Eastern Tce, Christchurch 2	8090
1960	6	McKenzie, Ian H, M.Sc.,B.D., 17 Pukehana Ave, Epsom, Auckland	2040
1965	UFS5	Mackie, Bruce E, P.O. Box 5104, Auckland	2130
1972	1	MacLeod, D Ian, 24 Tauranga Rd, Waihi	3040
1982	1	McNicol, Derek V, P O Box 51-019, Tawa	6110
1978	MI	Mahara, Alan, 15 Kent St, Ngaurawahia	3510
1983	ASC3	Mapusua, Seilala, 7 Clevedon St, Wellington 3	6010
1968	4	Malcouronne, Brian J, B.A., 4 Staincross St, Green Bay, Auckland	2020
1966	1	Manihera, John I, 296 Massey Road, Mangere, Auckland	2510
1961	UFS16	Marshall, C Russell, M.P., C/- Parliament Buildings, Wellington (6 Rama Cres, Khandallah, Wellington)	6010
1948	1971	Marshall, Edward M, B.A., Dip.Ed., 12B Tower Hill, Whangaparaoa.	2280
1974	MI	Martin, Huia, 74 Franklyne Rd, Otara	2510
1934	1974	Matthews, Howard C, B.A., 57 Wycliffe Street, Onekawa, Napier	5010
1968	SS3	Meredith, John D, 49 Broadway Ave, Timaru Mika, Vaelua S, 76 Totara Park Rd, Upper Hutt (Student)	8310
1963	9	Miller, Barbara I, Unit 2, 73 Eskdale Road, Birkdale, Auckland 10	2510
1978	5	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, Deacon Lucy H, United Church, Choiseul, Solomon Islands	
1946	1971	Moore, Harry, Flat 1, 3 Esmonde Road, Takapuna, Auckland 9	2140
1959	5	Morrison, William, 77 Grey St, Onehunga	2040
1942	1982	Morrison, William J, M.A., 18A Mizpah Rd, Browns Bay, Auckland 10	2320
1972	MI	Morunga, Mack, Pakanae, Opononi	1510
1972	MI	Morunga, Winiata, 3 Griffin St, Kamo, Northland	1510
1960	5	Mullan, David S, M.A.,Dip.Ed., 2 College Rd, Glen Innes, Auckland 6	2060
1980	1	Murray, John S, P O Box 164, Whakatane	3220
1964	2	Neal, Barry W, C.F.,M.A.,Dip.Ed., 37 Bank St, Te Awamutu	3250
1953	4	Newman, Alan, 100 West St, Feilding	5120
1980		Noa, Nomani, 8 Allen Rd, Grey Lynn	2370
1959	1982	Noble, Dorothea M, B.A., 113 Oroua Street, Eastbourne, Wellington	6120

Ent.	Year	Name and Address	Parish
1968	2	Norwell, Ian C, 193 Victoria Rd, Devonport, Auckland 9	2130
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 Sartors 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	1	Oliver, J Allan, M.Sc., L.Th., 5 Duke St, Pahiatua	5090
1953	1986	Osborne, John H, M.A., 97 Birkenhead Ave, Birkenhead, Auckland 10	2150
	SS4	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 Rd, 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	2	Pate, Henry H, 463 St Aubyn St, New Plymouth	4510
		Paterson, Susan E, St John's College, 202 St John's Rd, Auckland 5 (Student)	
1982	5	Peat, J Murray, Mus.B., A.T.C.L.Dip., 112 High St, Masterton	6200
1952	1986	Penman, John A, B.A., 1137 New North Rd, Mt Albert, Auckland 3	2080
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	5	Phillipps, Donald J, B.A., B.D., (P O Box 5076) 10 Lynwood Ave, Dunedin	9020
1972	MI	Pickering, Alan S, Pouto R.D., Te Kopuru	1510
1939	1973	Pointon, Dorothy, Deacon, 102 Sandspit Rd, Howick, Auckland	2410
1962	UFS3	Pomeroy, Harold C, B.A., B.D., A.C.A., C.M.A., A.C.I.S., 28 Haigh Ave, Mt Roskill, Auckland	2000
1986		Pond, David, 27 Summer St, Devonport, Auckland (Student)	2130
1980	MI	Popata, Wiki, 111 Galway St, Onehunga, Auckland 6	2510
1967	5	Pratt, David C, (P O Box 4195), 8 Ingestre St, Wanganui	4090
1975	CHP3	Pratt, G Douglas, M.A., B.D., L.Th.(Hons.), A.S.B., Ph.D.(St And), 110A Knighton Rd, Hamilton	3100
1966	13	Prince, Donald F, MNZAPC, 7 Ilfracombe Pl, Burnside, Christchurch 5 (Chaplain)	8140
1957	2	Pullar, Beverley, 10 Hunter Ave, Richmond, Nelson	7030
1984	MI	Rakena, Matiu, Te Pua Road, Kaikohe. (MI)	1510

Ent.	Year	Name and Address	Parish
1954	25	Rakena, Ruawai D, B.A., 28 Mt Albert Rd, Auckland (P.O. Box 9573, Newmarket, Auckland)	2500
1949	6	Ramage, Ian C E, M.A., M.N.Z.A.P.C., Moody St, Gore Bay, Cheviot	8190
1984		Ramsay, B Anne, (Mrs) 120 Kamo Rd, Whangarei (Student)	1080
1951	MI	Rangitutia, Pukerau, Aotearoa, R.D. 7., Te Awamutu	3510
1980	MI	Raunatiri, Rau, 73 Opaheke Rd, Papakura	2510
1984	MI	Rauwhero, Jim Heemi, River Rd, Hamilton R D 1	3510
1957	1972	Reid, Andrew G, 51B Burns St, Caversham, Dunedin	9020
1984		Reid, Loraine J, (Mrs) 5 Haronui St, Whangarei (Student)	1080
1986		Reynolds, Deacon Elva M, 241 Hampden St, Hokitika	7120
		Rice, William R, St John's College, 202 St John's Rd, Meadowbank, Auckland 5 (Student)	
1982	SS5	Richards, Gillian M, 202 Kohimarama Rd, Auckland 5	2070
1969	6	Rigby, Russell G, B.A.(hons.), 3 Carver Place, New Plymouth	4010
1955	3	Rigg, Frank S, The Parsonage, Hook Rd, (P O Box 10) Paparoa	1110
1974	8	Roberts, John H, B.A., L.Th., Dip.Crim.(Hons.), 54 Chester Street, Christchurch 1	8010
		Rogers, Douglas, LL.B.(Hons), B.D. (Hons) (Graduate Theological Student Supply), 68 Main St, Otautau	9130
1984	MI	Rogers, Timaru (Mrs), 42 Orrs Rd, Kaikohe	1510
1963	7	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
		Rowland, Ray, 61 Wainoni Rd, Christchurch 6. (Exchange Ministry to April 1986, with Rev. F. Baker)	
1951	1966	Ruck, Idris J, 48 Nixon St, Hamilton	3100
1954	2	Rushton, Percy P, B.A., B.D., 14 St Vincent Ave, Remuera, Auckland 5	2060
1957	6	Russell, Kenneth H, Box 8104, Kensington, Whangarei (149 Kamo Rd)	1080
1962	SS4	Rutherford, Maynard G, Orama Christian Centre, Karaka Bay, via Port Fitzroy, Great Barrier Island	2010
1964	1972	Sage, Deacon Constance E, 1 Willis St, Auckland 3	2080
1971	4	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
1982	5	Samoa Saleupolu, Aso T, Dip.Trop.Agr., L.Th., 52 Nelson St, Petone	6120
1983	ASC4	Samusamuvodre, Elia, 12 Poronui St, Mt Eden, Auckland.	2040
1982	1	Sanders, Jeffrey W, L.Th., 32 Hammersley Ave, Christchurch 1	8030
1981	SS6	Sa'o, Tanielu T., 801 Queen St E., Hastings	5020
1956	8	Scammell, Bruce, 463 Gladstone Rd, Gisborne	5040
1950	1	Schroeder, Leonard P, B.A., B.D.(Melb.), 50 Kitenui St, Mt Albert Auckland 3	2010
1983	4	Sedon, Ashley J, B.T.P., L.Th.(Hons.), 62 Barrington St, Christchurch 2	8020
1984	SS3	Setuiva, Iosua, 27 Grosvenor St, Auckland	2010
1976	MI	Searancke, Paddy, 56 Bader St, Hamilton	3510
1945	1977	Shapcott, Leonard, 42 Bowen St, Cambridge	3070

Ent.	Year	Name and Address	Parish
1975	2	Sharp, Gavin B, B.Sc., 235 Karori Rd, Wellington 5	6020
1952	1	Shaw, Harry I, 31 Beatty St, Melville, Hamilton	3080
		Shekleton, Lesley M, (Miss) St John's College, 202 St John's Rd, Auckland 5 (Student)	
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	CHP3	Short, Robert D, Linton Military Camp, Linton, Palmerston North	5100
1961	CHP1	Sides, Brian W,	3000
1938	1978	Silvester, John, M.A., Flat 3, 28 King Street, Papatoetoe	2410
1975	3	Sinclair, Paul F, 52 Queens Drive, St Kilda, Dunedin	9020
1964	4	Slinn, Stuart G, 72 Poole Rd, Greerton, Tauranga	3200
1970	7	Smith, G Clive, L.Th., The Union Church Manse, 44 Winchester St, Lyttelton	8070
1985	2	Smith, Kenneth R, L.Th., 33 Johnson St, Milton	9080
1928	1966	Snowden, Rita, O.B.E., F.I.A.L., Deacon, Flat 1, 16 Bracken Ave, Takapuna, Auckland 9	2140
1952	1976	Spindler, Sydney J, 181 Tukapa St, New Plymouth	4010
1984	2	Springett, Margaret, L.Th., 52 King Edward St, Eltham	4050
1951	1985	Stead, Peter A, B.A., 10 Newton Rd, Oneroa, Waiheke Island	2010
1973	4	Stringer, John A, Dip.Theol.(Melb.), 87 Forfar St, Mosgiel	9020
1979	5	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
1953	3	Stubbs, David G, 151 Kennedy Rd, Napier	5010
1984	SS3	Su, Unasa, 64 Ormond Rd, Gisborne	5040
1985	ASC2	Tafea, Manase, 40 Somerset Cres, Christchurch 2	
1954	12	Tahere, W Te Awha, 446 Innes Road, Ch'ch.5.	8510
1962	MI	Taka, Robert, Kauika St, Whangarei	1510
1975	7	Tana, Diana A, c/- 4 Bryce St, Hamilton.(P.O.Box1405)	3510
1955	1985	Tauroa, Lane M, B.A., 22 Hauiti St, Warkworth	2290
1979	MI	Tawhai, Pirinihi S, 41 Meyers Rd, Manurewa	2510
1961	UFS14	Taylor, A Kerry, B.A., Dip.Ed., 47 Maughan Drive, Bucklands Beach, Auckland	2410
1966	7	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	1	Taylor, Philip F, 5 Lenihan St, Northcote, Auckland 9	2180
1968	MI	Te Hiko, Wiremu Huirama, 31 Manaia St, Tokoroa	3510
1983	SS1	Telford, Gillian A, M.A.N.D., 7 Balfour Cres, Hamilton	3360
1967	MI	Te Uira, Phillip, Taharoa, via Te Kuiti	3510
	1	Te Whare, Mrs C Mary, P O Box 279, Otorohanga (Lay Supply)	3260
1968	9	Te Whare, Morehu, P O Box 279, Otorohanga	3510
1966	UFS5	Te Whare, Robert, P O Box 9480, Wellington	6510
1983	1	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
1952	1971	Thompson, J Herbert, 15 De Bloge Place, Ch'ch. 6.	8030
1955	1983	Thornicroft, Neville, 30 Hauiti Drive, Warkworth	2290

Ent.	Year	Name and Address	Parish
1935	1975	Thornley, Robert, M.A., Dip.Soc.Sc., 63 Wylie Street, Rotorua	3170
1967	12	Toia, Samson N, J.P., 26 Pirika St, Dargaville	1510
1973	MI	Toki, Te Marunui, 26 Whitely Cres, Otara	2510
	ASC	Towers, Kenneth J, 238 Clyde St, Balclutha	
1954	1983	Trebilco, David L, 16 Coppelia Ave, Omokoroa, Bay of Plenty	3190
		Trebilco, Paul R, B.Sc.(Hons.), B.D., St John's College, Durham DH1 3RJ, England (Student)	
1982	SS	Tregurtha, Deacon Rachel A, 208 King St, Rangiora	8190
1963	2	Tucker, W Geoffrey, 1 Waterview Rd, Mangere	2410
1981	SS6	Tugia, A Fa'aofo, 18 Renton Rd, Mt Albert, Auckland 4	2370
1981		Tuimaseve, Deacon Fisiga, 6 Liverpool St, Papatoetoe	2410
1985	2	Tupou, S Tavake, 80 Fairburn Rd, Otahuhu	2410
1969	1	Turner, Brian H, M.A.(Hons.) Dip.R.E.(Melb.), 104 Beerescourt Rd, Hamilton	3080
1973	MI	Turner, Charlie, No. 2 R.D., Otorohanga	3519
1964	19	Ungemuth, Shirley V, 17 Edwin St, Caversham, Dunedin. (P.O. Box 5076)	9020
1978	4	Upson, Alan R, 145 Larnach Road, Waverley, Dunedin	9040
1985	2	Vaughan, F Anne, B.A., 21 Horoeke St, Stokes Valley	6120
1962	SOC4	Waine, Frederick E, B.A., 17 Norray Ave, Mt Waverley, Victoria 3149, Australia	5100
1962	UFS3	Wakeling, W J Douglas, 12 Forrest Lane, Raumati Beach	6240
1978	4	Wall, Lynne J, B.A., B.D., 82 Murray Place, Christchurch 1	8130
1978	4	Wall, Terence W, M.A., B.Sc., S.T.M., 82 Murray Place, Christchurch 1	8130
1961	5	Wallace, William L, B.A., 129 Queenspark Drive, Christchurch 9	8030
1985		Watkin, Gillian M, (Mrs) 17 Havelle Ave, Titirangi, Auckland 7 ( Student)	2300
1954	1985	Watson, Alexander C, 376 Halswell Rd, Christchurch 3	8110
		Jean M Waugh, (Mrs) St John's College, 202 St John's Rd, Meadowbank, Auckland 5 (Student)	
1984	3	Waugh, Richard J, L.Th., S.Th., 101 Stanford St, Ashhurst	5110
1977	UFS10	Webster, Alan C, M.A., M.Div., Ed.D., Ph.D., Massey University, Palmerston North	5100
1982	SS1	Webster, Deacon Edna E, 5 Comrie Rd, Chartwell, Hamilton	3080
1960	1	Wedding, P Joan, 38 Gisborne Tce, Opuake	4070
1965	3	West, Norman J, 3 Henry St, Blenheim (Home - 54 Leefield St)	7070
1971	3	West, Peter J L, 99 Centennial Ave, Wakari, Dunedin	9050
1966	7	West, Stanley J, 9 Paynters Ave, Fitzroy, New Plymouth	4010
1981	SOC2	Whaley, Graham H, B.A., B.D., Dadaya Secondary School, P O Dadaya, Zimbabwe	2080
1936	1974	Wharemaru, Heeni, M.B.E., Deacon, 1 Ngaere Avenue, Hamilton	3510
1976	2	White, Graeme R, L.Th., 24 Collingwood St, New Brighton, Christchurch 7	8040
1985		Wicks, Raymond G, P O Box 143, Tuakau (Student)	2450
1959	1985	Widdup, Robert W, 12 Melandra Rd, Whangaparaoa	2280

Ent. Year		Name and Address	Parish
1963	UFS18	Wiki, Shirley, Deacon, Derrick Rd, Kawakawa, Bay of Islands	1510
1975	MI	Wiki, Waha, P O Box 239, Kawakawa, Northland	1510
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 Ave, Hawera	4510
1950	1984	Woodfield, Frank H, 3 The Crescent, Raumati South	6240
1950	4	Woodfield, Owen T, B.A., 4 Lincoln Rd, Henderson, Auckland 8	2100
1962	10	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	3	Wright, Jack, 25 Centennial Ave, Te Aroha	3050
1949	1979	Yearbury, Betty, Deacon, Flat 1, 20 Ann St, Rotorua.	3510

This List was prepared 22/11/1985. Corrections and additional information for this List should be sent to:

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

(The list continues to be updated - some dates for non-stipendiary Presbyters and Deacons are awaiting clarification.)

## 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: William (Bill) W Smith  
The Manse, P.O. Box 7, Broadwood, Northland. (1050)
- South Hokianga Co-operating Parish: Toro Ihaka  
Kokohuia Road, Omapere. (P.O. Box 20, Opononi) (1060)
- Hikurangi Union Parish: Frank Boggs, 16 View Road,  
Hikurangi. (1070)
- Ruawai Co-operating Parish: Rev. Kevin Gwynne,  
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: Judith F Bedford,  
214 Rosebank Road, Auckland 7.  
Leao T. Si'itia, L.Th., 1 Orchard Rd, Auckland 7. (2090)
- Te Atatu Union Parish: The Parish Secretary, 19 Graham Avenue,  
Te Atatu, Auckland 8. (2120)
- Glenfield-Albany Co-operating Parish: The Parish Secretary  
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: The Parish Secretary  
293 Rangatira Rd, Beachhaven, Auckland 10. (2170)
- South Kaipara Co-operating Parish: Anthony W Sutton, LL.B, G.O.E.,  
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 Cardner Avenue, New Lynn,  
Auckland 7. (2300)

### MANUKAU (2400)

- Tuakau Union Parish: Raymond G Wicks, P O Box 143  
Tuakau. (Student) (24 50)
- Franklin West Co-operating: Maxwell L Bruce, B.Comm, A.C.A.,  
31 King St, Waiuku (2460)
- Bucklands Beach Co-operating Parish: Rev. Max Scott,  
245 Bucklands Beach Road, Auckland. (2470)

## WAIKATO-BAY OF PLENTY (3000)

- Thames Union Parish: The Parish Secretary,, 608 Rolleston Street, Thames. (3010)
- Hauraki Plains Co-operating Parish: B. H. Flower, The Manse, Ngatea. (3020)
- Te Aroha Co-operating Parish: Jack Wright, 25 Centennial Ave, Te Aroha. (3050)
- Cambridge Union Parish: The Parish Secretary, 23 Alpha Street, Cambridge. (3070)
- Raglan Union Parish: J. Donald Cullingford, The Manse, 3 Stewart St, Raglan. (3090)
- Chartwell Co-operating Parish: Bruce R Keeley and Diane M Miller-Keeley, P.O. Box 12034, Hamilton. (3110)
- Ngaruawahia Union Parish: Rev. D A Botting, 30 Galileo St, Ngaruawahia. (3120)
- Huntly Co-operating Parish: Rev. Dougal H C Bruce, L.Th., 92 Kimihia Road, Huntly. (3130)
- Matamata Union Parish: The Parish Secretary, 2 Hohaia Crescent, Matamata. (3140)
- Putaruru Co-operating: Bernard M. Faull, P.O. Box 12, Putaruru. (3150)
- Taupo Union: A E B Johnston, 38 Rimu St, Taupo. (3180)
- St James Union Parish, Greerton: Stuart G. Slinn, P.O. Box 3006, Tauranga. (3200)
- Whakatane Co-operating: John S Murray, P.O. Box 164 Whakatane. Geoff Crawshaw, P.O. Box 164, Whakatane. (3220)
- Opotiki Union: W John MacDonald, B.Theol., The Manse, St. John's Street, Opotiki. (3240)
- Turangi Co-operating: Perema Alofiavae, 4 Hingaia Street, Turangi. (3290)
- Hillcrest Co-operating: Kelvin P Knight, B.A., B.D., 3 Eton Drive, Hamilton. Donald Glenny, B.A., 249 Cambridge Road, Hamilton (3330)
- Pio Pio-Aria Mokau Co-operating: The Parish Secretary, St. Albans Vicarage, P.O. Box 119 Pio Pio. (3340)
- Dinsdale Co-operating Parish: Gillian A Telford, 7 Balfour Cres, Hamilton. (3360)

## TARANAKI-WANGANUI (4000)

- Eltham-Kaponga Co-operating: D W Earp, 61 King Edward Street, Eltham. (4040)
- Manaia Union: J. Peill, L.Th., 42 Ngatai Street, Manaia. (4060)
- Opunake Co-operating: Joan P Wedding, 38 Gisborne Terrace, Opunake. (4070)
- Okato: Deacon D A Hill, 37 R.D., Okato. (4080)
- Inglewood Union: Supply Rev. William K Abbott, 62 Celia St, Stratford (4110)

- Kapiti Co-operating: Geoffrey T. Gilbert,  
3 Goldsborough Ave, Raumati Beach (6240)
- Hataitai-Kilbirnie Co-operating: Ian Bourne, B.A.,B.D.,L.Th.,  
94 Hamilton Road, Wellington (6250)
- North Wairarapa Rural Support Ministry: Keith J Allan,  
2A Totara St, Masterton. (6260)

#### NELSON (7000)

- Nelson St. Luke's Union: Laurence H Ennor, Mus.B., B.D., L.T.C.L.,  
226 Vanguard Street, Nelson. (7020)
- Motueka-Moutere Hills Regional Co-operating: (P O Box 265, Motueka)  
D Iain McMillan, M.A.(Glas.), B.D.(Glas.), Tasman R.D.I.,  
Upper Moutere, Nelson (7040)
- Picton Union: John R Hamlin, 15 Wairau Road, Picton. (7080)
- Reefton District Union: Clive G Dyson, A.S.B., L.T.C.L.  
3 Pitt Street, Reefton. (7090)
- Buller Union: Stanley J Barnes, B.A.(Rhodes),  
50 Wakefield Street, Westport. (7100)
- Greymouth District Union: Graham E Hawkey,  
43 Cowper Street, Greymouth. Graeme M Prattley,  
119 Tainui St, Greymouth. (7110)
- Hokitika Union: John F Drylie, LL.B., 118 Fitzherbert Street,  
Hokitika. (7120)

#### NORTH CANTERBURY (8000)

- New Brighton Union: Graeme R White, L.Th., 24 Collingwood  
St, New Brighton, Christchurch 7. (8040)
- Sumner-Redcliffs Union: 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: G. Clive Smith, L.Th.,  
Union Church Manse, 44 Winchester Street, Lyttelton. (8070)
- Halswell Union: D.J.McIntyre, 436 Halswell Road,  
Halswell, Christchurch 3. (8110)
- Lincoln Union: Robert A.Allan, 4 Hayton's Rd, Sockburn. (8160)
- Leeston Co-operating: Laurie G. Richards, B.A.,  
47 Pennington Street, Leeston. (8170)
- Kaipoi Co-operating: Anthony N. Bel ,L.Th., 72 Otaki St,  
Kaipoi. (8180)
- Malvern Co-operating: Lionel E. Brown, B.A., 46 Mathias  
Street,Darfield. (8200)
- Oxford District Union: James Soper  
3 Park Avenue,Oxford. (8210)
- Parklands Co-operating: William L. Wallace,  
129 Queenspark Drive, Christchurch 9. (8220)

### HAWKES BAY-MANAWATU (5000)

- Mangapapa Union: The Parish Secretary,  
314 Ormond Road, Gisborne. (5050)
- Presbyterian-Methodist Parish of Wairoa:  
Noel D Billingham, 60 Lahore Street, Wairoa. H.B. (5060)
- Woodville Union: Ludwig Felderhof,  
44 McLean Street, Woodville. (5080)
- Pahiatua Union: J Allan Oliver, M.Sc., L.Th., 5 Duke St, Pahiatua. (5090)
- Rongotea-Sanson Co-operating: Itione Faaue-Eli  
Mersey Street, Rongotea. (P.O. Box 136) (5140)
- Foxton Union: Peter N Davies, B.A.,  
8 Hulke Street, Foxton. (5150)
- Tamatea Community Church: The Secretary,  
31 Ranfurly St, Tamatea, Napier. (5160)
- Waipawa Co-operating: Rev. H.J. Phillips, The Manse,  
44 Kenilworth Street, Waipawa. (5170)
- Milson Community Church: Amos W. Burrough (Supply),  
46 Kimberley Grove, Palmerston North. (5180)

### WELLINGTON (6000)

- Wellington South-Lyall Bay Union: Brian R.J. Eagle,  
70 Duncan Tce, Kilbirnie, Wellington 3 (6030)
- Miramar Co-operating: K Desmond Cooper, 80 Darlington Road,  
Miramar, Wellington 3 (6050)
- Ngaio Union: The Parish Secretary, 44 Ottawa Road, Ngaio,  
Wellington 4. (6060)
- Johnsonville Union: Richard H Lawrence, B.A., B.D., M.Th., D.P.S.(Birm.)  
12 Dr. Taylor Terrace, Johnsonville, Wellington 4.  
Edith J. Little, J.P., 8 Saville Row, Johnsonville. (6070)
- Newlands Union: Lindsay S. Day,  
2 Oswald Crescent, Newlands, Wellington. (6080)
- Tawa Union: Derek V McNicol, 85 Redwood Avenue,  
Tawa, Wellington.(P.O.Box 51-019)  
Eric S Mattock, B.Theol., 330 Main Rd, Linden, Wellington. (6110)
- Taita Union: F Anne Vaughan, B.A., 21 Horoeke St, Stokes Valley. (6130)
- Upper Hutt Co-operating: Ann M Thomas, 16 Rata Rd, Akatarawa,  
Upper Hutt. , 7B Akatarawa  
Road, Brown Owl, Upper Hutt. Norman W. Knipe,  
460 Fergusson Drive, Upper Hutt. (6140)
- Wainuiomata Union: Doris Scott,  
115 Main Road, Wainuiomata. (6150)
- Greytown St. Andrews Union: Ian Ramsden, M.A., B.D.,  
The Manse, 4 Jellicoe St, Greytown. (6160)
- Featherston Union: Ian Ramsden, B.A., B.D.,  
The Manse, 4 Jellicoe St, Greytown (6170)
- Carterton Union: John E. Langley,  
164 High Street South, Carterton. (6180)
- Masterton St Luke's Union: Roger M Gibson, P.O. Box 789,  
Masterton. 64 Totara Street, Masterton. (6190)
- St James Masterton Union: J. Murray Peat, B.Mus., A.T.C.L.,  
112 High St, Masterton. (6200)
- Eketahuna Union: The Parish Secretary,  
6 Haswell Street, Eketahuna. (6210)

### SOUTH CANTERBURY (8300)

- St. David's Marchwiell Union: J. Scott Thomson,  
24 Tyne Street, Timaru. (8330)
- Geraldine Co-operating: Hendrik W Kaspers,  
10 Cox St, Geraldine. (8360)
- Allenton Union: Manfred Selle (Supply),  
83 Allens Road, Ashburton. (8390)
- Oamaru Union: Sifa Hingano, L.Th., S.Th.,  
24 Eden Street, Oamaru. (8400)

### OTAGO-SOUTHLAND (9000)

- West Harbour United: Alan R. Upson, 145 Larnach Road,  
Waverley, Dunedin. (9040)
- West Dunedin Union: Graeme McRaid, 5 Caldwell St,  
Brockville, Dunedin. Colin Hay, 29 Farley St, Dunedin;  
31 Balmain St, Halfway Bush, Dunedin.  
Peter J L West, 99 Centennial Ave, Wakari, Dunedin. (9050)
- Corstorphine Concord Union: Alan J. Dunn, B.Com., A.C.A.,  
149 Hillhead Road, Corstorphine, Dunedin. (9060)
- Grants Braes Union: Lynne O. Frith-Upson,  
145 Larnach Road, Waverley, Dunedin. (9070)
- Tokomairiro Co-operating: Kenneth R Smith, 33 Johnston St,  
Milton. A F Taylor, The Manse, 7 Ajax St, Milton. (9080)
- Riverton Union: N. Cowie,  
67 Palmerston St, Riverton. (9120)
- Otautau Union: Douglas Rogers, LL.B. (Hons), B.D. (Hons),  
68 Main St, Otautau (Student Supply) (9130)
- Waiono Union: Keith Fuller, The Manse, Nightcaps. (9140)
- Bluff Co-operating: H M Smith,  
78 Foyle St, Bluff. (9150)
- Teviot Union: Norma M. Graves,  
75 Scotland St, Roxburgh. (9160)
- Alexandra-Clyde-Lauder Union: George M. Hammond,  
21 Fox St, Alexandra.: Paul Ranby, 18 Centennial Ave,  
Alexandra. (9170)

METHODIST CHURCH IN SAMOA  
NEW ZEALAND DISTRICT  
ADDRESSES AS AT OCTOBER 1985

	Telephone
DISTRICT CHAIRMAN:	
TUIMASEVE, Apelu; 2 Blair Place, Otara, South Auckland	2749-137
DISTRICT SECRETARY:	2749-373
SAMANI, Mose; 26 Dean Street, Grey Lynn, Auckland 2	762-786
FAULALO, Leti; 5 Doone Place, Massey	83-25156
TOSO, Pati; 8 Norcorss Avenue, Henderson	8367-951
MOSE, Alaimoana; 28 Courts Town Close, Mangere	2756-608
IAPO, Kalama; 28 Albion Road, Otahuhu	2763-881
NONOA, Uatoa; 36 Preston Road, Otara (Wiri)	
TUIOLEMUTU, Ieremia; 73 Higgins Road, FRankton, Hamilton	74-413
SU'A, Faai'u; 66 Wills Crescent, Ashhurst, Palmerston North	269-186
SETU, Faaniniva; 131 Sievers Groves Porirua East, Wellington	377-131
ELIA, Suisala; 54 Hude Street, Wainuiomata	664-193
TULIMANU, Taotua; 22 Waitoa Road, Hataitai, Wellington	863-688
SOTI, Soti; 11 Nelson Street, Petone	688-310
NOA, Siaosi; 52 Kerrs Road, Christchurch	894-651
AMIOMIO, Pita; 4 Reinfrew Street, Dunedin	30-515
VAOIVA, Seve; 194 Nelson Street, Invercargill	67-873

# COUNCIL FOR MISSION AND ECUMENICAL CO-OPERATION

## JOINT SECRETARIES:

Rev Dr James A Veitch, B.A., B.D., M.Th., Ph.D. (B'ham),  
P O Box 10-000, The Terrace, Wellington.  
Rev Alan J Leadley, M.A., B.D., P O Box 9549, Hamilton North.  
Rev Simon H Rae, M.A., P O Box 931, Christchurch.

New Zealand staff serving overseas wholly, or partly, supported by the Council for Mission and Ecumenical Co-operation of the Methodist and Presbyterian Churches of New Zealand.

## UNIT 1

### TONGA:

Mr Milton & Mrs Anne McKenzie  
Box 25, Nuku'alofa, TONGA

Business Manager,  
Tupou College (to July  
1986)

Mr Fraser & Mrs Betty Mitchell  
Box 57, Nuku'alofa, TONGA

Financial Secretary

### SAMOA:

Mr Harry & Mrs Daphne Jessep  
Box 199, Apia, WESTERN SAMOA

Land Development Scheme

### NIUE:

Rev. Afeke & Mrs Makelina Paea  
Box 25, Alofa, NIUE

Director of Christian  
Education

### FIJI:

Dr Raeburn & Mrs Nushka Lange  
Box 388, Suva, FIJI.

Lecturer, P.T.C.

Rev. Bruce & Mrs Gwen Deverell  
Box 388, Suva, FIJI.

Lecturer, P.T.C.

## UNIT 2

### HONG KONG:

Rev. John & Mrs Rita England  
Box 33, Shatin, N.T., HONG KONG.

Christian Study Centre

### TAIWAN:

Rev. Stuart & Dr Alison Vogel  
89-5, Chang Chin Rd, Taipei,  
Taiwan 104, REPUBLIC OF CHINA.

KOREA: (Supported by Presbyterian Church of Korea for work with Korean community in New Zealand.)  
Rev. Kim Yong-Hwan  
14 Upton Terrace, WELLINGTON 1.

## UNIT 3

### VANUATU:

Mr David & Mrs Lynley McFarland  
Navota Farm School, Box 180,  
S. Santo, VANUATU

Manager, Navota Farm  
School

### PAPUA NEW GUINEA:

Sister Lesley Bowen  
Tonu, Bougainville, PAPUA NEW GUINEA.

Nursing Sister

Mr Geoffrey & Mrs Lynda Bayne  
P O Salamo, Milne Bay Province,  
PAPUA NEW GUINEA.

Boatbuilder

Mr Timothy & Mrs Suzanne Griffith  
SPAN Enterprises, P O Box 1401,  
Port Moresby, PAPUA NEW GUINEA.

Branch Manager &  
Accountant, SPAN  
Enterprises

Mr Athol & Mrs Carol Newson  
SPAN Enterprises, P O Box 1401,  
Port Moresby, PAPUA NEW GUINEA.

Printing & Publishing  
Advisor, SPAN  
Enterprises

### SOLOMON ISLANDS:

Sister Lucy Money  
Sasamuqa, Choiseul, Western Province,  
SOLOMON ISLANDS.

Translation Work

Dr Robert & Mrs Josephine Eason  
Helena Goldie Hospital,  
Munda, SOLOMON ISLANDS.

Medical Superintendent  
Helena Goldie Hospital

Mr Raymond Goodfellow  
c/- United Church - S.I. Region,  
P O Box 82, Munda, SOLOMON ISLANDS.

Business Administrator  
United Church - S.I.  
Region

## UNIT 4

### THAILAND:

Mr Gavin & Mrs Josepheen Maclean  
P O Box 161, Chiang Mai 50,000,  
THAILAND.

Music Lecturer & Artist-in-  
Residence, Payap University

### INDIA:

Rev Catherine Hollister Jones  
Henderson Jubilee School,  
Kharar, District Rupnagar,  
Punjab 140301, INDIA.

Chaplain, Head of  
Henderson Jubilee  
School

Rev Doreen M. Riddell,  
St Thomas School,  
Jagadhri, District Ambala 135003,  
Haryana, INDIA.

Principal, St Thomas  
School

## INDONESIA:

- |   |   |
|---|---|
| Rev Robert M Paterson<br>K.P. 243, Ujung Pandang,<br>Sulawesi Selatan, INDONESIA. | Lecturer, Theological<br>College                            |
| Rev John & Mrs Robyn Hutchinson<br>Box 221, Medan, Sumatra Utara,<br>INDONESIA.   | Education & development<br>ministries, Karo Batak<br>Church |
| Mr Colin F McLennan<br>Box 10/YKGD, Gondolayu,<br>Yogyakarta, INDONESIA.          | Rehabilitation work -<br>disabled children<br>(Rehabilitim) |

## SINGAPORE:

- |  |  |
|--|--|
| Miss Janet McKinlay<br>85 Ceylon Road, SINGAPORE 1542. | Teacher, Presbyterian<br>Boys' & Girls' School |
|--|--|

## MALAYSIA:

- |  |  |
|--|--|
| Rev Dr John & Mrs Jenny Roxborough<br>44 Jalan Rumpai, Taman Bandaraya Bangsar,<br>Kuala Lumpur, MALAYSIA. | Lecturer, Seminari<br>Theologi Malaysia,<br>Kuala Lumpur |
|--|--|

## NEPAL:

- |  |  |
|--|--|
| Mr Nelson & Mrs Judith Dodge<br>c/- I.N.F.,<br>P O Box 5,<br>Kaski Jailla, Gandaki Anchal,<br>Pokhara,<br>NEPAL. | Hospital Maintenance<br>Engineer with Inter-<br>national Nepal<br>Fellowship |
|--|--|

## UNIT 5

### ZIMBABWE:

- |   |                      |
|---|----------------------|
| Rev Graham & Mrs Marion Whaley<br>Dadaya Secondary School,<br>P O Dadaya, ZIMBABWE. | High School Chaplain |
|---|----------------------|

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 Presbyterian'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.

1925	Brown, F Gardner (Sup) Peterson, Gordon R H (Sup)	1936	Hopper, Ian H K (Sup) Wharemaru, Heeni (Deacon ret)
1927	Laurenson, George I, C.B.E. (Sup) Penn, Athol R (Sup)	1937	Francis, William R (Sup) Norwell, Leslie T (Sup)
1928	Hailwood, Charlie O (Sup) Snowden, Rita (Deacon ret)	1938	Laws, William R (Sup) Marshall, Edward M (Sup) Silvester, John (Sup)
1929	Hobbs, Airini (Deacon ret) Horwood, Leonard C (Sup) Parker, Walter (Sup)	1939	Cochrane, Herbert A (Sup) Grice, Reginald (Sup) Lucas, Campbell P (Sup) Oldfield, Charles B (Sup) Pointon, Dorothy (Deacon ret)
1930	Leadley, E Clarence (Sup) McDowell, M Alexander (Sup) Parker, J Wesley (Sup)	1940	Dawson, John B (Sup) Dixon, Haddon C, O.B.E., (Sup) Jones, Alan O (Sup)
1931	Carr, W E Allon (Sup) Greenslade, William W H M.B.E., (Sup) Parker, Gordon (Sup) Williams, David O (Sup)	1941	Bell, Charles H (Sup) Brown, Harold K (Sup) Darvill, Harold A (Sup) Thomas, Gordon V (Sup) Woolford, J Henry (Sup)
1932	Day, Reginald (Sup) Jenkin, William C (Sup)	1942	Clement, R Frederick O.S.O., (Sup) Lewis, John J (Sup) Morrison, William J (Sup) Willing, Leonard V (Sup)
1933	Patchett, Ralph E (Sup)		
1934	Goodman, George H (Sup) Johnston, Andrew J (Sup) Mathews, Howard C (Sup)		
1935	Duder, Clifford L (Sup) Holland, Madeline (Deacon ret) Thornley, Robert (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.)
- 1947 Attwood, A Francis (Sup)  
Campbell, M Jackson (Sup)  
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. (Sup)  
Keightley, Clifford J (Sup)  
Nuttall, A Roger G (Sup)  
Ramage, Ian C E (Sup)  
Yearbury, Betty (Deacon ret)
- 1950 Clark, Colin D (Sup)  
Gordon, D Bruce  
Schroeder, Leonard P  
Woodfield, Frank H (Sup)  
Woodfield, Owen T
- 1951 Burrough, Amos W  
Carter, George G (Sup)  
Clucas, Ivan J (Sup.)  
Gilbert, Geoffrey T  
Olds, O McLennan (Sup)  
Ruck, Idris J (Sup.)  
Stead, Peter A (Sup)
- 1952 George, R Leslie (Sup)  
Gibson, Loyal J  
Hall, John R (Sup)  
Handysides, Allan J (Sup)  
Penman, John A (Sup)  
Shaw, Harry I  
Spindler, Sydney J (Sup)  
Thompson, 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 (Sup)
- 1955 Abbott, William K (Sup)  
Bennett, Trevor L  
Boyd, Edward P  
Cable, Wilfred J  
Goreham, Norman J  
Rigg, Frank S  
Tauroa, Lane M (Sup)  
Thornicroft, Neville (Sup)
- 1956 Andrews, Robert S  
Bennett, George L  
Dickinson, J Mervyn  
Grant, Ian D (Sup)  
Kirchingman, Owen A (Sup)  
Scammell, Bruce

- 1957 Amituana'i, Siauala T.  
Bell, G Basil W  
Cropp, James F  
Fowler, Irwin J (Sup)  
Guthardt, Phyllis M  
Kitchingman, Henry W  
Mabon, John C F  
Pullar, Beverely  
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)  
Widdup, Robert W (Sup)
- 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 Bilverstone, John  
Currie, John B  
Hawkey, Graham E
- 1962 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 (Sup)  
Millar, Barbara I  
Rowe, B Keith  
Tucker, W Geoffrey,  
Wiki, Shirley (Deacon)
- 1964 Bruce, Maxwell L  
Felderhof, Ludwig  
Gerritsen, Hendrik  
Neal, Barry W  
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  
West, Norman J
- 1966 Alexander, Roy M  
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  
George, Atawhai, Q.S.M.  
(Deacon ret)

- 1968 Hay, J Cedric  
Hey, Roger J E  
Leadley, Alan J  
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  
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 Currie, Laurence H  
Grant, Stuart C  
Stringer, John A
- 1974 Burton, Restal A (Sup)  
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
- 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 (sup)  
Bush, David J  
Ferguson, Robert A  
Greenwood, I Marie  
Little, Edith J  
Short, Robert D  
Stroobant, Anthony D
- 1980 Biggs, Donald  
Cooper, K Desmond  
Cumberpatch, Lindsay E  
Egli, Bruno  
Grant, Paul H  
Murray, John S
- 1981 Bell, David S  
Dyson, Clive G.  
Frith-Upson, Lynne O  
Sa'o, Tanielu T  
Tugia, A Fa'aoso  
Tuimaseve, Fisga (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 Burnett, Margaret E  
Dickinson, Audrey N  
Gray, Robin J G  
Harding, David  
Hingano, Sifa  
Kane, Graham A  
Lemalu, Sialoga T  
Oliver, J Allan  
Sedon, Ashley J  
Telford, Gillian A  
Thomas, Ann M

- 1984 Abbott, Bryant, S L  
Anderson, Glenys R  
Dyson, Christopher J  
Keesing, Neil R  
Noa, Nomani  
Sefuiva, Iosua L  
Springett, Margaret  
Su, Unasa  
Waugh, Richard J
- 1985 Bowring, Stuart J  
Caygill, Mary E  
Elderton, William E  
Harris, Margaret G (Deacon)  
Hill, Desmond A (Deacon)  
Hunt, P Anne (Deacon)  
Smith, Kenneth R  
Tregurtha, Rachael E  
(Deacon)  
Tupou, Sione Tavake  
Vaughan, F Anne
- 1986 Barrow, Shirley J (Deacon)  
Caygill, Bruce A  
Chandler, Clive H  
Cooper, Mark F  
Elisara, Levao L  
Goudge, Robyn D  
Grant, John M  
Hallam, Valma E (Deacon)  
Higham, B June (Deacon)  
Hight, Dianne C (Deacon)  
Lawry, A Joan (Deacon)  
Leadley, Colin S  
Pond, D  
Reid, Loraine J  
Reynolds, Elva M

(This list continues to be updated - some dates for non-stipendiary  
Presbyters and Deacons are awaiting clarification.)

ALTERATIONS TO THE YEAR BOOK AND RESOLUTIONS OF CONFERENCE 1985  
- circulated 12 February 1986

---

GREEN

- Page 6 WELLINGTON DISTRICT PROPERTY SECRETARY - Mr P D Thompson,  
5 Fairburn Grove, Johnsonville, Wellington 4 (ph 784-763)
- Page 7 HOSPITAL CHAPLAINS -WAIKATO BAY OF PLENTY DISTRICT  
Tauranga - Rev. Michael Fahey
- Page 9 COMMITTEE ON MINISTRY - Membership - delete Rev. John H Osborne
- Page 14 under ADDRESSES OF CONFERENCE COMMITTEES, etc. ADD  
ALDERSGATE FELLOWSHIP-  
Secretary - Mr Bryan White, 597 Richardson Rd, Mt Roskill,  
Auckland 4. Phone (09) 696-473
- Page 5 HAWKES BAY DISTRICT FINANCIAL SECRETARY -  
Gordon Green phone No. 74-344 Palmerston North
- Page 22 Emslie, Marion add degree M.S.R.(T)  
Correct spelling of surname Fa'afuata  
Fowler, Irwin J (new address after 21/1/1986)  
54 Buscomb Ave, Henderson, Auckland 8.
- Page 26 ADD NELSON-HAUER, Mr Raymond P., 5A Williams St,  
Gore (Supply) (9100)
- Page 28 ADD ROGERS, Rev. Derek, 2 Pigeon Valley Rd, Wakefield  
(Supply) (7060)
- ADD SELLE, Rev. G Manfred T, 83 Allens Rd, Ashburton  
(Supply) (8390)
- Page 29 SHAW, Harry I, 12 Bowen St, Cambridge (phone 3366)  
SIDES, Brian W, 30 Matai St, Maeroa, Hamilton (3000)
- Pgs 29 & 33 TELFORD, Gillian A, P O Box 15-125, Dinsdale, Hamilton
- PAGE 21 & DELETE CURRIE, Laurence H (resigned)  
43 also buff pge 624 under 6000 Wellington District
- PAGE 26 McIver, Graeme M, 103 Tutere St, Waikanae Beach.

BUFF

- page 602 Question 3 (b) last name in list should read Jean M Waugh
- 605 Question 12(B) correct Leave L Elisara 2100 Henderson  
Add Gillian M Watkin 2300 St Austell's Co-operating  
Parish - New Lynn
- 619 Under Parish No. 3050 name should read Dianne Hight
- 611 Question 22 The Vice-President's name should read:  
Kenneth M Fay
- 627 7060 should read Derek Rogers
- enclosed Green page 33a new insert as missed in first printing.



THE METHODIST CHURCH OF NEW ZEALAND

C O N F E R E N C E

NEW PLYMOUTH - NOVEMBER 1985

PRESIDENT	:	Rev. Phyllis M Guthardt, M.A., Ph.D.
VICE-PRESIDENT	:	Mr Kenneth M Fay
SECRETARY	:	Rev. Alan K Woodley, B.A.

# CONFERENCE 1985

## THE BUSINESS FROM DAY TO DAY

Time	Day-Activity	Business & Comments
WEDNESDAY, 30 OCTOBER		
1.30 p.m.	R. Law Revision Committee - Convener: Mr Geoff Peak	<i>St Lukes Methodist Church, Tukapa St</i>
3.00 p.m.	Afternoon Tea	
3.30 p.m.	Law Revision Committee	
6.00 p.m.	Dinner (catered)	
7.30 p.m.	Methodist Revival Fellowship	<i>Waitara Methodist Church</i>
7.00 p.m.	C. Committee on Ministry	<i>St Lukes Methodist Church, Tukapa St</i>
9.00 p.m.	Convener: Rev. Henry Kitchingman	
THURSDAY, 31 OCTOBER		
8.45 a.m.	C. Committee on Ministry	<i>St Lukes Methodist Church, Tukapa St</i>
10.15 a.m.	Morning Tea	Report & Recommendations from Standing Committee on
10.45 a.m.	Committee on Ministry	Ministry incl. Candidates,
12.30 p.m.		Ordinands
12.30 p.m.	Lunch (catered)	Theological College (part)
1.30 p.m.	A. General Purposes Committee Convener: Rev. Alan Woodley	<i>St Lukes Methodist Church, Tukapa St</i>
3.00 p.m.	Afternoon Tea	
3.30 p.m.	General Purposes Committee	
5.30 p.m.		
5.45 p.m.	Dinner (catered)	
7.30 p.m.	D. Stationing Committee	<i>St Lukes Methodist Church, Tukapa St</i>
9.00 p.m.	Convener: Rev. Alan Woodley	

Time	Day-Activity	Business & Comments
FRIDAY, 1 NOVEMBER		
9.00 a.m. / 3.00 p.m. /	Methodist Revival Fellowship	Waitara Methodist Church
9.00 a.m.	D. Stationing Committee	St Lukes Methodist Church, Tukapa St
10.15 a.m.	Morning Tea	
10.45 a.m.	Stationing Committee	
12.30 p.m.	Lunch	
1.30 p.m. / 3.00 p.m. /	Stationing Committee	
3.00 p.m.	Afternoon Tea	
1.00 p.m.	Registration/Enquiries at CONFERENCE OFFICE, Whiteley Church.	
5.00 p.m.	Evening Meal - own arrangements	

### INCLUDING THE OPEN CONFERENCE

6.30 p.m.	Session 1 Opening of Conference "The Pathway into Taranaki" Welcome to the Marae and Greetings Opening Service Induction of President and Vice-President Tributes to the Deceased Welcome to the Observers Reception into Full Connexion with the Conference  Supper	Manukorihi Marae Waitara
SATURDAY, 2 NOVEMBER		
9.00 a.m.	Open Conference Presidential Address	New Plymouth Girls' High School
10.00 a.m.	Morning Tea	
10.30 a.m.	Open Conference	

Time	Day-Activity	Business & Comments
12.00 p.m.	Lunch	
1.00 p.m. /	Open Conference	
(Afternoon Tea between 2.45-3.15 p.m.)		
5.00 p.m. /		
	Evening Meal with Host and Hostess	
7.30 p.m.	Ordination Service of Presbyters	St Josephs Catholic Church
9.00 p.m.	Supper	

### SUNDAY, 3 NOVEMBER

8.00 a.m.	Holy Communion led by the President	Whiteley Church
9.00 a.m.	Open Conference	New Plymouth Girls' High School
(Morning Tea between 9.45-10.30 a.m.)		
12.00 p.m.	Lunch	
1.00 p.m. /	Open Conference	
(Afternoon Tea between 2.45-3.15 p.m.)		
4.30 p.m. /		
5.30 p.m.	Evening Celebration including a meal and Tributes to Ministers Superannuating.	
concluding by 8.30 p.m. approx.		

## FULL CONFERENCE

Members of Parishes registered for the Open Conference are welcome to attend the Sessions of the Full Conference as Visitors. (NOT Committees of Detail.) Visitors have NO right to speak or vote in these Sessions of Conference. These rights are accorded Parishes Official Representative(s) listed on page 14f.

Time	Day-Activity	Business & Comments
MONDAY, 4 NOVEMBER		
8.45 a.m.	Session 2 Devotions by Dr Garth Cant	Whiteley Church A. General Purposes D. Stationing, 2nd Reading R. Law Revision Notices of Motion
10.15 a.m.	Morning Tea	
10.45 a.m.	Session 2 resumes	
12.30 p.m.	<b>CONFERENCE QUESTION TIME</b> A time for <u>asking questions</u> arising from the Reports and Recommendations, to seek (a) clarification (a) clarification (b) fuller explanation and information. Replies from Boards and Committees will not be open to debate at this stage.	
12.30 p.m.	Lunch (provided)	
1.30 p.m.	<b>COMMITTEES OF DETAIL:</b> <b>NOTE:</b> The business of Conference is considered in Committees of Detail before being presented to the Conference.	
	<b>E. DEVELOPMENT:</b> Convener - Rev. Mervyn Dine Development Division Church Union Samoan Policy Auckland District Tongan Fellowship Fijian Fellowship	Venue to be announced
	<b>F. CHURCH WELFARE:</b> Convener - Rev. Mary Astley Welfare of the Church Lay Preachers' Assn Women's Fellowship Media Chaplaincies Wesley Historical Society Community of Women & Men in Church and Society	Venue to be announced
	<b>G. EDUCATION:</b> Convener - Mrs Jill Van de Geer Education Division Theological College (part)	St Andrews Foyer

Time	Day-Activity	Business & Comments
	H. ADMINISTRATION & CONNEXIONAL PROPERTIES & FUNDS:	
	Convener - Mr Piripi Rakena	<i>St Andrews Chapel</i>
	Administration Division	
	Investment Board	
	Methodist Trust Association	
	Connexional Trusts	
	I. TE TAHA MAORI: Convener - Rev. Diana Tana	
	Maori Division	<i>Baptist Hall - Downstairs</i>
	J. SOCIAL SERVICES: Convener - Rev. Norman West	
	N.Z.M.S.S.A.	<i>Whiteley Lounge</i>
	M.S.S.A. (Branches)	
	K. PUBLIC QUESTIONS: Convener - Rev. Margaret Burnett	
	Public Questions	<i>Baptist Church</i>
	L. BUDGET: Convener -	
	Connexional Budget (meets in Oct. & May)	
	M. FAITH AND ORDER: Convener - Rev. Dr John Salmon	
	Faith and Order	<i>Baptist Foyer</i>
	O. MISSION AND ECUMENICAL: Convener-	Rev. Morehu Te Whare
	Council for Mission and	<i>Baptist Lounge</i>
	Ecumenical Co-operation	
3.00 p.m.	Afternoon Tea	
3.30 p.m. /	Committees of Detail resume	
5.30 p.m.		
5.45 p.m.	Evening Meal (catered)	
	Diaconate Tea	
7.15 p.m. /	Session 3	<i>St Josephs Catholic Church</i>
8.00 p.m. /		<i>Wesley College</i>
		<i>N.Z.M.S.S.A.</i>
8.15 p.m.	Conference Ordination Service	
	of Deacons	
	Preacher: <i>Deacon Rona Collins</i>	
9.00 p.m.	Supper	

Time

Day-Activity

Business &amp; Comments

## TUESDAY, 5 NOVEMBER

8.15 a.m.	Prayer Session	
8.45 a.m.	Session 4	
	Devotions: <i>Dr Garth Cant</i>	
	<i>The Business of Conference from Committees of Detail will indicate</i>	
	(a) <i>Those that are considered by the Committees of Detail to be directional and forward looking.</i>	
	(b) <i>Those to be taken En Bloc.</i>	
	(c) <i>Those that Committees of Detail consider will need to be discussed and decided in the Conference.</i>	
	<i>The Secretary of Conference will announce at the beginning of Sessions the business of the Session(s).</i>	
10.15 a.m.	Morning Tea	
11.45 a.m.	Session 4 resumes	
12.30 p.m.	Lunch	
1.00 p.m.	D. Stationing Committee	<i>St Lukes Methodist Church, Tukapa St</i>
2.30 p.m.	Afternoon Tea	
3.00 p.m. /	Session 5	D. Stationing Third
5.30 p.m.		Reading
5.45 p.m.	Wesley Historical Society Annual Meeting	
7.00 p.m. /	Session 6	
8.30 p.m.		
8.30 p.m.	Wesley Lecture	

## WEDNESDAY, 6 NOVEMBER

8.15 a.m.	Prayer Session	
8.45 a.m.	Session 7	
	Devotions: <i>Dr Garth Cant</i>	
10.15 a.m.	Morning Tea	
10.25 a.m.	Ministers moving meet with Warren Hudson	
10.45 a.m.	Session 7 resumes	Election of President and Vice-President
12.30 p.m.	Lunch	

Time	Day-Activity	Business & Comments
1.30	Session 8	
3.00 p.m.	Afternoon Tea	
3.10 p.m.	Warren Hudson meets with Parish Stewards or Parish Representatives where a Minister is moving.	
3.30 p.m.	Session 8 resumes	
5.00 p.m. / 5.30 p.m.	Secretary N.C.C. - <i>Mrs Jocelyn Armstrong</i>	
5.45 p.m.	Evening Meal (catered) Lay Preachers' Tea	
7.00 p.m. / 9.30 p.m.	Session 9 or until time of rising	Law Revision

#### THURSDAY, 7 NOVEMBER

8.15 a.m.	Prayer Session	
8.45 a.m.	Session 10 <i>The Ex-Vice-President - Mrs Joyce Dey</i>	
10.30 a.m.	Morning Tea	
11.00 a.m.	Session 10 resumes	Election of District Superintendents Unfinished Business
11.30 a.m.	Covenant Service	
12.30 p.m.	Conference concludes Lunch	

The success of the above time-table 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.

## EXCERPTS FROM THE STANDING ORDERS

---

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

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

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

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

The seconder of a motion or of an amendment may reserve their 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 1985

### A. MINISTERS IN FULL CONNEXION

- |                                    |                                     |
|------------------------------------|-------------------------------------|
| F Gardner Brown                    | John B Dawson                       |
| Gordon R H Peterson                | Haddon C Dixon, O.B.E., M.A., B.D.  |
|                                    | Alan O Jones                        |
| George I Laurensen, C.B.E.         |                                     |
| Athol R Penn                       | Charles H Bell, B.A.                |
|                                    | Harold K Brown                      |
| Charlie O Hailwood                 | Harold A Darvill                    |
|                                    | Gordon V Thomas, B.A.               |
| Leonard C. Horwood                 | J Henry Woolford, M.A.              |
| Walter Parker                      |                                     |
| E Clarence Leadley                 | R Frederick Clement, Q.S.O., 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.            |
|                                    | Leonard V Willing                   |
| W E Allon Carr                     | Stanley G Andrews, M.A., Dip.Ed.    |
| William W H Greenslade, M.B.E.     | George W Cramond                    |
|                                    | W Selwyn Dawson, M.A.               |
| Gordon Parker, M.A., Ph.D.         | Wilfred E Falkingham, M.B.E.        |
| David O Williams, M.A., Litt.D.    | Edmund D Grounds                    |
|                                    |                                     |
| Reginald Day                       | Robert H Allen, B.A.                |
| William C Jenkin                   | R Graham Bell, M.A., B.D., Theol.M. |
|                                    | Leslie F Bycroft                    |
| Ralph E Patchett                   | Wesley A Chambers, M.A.             |
|                                    | Harry Moore                         |
| George H Goodman,                  | Edward M Marshall, B.A., Dip.Ed.    |
| Andrew J Johnston                  | Donald G Sherson, B.A.              |
| Howard C Matthews, B.A.            |                                     |
|                                    | Leslie C Clements                   |
| Clifford L Duder                   | Norman W Olds                       |
| Robert Thornley, M.A., Dip.Soc.Sc. | Francis H Parker                    |
|                                    | Leonard Shapcott                    |
| Ian H K Hopper, B.A.               |                                     |
|                                    | A Francis Attwood                   |
| William R Francis, B.A., B.D.      | M Jackson Campbell                  |
| Leslie T Norwell                   | Allen H Hall                        |
|                                    | Ian C E Ramage, M.A.                |
| William R Laws, M.A., B.D.,        |                                     |
| John Silvester, M.A.               | Edward Baker                        |
|                                    | Wilfred G Eisner, B.A.              |
| Herbert A Cochrane                 | Wilfred G Ford, C.M.G., B.A.        |
| Reginald Grice                     | Basil J Hilder                      |
| Campbell P Lucas L.T.(Melb.)       | George C Hopkins                    |
| Charles B Oldfield                 |                                     |
|                                    | 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.  
Frank H Woodfield  
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.

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  
J Mervyn Dickinson, B.A., B.D.,  
Ph.D.  
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  
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.  
Stuart G Slinn

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

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

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

Robert A Allan  
Moke A G Couch, B.A.  
Barry G Harkness, M.A., B.D.  
J Cedric Hay  
Roger J E Hey  
Graeme M McIvor, 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., Ph.D.(St. And)  
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, M.A., M.Div.,  
Ed.D., Ph.D.  
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  
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.  
Tuau Tiati  
A Fa'aoso Tugia  
Tuafanua Tanielu Sa'o

Clive G Dyson, A.S.B., L.T.C.L.  
Lynne O Frith-Upson  
Edith J Little, J.P.  
Gillian M Richards  
Graham H Whaley, B.A., B.D.

David S Bell, B.A., B.D.  
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.

Glenys R Anderson  
Brian N France  
Nomani Noa  
Jeffrey W Sanders, L. Th.  
Josua Sefuiva  
Unasa Su

Margaret E Burnett, B.Sc.,  
Dip.App.Soc.Sc.  
Audrey N Dickinson, L.Th.  
William E Elderton, M.A.,  
A.N.Z.I.A., Dip.N.Z.L.S.  
Robin J G Gray  
Sifa Hingano, L.Th., S.Th.,  
Siologa T Lemalu  
J Allan Oliver, M.Sc., L.Th.  
Ashley J Sedon, B.T.P., L.Th.(Hons)

## II. LAY REPRESENTATIVES

- (a) Ex-President of the Conference: Mr Geoff E Hill  
 Vice-President of the Conference: Mr Ken H Fay  
 Ex-Vice-President: Mrs Joyce K Dey
- (b) Representatives of Parishes:

### NORTHLAND DISTRICT - 1000

1010 Mangonui County Un.	-
1020 Kaikohe Union	-
1030 Sth Bay of Islands Co-op.	-
1040 Kaeo-Kerikeri Union	-
1050 Nth Hokianga Comm. Church	- Margaret Smith
1060 Sth Hokianga Co-op.	-
1070 Hikurangi Union	-
1080 Whangarei Uniting Church	- Dorothy Harlow - Judy Russell
1090 Dargaville	- Mr G H Lendrum
1100 Ruawai Co-op.	-
1110 Paparoa	- Lindsay Hames
1120 Wellsford Co-op.	- Graeme D Phillips
1510 Tai Tokerau	- Tohu Cassidy - Te Waihorai Tana

### AUCKLAND DISTRICT - 2000

2010 Auckland Central Parish & Mission	- Bryan White - Mrs Isla Atwell - Miss Marion Neller - John Boniface - Mrs Una Chandler - -
2030 Balmoral-Roskill	- Mr I J Hall - Mr A H Gorringer - Mrs Audrey Grounds
2040 Auckland East	- H L Whitworth - Mrs G Nagel, Mrs L Tuwai - Mrs V J McKenzie
2060 Orakei	- Moira McLennan - June Gibson
2070 Glen Innes Co-op.	- Mrs Elizabeth Kohlhasse -
2080 Mt Albert	- Mary E Cavgill
2090 Avondale Union	- -
2100 Henderson	- Mr John Lucas - Mrs Pam Lucas
2110 Ranui Ecumenical Ministry	-
2120 Te Atatu Union	- Ronald A Hanson -
2130 Devonport	- Rayma Owen

2140 Takapuna	- Pat Gatman
2150 Birkenhead	-
2160 Glenfield-Albany Co-op.	- Winifred Murray
	- Aurelia Northin
	- William (Bill) Burnell
2170 Birkdale-Beachhaven U.P.	-
2180 Northcote	- Russell Coombridge
2270 Sth Kaipara Co-op	-
2280 Whangaparaoa	- Ron Webb
2290 Mahurangi	- Mavis Tauroa
2300 St Austell's Co-op.	- Howard P Cromie
2310 Waterview	-
2320 East Coast Bays	- Tony Gibson
2340 Auckland-Manukau Tongan	- 'Uha'one Metuisela
2370 Auckland-Samoan	- I Sesera ; A Galuvau
2510 Tamaki	- Wiki Anderson
	-

#### MANUKAU DISTRICT - 2400

2410 Manukau North	- Dennis Peat
	- Edgar Mudford
	- Mrs Clementine Toelieu
	- Mrs Helen Handisides
	- Grant Wright
	-
2420 Manurewa	-
2430 Papakura	- Mrs Anna Beaumont
2440 Pukekohe	- Marjory Hay
2450 Tuakau Union	- Ray Wicks
2460 Franklin West Co-op.	- B Lawrence
2470 Bucklands Beach Co-op.	-

#### WAIKATO-BAY OF PLENTY - 3000

3010 Thames Union	- Pat Bruce
3020 Hauraki Plains Co-op.	-
3030 Paeroa	-
3040 Waihi	- Mrs G Crabtree
3050 Te Aroha Co-op.	- Mrs D Hight
3060 Morrinsville	- Mr R G Eastwood
3070 Cambridge Union	- Marguerite Blackburn
3080 Hamilton	- Lesley Utting
	- Joan Beaumont
	-
3090 Raglan Union	-
3100 Hamilton East	- Roy Wales
3110 Chartwell Co-op.	- Mr C G (Campbell) Conway
	-
3120 Ngaruawahia Union	-
3130 Huntly Co-op.	-
3140 Matamata Union	- Mr A C (Lex) Johnston
	-

3150 Putaruru Co-op.	- Mrs Mollie Burnett
3160 Tokoroa	- Mr A Letoa
3170 Rotorua	- Shirley Dine
	- Ray Dine
3180 Taupo Union	-
3190 Western Bay of Plenty	- Mr Maurice Boniface
	- Mr Allan Withy
3200 St James Union	- Mrs D E Crowdey
3210 Te Puke	- Mrs Y C Perkins
3220 Whakatane Co-op.	- Mrs Mavis Wightman
	-
3230 Kawerau	- Mr A Speirs
3240 Opotiki Union	-
3250 Te Awamutu	- June Higham
3260 Otorohanga	- H Arthur Walters
3270 Te Kuiti	-
3280 Taumarunui	- Mrs Rosalind Randle
3290 Turangi Co-op.	- Mark Palmer
3300 Ohura	- J L Woodhouse
3310 Kawhia	-
3320 Coromandel	-
3330 Hillcrest Co-op.	-
	-
3340 Pio Pio-Aria Mokau Co-op.	-
3360 Dinsdale Co-op.	-
3510 Waikato (Maori) Circuit	- Mrs Ramari Post
	- Mr Huirama Te Hiko
3520 Rohe Potae	- Mrs M Gilmore

#### TARANAKI-WANGANUI DISTRICT - 4000

	- Mr George Turner
4010 New Plymouth	- Mrs Chris Astridge
	- Mrs Marion Peterson
	- Mrs Margaret Drake
4020 Waitara	- Mr Rob Hooper
4030 Stratford	- Barbara Gauld
4040 Eltham-Kaponga Co-op.	- Phil Martin
4050 Hawera	- Mrs B Gibson
4060 Manara Union	-
4070 Opunake Co-op.	-
4080 Okato Co-op.	- D A Hill
4090 Wanganui	- Mrs May Thomas
	- Mr Les Fordyce
4110 Inglewood Union	- Mrs Hilda Oliver
4510 Taranaki-Waimarino	- E Tamati

#### HAWKES BAY-MANAWATU DISTRICT - 5000

5010 Napier	- Mrs Carole Mills
	- Debrae McConkey

5020 Hastings	-	Tito Faiumu
	-	Stan Baldwin
	-	Marjorie Baldwin
5040 Gisborne	-	Alan Howard
	-	Elwyn Howard
5050 Mangapapa Union	-	
5060 Presby./Meth.Par.Wairoa	-	
5070 Dannevirke-Norsewood	-	Stuart Bowring
5080 Woodville Union	-	Mrs Pat Harding
5090 Pahiatua Union	-	
5100 Palmerston North	-	Mrs Robyn Brown
	-	Mr Allan Robert
5110 Ashhurst-Bunnythorpe	-	
5120 Feilding-Oroua	-	Mr E Taylor
5130 Marton	-	
5140 Rongotea-Sanson Co-op.	-	
5150 Foxton Union	-	
5160 Tamatea Community Church	-	Mrs M Emslie
5170 Waipawa Co-op.	-	
5180 Milson Community Church	-	

#### WELLINGTON DISTRICT - 6000

6010 Wellington Central	-	F Fagaloa
	-	Erica Brodie
	-	T M Finau
	-	L Tupu
6020 Wellington West	-	Miss C Ryan
6030 Wellington South Union	-	Mr Brown
6040 Wellington East	-	
6050 Miramar Co-op.	-	Brian Chisholm
6060 Ngaio Union	-	
6070 Johnsonville Union	-	J Gordon Little
	-	Brian Hulse
6080 Newlands	-	
6090 Porirua	-	
6100 Plimmerton-Paekakariki	-	
6110 Tawa Union	-	Mr Keith Knox
	-	
6120 Lower Hutt-Petone	-	Helen Froude
	-	Arthur Davis
	-	Jo Durrant
	-	Tovia Aumua
6130 Taita Union	-	
6140 Upper Hutt Co-op.	-	R F Thomas
	-	
	-	
6150 Wainuiomata Union	-	
6160 Greytown St Andrews Union	-	
6170 Featherston Union	-	
6180 Carterton Union	-	Ivan E Ordish

6190 Masterton St Lukes Union	- Helen Wright
	- Mapusua Tufuga
6200 St James Masterton Union	- Miss Rae McHardie
6210 Ekerahuna Union	-
6220 Levin	- R C Stantiall
6230 Otaki	-
6240 Kapiti Co-operating	- G Forster, J Reed
6250 Wellington-East (South Union)-	-
	-
6510 Poneke	-

#### NELSON DISTRICT - 7000

7010 Nelson	- George Wastney
	- Beverley Nock
7020 Nelson, St Lukes Union	- Miss S E Bell
7030 Waimea	- Donald J Pallesen
7040 Motueka-Moutere Hills Regional Co-op.	-
7060 Murchison	-
7070 Blenheim	- Mrs Betty Parker
	- Mr Lester Holdaway
7080 Picton Union	-
7090 Reefton District Union	-
7100 Buller Union	-
7110 Greymouth District Union	-
	-
7120 Hokitika Union	- Janet Orchard

#### NORTH CANTERBURY - 8000

8010 Christchurch Cent. Mission	- Miss Dorothy Drew
	- Mr M E Lloyd
8020 Christchurch South	- Mrs Rosalie Hoddinott
8030 Christchurch East	- Mr L Armstrong
	- Mrs M Sharr
	- Mr M Tunnicliffe
8040 New Brighton Union	-
8050 Sumner-Redcliffs Union	- Mr I Newport
8060 S.E. Christchurch Union	-
8070 Lyttelton Harbour Union	-
8080 Christchurch (Opawa)	- Duncan Graham
8090 Beckenham-Sydenham	- Mrs J Allen
8100 Christchurch (Spreydon)	- Mr E Fisher
8110 Halswell Union	-
8120 Christchurch (Riccarton)	- Dr Garth Cant
	- Mrs Shona Mangels
8130 Christchurch (St Albans)	- Bryan Smith
	- Ross Lawn

8140 Christchurch (Papanui)	-	Margaret Hamilton
	-	John Flygenring
8150 Hornby	-	
8160 Lincoln Union	-	
8170 Leeston Co-op.	-	
8180 Kaiapoi Co-op.	-	
8190 Rangiora	-	Mrs E E Galbreath
8200 Malvern Co-op.	-	Mr A D Worsfold
8210 Oxford District Union	-	
8220 Parklands Co-op.	-	
8230 Rolleston Combined	-	
8510 Otautahi-Te Waipounamu	-	Mrs Emma Keenan

#### SOUTH CANTERBURY - 8300

8310 Timaru	-	
	-	
8330 St David's Marchwiell Union	-	
8350 Waimate	-	
8360 Geraldine Co-op.	-	Mrs Ruby Martin
8370 Temuka	-	
8380 Ashburton	-	Mrs Susan Murray
	-	Mrs Betty Watson
8390 Allenton Union	-	Allan Broadbelt
8400 Oamaru Union	-	

#### OTAGO-SOUTHLAND - 9000

9020 Dunedin Mission	-	Alex Mabon
	-	Roy McArthur
	-	Marion Kitchingman
	-	Joan McDonald
	-	
9040 West Harbour United	-	
9050 West Dunedin Union	-	
	-	
9060 Corstorphine-Concord Union	-	
9070 Grants Braes Union	-	
9080 Tokomairiro Co-op.	-	
	-	
9090 Balclutha	-	
9100 Gore	-	
9110 Invercargill	-	Mrs A Joan Lawry
	-	Mr B C Jillings
9120 Riverton Union	-	
9130 Otautau Union	-	
9140 Waiono Union	-	
9150 Bluff Co-op.	-	
9160 Teviot Union	-	

9170 Alexandra-Clyde-Lauder Un -  
 -  
 9180 Port Chalmers United -

# REPRESENTATIVES OF DEPARTMENTS, COMMITTEES AND FUNDS --

Administration	-	Piripi Rakena
Finance Manager	-	
Development Division	-	Mrs Laurel Tuwai
Education Division	-	Mrs Gwynne Thompson
	-	Mrs Gloria Pitcher
Maori Division	-	Te Rua Turner
Council for Mission &		
Ecumenical Co-operation	-	A Joan Lawry
President's Legal Adviser	-	Geoffrey H Peak
Stewardship - Director	-	Rev. W R Vinten
N Z Methodist Women's F'ship	-	Mrs Margaret Gordon
	-	Mrs Barbara Gatland
N Z M S S A Convener	-	D Bruce Gordon
Methodist Theological College	-	Mrs Jill van de Geer
	-	Mr John Grant
	-	Mrs Joan Young
	-	Mr Charles Fenwick
Wesley College	-	Mr T G M Spooner
N Z Laypreachers Assn	-	Mr George Simpson
Wellington Methodist Charitable		
& Educational Endowment Trust	-	Mr Eric H Russell
Samoa Policy Committee	-	Fiavaaiga Seiuli
	-	Ioane Samia
	-	Lua Tolofua
Fijian Fellowship	-	Mrs Laurel Tuwai
	-	
Tongan Advisory Committee	-	T Kilifi Heimuli
	-	Sione F Tonga
Rangiatea Maori Trust	-	Jocelyn Wood
Grey Institute Trust	-	Mrs Miria Rogers
Wesley Historical Society	-	George G Carter
N Z Methodist Trust Assn	-	Mr R John Fraser
Investment Board	-	Mr R John Fraser
Prince Albert College Trust	-	Mr R John Fraser
World Federation Methodist		
Women	-	
Rep. C.C.A. Committee	-	Mrs Joy Rakena
Robert Gibson Trust	-	John P Harding
Belonging to other Conferences/		
Churches serving with the	-	Rev. Elia Samusamuvodre
Conference and associated	-	Rev. Peter J L West
with this Conference	-	Rev. Taniela T Moala
	-	Rev. Manase Tafea
	-	Rev. Seilala Mapusua
	-	Rev. Curulala
	-	Rev. I Afoa

MINISTERS OF OTHER CHURCHES APPOINTED UNION and CO-OPERATING  
PARISHES

- Rev. W W (Bill) Smith
- Rev. Doug W Earp
- Rev. J Peill
- Rev. Anthony W Sutton
- Rev. Bernard M Faull
- Rev. Peter N Davies
- Rev. Howard M Smith

ADDITIONAL LAY REPRESENTATIVES

- Mr Graham A Hart
- Mrs J A Moor
- Mrs P M Teague
- Russell Officer
- Mr J R Osborn
- Mr Warren Hudson
- Ms Ramai Kingi
- Mrs Judith Parkes
- David Hanna
- Ms Bronwen Olds
- Mr G D Wright (MTA Executive  
Officer)

OFFICIAL OBSERVERS FROM OTHER CHURCHES:

- |  |                               |
|--|-------------------------------|
| Anglican   | -                             |
| Associated Churches of Christ                        | -                             |
| Baptist Union of New Zealand                         | -                             |
| Presbyterian Church of N Z                           | -                             |
| Roman Catholic Church                                | - Father G Officer, SM        |
| Salvation Army Church                                | - Lieutenant & Mrs Ian Hutson |
| Secretary, The Negotiating<br>Churches Unity Council | - Rev. D M Povey              |

ACCREDITED VISITORS:

- Mrs Elva Reynolds
- 
-

THE METHODIST CHURCH OF NEW ZEALAND

R E P O R T S

FROM

CONNEXIONAL COMMITTEES

AND

B O A R D S

## REPORT TO CONFERENCE

### CHURCH COUNCIL MEETING

9 a.m. Tuesday 30 April 1985 to mid-day Wednesday 1 May 1985

The President presided over the 41 members at St Stephens, Tawa Union Parish.

#### "TOWARDS CLARIFYING OUR PRIORITIES"

Church Council spent some time, under the guidance of President Frank Hanson, Vice-President Joyce Dey, and Rev. Ann Thomas, on an extensive exercise which they hope all groups and Committees within the life of the Church will try - they tried to hear what the Spirit was saying to them.

It was agreed that the essence of their deliberations be offered to Synods as stimulation/discussion starters through the full report made available to Church Council members; recognising

- the time it had taken Church Council to engage in the process,
- the range of understandings that were expressed
- the common areas that had emerged (as well as the differences)
- and that Church Council in this experience, wanted to avoid any sense of "directing" the Church.

#### TARANAKI CONFERENCE 1985

President-Elect Phyllis Guthardt, and Vice-President-Elect Ken Fay, shared on the planning this far for the "Open" Conference. The General Secretary indicated suggested changes in the Conference business, and the need for those coming to this Conference to be prepared and ready, but in a new way with a proposed session for questions over the whole Agenda, and resolutions grouped (i) forward looking, (ii) routine business requiring discussion or debate (iii) en bloc.

#### PRIORITIES OF PRESIDENT AND VICE-PRESIDENT 1985/86

Rev. Phyllis Guthardt offered a teaching ministry to congregations, exciting and lively of Biblical material undergirding the Church's present movement; and meeting communities of women and men, and sometimes of just women.

Ken Fay offered the supporting by laity of Presbyters in their ministry; associating with people in Parish-based support work in the community; and presentations on meaningful commitment in the stewardship of money and its annual review.

#### REFLECTIONS OF EX-PRESIDENT AND EX-VICE-PRESIDENT

Geoff Hill and Rev. Albert Grundy shared in dialogue on their year of office.

They affirmed the emphasis taken by Ex-President Percy Rushton, on evangelism and the pilgrimage towards bi-culturalism; affirmed their partnership during the year; encouraged the loyalty and support and affirmation of each person and ministry in the life and work of the Church; suggested more intentional approaches to ministry; expressed concern over the shift of pastoral responsibility from District

Superintendent to President; and commended the constructive life of many congregations.

#### BI-CULTURAL DESIGNATION PROCEDURE

Rev. Norman Brookes presented a Memo, from the Joint Working Committee setting out recommendations for a two-year process, and sought Church Council's responses to assist the Committee. Church Council received the Memo, and responded with a number of points which were noted for the Committee. It was recommended that the Memo. be referred to "employing bodies" for discussion and comment.

It was agreed that the President conveys as a Presidential Ruling that is acceptable within the Church meantime that designation procedures be deferred, and consultative procedures operate; and that the President be asked to advise Synods.

#### ITINERANCY

A paper on Itinerancy prepared by Rev. Donald Phillipps was received and discussed. It sought from Church Council a statement of interpretation on what 'itinerancy' means.

Church Council was not, at this meeting, able to provide such a statement, but it was recognised that many of those who had shared in the discussion were on the Stationing Committee.

It appeared that it was not possible to blend a Connexional and a Congregational system as they ran counter; but "Methodist" meant coming down on the Connexional side. Itinerancy was possible only with a Connexion, and without itinerancy there was no Connexion, and no recognisable Methodism.

#### RECOMMENDATION:

1. That the Report be received.

### REPORT TO CONFERENCE

#### FINANCE AND STEWARDSHIP COMMITTEE

Meeting at St Stephens Union Parish, Tawa, on Thursday 2nd May 1985.

The President, Rev. Frank Hanson chaired the meeting of 44 members. A welcome was extended to Mr Dick Yates who was serving part-time in the Administration Division as Acting-Finance Manager.

Setting Connexional Budget 1985/86, after the Committee had considered the level of stipend proposed from 1/7/85 of 13.4%; the proffered level of support from Districts; the original "askings" seeking an overall increase of 37%; "opportunity and vision had to give way to realism", and finally it was agreed to an 11% increase sought from Parishes (\$967,308) with a further \$100,822 available from other Connexional sources.

This makes for a slightly different presentation of the Connexion's "outreach, mission" funding, in that the amount of \$967,308 sought from

Parishes is combined with the \$100,822 from other Connexional sources, to give a "Connexional Provision" of \$1,068,130.

The Committee, having considered the information provided and representations from the various Divisions and Agencies, agreed to the following:

	BUDGET 84/85	Agreed Final Attainable Askings
Connexional Expenses Fund	89,566	100,000
Education Division (incl's Joint Stewardship)	53,094	
Educational Ministry		130,087
Joint Stewardship (Meth. 1/3rd Share)		14,240
Epworth Bookshops		28,062
Churches Education Commission	5,985	6,405
Board of Administration (Investment Board)	58,270	61,000
" " " Budget promotion material	2,650	2,950
Development Division	128,955	155,000 *
Negotiating Churches Unity Council	8,306	9,220
Facilitating Bi-Cultural Church	8,613	incl.*
Te Taha Maori (Maori Division)	182,406	194,704
Te Runganga Whakawhanaunga Hahi	--	2,000
Trinity Theological College	16,213	
Council of Mission - Methodist share (85/6 1share)	244,520	245,000
World Council of Churches	2,730	3,030
WCC Programme Combat Racism	670	744
Christian Conference of Asia	680	755
Pacific Conference of Churches	545	605
WCC Central Committee - Travel Vercoe	400	444
National Council of Churches	13,658	13,855
NCC - University Chaplaincies	13,492	13,930
NCC - Programme to Combat Racism N Z	7,790	7,790
Overseas Travel Fund	1,670	1,854
Study Travel Overseas	4,450	4,940
World Methodist Council	390	433
Overseas Aid (2% Parish contri.)	17,412	21,132
Media and Communications "FOCUS"	34,593	39,950
P. D. & L. Fund Grant ('84 Conf. Mins, p659/3/D)		10,000
TOTALS	897,076	1,068,130

District Allocations were then agreed thus:

	REMOVAL FUND	1985/86 BUDGET FUND	DISTRICT SHARE
Northland	1,290	23,010	24,300
Auckland	8,496	156,889	165,385
Manukau	3,510	65,220	68,730
Waikato-Bay of Plenty	4,788	146,211	150,999
Taranaki-Wanganui	2,810	62,635	65,445
Hawkes Bay-Manawatu	4,254	104,436	108,690
Wellington	3,116	115,000	118,116
Nelson	2,030	42,957	44,987
North Canterbury	6,678	151,050	157,728
South Canterbury	1,608	41,847	43,455
Otago-Southland	2,506	58,053	60,559
	<hr/>	<hr/>	<hr/>
District Contributions	41,086	967,308	1,008,394
	<hr/>		
Special Account Contribution		32,658	32,658
		<hr/>	<hr/>
		999,966	1,041,052
		<hr/>	<hr/>

Removal Expenses. It was agreed that to allocate the required funding of \$41,086 to Districts, an amount of \$2.75 per Methodist member be used.

Budget Support Promotion: various suggestions were offered: including District gatherings of Methodist and Union and Co-operating Parishes to encourage consultation; "Parish Partnership" along with "core" budgeting; that any formula for allocating had inequalities; an encouragement for personalising Budget information by stressing people identification; base-line, per capita giving.

It was agreed that a number of these suggestions be further considered at the September meeting.

#### RECOMMENDATION

1. That the Report be received.

# NEW ZEALAND METHODIST LAY PREACHERS' ASSOCIATION

## ANNUAL REPORT FOR YEAR ENDING 30 JUNE 1984

### ACCREDITATION CERTIFICATES.

The following Lay Preachers have been presented with their Certificates of Accreditation:

Douglas John ALLAN	Henderson
Jean BRUCE	St. Luke's Union Nelson
Judith DAWSON-RAY	Manukau North
Ronald Graham EASTWOOD	Morrinsville
Ian HAYTER	Henderson
Garry JOHNSTONE	Manukau North
Peni SIONE	Papakura
Ronald Herbert WEBB	Whangaparaoa
Thomas De Witt WEST	Hamilton
Alison WINMILL	Manukau North

### LONG SERVICE DIPLOMAS.

The Methodist Church has recognised long and faithful service by:

25 years - Rodney Clive FLEURY	Wainuimata Union
25 years - Margaret SINGLETON	Auckland East
29 years - Ruth BILVERSTON	Ashburton
29 years - John Russell ROLSTON	Timaru
30 years - Robert E. SULLIVAN	Lower Hutt
35 years - Fred W. EARLY	Ashburton
35 years - Alan MORGAN	Hastings
35 years - Thomas F. WHIMSTER	Tauranga
36 years - Ernest A. CUMBERPATCH	Mt. Roskill
37 years - Andrew J. HEATHERLEY	Hamilton East
40 years - A.E. Phyllis ANDREWS	Papatoetoe
45 years - Robert N. CLUCAS	Ashburton
48 years - Ralph LEATHWICK	Johnsonville Union
50 years - George E. SIMPSON	Tauranga
51 years - George HALLIDAY	Johnsonville Union
52 years - Lionel D ROLINSON	Auckland East

### LAW REVISION

The Law as it relates to Lay Preachers, as it now is, is found in the 'new' Law Book under Section 1, para. 8. Provision for discussion of Lay Preachers' matters in the Parish Meeting is in the Appendix to Section 3, para. 7.

During the revision much of the earlier detail was omitted and the remainder condensed. As a result of that process confusion of interpretation has arisen in certain quarters with respect to Section 1, para. 8.8. This paragraph reflects the concession in Para. 241 (a), page 34, in the 'old' Law Book which allows the over 40 years of age Lay Preacher candidate to be exempted only from the need to sit the Study Course examinations. It is still a requirement that they conduct a Trial Service and undergo an Oral Examination before they may be accredited as Lay Preachers.

### LAOS COURSE

Early in the year the revised LAOS Study course subjects Old Testament and New Testament were released by the Education Division.

These modules reflected the comments and contributions of several concerned persons and groups as well as our Executive. It is felt that the issued study should generate a favourable reaction.

The Theology course has been revised and was released during the latter part of the year. We believe this to be an excellent revision and recommend that ALL Lay Preachers obtain a copy from the Education Division and work through it critically and conscientiously.

#### CONNEXIONAL LAY PREACHERS' SECRETARY

Discussion with the Education Division on Resolution 3 from the Lay Preacher's report to Conference 1984 was severely limited due to the restricted time available to the Rev. Frank Hanson within his Presidential activities. One very useful meeting was held but further consultations and more wide ranging discussion will be necessary before a recommendation may be brought forward.

#### DOMINION EXECUTIVE

The Southland Preachers' Executive has agreed to accept responsibility for the administration of the Lay Preachers' Association and will, therefore, become the Dominion Executive with effect from the 1st February 1986.

The names of the members will be presented at the Lay Preachers' Association Annual General Meeting.

#### WHAT OF THE FUTURE?

We hand over to the incoming Executive two main items for serious consideration:

1. The appointment of a Connexional Lay Preachers' Secretary with a Connexional Committee. We feel that not only will such an appointment give a stronger emphasis to the place of Lay Preachers within the life of New Zealand Methodism, but it will, also, ensure continuity of tenure of that office.
2. Increasing greater numbers of Samoan Lay Preacher candidates from within their own ethnic groupings are applying for Accreditation status and our existing administrative system appears not to be suitably structured to accept these calls. The first tentative moves in this matter have been taken only recently by consultation with the Samoan Policy Committee.

#### FINANCE

This year member's subscriptions amounted to \$541, which together with investment income gave an income of \$1,112. Expenditure was \$150 for Book Tokens, \$166 for postage, \$211 for printing and other expenses amounted to \$693. The Credit balance for the year amounted to \$419.

#### RECOMMENDATIONS

1. That the report be received.
2. That the consultation between the Education Division and the Lay Preachers' Association on consideration of the appointment of a Connexional Lay Preachers' Secretary be continued.
3. That the Dominion Executive be as printed in the Year Book

#### FOR THE EXECUTIVE -

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

## ARMED SERVICES CHAPLAINS' REPORT

The question "What is the role of the Chaplain in the Armed Services" is one which is at the forefront of the thinking of both the Armed Services Chaplaincy Committee and the Chaplains' Dominion Advisory Council. We constantly seek to respond to the needs of those within the services though the availability of Chaplains is not as we would like it to be.

### TERRITORIAL FORCE CHAPLAINS

At the moment we have no presbyters serving as TF Chaplains. This is most regrettable. Through correspondence three presbyters have shown initial interest and it is hoped that by next year we will have presbyters serving in the Territorial Force. There is a place for the Chaplain in every unit - it is over to the Church to fill them.

### REGULAR FORCE

January 1986 sees the end of John Manihera's term of 9 years as Chaplain to the Forces (Army). John has enjoyed his time as a Regular Force Chaplain and returns to parish work richer for the experience.

Bob Short is exercising a very useful ministry in Linton Camp while keeping his ties with the local Methodist parish in Palmerston North.

### COMMITTEE MEETINGS

Two Committee meetings are held each year coinciding with the Chaplains' Dominion Advisory Council. This does make it difficult to respond to Conference Resolutions within a year. Last year Conference asked the Committee to consider the implications of Army and Air Force Chaplains wearing insignia of rank and the possibility of those Chaplains adopting the same position as Navy Chaplains who wear no insignia. The Committee will report in due course.

J S Hosking, Chairman  
M L Dine, Senior Chaplain

### RECOMMENDATION:

1. That the Report be received.

# WESLEY HISTORICAL SOCIETY (NZ)

## ANNUAL REPORT FOR THE YEAR ENDING 30 JUNE 1985

It has been a quiet year, the main feature probably being the sad one of noting the death of two prominent members. Rev. Eric Hames had been a member since the Society was founded in 1930 and had served in many ways, especially as President for a long period and the author of many of our Proceedings. He was the Senior Vice-President in recent years and maintained an active interest by his attendance at executive meetings until shortly before his death. Rev. Harry Voyce was another faithful friend as well as a member of the executive in recent years. We are pleased that Rev. Keith Rowe of St John's College has agreed to fill a vacancy on the executive. Membership remains stable at about 330.

### PUBLICATIONS:

1. Two Proceedings have been issued during the year -
  - (a) Vol. 44 - "JOURNAL '84" was a new type of Proceeding containing several articles of varying subject and length. It seems to have met with general approval and it is hoped to have enough material to produce one each year.
  - (b) Vol. 45 - "VALUABLE-BEYOND-PRICE" by Rev. George Carter, being the biography of Sister Lina Jones.
2. In course of preparation is "JOURNAL '85" but plans for others are not definite enough to provide details.
3. Our funds benefited from an arrangement with the Whakatane Historical Society to assist with sales of "FOR GLORY AND A FARM" by Rev. Frank Glen, an account of the Australians who participated in the Land Wars of the 1860s.

### ANNUAL MEETING 1984:

This was held at Blenheim on Saturday 3 November. Due to non-arrival of the President (plane delay), Rev. I C E Ramage chaired the meeting and transacted all possible business. The Annual Lecture was postponed until the Sunday afternoon and delivered by Rev. Wesley Chambers whose topic was SAMUEL IRONSIDE IN CHURCH & COMMUNITY, much of the content being applicable to the Marlborough area.

### FINANCIAL:

General funds are maintaining at a satisfactory level, though we should note the need to build up a reserve to help finance the Regional Conference due in May 1987. The annual subscription continues at \$8. The Gilmore and Smith Memorial Funds invested in the M.T.A. stood at \$3,565.

### GENERAL:

1. SOUTH PACIFIC REGIONAL CONFERENCE - This is now to be held at Auckland in May 1987. At present we are endeavouring to find a new convener for the sub-committee to organise it.
2. THE FUTURE - We are probably the only church organisation concerned almost solely with the past. The 'future' for us is to continue to retrieve and record the past to the best of our ability. Any suggestions and assistance toward that end would always be welcome.

Wesley A Chambers - President  
David G Roberts - Secretary

### RECOMMENDATION:

1. That the Report be received.

## FAITH AND ORDER COMMITTEE

### REPORT TO CONFERENCE

The Committee continues to range over a variety of topics. A number of these require further work, so much of our Report looks towards the future. An important matter for decision now is our response as a church to the World Council of Churches document, Baptism, Eucharist, and Ministry.

#### RELIGIOUS EXPERIENCE

A working paper on Religious Experience was issued to the August Synods in 1983. The responses from the Synods showed that many questions were being asked in this area of our life as Christians. The paper, however, did not receive general approval as people indicated that different areas of Religious Experience, important from their point of view, were either not mentioned or inadequately dealt with. The Faith and Order Committee committed itself to continue the study.

In 1984 the Committee altered its approach by looking at criteria by means of which people's Religious Experience could be evaluated. It was looking at such questions as, "What is it that makes Religious Experience Christian?" "What, if any, are the distinctive marks of Christian Experience which distinguish it from Buddhist experience or Islamic experience?" After much talking and much writing the Committee must now report that to date it has not produced any statement which has received general approval from Committee members. Some felt that there are no criteria which can be laid down by means of which people's Religious Experience can be assessed. This would be too much like telling people in advance what their Religious Experience should be and what form they should take. Others felt that something as unique as personal Religious Experience could not be dealt with in this way at all. An intellectual approach in the form of a carefully worded statement is the wrong way to go about it. Thus the Committee was drawn to the conclusion that people's Religious Experience, being unique, cannot be set down in generalised form. Does this mean then that whatever we say about Religious Experience it will not receive over-all consensus? This appeared to be the case because no matter what one person said in the Committee, there were always others who disagreed and wanted things expressed differently from a different point of view. The end result has been stalemate.

The question then becomes, what do we do now? Are we simply to exercise greater tolerance in the light of such differences, tolerating not only each other's experience but also each other's accounts of their experiences, and leave it at that? We believe not. Such a situation would be uncreative, unproductive, and also be a denial of the corporate nature of the Christian faith, life and community. Can we then look for those things which may be common to all Christian religious experience and affirm these together? This may be a way forward but, if it is, it will not be achieved by putting statements on paper. It will, rather, be achieved by engaging in debate, even in conflict, so that the real issues that face the church and divide the church, not only in the area of experience, but also in the area of doctrine and practice, will come to light and be thoroughly discussed. It needs to be understood that

consensus lies on the other side of controversy. We need to understand that tolerance does not stop disagreement but rather provides something of the right atmosphere in which real differences can be frankly faced and aired. This will, no doubt, be painful and many will find it threatening, but there is no real unity until the diversity has been fully appreciated.

In this whole matter we can learn a great deal from the experience of John Wesley. While he advocated the adoption and practice of what he called the Catholic Spirit, he nevertheless at the same time spent much of his life arguing and debating many important issues pertaining to Christian Experience, faith and practice. The Committee believes that such constructive debate carried out in the catholic spirit will ultimately be fruitful for all involved.

Can we look for a common ground of Christian religious experience? What are the important similarities and/or differences

(a) between Christians?

(b) between Christian and other faiths?

In what ways can we explore each others' experience?

e.g. open forums, after church discussions, discussion with other faiths, panels, visits from others, going to each others' meetings.

How can we affirm each other?

## LAY CELEBRATION OF HOLY COMMUNION

In order to look at the details of this question, the Faith and Order Committee commissioned several papers on the topic. These came at the issue from different viewpoints. We are grateful to those who prepared this material, and to others in the church who have made comments from their perspective or expressed their concerns. We realise there is still more work to do in presenting a definitive position concerning lay celebration of Holy Communion - if, indeed, that is possible.

It is clear that a major factor in determining a position is the weight given to the New Testament community's experience over against that of the tradition built up later in the life of the Church. To what extent do the attitudes and actions of Jesus, as far as we can discern them, override the Church's attempts to regulate its life as an institution functioning in society? What is the place of 'authority of scripture' in this? To what extent do we take account of the experience and position of other parts of the Church, and to what extent is it proper and appropriate for us to develop our own patterns here and now on the basis of our interpretation of scripture or the stance of Jesus?

As Methodists, we also see the tensions re-appearing between the Wesleyan and Primitive strands and emphases. This has a lot to do with the way we understand the nature of the Church, of ministry, and of ordination. Tied in with this is the extent to which we regard the sacramental life of the church as important, and in what way. Our history shows two main paths across these issues. We are inheritors of that. We are also under the influence of other churches, some 'low' and some 'high'. Each is able to develop its own theological basis for its stance on a range of related issues, with the attitude to lay celebration of Communion being an outworking of that stance.

Baptism, Eucharist, and Ministry, which tries to hold together the

main understandings of Communion down through the ages, at one point (para. 19) makes this statement:

It is in the eucharist that the community of God's people fully manifested. Eucharistic celebrations always have to do with the whole Church, and the whole Church is involved in each local eucharistic celebration.

That perspective underlies the Church's present position. It is through ordination that we designate certain people to be the focus for what the whole Church stands for. It is appropriate, then, for such persons to preside over acts in which the Church is gathered as a 'constituted group'. The ordained person focuses the unity of the Church in a setting where diversity gathers. It is this, rather than any particular understanding of sacrament or of what is said and done in Communion, that supports the position that it is a presbyter who should celebrate Holy Communion. Authorisation of lay persons to do this is an extension of the same understanding. (Though there are questions about the rightness of that unless otherwise people are deprived of Communion. The development of Self-Supporting presbyterate changes things in this regard.) This was the position of John Wesley. He saw ordination as the basis for sacramental ministry, while selected lay people were trained and encouraged in preaching as an evangelistic enterprise, or in the leading of small groups as a pastoral and spiritual growth ministry.

Others would point to Jesus' clear concern for the needs of people over against any rigid rules and regulations, and to the early Christian community's flexible approach to worship and life together. The Church may end up like the prevailing religious establishment of Jesus' day if it imposes legal restrictions which seem to cut across the spiritual needs of people. Our goal should be to enable spiritual growth and to foster expressions of worship that grow out of people's experience and shared life. Restricting the celebration of Holy Communion to presbyters is not a scriptural demand, and it suggests that control is being kept in the hands of a few. It also hints at something 'mysterious' about the eucharist that only specially prepared persons can carry out. This perspective would seek to make the spiritual resources of the Church freely available, and to adapt the practices of the Church to present and local needs.

More work is needed on the Biblical bases for these points of view, and on the early historical outworkings of the Biblical attitudes, as well as in looking at points where the two differing perspectives might come together. The Committee would welcome any contributions in these areas as it continues its work.

While the work is incomplete, the Faith and Order Committee notes the church's present position that it is either presbyters or other persons specifically authorised by Conference who celebrate Holy Communion. The Committee is, however, continuing to consider the issues involved and ways of meeting the needs people have expressed, especially in the context of house groups.

## RESPONSE TO "BAPTISM, EUCHARIST, AND MINISTRY"

The World Council of Churches is encouraging continuing wide study of this document within all churches, in all parts of each church, and

in ecumenical settings. As well as this general study, the World Council is asking each member church to make an official response to the text. This has been requested by 31 December 1985. The Faith and Order Committee brings to Conference a response, briefly noting the items of particular concern to us as Methodists in New Zealand.

We have been asked to respond in the light of the following questions:

1. To what extent can your church recognise in this text the faith of the Church through the ages?
2. What consequences can your church draw from this text for its relations and dialogues with other churches, particularly with those churches which also recognise the text as an expression of the apostolic faith?
3. What guidance can your church take from this text for its worship, educational, ethical, and spiritual life and witness?
4. What suggestions can your church make for the ongoing work of Faith and Order?

## CHARISMATIC RENEWAL

The sub-committee on charismatic renewal met once during the year, for two days. Members came from Auckland, Taranaki-Wanganui, and Waikato-Bay of Plenty Districts.

To help provide guidelines on some key issues within parishes, the Committee is preparing a series of leaflets for group and congregational use. These cover topics such as: Speaking in Tongues, Prophecy, Guidelines for Charismatic Elements in Worship, and Healing and Deliverance.

The sub-committee spent some time considering problems which charismatic groups face in parish life, and possible ways of easing these. Some comments and suggestions from this discussion were presented for consideration by August Synods. That has opened the issue up, but in the light of concerns expressed by several synods the Committee will give more thought to the matter, and is not bringing any recommendations to this Conference.

Work is also being done on some of the wider theological questions raised by the charismatic renewal. The Committee is making use of resources from other denominations in looking at these questions. As this work progresses, we will bring material to the wider Church.

## RESOURCES FOR HOLY COMMUNION

The Committee aims to make available resources for Holy Communion for use in a variety of settings. An order for informal or "all age" occasions was presented to Synods in August. We have had some helpful critical responses to that. We would note that the material was not intended for children, but as a different approach in settings where all ages might be involved. In the light of comments made, we will make some revisions, and make it available to parishes for use where appropriate. The Committee would appreciate continuing responses to that material as it is used. We also would like to receive any other material people have prepared for Holy Communion, so we can make a range of resources with different slants and imagery available.

## THE CHURCH AND HOMOSEXUALITY

A sub-committee prepared a paper in response to the request of 1984 Conference to look at "the Church's theological and biblical position in relation to lesbianism and homosexuality and the consequences of that position". That request arose out of a concern expressed in the Women and Ministry Conference last year. During the year the general topic of homosexuality gained a high focus with discussion on the proposed Homosexual Law Reform Bill. This has resulted in a wide range of comments and perspectives being presented in the life of the Church. The Committee has made its material available for study within the Church, as both a response to the original concern and a contribution to thinking and discussion.

## BAPTISM

The Committee is continuing to work on a revision of the Order for Baptism, together with resources for this. Again we would ask Synod members for copies of any material they have found useful.

Study material is in the process of preparation, and should be ready soon. It will be distributed around the church, and the Committee urges wide study at congregational, parish, regional, and district level. The material will aim to provide some background and the Church's thinking in regard to baptism, and to raise some key questions on issues such as the meaning of baptism, infant and believer's baptism, and re-baptism.

## METHODIST-ROMAN CATHOLIC DIALOGUE

The Dialogue has met twice during the year to continue its exploration of the theme "Who do you say that I am?" This discussion is taking us into some critical areas where the two traditions have quite different points of view. We feel it is valuable though to be able to grapple with the things about which we clearly disagree. So, for example, we have already begun to have discussion on the role of the Pope. We believe we are entering into a new phase in the Dialogue.

The Committee would again encourage parishes and congregations to begin relating to Roman Catholic neighbours. Study guides are available, covering some of the topics previously addressed by the Dialogue, from Rev. Gillian Telford, 7 Balfour Cres, Hamilton. An Ecumenical Agreement is also being prepared, providing an opportunity for parishes who have already done some thinking and working together to make a public commitment to further co-operation.

Some members of the Dialogue had a valuable session with Dr Geoffrey Wainwright, who is a member of the International Methodist-Roman Catholic Commission, during his visit to New Zealand in June.

## LECTIONARY

The Lectionary & Calender for 1985-86 has been prepared with the addition of an appropriate introduction for the Gosepl of Luke and a bibliography.

Attention is drawn to the fact that the word "lectionary" may be used to refer to two different things. It may refer to a scheme of

readings from the Bible such as this one. It may also refer to a book in which the readings for each Sunday are printed together in full.

A revision of the Lectionary is being carried out by the joint Consultation on Common Texts of the major denominations in the U.S.A.. The revisions affect mainly the First Readings for which a more systematic way of reading from the major sections of the Old Testament is being worked out for the Sundays after Pentecost. It is expected that the revisions will be completed and approved in about 2 or 3 years time.

## COMMITTEE LEADERSHIP

Early in the year, the Rev. Norman Brookes resigned as Convener and Committee-member, due to his work-load as Superintendent of the Development Division. As Convener, Norman gave a lead to the Committee over a period of five years. He brought a strong sense of what it means to be Methodist, along with a commitment to ecumenical co-operation and an appreciation of the insights of other Christian traditions. The Committee will miss his clear thinking, strong guidance, and skill of convenership. We wish him well in his roles within the life of the Church.

Instead of seeking to replace Norman as Convener, the Committee decided to explore further the concept of shared leadership, already begun under Norman's guidance. A group of four have acted together as Co-ordinators of the Committee. They aim to share the tasks between them in rotation, or in line with particular skills or interests. The present Co-ordinators are Barbara Miller, Marie Greenwood, Eric Laurenson, and John Salmon.

Rev. Barbara Miller	)	
Rev. Marie Greenwood	)	
Mr Eric Laurenson	)	Co-ordinators
Rev. Dr John Salmon	)	

## RECOMMENDATIONS:

1. That the Report be received.
2. That Conference record its appreciation of the contribution made by the Rev. Norman Brookes as Convener of the Faith and Order Committee over a period of five years.
3. That Conference encourage parishes and districts to provide opportunities for sharing faith experiences and open debate on the key issues of our experience as Christians in all our diversity.
4. That the official response of the Methodist Church of New Zealand to the Baptism, Eucharist, and Ministry text be:

We, gathered in Annual Conference as the Methodist Church of New Zealand, make the following response to the document Baptism, Eucharist, and Ministry:

1.1 We recognise the core of the faith of the Church through the ages in this text. There are some expressions which are unfamiliar to us as Methodists, and others which we would hold as important which are given little stress. Some of the language used is not the language of our normal expression of faith, and we feel some ambiguity still remains. Yet through the document we hear the voices of those who have expressed the Church's faith through its life from the beginning. We consider the text to be true to that faith in its essentials.

1.2 As Methodists, we miss a clear emphasis on God's grace. We recognise this underlies the whole document, but feel the lack of its direct expression. We note that 'initiation' is not presented explicitly as an aspect of Baptism's meaning and role within the Church. We would also tend to see ministry more in terms of functions carried out within the overall ministry of the whole people of God that the text emphasises, with episcopate being exercised as one function within this overall ministry. It is from that viewpoint that we have been exploring the place of deacons, along lines similar to those expressed in the statement.

1.3 Terms such as 'sacrifice', 'charism', 'intercessor', as used in the text are not part of our usual vocabulary of understanding. At a number of points the language and imagery of the text is not what we would generally use, as in the calling of the whole people of God at the opening of the section on ministry. We note that Northern hemisphere cultural perspectives dominate the text, and we are concerned that other cultural perspectives and heritages would not readily relate to the way Christian faith is expressed in this text. We also consider a rather institutional view of the Church permeates the document, and, out of our history, the definite place given to bishops feels somewhat uncomfortable.

2.1 The text continues to challenge us to seek avenues of mutual understanding, further dialogue, and closer co-operation in the search for unity with other churches.

2.2 Specifically, this document is a reminder that baptism is into the whole Church, and therefore that many barriers are already broken down by baptism, if not recognised in our attitudes and actions. The text also calls us towards mutual recognition of one another's ministries. This seems to us a key step in the move towards unity. We are also encouraged to take further opportunities for eucharistic sharing, especially with those churches whose eucharistic understanding and practice we have considered significantly different from ours.

3.1 The text challenges us at a number of points. It calls us to underline the importance of baptism, and to continue to grapple with the consequences of differing views on baptism within our Church. It reminds us of the proper links between worship, and particularly the eucharist, and our life in the world, with a responsibility for issues of social justice. This text also confronts us with the question of the centrality of the eucharist in our worshipping life, especially as this may be expressed by more frequent, perhaps weekly celebration. We are also challenged to look closely at our understanding of ordination and ministry, and of the way episcopal oversight is exercised. We must also be open to the different styles and emphases in ministry, including those contributed by women.

3.2 In all the areas covered by this text, we are called to be open to a diversity of views and practices, each of which may express the faith and witness of the Church. Particularly, we are called to enable and affirm expressions of baptism, eucharist, and ministry which arise out of various cultures. As Methodists in

Aotearoa (New Zealand), that means moving towards bi-cultural and multi-cultural expressions of our faith and life.

4.1 We would suggest that Faith and Order pick up as part of its ongoing work a clearer expression of a theology of grace. Out of our Methodist heritage we regard that as a central part of any theology, and feel it requires greater explicit stress than is present in this text.

4.2 We would suggest also further work on the issues surrounding the unrepeatability of baptism. This touches on an issue of real concern, relevant both for many churches in their ongoing life and also for the cause of unity. A bald statement of unrepeatability does not meet the need. Related to this is the question of appropriate symbolic and ritual expressions of faith and forms of baptismal reaffirmation.

4.3 The ordination of women obviously still needs addressing. We would not rest until a clear statement can be made that women have a proper and rightful place in ordained ministry, and that to exclude them is a clear injustice. As well, as suggest more work could helpfully be done on the perspective and style women bring to ministry.

4.4 More work is needed to spell out that ministry must not be built on an hierarchical model.

5. That Conference encourage parishes, groups, and individuals to study the Biblical and theological issues related to homosexuality, and our resultant attitudes as Christians to homosexual persons and groups.
6. That the Committee for 1986 be:

## JOINT PUBLIC QUESTIONS COMMITTEE

### Order of Reference

1. To ascertain the mind of the two churches on matters of public interest and concern in moral, social, political, and industrial problems.
2. To give a lead to the two churches in such matters.
3. To assist individuals within the two churches and Presbyteries/Synods where action is desired on matters of public interest.
4. To speak promptly and with clarity on such issues when it is felt to be in the public interest, or in defence of the two Churches' position.
5. To consult with leaders of Government and its departments as required.
6. To act as liaison between the Presbyterian and Methodist Churches and
  - (a) The Inter-Church Council on Public Affairs.
  - (b) The Churches Education Commission.

### Introduction

In last year's report we noted how this Committee's work had grown in recent years and made a plea for increased resources. We are pleased to say that the Churches have now agreed to an increase in funding for the Committee which has enabled us to employ a full time research officer and limited secretarial assistance. For this the Committee is grateful. It will enable us to do a better job although it will no doubt always be a case of "so little done, so much to do".

Rachel Plimmer, who had been our part time research officer for five years, resigned in April to take up full time employment elsewhere. We are indebted to Rachel for her work for the Committee. She made sure that all the appropriate issues were placed before the Committee, and that we were well informed on those issues when we discussed them. Her job was made more difficult because of the inadequate resources to which we have referred. Her (full time) successor is Nola Ker who has been a member of the Committee for several years. We are fortunate to have a person of Nola's calibre to take on this very important task.

This year we have had to grapple with a number of difficult moral issues. Three of these are major issues - one new (surrogate motherhood) and two "traditional" - (homosexual law reform and abortion). A Committee such as ours can never win when it takes a position on such issues. Nevertheless, we have a responsibility to the Churches to consider the issues and give a lead on them.

Each of these issues will be discussed in more detail later in this report.

Other concerns of this Committee have been education, pornography, violence, psychiatric care and the proposed All Blacks Tour of South Africa. Some of these, and other issues, have been placed before parishes through the quarterly "P.Q. Broadsheet". This, like so much of the Committee's work, is intended as a "consciousness raiser". We are glad to hear that it is now being more widely circulated. A further discussion took place at the start of this year on the theology of public questions which was the subject of a report last year.

## IN VITRO FERTILISATION - ANALYSIS OF REPLIES

### 1. Introduction

This remit elicited much interest, concern and thoughtful discussion. Throughout New Zealand Church members talked - and talked - about IVF: in meetings, study groups, seminars, forums and workshops. Community professionals added their expertise. Participants shared their personal experiences. Members of the Public Questions Committee talked with Church groups, both near and far. It was clear that respondents firmly believe that the churches should discuss the implications of In Vitro Fertilisation (IVF) - as well as other ethical questions arising from reproductive technologies.

There were 204 written replies - a record number for a response to a Public Questions remit. They varied from 2 lines to 19½ pages; study time ranged from 30 minutes to 14½ weeks. Some reports included well-referenced and detailed papers.

This number included 176 from parishes (Presbyterian: 142, Methodist: 6, Union/Co-operating: 28); 25 from presbyteries (18), synods (4) and combined presbytery-synod meetings (3); and 3 from individuals. Unfortunately, the remit was not printed in separate format for Methodist members and the comparatively low return from Methodists reflects this oversight. Many members expressed their appreciation of a report that they considered to be "very well-researched", "balanced and sensitive", and "clear and concise". (Only 2 referred it back to the Committee).

### 2. Do you affirm the statement: "IVF is acceptable treatment for tubal infertility in (married) women"?

Nearly all respondents affirmed this statement which was a deliverance/recommendation to Assembly/Conference, 1984. (The Assembly statement included the word "married"; this was not the case with the Conference statement). Although some did not address the statement directly, support was indicated within the context of the answers to given questions. Over 93% (164 out of 176) of parishes affirmed the statement. (Opposed: 4, divided: 2, no decision: 6). Presbyterian replies included 133 supporters (opposed: 4, divided: 2, no decision: 3); Methodists totalled 6, and Union/Co-operating, 25 (no decision: 3). Twenty-two (out of 25) Presbyteries and Synods affirmed the statement (no decision: 3). Presbyteries numbered 17 (out of 18); synods, 3 (out of 4); and combined presbytery-synod, 2 (out of 3).

Some respondents wanted the statement to be more specific: "...using only gametes from married partners". A few wanted the statement to be wider:

(a) "infertility should not be limited to tubal infertility"; and

(b) "IVF is acceptable treatment for infertility"

(so that both female and male infertility are included).

A few wanted to include "heterosexual couples who have a good, stable, long-term relationship". Several who expressed uneasiness agreed to the procedure of IVF only as a last resort. In contrast, one critic called the statement "very timid and limited".

### 3. Moral/Social Questions

Some respondents answered all questions, others made their own selection, and the remainder offered their own particular concerns. Hence, a precise quantitative summary is difficult to make and only general directions of thinking are indicated here.

#### 3.1 Do you agree that separation of the natural sex act from procreation can be justified when natural reproduction is impossible?

All respondents except one agreed. Qualifications included: "within marriage", "within stable marriage", "with own gametes", and "in a loving relationship". Since contraceptives are accepted widely, it is likely that this particular aspect did not appear as a new problem.

#### 3.2 Do you agree with Dr Graham? "Hippocrates decrees that the doctor has the right to relieve suffering and no-one would argue that infertility is not a form of suffering. If IVF can relieve suffering, then we must give this treatment to people who may benefit".

Respondents agreed on the general principle of relief from suffering. Particular qualifications included: a preference for the word "may" rather than "must"; consideration of the relative financial expenses involved in the treatment of different forms of suffering; and the upholding of the interests of the child.

#### 3.3 Should IVF be available to any other than those couples legally married?

Most (over 75%) of the total number of respondents who answered this question considered that only those legally

married should be accepted into an IVF programme. Their main reasons were: respect for the sanctity of marriage, the child's interests, the church's teaching and the Christian viewpoint. The remainder thought that couples in long-term stable relationships should be eligible for consideration. It was apparent that many participants found this a challenging question. One writer said, "We must be very careful about allowing individuals or committees to pronounce on the suitability of prospective couples".

### 3.4 Should IVF with donated gametes be available to couples?

Over 50% of respondents who answered this question thought that the use of donated gametes in IVF was acceptable. This was regarded as an extension of AID which has been practised widely for some time, and also as a "developed form of adoption". It was regarded as a last option. Some of those who disagreed, expressed unease whereas others argued that the complexity of the legal questions needed much more discussion by members of society. Many gave a "No - but" answer, indicating the difficulty of reaching a definitive decision.

### 3.5 Can the use of surrogate mothers be justified?

a. If the female partner cannot physically bear a child?

b. For any other reason?

a. An emphatic "NO" was made by 66%, a cautious "yes" by a small minority and the remainder did not reach a decision. Those who spoke against surrogate motherhood said that it was unethical and beset with problems, particularly emotional problems. The respondents who gave it support qualified their answers with such reservations as: "only in special cases", "in very controlled circumstances", and "provided it is a loving act".

b. The collective answer was "No" except for a very small dissenting voice which gave the reason of male infertility.

### 3.6 Are there dangers in telling a child of his/her IVF beginnings?

a. When the parents' own gametes are used?

b. When donated sperm/ova are used?

- a. The majority considered it in the children's interests to tell them about their IVF origins. Respondents stressed the need to do this in a supportive and loving environment.
- b. There was more uncertainty in the case of donated gametes. Group A said the child had a right to be told and that the situation was analogous to that of adoption. Group B, an equally large group, predicted considerable distress and used such terms as "emotional turmoil" "disturbing revelation" and "devastating to the child". A small number was undecided. A few thought it unnecessary to tell the child.

### 3.7 Do you think that knowledge of an IVF conception would affect other family relationships?

Nearly 66% either answered with a concise "No" or considered that severe disruption or distress could be averted or minimized if relationships were supportive. A small minority thought otherwise and referred to the perceived demanding situation of donated gametes and also to the possible attitude of "the older generation".

### 3.8 Does IVF threaten:

- a. the institution of marriage?
- b. the family?
- c. our society?

The majority (75%) thought not - particularly if the parents' gametes were used. A second group recognised the possibility of undermining influences but, on the whole, considered IVF to be a help rather than a threat.

### Legal Questions

The list of varied questions served its purpose: to raise awareness about the complexities of the legal situation. Some respondents apparently were so dismayed by the numerous problems/challenges that they preferred to give all their attention to the moral and social issues. Others impressed us with their persistence in grappling with the implications. Responses gave evidence of vigorous discussion.

Because of restrictions of space it is not possible to report fully on this section or on the many worthwhile, extended contributions of respondents. It is hoped that a more detailed report which will include some of the very stimulating material will be available to parishes at a later stage.

Many church members expressed their appreciation for the opportunity to discuss IVF and also for the Committee's decision to promote discussion on bioethical questions. The Public Questions Committee in turn, thanks you, for your serious consideration of the remit - and refers you to your next study of bioethics: a more in-depth consideration of surrogate motherhood.

## ABORTION

Conference, 1984, requested the Public Questions Committee to "re-examine its earlier statement on abortion, to examine whether the current availability of abortion is in line with that statement, and to report to Conference, 1985, on the range of educational and support services available to those seeking abortions"

In response to this request, the Committee reported on:

1. The history of:-
  - a. the Methodist Church's position on abortion;
  - b. the Presbyterian Church's position on abortion
2. The Law as it is Today.
3. Statistical Information.
4. The Availability of Educational and Support Services.
5. Areas of Concern.
6. Recommendations.

### 1. History of the Methodist and Presbyterian positions on Abortion

#### The Methodist Public Questions Committee

- 1.1 a. The 1970 Public Questions Report said this about human sexuality:

"true sexual morality for the church lies in the area of increasing our sense of responsibility to each other....This....means abandoning a reliance on prohibition to regulate our sexuality; the law can only provide a freedom from exploitation, it cannot provide a freedom to develop our full human potential for love and sexuality".

This statement was referred to circuits for study.

- b. In a 1971 Supplementary Report to Conference, the Public Questions Committee included a section on "Abortion Law Reform". Essentially, the Committee was concerned that changes be made in the New Zealand law on abortion to afford legal protection to medical practitioners acting in good faith to preserve the

well-being of their patients. Conference received and adopted this report.

- c. In 1972 the Committee reported further on abortion:

"as a personal moral decision a Christian will not lightly decide in favour of an abortion."

Society's concern for unborn life is best achieved "by eliminating abuses common under restrictive abortion laws and limiting the need for abortion but makes provision for abortions as acceptable emergency measures...".

Conference resolved that the Report on Abortion be received only and circulated for study as a contribution to the ongoing study of the subject.

- d. A 1973 Conference Resolution read that the 1972 Report on Abortion Law Reform be referred to Synods and Quarterly Meetings for consideration with a view to the Report being amended or adopted by the 1974 Conference.

- e. In 1974 the Committee reported back to Conference on responses from their Supplementary Report.

"reactions of Synods...indicate that there is a division of opinion within the Methodist Church on abortion law reform and that a significant minority cannot accept the Committee's conclusions. The Committee reaffirms its 1972 Report and its conclusions therein."

## 1.2 The Presbyterian Public Questions Committee

- a. The 1968 Report indicated the Committee's intention to study abortion law.

- b. In 1970 the Committee raised the question of the criteria for abortion. Church members were asked to respond to a paper, "Abortion Law Reform".

- c. In 1971 a detailed paper (9pp) summarised the response (183 replies), referred to overseas practices, discussed medical, biological, legal, ethical and theological aspects and presented arguments for and against abortion. It recommended abortion in the following instances: where the life or the physical health or the mental health of the mother is in danger; where the welfare of the family is in "jeopardy"; and where there is a serious risk of abnormality to the foetus.

### 1.3 The Joint Methodist-Presbyterian Public Questions Committee

In 1977 the following principles were upheld:

- a. "We uphold the sanctity of persons, individually and in community and all that promotes their welfare, while recognising no absolute right to life where it conflicts with the rights of others.
- b. We believe that the foetus is a potential human being which warrants a measure of protection.
- c. With the Royal Commission on Contraception Sterilisation and Abortion 1977, we believe that the foetus does not have an absolute right to life. If it did, then human life with full conscious development would have to yield to it, and a greater value might be placed on foetal life with its potential still unformed, than on human life with full conscious development. (Royal Commission Report p.192(2).
- d. We believe that adequate counselling should be available to every woman seeking an abortion, except in an emergency situation, where an urgent decision has to be made on medical grounds. Persons to be appointed as abortion counsellors should be statutorily approved."

### 1.4 In 1977 the Public Questions' representations to Members of Parliament at the time that the Contraception, Sterilisation and Abortion Act was before the House, stated:

"On the question of abortion, we believe that any legislation should take cognisance of the following points:

- a. The law should not impose any particular morality on people in New Zealand who have diverse religious and cultural backgrounds.
- b. The law should recognise the rights of women to exercise a responsible control over their fertility.
- c. Provision should be made for adequate counselling to be available to help clarify the factors and values involved in an abortion decision, including realistic alternatives to abortion."

### 1.5 In 1978 the Conference report said:-

"The Public Questions Committee believes that the Contraception, Sterilisation and Abortion Act 1977 and the Crimes Amendment Act 1977 is bad legislation and urges their repeal...The intention...is to return to the law on abortion that was current before the above legislation was passed, until more acceptable laws can be drafted".

This opinion was held on five grounds:

- a. It was not possible to implement important provisions of the Act before they came into force.
- b. The role of certifying consultant is an inappropriate one for doctors in terms of the integrity of doctor-patient relationships.
- c. The requirement that the certifying consultants' assessment of cases coming before them will not be coloured by views in relation to abortion generally that are incompatible with the tenor of this Act is difficult to implement.
- d. Definition of "unlawful" is unsatisfactory.
- e. The establishment of a politically appointed Supervisory Committee is open to the possibility of abuse.

While noting these objections to the 1977 legislation, the present Public Questions Committee is satisfied that the Amendment to the Contraception, Sterilisation and Abortion Act, 1978, which was passed to give effect to recommendations made by the Abortion Supervisory Committee (A.S.C.) has largely removed such objections. Later in this report, other concerns are highlighted.

## 2. The Law as it is Today

- 2.1 This is contained in the Contraception, Sterilisation and Abortion Act, 1977; Contraception, Sterilisation and Abortion Amendment Act, 1978; Crimes Amendment Act, 1977.
- 2.2 It is not unlawful to perform an abortion in a pregnancy of less than 20 weeks gestation if:
  - a. the continuance of the pregnancy would result in serious danger (not being the danger normally attendant upon childbirth) to the life or to the physical or mental health of the woman;

- b. there is a substantial risk that the child to be born would be so physically or mentally abnormal as to be seriously handicapped;
- c. the pregnancy is the result of incest (as defined in the Crimes Act);
- d. the woman is severely subnormal.

- 2.3 Rape is not in itself a ground for abortion, and neither is the age of a woman but both factors are taken into account in determining whether the continuation of the pregnancy will result in danger to the life and physical or mental health of the woman.
- 2.4 Termination of a pregnancy of more than 20 weeks is lawful if it is performed to save the life of the woman or to prevent serious permanent injury to her physical or mental health.
- 2.5 The C.S. & A. Act sets out the procedures a woman must follow when seeking an abortion. The woman is required to obtain a certificate authorising the abortion, signed by two certifying consultants appointed in the terms of the Act and an operating surgeon who is willing to perform the abortion at a licensed institution. Also the Act sets up a three person Abortion Supervisory Committee to grant licences to hospitals for performing abortions and appoints the certifying consultants. It must generally oversee the workings of the Act.

### 3. Statistical Information on Abortions in New Zealand

The Abortion Supervisory Committee began collecting statistical information on abortions performed in New Zealand from 1.4.78. Statistics are on a calendar year basis and relevant sections have been extracted as follows:

#### 3.1 Abortions Notified:

<u>1979</u>	<u>1980</u>	<u>1981</u>	<u>1982</u>	<u>1983</u>	<u>1984</u>
3653	5945	6759	6903	7198	not yet available

## 3.2

Percentage Distribution of Women having Abortions  
According to Marital Status

	<u>1980</u>	<u>1981</u>	<u>1982</u>	<u>1983</u>
Married	24.9	25.0	23.8	22.4
Widowed	0.7	0.6	0.9	0.6
Divorced	4.4	3.6	3.9	3.8
Separated	10.1	10.3	9.5	9.2
Never Married	59.5	59.9	61.9	60.4
De Facto	---	---	---	(New) 3.6
Incomplete	0.4	0.6	---	---
	<u>100.0</u>	<u>100.0</u>	<u>100.0</u>	<u>100.0</u>

## 3.3

Age Distribution of Woman having Abortions: 1981-1983:

<u>Age</u>	<u>%</u>	<u>1981</u>	<u>%</u>	<u>1982</u>	<u>%</u>	<u>1983</u>
11 years		2		--		--
12 years		6	1.23	2	1.18	2
13 years	1.24	17		17		16
14 years		59		66		73
15 years		171		179		184
16 years		312	26.80	312	25.92	344
17 years	26.78	401		409		374
18 years		444		463		500
19 years		482		487		464
20-24 years	29.40	1987	30.19	2084	31.22	2247
25-29 years	18.66	1261	18.83	1300	19.59	1416
30-34 years	13.85	936	12.91	891	12.66	911
35-39 years	6.85	463	6.87	474	6.40	461
40-44 years	2.90	196	2.85	197	2.74	197
45+ years	0.29	20	0.28	19	0.29	21
Incomplete	0.03	2	0.04	3	---	---
	<u>100.0</u>	<u>6759</u>		<u>6903</u>		<u>7198</u>

<u>%</u>	<u>Year</u>	<u>%</u>	<u>Year</u>	<u>%</u>	<u>Year</u>
	1981		1982		1983

## Note:

Under 16 yrs	3.77	255	3.82	264	3.74	269
16-19	24.25	1639	24.21	1671	23.37	1682

3.4

Number of Women having Abortions in  
1982-1983 According to Grounds on Which Authorisation was Given

	<u>1982</u>	<u>1983</u>
Serious danger to physical health	54	48
Serious danger to mental health	6305	6267
Serious danger to physical and mental health	470	806
Incest or offence under Sec.131, of Crimes Act	7	5
Mother severely subnormal	16	3
Substantial risk of abnormal child	51	69
	<u>6903</u>	<u>7198</u>
<hr/>		
Factors taken into account:		
Age of Woman	1118	1060
Alleged Rape	61	54

3.5.

Abortion Rates, New Zealand, and  
Other Low Fertility Countries (per 1000)

	<u>Year</u>	<u>Abortion Rate (Total Population)</u>	<u>Abortion Rate (Women 15-44)</u>
New Zealand	1982	2.2	9.6
	1983	2.2	9.7
Canada	1981	2.8	11.1
Czechoslovakia	1981	6.7	32.1
Engl. and Wales	1981	2.6	12.6
+German Federal Republic	1981	1.8	8.1
Sweden	1981	4.0	19.4
*United States of America	1980	6.8	29.3

+ Includes residents of Federal Republic obtaining abortions in the Netherlands and in England.

\* Abortions reported to the Alan Guttmacher Institute.

3.6 Comment: (Abortion Supervisory Committee Report of year ended 31.3.84)

- a. There were 295 more abortions performed during 1983, than in 1982. Although the absolute number of abortions has increased, the abortion rate shows no significant increase.
- b. The deomographic profile of women obtaining abortions in 1983 differs little from that recorded in previous years. The majority of women who have abortions are never married (60.4%), have never given birth before and are under 25 years of age (58.3%).
- c. New Zealand is in a unique position in that by comparison with other low fertility countries, our abortion rates remain low. One of the reasons is no doubt the effective use of contraception.

#### 4. The Availability of Educational and Support Services

##### 4.1 Statutory Counselling

An important function of the Abortion Supervisory Committee is to oversee and ensure that adequate counselling services are available. The ASC is required to ensure that good counselling is as widely available as possible and runs seminars and group discussions for counsellors from time to time. At present a revision of the counselling services is being undertaken by the ASC. Counselling is the responsibility of each clinic and is carried out by the Medical Social Services attached to each Hospital Board. Strict guidelines for training counsellors and counselling are set out by the Counselling Advisory sub-committee established by the ASC in April, 1978. One area where the ASC would like to see more emphasis being placed is counselling before the abortion decision is made. Women living in Christchurch, Auckland or Wellington have the advantage of clinics and the associated counselling facility. Women in other areas are not as fortunate, either having to travel to one of the above centres or to rely on the G.P. or voluntary agencies to provide counselling. The Committee notes that at present Dunedin is without a Certifying Consultant or a Counsellor.

##### 4.2 Two Contrasting Views

- A. An Abortion Clinic Counsellor of Five Years
- B. A Medical Practitioner  
(Both are resident in Wellington)

##### A. An Abortion Clinic Counsellor

- a. Some factors which contribute to unwanted pregnancies are.

- (i) the significant failure rate with contraception
- (ii) off the pill for health reasons - side effects
- (iii) lack of knowledge of contraception in general/or misinformation
- (iv) pill forgotten - other problems, crises
- (v) unexpectedly away from home and pill not taken

(The above reflect high oral contraceptive usage as the preferred method of contraception).

- (vi) first-time intercourse without contraception or relationship ended and contraception stopped.
- (vii) peer pressure to be sexually active
- (viii) a party - alcohol inhibition lowering
- (ix) a group of women are perhaps unlucky in that they are extremely fertile, despite contraceptive attempts.
- (x) sometimes antibiotics taken for an illness cancel out the effects of the contraceptive pill.
- (xi) lack of support from the father, who sometimes disappears when he is given the 'news'. The male rarely is concerned about contraception - even these days.

It may appear that "serious danger to mental health" gives easy access to abortion but the above list includes some important potential causes of unsatisfactory mental health - causes which cannot be said to be the 'fault' of the woman. However, if a woman is determined to proceed, she will be keen to fit into a required category.

- b. The women going to the Abortion Clinic are already pregnant and very unhappy and 90% are determined to proceed with an abortion. They are usually 7-10 weeks from their last period and have always been to a doctor for diagnosis and referral. Adoption is discussed as an alternative and invariably perceived as extremely traumatic. Women fear that they will be unable to give up the child. Contraceptive information and contraceptive cover is always arranged as part of abortion information/procedure.
- c. Clients seldom ask for later counselling. This does not necessarily mean that they do not need it.
- d. This counsellor is adamant that we do not have abortion on demand in New Zealand, that is, no-one gets an abortion without counselling and careful assessment within the law. She suggests there

should be information readily available on what steps can be taken to stop conception after intercourse, for example, the morning after pills, insertion of IUD. She feels that there should be 'public' information telling our young people where and how to get contraceptive advice because too many parents have opted out of this responsibility.

#### B. A Medical Practitioner

A Medical Practitioner expressed the view that some parts of New Zealand virtually have a situation of abortion on demand. She further says that some young girls accept abortion as a form of contraception. The Medical Practitioner also questioned the counselling available at the Abortion Clinic. She doubted whether it was possible for such counselling to be neutral.

#### 4.3 Other Counselling Services Available

As a sample of other counselling services in the Wellington area, the following were contacted:

<u>Community Volunteers:</u>	Refer women to the Abortion Clinic and say the staff and counselling services there are very good. However, one young male counsellor of 6-7 years' experience said that despite young women appearing to shrug off the experience, there are long-term traumatic effects.
------------------------------	--

<u>Rape Crisis:</u>	Refer women to Pregnancy help.
---------------------	--------------------------------

<u>Presbyterian Support Services</u>	Do not have requests for abortion counselling, but on occasions when counselling is given for other reasons, the fact that an abortion has taken place in the past remains an unresolved guilt.
--------------------------------------	---

<u>Salvation Army Social Services:</u>	Not called on, but possibly officers' counselling services are sought in the capacity of their pastoral work.
--	---

<u>Family Planning</u>	Have no Counsellor at present, although the nurses are very helpful. A request for referral to the Abortion Clinic is never refused.
------------------------	--

Samaritans:

The Co-ordinating Director says that abortion seldom figures as a reason for people ringing for their help.

Pregnancy Help:

This organisation has 20 branches scattered throughout New Zealand and they advertise widely in newspapers. They are completely autonomous, non-sectarian and non-political. Often calls come from husbands, parents or boyfriends, on behalf of the client. Alternatives to abortion are always emphasised and the client is referred to professionals for further help.

Pregnancy Counselling Services:

This service is New Zealand wide, with 17 branches throughout the country. Counsellors encourage pregnant women to have their babies. Their emphasis is to enable women to make a "more informed choice".

- 4.4 Certifying Consultants There are approximately 7,600 medical practitioners in New Zealand and of that number only 151 have presently accepted the responsibility of becoming certifying consultants. Clearly, there is a need for more consultants. The majority of certifying consultants are male. (It is possible that a female doctor may find it easier to sympathise with her patient and help her to consider the long-term implications of her decision).

4.5 Education

- a. There are very different opinions in this sensitive area. The ASC stressed the need for education in its annual reports in 1983 and 1984. Members met with the Ministers of Health and Education to press for this. They support the new Health Education syllabus being introduced into schools.
- b. Since 1981 27%-28% of all abortions were to women aged up to 19 years: this suggests a serious lack of education in both contraception and sex.
- c. The giving of contraceptive advice by doctors provides an opportunity for informing young women about sexually transmitted diseases that may lead to tubal damage and infertility.

- d. The Committee believes that contraceptive education and human relationship studies are a necessary prerequisite for the reduction of abortions and their associated trauma. Sexual intercourse without contraceptive protection is irresponsible and morally wrong.

#### 4.6 Conclusion

- a. The ASC Secretary feels that the Act is working as well as can be expected. This is not a universally held opinion because abortion numbers are still rising although not dramatically. ASC say that the main achievement of the legislation is that abortion is now safe for women.
- b. It can be concluded that the machinery is in place for the law to work and guidelines set down for counselling and support services are good, but there is a serious lack of both contraceptive and sex education.
- c. In 1936, 5000 abortions were recorded in a population of 1.5 million. In 1985 (approximately 50 years later) the number is approximately 7000 in a population of 3 million. In 1936 there was grave risk to the woman from septic abortion. Today that risk is minimal. There is always the danger that attempts to restrict access to abortion will not reduce its incidence, but merely push it underground.

#### 5. Areas of Concern

The Public Questions Committee reflects the wider community in that discussion on abortion revealed differing viewpoints of Committee members. It was not possible to reach a unanimous agreement, but it was agreed that the following are areas of concern:

##### 5.1 The Morality of Abortion

The Committee received submissions from the pro-life viewpoint urging us to make a clear stand against abortion. Is there a tendency for selfish personal interests to be given priority - a devaluing of selflessness and a capacity to sacrifice? This Committee continues to support the view stated in 1977 "that the law should not impose any particular morality on people in New Zealand who have diverse religious and cultural backgrounds".

##### 5.2 a. The Rights of the Mother versus the Child

This is a key consideration in the abortion debate.

Previous statements by both the Methodist and Presbyterian Public Questions Committees have included the following points:-

"The moral issues at stake concerning the conflicts of rights of the mother and the foetus. The issue cannot be simplified to an absolute right of either" (Presbyterian)

"We believe that the foetus is a potential human being which warrants a measure of protection" (Methodist).

"With the Royal Commission we believe that the foetus does not have an absolute right to life". The Royal Commission said, "If it did, then human life with conscious development would have to yield to it and a greater value might be placed on foetal life with its potential still unformed, than on human life with full conscious development". (Royal Commission Report Para.192(2) (Methodist)).

- 5.2 b. Any discussion of the comparative rights of the mother and the child has to be put in a broader social context. What are the implications of the structures and attitudes of contemporary society for the New Zealand woman who has an unwanted pregnancy?

Here is one perspective.

(i) Structures

Does a woman have a real choice? If she decides to continue with the pregnancy she is likely to give a very strong bias to her future life. She is likely to be the parent who has the daily care and responsibility for the well-being of the child. Given current structures, there is a strong likelihood that any career prospects will be postponed, modified or curtailed, and opportunities for acquiring work skills or tertiary education much reduced.

To protect their future women need:

- equal opportunities in education and employment;
- protection of employment during childbirth and early motherhood;
- flexible working hours;
- recognition that motherhood is employment;
- access to and knowledge of all methods of fertility control.

(ii) Attitudes

For women, sexuality and reproduction are related closely. For men, they are not. Traditionally, society has resolved the question of the sexual drives and reproductive roles of women by saying:

- the sexual drives of women and men are different;
- most women need children to be fulfilled;
- infertility and childlessness lead to unhappiness;
- women, who do not have such thoughts as the above, are not living up to society's expectations;
- women, especially married women, with unwanted pregnancies, are irresponsible;
- present contraceptive methods are satisfactory.

(iii) If a woman has an abortion she has to accept such societal censure and possibly family criticism. This is bound to affect her self-respect and can cause much suffering.

There is a "significant failure rate with contraception" (See 4.2.A.i). Carolyn Egan, a birth-control counsellor in Toronto, says that the vast majority of women wanting abortion do so because of the failure on the part of the birth control method they were using" (Women's Concerns, United Church of Canada, June, 1985, p.12). "The issue is not a failure on the part of women to be responsible about their sexuality".

(iv) Here is the statement of another Church: the United Church of Canada: U.C.C. has studied the subject of abortion in depth. It believes that, "our concern must not be limited to a concern for the unborn; it must also indicate a concern for the quality of life as a whole". U.C.C. says that it is a matter of discerning, within each situation, what choice is most life-giving and life-affirming for those concerned.

"Abortion is a moral issue and can only be accepted as the lesser of two evils and 'should be the most responsible alternative available in each particular situation'". (Op.cit).

### 5.3 The Time Factor Involved in an Abortion Decision

It is clear that the need to make a decision within the first 12 weeks of pregnancy - whether to abort or not - puts

tremendous pressure on the woman, and gives her very little opportunity to consider the alternatives, or to take account of the rights of the foetus. It is difficult to see how this urgency of time can be overcome.

One answer may lie in increased non-directive 'neutral' counselling. The increased promotion of material available on support services could assist women who may choose to go through with the pregnancy.

#### 5.4 Adequate Abortion Facilities Available in the smaller provincial areas of New Zealand

The uneven geographical distribution of these services is very unfortunate. There is a clear need for facilities outside the main centres.

#### 5.5 Adoption as an Alternative Choice

It is clear that there are many infertile couples in New Zealand waiting to adopt babies. The waiting lists are long. It is also clear that money and resources are being used to promote the I.V.F. programmes for infertile couples. Adoption as an option to abortion appears to have lost favour in New Zealand in recent years. [Refer 4(2)(b)].

This Committee agrees that there needs to be a greater promotion - especially by counsellors - of the possibility of adoption.

#### 5.6 Counselling

The C.S. & A. Act requires that counselling must be offered to a woman requesting an abortion. The Wellington Abortion Clinic makes counselling compulsory to women requesting abortions. This Committee suggests that counselling should be part of the procedure for all women requesting abortions.

The Committee suggests that the term 'Abortion Counselling' could be replaced with the term 'Unplanned Pregnancy Counselling'.

#### 5.7 Men's Responsibility for Contraception

It concerns this Committee that research in contraception for men has taken a relatively low priority. There are still attitudes that promote the idea that responsibility for contraception is primarily the woman's role. There is an urgent need for male consciousness-raising.

### Bibliography

1. Abortion Supervisory committee Report: 1983, 1984.
2. Report of the Counselling Advisory Sub-Committee:  
Initial Guidelines for Provision of Abortion  
Counselling Services
3. Donnelly, Felix Candles in the Wind,  
N.Z., Cassett, 1979 (p.69-73)

### THE SPRINGBOCK TOUR

The Committee kept a close eye on developments with the All Blacks Tour of South Africa. A firm statement was issued and this was published in The Outlook and so does not need to be repeated here. A letter was written by the Committee to the successful plaintiffs in the Court proceedings which resulted in the tour being stopped.

## LEGISLATION

### 1. A Bill of Rights for New Zealand

Last year's report contained a paper on the Government's proposal that New Zealand should have a Bill of Rights. The replies received to the decision of Conference and Assembly that Church bodies should discuss and respond to the paper have been taken into account in preparing submissions to be presented to the Parliamentary Select Committee. The submissions will be much along the lines of last year's paper, the Committee expressing its support for a Bill of Rights. A detailed analysis of responses has been sent to those groups who responded to the paper. The Committee thanks them for their considerations of the report.

### 2. Rape Law Reform Bill No.2

In a brief submission to this Bill we expressed our approval that the spousal immunity had been dropped, stated our considered preference for the term "sexual violence" and supported the view that spouses should not be compellable witnesses.

### 3. Adult Adoption Bill

The Committee made submissions in general support of the Bill but opposed the McLean amendments. Our support was largely based on overseas research and experience. The Committee's representatives advised that they considered that they had received a good reception.

### 4. Children and Young Person's Legislation

Reference was made in last year's report to the new Government's proposal to introduce a Bill dealing with this subject. The Department of Social Welfare later issued a discussion paper entitled "Review of Children and Young Persons' Legislation" which received detailed consideration by one of the Committee's work groups, with representatives attending some seminars. Reservations were expressed about some of the paper's proposals, including the suggestion of dual courts, imposed mandatory reporting and the rather heavy bureaucracy indicated. Copies of the submissions are available on request.

### 5. Electoral Reform

The Committee made submissions to the Royal Commission on Electoral Reform. Copies of these submissions are available on request.

### 6.1 Brief History of the Churches' Emphasis on the Need for Reform

The Committee's current support for the decriminalising of homosexual acts between consenting homosexual men is not a sudden, radical departure from past thinking of the churches on this subject. Discussion in the Presbyterian Church dates from 1962; in the Methodist Church from 1961. In 1968 Assembly approved a recommendation by the Committee to support an amendment to Sections 141 and 142 of the Crimes Act whereby homosexual acts between consenting men in private should not be a criminal offence.

The Committee said:

"We feel that Society is not served by making such acts (homosexual acts) criminal offences, and we further consider that any serious move to assist and treat homosexuals will only succeed when the threat of criminal prosecution is removed and the persons affected can feel safe in seeking medical treatment".

Conference in 1968 expressed regret that Parliament had not amended the Crimes Act, 1961. A 1975 paper, "The Church and Sexuality Today" aimed to inform church members, encourage discussion and invited response. Subsequently, a short paper, "Myths" was also sent down to parishes for study (1977). It can be seen that both Assembly and Conference have made clear decisions and that church members have had time and information to help their understanding of the nature of homosexuality.

### 6.2 Aims of the Homosexual Law Reform Bill

The Bill has two main aims:

1. "To remove criminal sanctions against consensual homosexual acts by men;
2. To outlaw discrimination against persons on the ground of sexual orientation".

### 6.3 Submissions on the Homosexual Law Reform Bill

The Committee has been involved in a good deal of work in respect of this legislation. After much consideration of the draft Bill and the long-standing attitude of Conference and Assembly in favour of homosexual law reform, the Committee unanimously decided to support decriminalisation of

homosexual acts; some Committee members favoured a higher age than 16 as proposed in the Bill.

A submission was subsequently prepared and presented to the Select Committee and a press statement issued. The submission is as follows:-

### Introduction

The Joint Public Questions Committee of the Methodist and Presbyterian Churches is the body duly elected by the General Assembly and Conference of those Churches and given responsibility to act in matters of public questions.

These submissions do not represent the views of all members of our respective churches and we are aware that individual parishes may be making contrary submissions.

The Committee welcomes this opportunity to make submissions to the Bill.

### Preamble

This Committee strongly supports the Bill.

Both churches have been considering the need for law reform for some years. The Methodist Church first officially supported reform 24 years ago in 1961 when it adopted a statement on 'Factors involved in legal toleration of homosexual practices'.

The Presbyterian Church has been urging tolerance and understanding of homosexuals since 1968.

As Christians we are concerned about the welfare of individuals, particularly any who suffer discrimination, oppression and injustice.

We believe that people are created to share in society together, according to their gifts and that the best sort of society is one where there is a place for everyone, in all their diversity.

We believe in equality of opportunity for all, regardless of religion, race, sex or sexual orientation.

### The Bible

As Christians we place greatest importance on the general thrust of the Gospel which is about wholeness for every person, reconciliation of those who are estranged, love, compassion and tolerance. This requires a change of attitude in society and a new deal for homosexuals as outlined in the Bill.

We do not believe the Bible should be used to justify repressive and punitive attitudes and laws on homosexuality.

Our situation and culture in New Zealand today are radically different from those of biblical times. Some examples are seen in the changes in the role of women in society, the advance in contraceptive knowledge, and changes in attitudes to population growth, making it a threat whereas in biblical times it was a necessity for survival of society.

In our culture today sexual relationships are no longer viewed as being mainly focussed on procreation, but in terms of a whole interpersonal relationship. We also have new understanding of the important place of sexuality in personal growth and development, and modern psychological studies provide information on the range of sexual orientation from heterosexual through to homosexual, in a way unrecognised in biblical times.

As a result of these changes, the emphasis has shifted towards regarding the QUALITY of a loving relationship as supremely important.

Biblical comment on the issue of homosexuality is limited to several brief references which are subject to differing interpretation. It is easy to take single verses from the Bible and claim them as the ultimate truth while ignoring the general theme running through the whole Bible.

For example, the Leviticus Holiness Code is a set of rules calling God's people to be different from the other people of the land. Homosexual acts (Leviticus 18: 22 and 20: 13) are one of a number of sexual and other taboos regarded as punishable by death, and these appear to be connected with the abhorrence of homosexual prostitution sometimes found in the temples of the fertility cults (Deut. 23:17).

The code also prohibits the eating of rare steak (Lev.20:26) and mixing different cloth in making a garment (Lev.19:19). There is no suggestion that Christians should be bound by these "laws" today. It is clear that the Christian church has been unjustly selective in the use of this code over the centuries.

#### Sexual Orientation

The Committee believes that for a significant number of people sexuality is oriented towards people of the same sex. The reason is not known, but medical and psychological researchers generally agree that this orientation is established in early childhood.

If sexual orientation is set at such a young age, the individual has little free choice in the matter, and we do not believe society should punish a person for this. For these people to be sexually attracted to persons of the same sex is valid behaviour for them.

Traditionally society and the church have condemned them as a group, rather than regarding them as individual persons. It is a fundamental value of the Christian Gospel to accept people as they are and not to punish them for characteristics which they have not chosen.

#### Reasons for De-criminalisation

The Committee believes that the present law and attitudes in society are harmful to the individual who has homosexual orientation, since they force him to deny his sexuality which is an integral part of his identity as a person. We wish to accept homosexuals in a non-judgemental manner as fellow citizens equal under the law.

We do not believe that homosexual people are psychologically sick, but just that they are different. We believe that homosexuals in particular need the tolerance and love of the rest of the community to allow them to live a whole and healthy life.

The existing law has distinguished homosexual acts by men from homosexual acts by women. This distinction has been illogical and discriminatory. The Committee believes that homosexual acts, whether between men or women, should be placed in the same position as far as the criminal law is concerned, as heterosexual acts.

The Committee's task is not to judge the morality or otherwise of homosexual acts between consenting men and women. Individual persons' views on the morality of such homosexual acts will differ. However, even if the majority of New Zealanders perceive such homosexual acts to be immoral, we do not believe that the criminal law should be used to enforce that view.

#### Age of Consent

We support an age of consent of 16 years. If men and women are equal in law they must be seen to be so in all areas of human activity. This already applies in numerous areas such as drinking, driving and voting. It is difficult to argue that a female of 16 years may make a decision concerning her sexual conduct, while such rights are denied a male.

### Discrimination of the basis of Sexual Orientation

This Committee supports Part Two of the Bill. We see it as a matter of principle that discrimination on the basis of sexual orientation is wrong.

### References

1. Bell, Weinberg and Hammersmith, American researchers
2. The Royal College of Psychiatrists (UK)
3. Wolfenden Committee (UK)

### 6.4 Analysis of Correspondence

Despite the official support of the churches over a long period, the distribution of discussion papers and the increase in publications on the nature of homosexuality, there remains strong and sincere opposition to homosexual law reform within our churches. Correspondence to the Committee gave evidence of the strength of this feeling.

We received about 117 letters on the subject of homosexual law reform. Just under sixty-five percent (n:(number) 76) of the correspondents expressed either opposition or marked concern about the current Homosexual Law Reform Bill and/or the Committee's support of it. This percentage included 5 presbyteries, (no synods), 52 sessions/parish councils/circuits/congregations (Presbyterian: 42, Methodist 6, Union/Co-operating:4) and 19 individuals.

The following reasons (in order of frequency) were given. (Not all correspondents gave reasons for their position).

1. The Bible forbids homosexual acts.
2. The Bill suggests homosexual acts are acceptable: increased homosexual activity will result.
3. Homosexual acts are against God's law; they are "unnatural" and "immoral" )
4. Homosexual men can be healed through the power of Jesus Christ. ) Equal frequency
5. The welfare of society is not promoted. )
6. The family and also marriage will be undermined.
7. The church should uphold moral standards. ) Equal
8. AIDS is likely to increase. ) frequency
9. Part 2 of the Bill is unacceptable. )
10. There is insufficient evidence for a fixed sexual orientation.
11. Teaching about homosexuality will be permitted.
12. The Public Questions Committee, by supporting the Bill, is supporting liberal humanism.

Criticism of the age of consent with particular emphasis on "the need to protect the young" was made by both supporters and opponents of the main thrust of the Bill (n:17).

Further concerns of correspondents included the following:

1. The Paper, "Biblical Perspectives on Homosexuality" P.O. Broadsheet, No. 14, April, 1985) was criticised strongly (n:16). Seven writers wrote detailed critiques. (We apologise for not indicating our purpose: it was to stimulate discussion. The Paper was not meant to be a definitive statement by the Committee). Subsequently, the Committee invited a previous member, who has considered the subject of 'the Church and Homosexuality' over a very long period, to make a public written response to these critics. At the time of going to press this response was due to be published in the September issue of "The Outlook".
2. The Committee was challenged for apparently making statements "on behalf of the Church" (n:13). We repeat: we cannot and do not speak on behalf of the Churches; our primary responsibility is to General Assembly and to Conference. (See Order of Reference :4)
3. There was criticism by church members of petitions and public expression of viewpoints without adequate research and discussion. One writer referred to the "alarmist tone of much of the debate". Reports of discussions indicated the desirability of distinguishing clearly between the question of decriminalisation and the issue of morality/immorality. Several correspondents strongly recommended that more material about homosexuality and law reform be provided for church members.
4. Other correspondents expressed distress about the lack of compassion and sensitivity shown towards homosexual men. Many opponents of the Bill did emphasize the need for understanding and help - albeit in their own terms of 'change' and 'healing'.

## PSYCHIATRIC CARE IN PRISONS

### 1. Introduction

- 1.1 "I go into the prison and ask: anyone cut their throats, hung themselves, slashed or self-mutilated since I was here last? No? Then we're managing".

These are the words of Dr Frank Whittington, a Justice Department forensic psychiatrist in Auckland. Here he is talking specifically about Paremoremo Maximum Security Prison but it is illustrative of a tragic situation which challenges the Justice and Health Departments, various social agencies and, we believe, the Churches of New Zealand. This situation has received increasing media attention in the last 12 months. It is a situation which everyone agrees is unsatisfactory but readily fits in the "too hard" basket. The issue was referred to the Methodist/Presbyterian Public Questions Committee by the 1984 Methodist Conference with the following motion:-

"At present there is an alarming proportion of people in a deteriorating mental state within our penal institutions. They are at risk to themselves and to those about them. A more intentional psychiatric care whilst undergoing sentence is urgently required. This will mean more co-operation between the Department of Health and the Department of Justice. Therefore Synod asks that the Minister of Health and the Minister of Justice be able to resolve the differences between their Departments which are bringing about a lack of treatment for mentally-disturbed offenders."

- 1.2 Our Committee has had difficulty in interpreting the motion referred to it by Conference. Two issues seemed to arise from it:

1. a general question as to the need for and adequacy of psychiatric care available to people undergoing prison sentences;
2. a specific problem, namely an alleged lack of co-operation between the Departments of Health and Justice "bringing about a lack of treatment for mentally disturbed offenders".

As we considered these questions a third more basic issue emerged to do with the role of prisons generally: whether they are intended and/or are able to be essentially punitive or rehabilitative.

- 1.3 Because of limited resources we have spent the major part of our time and effort on the first issue. Consideration of the second issue caused us a lot of difficulty because we were not

able to get a clear idea of what the basis of this concern was. It seemed most likely to be a reference to the present situation in Auckland where there have been reports of increases in suicides and self-mutilation amongst prisoners, and difficulties in transferring people from prisons to Oakley Psychiatric Hospital. This situation is presently being addressed with a proposal to convert Oakley Hospital's M.3 ward into a special prison which would provide security equal to that of a medium security prison, and offer a specialised therapeutic regime. There is already considerable divergence of opinion on this proposal and we do not feel able to give a recommendation on this issue.

- 1.4 The third issue of punishment versus rehabilitation is not directly discussed but we wished to raise it as a background issue which should be borne in mind throughout the following discussion. However, we hope that whatever one's views on the role of prisons is, it can be agreed that those suffering from some form of mental or emotional illness should have access to appropriate treatment, just as much as those with physical illnesses. This is easier said than done because of difficulties both in diagnosing and treating mental illness, but surely this is the goal we must be working towards.

## 2. How Adequate are the Psychiatric Services Available?

- 2.1 We tried to answer this seemingly simple question from a variety of sources. Comments from prison chaplains indicated a lack of services in many prisons with psychologists coming in to do assessments but with little treatment being done. Other anecdotal evidence both from media reports and involved individuals supported this general concern.

- 2.2 On a national basis a simple weighing up of the figures leads us to seriously question the resources allocated to psychiatric care. There are approximately 3,000 people in New Zealand prisons (3,015 on 1/7/85)<sup>1</sup> and about 9,000 people on Probation and Periodic Detention (P.D.). Overseas studies estimate the proportion of prisoners likely to be in need of psychiatric care ranging from 20% to 60% depending on criteria.<sup>2</sup> No comparable studies have been done in this country and we don't know how far these figures can be extended to those on Probation and P.D., but even the lowest figure of 20% suggests 600 prisoners needing some form of help.

- 2.3 The 1984 Justice Department annual report states that treatment was implemented for 831 people. 455 in prisons and 376 on probation. This represents 15% of those in prison and 4% of those on probation.

There are 24 Staff psychologists and 2 psychiatrists in the Justice Department. There are also 16 private practitioners

who regularly accept referrals and 10 who do so occasionally. It should be noted that the staff psychologists do a number of things besides treatment; for example, advisory work and research. The 1984 Annual Report says that only 37% of the Psychological Division's resources are allocated to treatment of individuals.

- 2.4 It seemed to us that more resources need to be allocated to this area. The Justice Department informed us that an increase had been sought in this year's estimates which would make available a psychological service to 85% of prisons housing 92% of the prison population. (Present figures are that 70% of prisons housing 77% of the prison population receive a regular service). We applaud this move but still feel concerned about the adequacy of the service, especially to those who are not seriously disturbed. We return also to the comment of several chaplains where a regular service was available that assessments and reports were being done but that treatment was not so readily available.
- 2.5 We were glad also to hear that there was to be some increase in group counselling by prison officers; this had been cut previously as an economy measure. Training in this area for prison officers had also been reduced but was possibly to be increased. Cuts in these areas seem short-sighted; we hope that proposed increases will eventuate and continue.

### 3. Wider Aspects

- 3.1 There are some wider and more difficult aspects. Some major factors are to do with changes in psychiatric services and philosophy. Amongst the psychiatric profession world-wide there has been a move away from institutions towards community-based treatment. The number of people in New Zealand psychiatric hospitals (as a proportion of total population) has been falling since 1944 and by 1982 was the lowest since 1879. Preference is given to treating people on a voluntary basis in as normal an environment as possible - conditions which are extremely difficult to fulfil when the person needing treatment is a prison inmate. There is difficulty, therefore, in finding people prepared to undertake such work. This is illustrated graphically by a comment from the Justice Department's forensic psychiatrist in Auckland, Dr Frank Whittington. He has been quoted as saying that asking him to perform psychotherapy in the prison was like asking "an orthopaedic surgeon to operate in a sewer".<sup>3</sup>
- 3.2. Transfer of prisoners to a hospital is possible in cases of serious disturbance. There are 14 psychiatric hospitals under Hospital Board control which are licensed to take "special patients" from prisons, plus Lake Alice Hospital which is controlled directly by the Health Department.

Provision of security appropriate for convicted offenders can raise problems however. Lake Alice Hospital has a maximum security unit, and the majority of the patients there have been convicted of an offence. The most secure ward of the hospitals under Hospital Board control was Oakley Hospital's M.3 ward: it was considered a medium security ward. However, changes in the Oakley regime - reduction in overcrowding and various new procedures - have made the transfer of prisoners to Oakley much more difficult. Present staffing shortages have exacerbated this problem. However this current situation is resolved though, there will always be those who need help within prison.

3.3 The proverbial question, "Mad or bad?", is not easy to answer in specific cases and, even if it can be, still begs the question as to what to do with the offender. Changing definitions of clinical insanity may lead to smaller or larger numbers of people being treated in hospitals, but there will always be a group with recognisable needs who will remain within prisons. Some have problems which are not 'serious' enough to justify their being removed from prison; and in some cases, these problems are caused by the prison environment itself. Overcrowding can accentuate this, increasing both mental and physical health problems, and we note a press release from the Minister of Justice (11/4/85) that 2, 973 persons were being held in prisons with a normal capacity of 2,853.

3.4 A final set of statistics which are of relevance to this topic were publicised by the Hon. Geoffrey Palmer, Minister of Justice, earlier this year (Evening Post, 25/6/85). The overall rate of imprisonment in 1984 was 89.5 people in each 100,000 of population. However, the rate for Maoris was 361 per 100,000 in comparison with that of non-Maoris - 51.1 per 100,000. We did not find any discussion about the disproportionate number of Maoris with mental health problems in prisons. This issue seems to us to be of great importance, especially in considering appropriate treatment.

#### 4. Conclusions

4.1 In attempting to draw conclusions we asked ourselves, "How can the Church help?" The problems will not be solved just by increasing the number of 'experts'; there is a limit as to what professional psychiatric treatment can achieve. A prison chaplain wrote to us:

"It's great for the Church to talk about this - but that's often all the Church does. If anything worthwhile is to be achieved by your Committee it will only be so if it helps set up practical programmes where people are involved and doing things with offenders. I realise this

is not easy, but the wider community, as well as specialists, must learn to accept responsibility for its deviant members, and that includes some personal costs as well".

- 4.2 Prison chaplains are in the front line of this issue: are we as a Church supporting them effectively? The 1984 Report of the Ministry Committee of the Presbyterian Church suggested various ways in which people could assist the chaplain.<sup>4</sup> Donations of money to the chaplains can be useful for emergency situations, buying reading material and assisting families. Offers of other sorts of help; for example, hospitality, clothing, books and magazines, and support for inmates' families and inmates on release are also welcomed. Contact your local prison chaplain.
- 4.3 One of the few positive reports we found on this issue was of an Assertiveness Course (teaching social and communication skills) run by the Presbyterian Support Services Cameron Centre in Dunedin Prison.<sup>5</sup> One of the leaders of the course reported:

"We've had only positive feedback. The men all said it was the highlight of their week... They said it was all such commonsense stuff and yet no-one had ever told them before... One man said, 'Time and time again people have reached out to me and tried to help me - now I think I can help myself'".

Prison staff also commented very favourably on the effects. The course had been requested by the local Prison Superintendent. We wonder if our Church social service agencies could initiate such moves in other prisons.

- 4.4 The Criminal Justice Bill (No.2) recently enacted by Parliament proposes a new type of sentence: 'community care' whereby convicted people can be released to an approved programme in the community. Specific guidelines have not yet been made public but this type of sentence has potential for much more rehabilitation so long as good programmes can be set up. The Church could well consider developing such programmes. This would require further investigation but seems very worthy of consideration.

### Closing Comment

A sense of despair can readily overcome one studying this topic. There have been concerns and negotiations and Commissions of Inquiry covering many of the issues for so long and still the problems remain. The situation in Auckland has received a lot of media attention this year because of some acute problems and incidents - but what of those suffering in quiet despair? No

matter what the reason is for a prison sentence, people become extremely vulnerable to whatever society will or will not accept within prisons. The Gospel does not allow us to lock people up and forget about them (Matt. 25:34-45). "Lord, when did we see you...in prison?" will be no better excuse for our time than it was for Jesus' generation.

#### BIBLIOGRAPHY

1. Capital Letter, Vol. 8, No.26
2. Psychiatric Treatment and Security in Auckland - Report on the Working Party, Nov., 1984. This is a good, brief introduction to the details of this topic. Available from the Auckland Hospital Board or the Department of Health.
3. N.Z. Herald, July 28, 1984, Section 2, p.1.
4. Reports of Committees, 1984, p.228.
5. SCAN, Social Advisory Council Newslink, May, 1982, No.2, p.12.

Further information and discussion is in a forthcoming paper by the Institute of Criminology, Victoria University of Wellington, about the Lake Alice Maximum Security Unit.

Our Committee gathered a great deal more material than was able to be presented in this Report. We would like to share this with interested people. Please contact Margaret McArthur, 40 Warwick Street, Wellington 5; Ph: 731-121.

We would also be very interested to hear from people who have been involved in this area in some way. Do you have experience which would be of use to others?

## A DISCUSSION PAPER

### SURROGATE MOTHERHOOD

#### 1. Introduction

- 1.1 Although we focus primarily on the practice of surrogate motherhood in this paper, we also take account of the wider social context: surrogacy cannot be discussed in isolation from certain beliefs and practices of our society.
- 1.2 After defining surrogate motherhood, we indicate the current N.Z. position, conclusions of other committees, and supporting and opposing arguments. We then consider the degree to which Scripture is pertinent to this topic. Following that, we raise wider considerations, make conclusions and propose recommendations.
- 1.3 Our conclusions, reached after research and discussions, are at the end of the paper. We invite you to consider the following information and various points of view before you make your own decision.

#### 2. Definition

- 2.1 A surrogate mother is a substitute mother; that is, a woman is commissioned to bear a child for someone else. Until recently, a surrogate mother had to be impregnated either naturally or artificially.
- 2.2. The recent practice of In Vitro Fertilisation (IVF)<sup>1</sup> introduces variations:
  1. The wife (instead of the surrogate mother) can provide the egg.
  2. A donor (instead of the husband) can provide the sperm.
  3. A donor (instead of the wife or the surrogate mother) can provide the egg.
  4. Donor egg and donor sperm together can be used.

It is largely because of these increased possibilities that the practice of surrogate motherhood has become a public issue.

#### 3. Current New Zealand Position

- 3.1 There are no agencies for surrogate mothers in New Zealand. (There have been newspaper reports of private arrangements)?<sup>2</sup> Surrogacy is not part of the IVF programme at National Women's Hospital in Auckland.

- 3.2 It is illegal to give or receive payment in the case of the adoption of a child (Adoption Act, 1955). It is illegal to advertise one's desire to adopt a child or one's desire to make arrangements for the conception and birth of a child.

According to the Status of Children Act, 1969, a child born to a married woman is the child of that woman and her husband.<sup>3</sup> The instance of a surrogate mother giving birth resulting from any one of the above listed variations calls for further legislation to clarify the identity of the legal parents.

#### 4. Findings of the Key Committee

- 4.1 The two main committees that have researched surrogate motherhood are:-

- The Government Committee of Inquiry into Human Fertilisation and Embryology, chaired by Dame Mary Warnock, United Kingdom, 1984 ("Warnock Committee");

- The Committee to Consider the Social, Ethical and Legal Issues arising from IVF, chaired by Professor P. Louis Waller, Victoria, Australia, 1983 ("Waller Committee").

#### 4.2 Warnock Committee

The majority of the members of this Committee agreed that:

1. Surrogacy agencies should be prohibited.
2. All surrogacy agreements should be made illegal.
3. Nevertheless, since private surrogacy is likely, the people involved should not be said to commit an offence. (Concern was expressed for a child born of a 'criminal').
4. The surrogate mother is the child's mother (including cases in which the egg or embryo belongs to the commissioning parents.) Subsequently, the child can be adopted and laws should be liberalised for this purpose.
5. Surrogacy should never be used for convenience; that is, for a woman who is able to carry a child but who does not want to 'undergo pregnancy'.

As yet no legislation has arisen from this report.

#### 4.2 Waller Committee

Members decided that no surrogacy arrangements should be made in Victoria. (The Infertility (Medical Procedures) Act, Victoria, already prohibits surrogacy). The other Australian states do not have a law prohibiting surrogacy.

- 4.4. The Royal College of Obstetricians and Gynaecologists (RCOG) on IVF and Embryo Replacement (ER), U.K., 1981, also

discussed surrogate motherhood in the context of IVF. Participants concluded that it is unethical to implant embryos resulting from IVF in a surrogate mother.

## 5. The Case for Surrogate Motherhood

Here are the main arguments in support of the practice of surrogate motherhood.

- 5.1 Surrogacy is a way of overcoming childlessness in instances of female infertility. Such instances include uterine abnormality, recurrent severe toxæmia and hysterectomy as well as blocked or damaged fallopian tubes.
- 5.2 If some infertile couples become parents through the help of AID and IVF programmes, should other couples, for whom these ways are not an option, be discriminated against? Surrogacy can be seen as an extension of IVF in the case of an embryo using gametes from the commissioning parents being implanted in a surrogate mother. It provides a further opportunity for parents to have their own genetic child. (Note that there are few children available for adoption.)
- 5.3 A surrogate mother has a right to choose how she uses her body. A surrogate pregnancy is a unique gift to another woman. It is possible for a child to be carried in a supportive and caring environment.
- 5.4 Payment, if part of the agreement, is acceptable for a valued service which requires considerable physical and emotional challenges. The payment is for services and not for the child. Payment is the standard reward for services in our society. The amount of money can indicate the value placed on that service.<sup>4</sup>
- 5.5 The question of bonding between mother and child is controversial. (Does bonding have a biological base or is it socially acquired or is it a combination of both?) It is assumed that the child will be a wanted child. The early relationship may be strengthened if the commissioning parents are present at birth. A 'surrogate child' would be in a similar position to that of an adopted child in that the woman who gave birth agreed that the child be looked after by another woman. Adoption could be said to be shifted to the beginning of pregnancy.
- 5.6 Legal prohibition could not prevent all private arrangements. Surrogate motherhood is not prohibited in the United States where it is an established practice with legal and medical specialists implementing it. Earlier this year the media reported the approval (by a narrow margin) of the British

Medical Association to surrogate births as a way for infertile couples to have children.<sup>5</sup>  
It is also possible that legal prohibition could lead to an increase in surrogacy.

- 5.7 In the event of a woman's death, a frozen embryo could enable the father to have a child with his wife's ovum.

## 6. The Case against Surrogate Motherhood

The following arguments opposing the practice of surrogacy are divided into three parts: the interests of the child; the position of the surrogate mother; and the wishes of the commissioning parents.

### 6.A The Interests of the Child

- 6.A.1 Is the surrogate motherhood desirable from the point of view of the child? The interests of the child take priority over those of the commissioning parents and of the surrogate mother.

- 6.A.2 The child's interests are not served in the following cases:-

(a) If the commissioning parents must accept the child even when they change their minds.

(b) Where the commissioning parents reject the child. The possibility of rejection is increased if the child is mentally or physically handicapped. Whose responsibility then is it to look after the child?

- 6.A.3 The child's sense of identity may be affected. Note the variations in the definition (2.2) which indicate difficulties for the child to know who can be claimed as parents.

- 6.A.4 If surrogacy is regarded as buying a child, the child's dignity may suffer.

- 6.A.5 Lack of bonding may have negative consequences. This may happen in adoption but that does not provide adequate grounds for deliberately taking this risk in surrogacy. (In AID and IVF it is usual for the child to be nurtured in the womb of the woman who will rear the child).

- 6.A.6 The child may suffer through lack of acceptance by society in the following cases:

- (a) If there is only one commissioning parent - either male or female;
- (b) If the couple is homosexual - either male or female.

## 6.B The Position of the Surrogate Mother

- 6.B.1 A woman who rents her womb is being used as an object, an incubator, as a vehicle for manufacturing a baby. This is a utilitarian use of a human being and carries exploitative connotations.
- 6.B.2 Surrogacy has been likened to prostitution in that it involves surrendering one's body to meet another's needs.<sup>6</sup> It can be done without love and it denies the worth of one's body. Any dehumanisation of a person should not be encouraged. Money indicates further degrading.
- 6.B.3 The challenges/problems raised by surrogacy are numerous. The following sections (6.B.4-6.B.11) ask some of the main questions.
- 6.B.4 There is a slight risk of death in child-birth. Should a woman deliberately make herself vulnerable to this possibility?
- 6.B.5 Women sometimes say that they have an intuitive ('gut') feeling that surrogacy is unacceptable. Is this a socialised response or is it 'deeper' than that?
- 6.B.6 What criteria should be used for the screening of potential surrogate mothers? Is it likely that what are perceived as desirable qualities reflect the prevailing norms - probably of mainstream western middle-class society? Is the surrogate mother 'allowed' to behave in ways that could harm the foetus? Who makes the 'rules'? How is personal freedom to be defined?
- 6.B.7 What happens if the surrogate mother wants an abortion? Who makes the decision? Should the commissioning parents be permitted to require her to have an abortion?
- 6.B.8 What happens if the surrogate mother changes her mind and wants to keep the child? Is it possible for a woman to predict accurately how she will feel and think after the birth of the child? Would the state have any greater right to remove the child

than in the case of conventionally produced children?

- 6.B.9 Should the surrogate mother be responsible for the child if the commissioning parents do not accept the child?
- 6.B.10 Could adequate counselling be provided: before, during and after the birth?
- 6.B.11 Is there a possibility that women with a very low income would be exploited - either to be surrogate mothers in return for a large payment or because they are unable to pay the fee for a surrogate mother?
- 6.B.12 Susan Ince, a freelance writer who trained in medical genetics, has written about her own personal experiences in U.S. in a paper called, "Inside the Surrogate Industry"<sup>8</sup>. She points out the absence of medical and psychological protection, the insensitivity shown, the inadequate legal and financial position of the surrogate mother and the far-reaching controls of the company over the surrogate mother's life.

#### 6.C The Wishes of the Commissioning Parents

- 6.C.1 Parenthood is not an absolute right.
- 6.C.2 A child is not the measure of the worth of a relationship.
- 6.C.3 Surrogate motherhood is an exercise in wish-fulfilment. It is unlike adoption in that in the latter the child already exists and must take prior importance.
- 6.C.4 What criteria should be used for accepting the commissioning parents? On what grounds could the screening of commissioning parents be justified? 'Normal' parents are not screened.
- 6.C.5 The link between love, sex and procreation is broken completely. (In AID and IVF) the parenting mother does give birth.) How important is this?
- 6.C.6 Can commissioning parents accurately predict how they will feel and think in future years concerning the birth of their child through a surrogate mother?
- 6.C.7 If a child is seen as a solution to a couple's

problems, other important problems may not be faced. Far from being a panacea, the child may be a catalyst to highlight areas of unresolved stress in the relationship.

## 7. The Bible and Surrogate Motherhood

- 7.1 There is a biblical precedent for surrogacy. The childless and ageing Sarah said to Abraham, "You see that the Lord has not allowed me to bear a child. Take my slave-girl (Hagar); perhaps I shall found a family through her" (Gen.16:2, N.E.B.) Likewise, the childless Rachel told her husband Jacob, "Here is my slave-girl Bilhah. Lie with her, so that she may bear sons to be laid upon my knees, and through her I too may build up a family" (Gen.30:3).
- 7.2 The writers of the Old Testament saw childlessness as a cause for sadness, bitterness and reproach, especially for women. After all, the primary function of a woman was to bear and raise children. However, the particular reasons for the importance of children - perpetuation of the family and tribe, inheriting of property, and defence purposes - are much less relevant for our society. The Israelites' sense of a personal continuing identity was dependent on having children. It is not surprising that polygamy was practiced among these early tribes.
- 7.3 In the matter of surrogacy it seems necessary to acknowledge that the practice of surrogacy in the Bible was relative to a particular culture. It is also a reminder of the difficulty in drawing conclusions from biblical examples which are pertinent to contemporary questions.
- 7.4 The 'role' of mother in biblical times was a worthy and respected one. Today we continue to respect this role just as we respect the role of father. However, childlessness now, whether involuntary or voluntary, does not mean that a woman (or a man) is inadequate or inferior or less worthy of respect - let alone judged by God.
- 7.5 The reduction of women to 'objects' or 'vessels' is alien to the perspective of Jesus who gave paramount importance to a woman as an individual.
- 7.6 "It is in the making of critical choices that human beings demonstrate their true values". We are given responsibility to make decisions about how to work towards a Christ-like society. This includes decisions about moral issues.

Here is an analogy between the Genesis myth and our situation today: the first men and women were given, firstly, a vocation (to nurture the earth); secondly,

permission (to enjoy the fruits of the garden); and, thirdly, prohibition (not to eat from the tree of knowledge). We still have to determine the balance between vocation, permission and prohibition.<sup>10</sup>

8. Wider Considerations concerning Surrogate Motherhood and Reproductive Technologies

8.1 Are we, as a society, working hard enough to ensure that women and men have ready access to information about fertility and infertility?

Young women, in particular, need information to help them to "form a positive and responsible view of sexuality in order to counterbalance the one-sided and deceptive influence of certain mass media" (Abortion Supervisory Committee Report, 1984, p.5).

How widely known is it that female pelvic infection leading to infertility may result from promiscuity?

This leads to an increased risk of venereally transmitted disease - especially gonococcus and chlamydia. Women who are at the greatest risk of chlamydial infection are those women with multiple partners and those who have suffered other sexually transmitted diseases. Chlamydia is also a factor in premature births and increased infant mortality.

Do women know about the association of IUCDs with pelvic inflammatory disease (P.I.D.) and possible subsequent infertility?<sup>11</sup>

8.2 To what extent are women actively participating in making decisions about medical research which affects the lives of women? How well informed are women: choice depends on information. As technologies develop, choices tend to be lost.<sup>12</sup>

8.3 Who controls reproductive technologies? Who initiates and directs research? Who markets the products? In short, who has vested interests? Who pays: financially, physically, emotionally? What society, race, class, and sex?

8.4 Why is the importance of having a child getting so much publicity and medical attention? Part of the answer lies in the lack of babies for adoption, access to legal and safe pregnancy termination and increasing infertility. But compared with the problem of over-population, the problem of infertility fades.

Medical research usually deals with urgent problematic areas; for example cancer, heart attacks, AIDS. Can medical technology to overcome infertility be put in the same area?

It has been suggested that this is part of a reaction against the changing roles of women. The underlying assumption could be that it is 'natural' for every woman to want to be a mother. This point of view opposes the principle that it is desirable for women (and men as well) to be personally autonomous and responsible for choosing what they will do with their lives. (It is taken for granted that Christian women will make these decisions within the context of their Christianity).

8.5 If reproductive technologies indicate concern for the child, why is infant mortality so high in many areas of the western world (including N.Z.) and especially the third world?

8.6 Is there a risk that children may be seen as a "consumer designed product"? Robyn Rowland, a psychologist, says that the drive behind reproductive technology is for a perfect product.<sup>13</sup>

8.7 Decision-making is challenging: accessible information may be limited; tomorrow's knowledge may undermine today's decision.

## 9. Conclusions

9.1 As a general principle we do not support the practice of surrogate motherhood. We doubt that the best interests of the child will be served. Surrogacy is an ethically questionable procedure because it is likely to involve the exploitation of women.

9.2 An additional main but less important reason is that surrogacy is beset by practical problems. Psychologically, all participants - child, surrogate mother and commissioning parents - face a demanding situation. Commercial surrogacy raises questions of exploitation and dehumanisation. Legally, the questions raised are numerous and complex; and the difficulty of enforcing laws is considerable. Financially, in commercial surrogacy, the costs are high.

9.3 We consider that surrogate motherhood could be acceptable only in certain very rare instances.

9.4 Surrogate motherhood has arisen as an issue because it is seen as a solution to a perceived problem: infertility. However, whereas infertility is a medical condition, surrogate motherhood is not a medical treatment. We prefer to commend and encourage further research into the reasons for increased infertility in both women and men.

- 9.5 We want the emphasis to be on wanting and caring for the children who have been produced. There is plenty of scope in New Zealand and further afield for that.

The two most important criteria in making a decision about surrogate motherhood have to be: firstly, the interests of the child, and secondly, those of the surrogate mother. It seems to us that the interests of neither are served.

10. Wanted: Your Responses

- 10.1 What is your opinion on Conference/Assembly's deliverances/recommendations on surrogacy (Nos. 10 and 12)?
- 10.2 What is your decision on surrogacy? What are your reasons (in order of priority)?
- 10.3 What wider concerns are important to you?

## BIBLIOGRAPHY AND NOTES

1. Refer to "In Vitro Fertilisation" - Appendix C, Joint Methodist-Presbyterian Public Questions Committee Report in Reports of Committees, 1984, p.180 (Presbyterian), or in Year Book of the Conference, 1984, p.108 (Methodist).
2. In "Truth" (New Birth Technologies - An Issues Paper on AID, IVF and Surrogate Motherhood; Law Reform Division, Department of Justice, March, 1985, p.54).
3. In the case of a birth through artificial insemination by donor (AID), this Act is 'rebuttable'; that is, it can be refuted. Current legislation requires the husband/partner of the mother to adopt the child so that he is the legal father. This is likely to be changed in the near future.
4. Would payment be more acceptable in the eyes of society if all pregnant women were paid maternity leave?
5. Evening Post, Wellington, June 26, 1985
6. Andrea Dworkin in Right-Wing women clearly regards surrogate motherhood as exploitation of women. She postulates 2 models: the brothel model in which women are exploited for sex; and the farming model in which women are exploited for reproduction. In her terms, "motherhood is becoming a new branch of prostitution... Women can sell reproductive capacities the same way old-time prostitutes sold sexual ones but without the stigma of whoring" (pp 181-182) (N.Y.: Perigee Books, 1983).
7. "The blame lies with a system that holds women in such low esteem and produces such low self-esteem in them", says Helen Paske, assistant editor of the N.Z. Listener. (Editorial, N.Z. Listener, Jan. 26, 1985).
8. Susan Ince, "Inside the Surrogate Industry" in Test-Tube Women - What Future for Motherhood? Edited by Rita Arditti, Renate Duelli Klein & Shelley Minden, London: Pandora Press, 1984.
9. Because the role of the parent is the universally accepted adult role, the childless family may be regarded as an oddity. Dr Jan Cameron, a lecturer in the Sociology Department at Canterbury University, says that such attitudes remain common (Evening Post, July 7, 1985).
10. R.A. Busch, "The Biological Time Bomb" - Issues of the Eighties. Assembly Committee on Social Responsibility. Uniting Church in Australia, 1984.

11. Refer to "In Vitro Fertilisation" - Appendix C, Joint Methodist-Presbyterian Public Questions Committee Report, op.cit., p.180.
12. The International Women's Conference at Vallinge, Sweden, July, 1985 issued a statement which said, "We call on women to resist the takeover of our bodies for male use, for profit-making, population control, medical and scientific experimentation". Strong concern was expressed also at Forum '85, the International Women's Conference held at Nairobi, also in July, 1985.
13. Robyn Rowland, "Test-Tube Danger?" in N.Z. Listener, October 20, 1984, p.23. Note: "Reproductive Technologies: the final solution to the woman question?" in Rita Arditti et al, op.cit. Robyn Rowland resigned from the position of convener of the Melbourne research team studying IVF.

#### Further References

Arras, John & Robert Hunt, Ethical Issues in Modern Medicine, California, Mayfield, 1983, 2nd edit. Bayles, Michael, Reproductive Ethics, N.J., Prentice-Hall, 1984.

Boston Women's Health Collective: Our Bodies, Ourselves, Penguin, 1985. (This new edition includes sections on new reproductive technologies, social pressures on women to have children, and sexually transmitted diseases). Jones, Gareth D., Brave New People: Ethical Issues at the Commencement of Life, Inter-Varsity Press/SU, 1985. (Gareth Jones, Professor of Anatomy at Otago University, writes for the Christian facing such moral issues as surrogate motherhood and particularly for those looking for guidance from the Bible.

Report of a Working Party, Council for Science and Society, Human Procreation: Ethical Aspects of the New Techniques, Oxford, 1985.

The Minister of Justice, the Hon. Geoffrey Palmer, has asked for response to New Birth Technologies - An Issues Paper on AID, IVF, and Surrogate Motherhood (Law Reform Division, Department of Justice, March, 1985; available from Government bookshops, \$9.95). Information in this Paper is clear, direct and objective. We strongly recommend you to accept the Minister's invitation.

## VIOLENCE IN THE FAMILY

Mary was frightened. It was Friday night and on Fridays John came home from work late. He enjoyed the Happy Hour, but by the time he arrived home he was belligerent and demanding. Mary had sent the kids to play with a friend but she knew that that would start the row. John's first question would be, "Where are the children?"

Fridays were black days.

Mary had married the fun-loving John. She had known even when they were young that he had to be the centre of attention - the life and soul of the party. She had enjoyed that party life and when she noticed how love-starved John had seemed to be, that too had given her pleasure because it made her feel maternal and important.

The trouble had started with the kids arriving. John was jealous. At first she had treated him as another big baby in the house but his demand for her attention had got worse.

Then four years ago after Brent had been born the physical violence had started. Mary felt trapped, caught in a prison. If she told anyone and John found out - she dreaded to think of the consequences. In imagination she could feel the blows. But worse even than the pain was the feeling of impotence. There seemed nothing she could do but endure. If she walked out how would she manage the three children? In any case, she had married John for better or worse. She had made that vow before God.

It was Friday night. Mary was desperate.

### 1. Introduction

- 1.1 Violence is widespread. The potential for violence is in every human being. There are very few people who could say that never in their life have they committed a violent act.
- 1.2 This paper is concerned with domestic violence, yet we cannot ignore the possibility that domestic violence is only one facet of a much larger structure of violence within our society. It is not hard to see a continuum of violence running from toys in the nursery through to a husband battering his wife, to police brutality, to war, and to nuclear war.

1.3 Violence is becoming a public concern and that makes it impossible for Christians to ignore it.

1.4 We confine this paper to domestic violence: rape, incest, child abuse and wife battering. We, the members of the church, are not infrequently perpetrators or victims of such violence within our own families.

## 2. Causes of Violence

2.1 Although the potential for violence is present in each of us there are three types of causes which help to trigger violent actions: psychological, cultural/learning and societal.

### 2.2 Psychological Causes

There is a correlation between:

- a. the child who suffers psychological damage from one or both parents, is emotionally deprived, inadequately socialised and who lacks verbal skills to discuss a problem; and
- b. the adult who is unable to express feelings in any way except through acting them out and who easily becomes bad-tempered.

### 2.3 Cultural/Learning Causes

#### a. N.Z. European Culture

A boy is taught aggressiveness, combat and competitiveness. Coaches at sports cry, "Beat", "Demolish", "Crush". The boy is encouraged to stand up for himself, to face the bully and to suppress any emotion that is interpreted as 'cissy'.

Sometimes children are smacked, not for naughtiness, but for accident. If they fall over or wander away or cry, a smack may be the result. From this children learn that violence is permissible in situations where another person irritates or hampers them. It is an expected reaction of a big person to a little person when the big person is ruffled by the little person. Both boys and girls learn from the modelling of their parents.

#### b. Maori Culture

(There was no Maori member of the Work Group on "Violence in the Family" and the material that follows has been taken from books. Maori readers may wish to question its value).

The Maori child learns within the larger Maori family. There is a Maori belief that says let children grow on their own ground and in their own time, but let them not interfere in the world of adult concerns. For the pre-school child there is little punishment and a lot of affection.

As the child grows older there is constant scolding and the major methods of punishment are physical, often severe, and belittling the child in front of others. As punishment occurs primarily when a child disturbs the adult world the Maori child is being taught, as is the European, that violence is a natural reaction of a big person to a little person when the big person is ruffled.

As severe physical punishment is the norm there is more registered child abuse in Maori families than in European.

Both European and Maori culture are impregnated with ideas/myths that justify violence.

#### 2.4 Societal Causes

The possibility of violence is strengthened when the pressure experienced from life increases. Particular pressures include:

- |                                       |                                       |
|---------------------------------------|---------------------------------------|
| * Poverty                             | As more Maoris than Europeans are     |
| * Unemployment                        | unemployed, and fewer succeed within  |
| * Limited Education                   | the educational system these problems |
|                                       | are more acute for Maoris.            |
| * Lack of space                       | Maoris and Polynesians attempt to     |
| * Speed of Life                       | straddle two cultures. The life       |
| * Cultural differences                | style of Polynesian immigrants alters |
|                                       | radically on entry to New Zealand.    |
| * Mixed racial/<br>cultural marriages | Stress is increased if one partner    |
|                                       | tries to impose particular cultural   |
|                                       | values on the other.                  |
| * Alcohol                             | This apparent avenue of escape from   |
|                                       | stress seems to affect Polynesian and |
|                                       | Maoris even more than Europeans. It   |
|                                       | is obvious that the use of alcohol    |
|                                       | increases the possibility of sudden   |
|                                       | violent action. Wherever stress is    |
|                                       | increased, so is violence.            |

#### 2.5 Sudden violence within the family can occur because of the interaction among these psychological, cultural and societal causes.

Both men and women can express violence and both can be child abusers. Some cultural norms 'support' both parents' use of violence towards children. But some of the learned behaviour separates men from women and lies behind the incidence of rape, incest and wife battering.

### 3. Case Studies

The following case studies are drawn from situations known to the Work Group; all come from within church congregations.

- 3.1 George was the strong silent type. So was his father before him. George had been brought up to be tough. Big boys don't cry. Big boys don't talk about love. A man must act like a man. When George married Jean he presumed that he had the right to sexual relations. His father had acted that way. It was the pattern he knew. When the desire ran through him Jean had no right to refuse. It was a betrayal of her marriage vows if she said no. George's patience ran out. Jean had to learn and being soft with her had not worked. He ignored the 'no' and forced himself on her. Jean did learn; she gave in and George had his 'rights'. But it was as though Jean started to hate him. She turned away from him. She became emotional and hysterical. George did not understand. The only way to cope was to ignore her childishness and when he wanted her, to take her.
- 3.2 Anger was wrong. It was unchristian. Vera had had that drummed into her from earlier than she could remember. She was not an angry person. To all the world she appeared gracious and loving. Yet Vera knew that occasionally she had lost control, hit and could have murdered. But she pushed these isolated occasions out of her mind. When Brendon was a baby she could not bear his crying. It seemed to spark off a fuse in her. Sometimes she walked out of the house leaving the baby crying, but there were times when she had hit him. Once she had picked him out of the cot and hurled him across the room. Oh God! She had been frightened that day. She had picked Brendon up and hugged him and prayed that no harm had come to him. As Brendon grew the crying seemed to get louder and it cut right through her till there were times when she thought she was going insane. Then the turmoil within her burst. She hit, she bit, she hurled. She hated herself.
- 3.3 The Brown family had never been a happy family. Neither parent knew how to love. They had married because they needed each other and in bed there was an excitement. It made them feel good. But out of bed they felt distant, either ignoring each other or quarrelling. The rows did not worry them. They made it up before night came and somehow the loving seemed even better after a row.

The children grew up. They were fed and warm and they did not seem different from other children round about. If they felt an emptiness inside them they had not yet realised that it was the lack of love.

When Amanda was 14 Mr Brown looked at her, as though for the first time, and something stirred within him because she was attractive. He could not get her out of his mind. For days her image ate into him. Then one evening his wife was out and there was Amanda. It was as though he was possessed. He had to have her. He did not hear her cries or feel her terror. He was driven and there could be no turning back.

- 3.4 These are church families. In every one of our congregations this sort of thing is happening and we are closing our eyes to the pain, the terror, and the despair.
- 3.5 Power can be used constructively but in the context of violence in families, power is being abused. Behind all the case studies above there are assumptions of power. Parents are more powerful than children. The husband is more powerful than the wife. The thread that runs through all the assumptions is that the perpetrator of the violent act is seeking power and bringing humiliation to the victim. Studies of rape cases show that in many instances the rapist was quoted as saying that he was wanting to be in control, to have power. The results to the victim were shock, fear, powerlessness and guilt. Studies of incest follow the same theme. The child had suffered loss of confidence, could not trust people, had feelings of worthlessness and feared men.
- 3.6 With adults the assumption of who is the powerful and who is the weak must be the held belief of both the oppressor and the victim if the pattern of violence is to continue.
- 3.7 The contention of this paper is that wherever a pecking order exists in a family a member (or members) is abusing power and causing others to be humiliated.

Ghandi wrote: The first principle of non-violent action is that of non-co-operation with everything humiliating.

We would like to turn that round and say: The first principle of violence is co-operating with everything humiliating.

#### 4. Christian Perspective

The Bible has much to say that relates to psychological, cultural/learning and societal influences.

Psychological: The teaching of Jesus is that love must be the supreme emotion in all relationships. Jesus loved and valued children. He took a child and said that if we were to enter the Kingdom of God we had to become as a child.

Cultural/Learning: Jesus preached that we must be humble in relationships: that the first would be last; that we must serve and not be served.

Societal: The prophetic tradition stresses the importance of caring for the poor, the widow and the fatherless. We have to stand on the side of the disadvantaged. Wherever people are victimised there is injustice.

Christian teaching offers healing for psychological pain, questions the cultural assumptions that we have listed (2.3) and challenges the structures of society that increase stress.

## 5. Appropriate Action

- 5.1 We hear the cry of the starving in Africa. We hear the cry of the unemployed in our country. It is hard to hear the cry in our own congregations because that cry is often suppressed. If we are to take any actions we have got to start opening our mouths and our ears. The despair that has been hidden must be allowed into the open. That is likely to be the most difficult step for any congregation to take. We do not like to admit to our own violence or to our potential violence.
- 5.2 We are tempted to condemn violence and so force both those who perpetrate the violence and those who are the victims into even greater silence. To encourage the admission of violence and of terror means that we have to change from condemnation to understanding.
- 5.3 The Work Group believes that discussion groups have limited value at this stage. We need to help people into understanding through media that speak to our emotions as well as to our minds. We recommend videos, documentary films, simulated games and role play.
- 5.4 Once the existing violence is acknowledged and accepted there are different levels at which action could be taken.
  1. For families in which actual violence is occurring the appropriate action may be to seek counselling help or the help of other community resources. Pastoral care for such families is important but may well need to be supplemented by professional help.

2. The church can develop preventative support groups.  
Examples:
  - (a) Groups that concentrate on raising the consciousness of both women and men so that they break free from the powerful and powerless roles that they have assumed.
  - (b) Groups focussing on learning to cope with stress.
  - (c) The teaching of meditation, in order to help people find stillness and so reduce the violence within them.
3. The church needs to challenge the cultural assumptions that permit people to have power over others. It needs to challenge individuals whenever there is abuse of power.
4. Church members need to become more vocal and active in influencing policy-making bodies in order to ensure that damaging and stress-producing power policies do not continued.

#### BIBLIOGRAPHY

- |                  |  |
|------------------|--|
| Church, John     | <u>Violence against Wives: Its causes and effects</u> , Sydney, George Allen & Unwin, 1981 |
| Church, J. & D.  | <u>How to Get out of your Marriage Alive</u> , Christchurch, Church, J. & D., 1978         |
| Ritchie, J. & J. | <u>Growing up in New Zealand</u> , Auckland, George Allen and Unwin, 1978                  |
|                  | <u>Spare the Rod</u> , Christchurch, Church, J. & D., 1984                                 |
|                  | <u>Child-Rearing Patterns in New Zealand</u> , Wellington, A.H. and A.W. Reed, 1970        |

A reference list on "Violence in the Family" is available from the Research Officer, P.O. Box 6133, Wellington.

## HEALTH EDUCATION LEGISLATION

### Introduction

The Education Amendment Act which was introduced into the House of Representatives on 21 March, 1985, sets out the conditions under which health programmes based on the revised health education syllabus be taught. It also sets out the way in which parents be consulted on sex education programmes for Form I classes and above, and makes provision for parents to have a right to withdraw their child from planned sex education programmes.

The Act breaks new ground because, for the first time, it lays down formal procedures for the development of a school programme, and provides opportunities for parents in local districts to be involved in consultation about the programme. As well, it adds to the responsibilities of school controlling authorities, including school committees.

#### 1. Health Education in Primary and Secondary Schools

Although the Public Questions Committee did not make submissions to the Parliamentary select committee, it did write to the Minister of Education, the Hon. Russell Marshall, affirming the basic emphases of the Health Education syllabus.

The stated reasons for the Committee's endorsement of the syllabus were these:

The syllabus has a constructive and compassionate approach. Students are encouraged to develop healthy attitudes concerning themselves, to acquire skills to maintain good health and positive interpersonal relationships, and to develop concern for the needs of others as well as a sense of responsibility for health within the community.

Certain emphases that undergird the whole syllabus are evidence of a 'healthy' approach to overall health education; for example:

- a. The content sequence relates to the student's development.
- b. The syllabus is not health problem oriented; rather, it emphasises attitudes and practices that contribute to a healthy lifestyle.
- c. There is flexibility within the 'age'-related framework to meet the needs of individual classes and students.
- d. Teachers are encouraged to respond honestly and openly to health-related issues which arise spontaneously within the class or from an individual student.

- e. There is an open acknowledgement of cultural diversity and respect for the contribution of differing cultures to healthy living.
- f. Ongoing monitoring and evaluation by teachers, students, parents and community health workers is stressed to ensure that there is a constant appraisal made of progress towards healthy behaviour.
- g. The development of healthy interpersonal relationships and attitudes is stressed rather than the biology and techniques of human sexuality.
- h. Principals and teachers are encouraged to consult parents about the scope and emphasis of their school's health programme to ensure parental understanding and support.

However, the Committee expressed to the Minister its concern as to the total adequacy of the syllabus. The committee's reservations centred around the definition of health which guided the choice of syllabus content:

"...health that encompasses physical, mental and social wellbeing and relates to the health of the whole person".

If the health of the whole person is the objective of the syllabus, the Committee expressed the need for some significant recognition of the religious/spiritual dimension within human nature. A religious perspective is certainly discernible in western culture and is central to Maori culture.

The Committee elaborated on its concerns that the religious dimension to health was missing in the syllabus in these terms:

"There is an assumption within the syllabus that acquired skills and understanding of human relationships, of themselves, will motivate students to relate positively to others.

There is no acknowledgement that healthy religious attitudes and experiences motivate people to relate to others beyond the point where there is no reward for the initiator!

What is missing in the Syllabus is reference to religious/moral teachings that can and do motivate people to act compassionately towards others and so contribute towards their total wellbeing.

It is important to us that students become aware of the source and nature of the moral energy that sustains the church and individual Christians, as well as members of other religions, in caring for others".

In his reply, the Minister acknowledged the Committee's concern and said that the revised syllabus had been approved (October 1984) and further revision was not planned. He also felt a further elaboration of the spiritual dimension in the Health Syllabus was not appropriate.

## 2. Sex Education within the Health Syllabus

### 2.1 What are the current regulations concerning sex education in Schools?

Currently, there is no regulation prohibiting sex education in primary schools. A sentence in the existing syllabus states that there is no place for group or class instruction. This statement does not appear in the revised syllabus, but in classes up to the limit of Std. 4, the revised syllabus makes no provision for any sex education in the health education programme.

### 2.2 What is the Education Department proposing and why?

- a. What: The aims of the Health Department unit, "Understanding Changes at Puberty" are:

"To develop in young people an understanding of the changes associated with puberty, a positive attitude to themselves, a sense of well-being through adequate body care, and a confidence in their relationships to treat others with sensitivity and consideration".

Note: The content covered by this trial unit does not include intercourse, contraception or conception.

- b. Why: The revised syllabus replaces primary school syllabus and secondary school regulations for teaching health that were drawn up in the mid 1940's. Since that time:

- \* health needs in the community have changed;
- \* approaches to health teaching have changed.

### 2.3 How did the Education Department arrive at the proposed syllabus?

The syllabus draws on 12 years of public discussion on the nature and content of health education. Following on from the reports of the Ross Committee (1973) and the Johnson Committee (1977) a small project team was established within the Department. It included representatives from the 2 teachers' organisations. The project team was instructed to consult widely - first with national organisations, and then with teachers, parents and the governing bodies of schools.

2.4 What process is being used to implement this new syllabus?

The syllabus is being tried out in 38 schools. Nineteen of these selected schools are trying out specifically the sections on "Understanding changes at puberty". Throughout the programme there is built-in evaluation - both by the schools and parents. Parents have a defined role in the process to:

- \* identify needs within health education;
- \* set goals;
- \* monitor progress.

2.5 What resources are available and being used in classes on sex education?

Sex Education Kitset - N.Z. Family Planning Association: specified for use only in secondary schools.

Understanding Changes in Puberty (Activities for building self-esteem and caring for the body) - Dept. of Education (See 2.4)

Values Education - Community Organisation for Moral Education.

2.6 Is the sex education component within the health education syllabus a major emphasis?

a. In the Junior Primary group (J1 - 3/S1) there are 33 components - none of these relate to sex education.

b. In the Middle Primary group (S2 - 4) there are 39 components - none of these relate to sex education.

c. In the Senior Primary group (F1 - 2) there are 41 components - two relate to sex education.

\* Building self-esteem - "our physical growth and appearance, including pubertal change".

\* Caring for the body - "care needs associated with pubertal change".

d. In the Junior secondary group (F3 - 4) there are 38 components - three relate to sex education.

\* Building self esteem - "understanding physical changes".

\* Caring for the Body - "pubertal changes and associated body care".

\* Relating to others - "changes in friendship and relationship, sexuality".

- e. in the Senior secondary group (F5 - 7) there are 35 components - one relates to sex education.

\* Finding out about helping agencies - "agencies that exist for special help (alcohol treatment centre, drug clinic, STD/VD clinic, family planning clinic, etc.)"

Summary: Total number of components = 186

Number of components relating to sex education = 6

Expressed as a percentage of the whole = 3.2%

### 3. Participation

#### 3.1 Procedures

The Act contains provisions for sex education to be included in the school health programme. Under the new health syllabus, sex education does not become a topic for classroom education until Form 1. The procedure outlined in the Act is:

The principal, working with the staff, and in consultation with the managing body of that school and as part of the consultation with parents about the overall health programme, would consider inclusion of sex education elements for Form 1 classes and above.

The principal would consult the managing body and invite its members - and parents, if that body wished - to view the intended resources.

The principal and staff, taking account of views expressed by the managing body and parents during consultations, would draw up a separate description of the proposed sex education elements for classes from Form 1 and above as part of the school scheme or programme of studies.

The principal would seek the approval of the managing body for inclusion of the sex education elements.

On the basis of a draft programme produced by the principal and staff and after consultation with parents, the managing body would take account of the views of parents on the sex education elements and, after consultation with the principal, would approve the sex education elements to be part of the health education programme.

If sex education is approved as part of the school health programme, parents would have the right to inform the principal in writing that they wished their son or daughter to

be withdrawn from any part of the planned programme dealing with sex education.

Note: only parents of children affected by the sex education programme will be consulted as outlined in the above procedures.

### 3.2 Involvement

The Public Questions Committee believes that Church members should be actively and positively involved in the consultative process for these reasons:

1. Christians should have something constructive to contribute concerning health education in general and sex education in particular. Both the Presbyterian and Methodist Churches affirm human sexuality as a gift of God, that through healthy sexuality persons are able to express deep love, caring, tenderness and intimacy with others.
2. A lively and non-defensive dialogue within the local community has the potential of enriching and broadening Christian thinking about human sexuality.
3. Church members have an opportunity to support and encourage sex education that is based on values that are implicitly Christian. For example, the stated values upon which the material, "Understanding changes at Puberty" are:

"Consideration for other people's personal dignity and their need for a sense of well-being; acceptance of the need to be able to express one's feelings and opinion in a direct, honest way, without hurting others or violating their rights; rejection of violence or exploitation in relationships".

### Conclusion

The Committee believes that it is the home and family that is the primary source of the learning experiences that young people have, either directly or indirectly, in understanding their own sexuality.

School programmes, however, also contribute to these learning experiences. The Committee affirms the aims of the "Health Education Unit for Trial Schools":

"To develop in young people an understanding of the changes associated with puberty, a positive attitude to themselves, a

sense of well-being through adequate body care, and a confidence in their relationships to treat others with sensitivity and consideration".

The Committee acknowledges that the trial scheme rightly places emphasis on the training of teachers for this role.

The Committee is also concerned about the provision for parents to withdraw their children from sex education classes. We believe that it would be disruptive both to the teachers and the pupils if parents did withdraw their children from such classes.

Finally, the Committee suggests that church members who have children in Form 1 upwards may like to seek representation themselves on the managing bodies of schools and/or take an active part in the selection of personnel to managing bodies.

#### BIBLIOGRAPHY

Health Education Unit for Trial Schools - "Understanding Changes at Puberty", Dept. of Education, Wellington, 1985.

## DELIVERANCE/RECOMMENDATIONS

1. That the report be received.
2. That Assembly/Conference reaffirms
  - a. that it upholds the sanctity of persons, individually and in community and all that promotes their welfare, while recognising no absolute right to life where it conflicts with the rights of others.
  - b. the belief that the foetus is a potential human being which warrants a measure of protection.
  - c. that the foetus does not have an absolute right to life. "If it did, then human life with full conscious development would have to yield to it, and a greater value might be placed on foetal life with its potential still unformed, than on human life, with full conscious development"  
(Report of the Royal Commission on Contraception, Sterilisation and Abortion, p.192 (2)).
3. That Assembly/Conference expresses support for the law providing for therapeutic abortions in the following circumstances:
  - a. the life of the mother is in danger
  - b. the physical or mental health of the mother is in danger
  - c. serious risk of abnormality to the foetus exists
  - d. the pregnancy has resulted from rape
  - e. the pregnancy has resulted from incest
  - f. the woman is severely subnormal
4. That Assembly/Conference urges Government to ensure that greater emphasis is given to more adequate education regarding:
  - a. the association between promiscuity, venereal infection and infertility;
  - b. contraception and sexually transmitted diseases generally;this information to be provided through the Health and Education Departments.

5. That Assembly/Conference notes with concern that a significant proportion of those receiving abortions are under 16 years of age; and that it urges Government to review present legislation which prohibits the giving of contraceptive advice to this age group except under special circumstances.
6. That Assembly/Conference calls on Government to make further efforts through the Abortion Supervisory Committee to provide adequate counselling services and certifying consultants in all provincial centres in New Zealand in accordance with the requirements of the Contraception, Sterilisation and Abortion Act.
7. That Assembly/Conference urges Government through the Health Department to promote research in the area of male contraception.
8. That Assembly/Conference commends the Department of Justice on the increased allocation of resources to the provision of psychiatric and psychological care to prisoners and expresses as their strong concern that improvement of such services should continue as a priority.
9. That Assembly/Conference affirms that In Vitro Fertilisation (IVF) is acceptable treatment for infertility.
10. That Assembly/Conference declares commercial surrogacy arrangements to be illegal.
11. That Assembly/Conference recommends further research into the causes of infertility in women and men.
12. That Assembly/Conference gives its support to the establishing of a special advisory committee in New Zealand to investigate issues of reproductive technology including surrogacy.
13. That Assembly/Conference recommends that homosexual acts between consenting adults in private should no longer be a criminal offence.
14. That Assembly/Conference brings the paper, "Violence and the Family" to the attention of parishes.
15. That Assembly/Conference passes on the report, "Psychiatric Care" to parishes.
16. That Assembly/Conference asks parishes to study the paper on Health Education Legislation.
17. That Assembly/Conference sends down to Presbyteries, Synods, Parish Councils, Sessions and Congregations the paper, "Surrogate Motherhood", for discussion and report by June 30, 1986.

## NEW ZEALAND METHODIST SOCIAL SERVICES ASSOCIATION

### REPORT TO CONFERENCE

Most of our work during this past year has been in responding to the resolutions of last Conference and in monitoring the social and economic climate of the country as we experience it at regional and local level.

Royal Commission on Social Security: No terms of references, personnel or dates have as yet been published. The M.S.S.A. has set aside funds in order to be able to respond with the Public Questions Committee in due course.

Monitoring the Budget: In several regions this was done at depth. The Pacific Centre of the Auckland Central Mission for example with the help of a Government grant consulted with 3,000 people from Auckland to Dunedin on taxation and benefit changes.

Theological Statement: In response to last Conference we present the following Theological Statement:

GOD IS FOR US - WE ARE FOR OTHERS

Visions have to do with the future, with things that are not - yet. But before we can begin to plan for the future, we need to know where we stand, now. That real world, just outside our doors, is God's world. The people who make up the society that needs our responsible caring - those are the people that God is 'for'.

How do we know that? How can we know such things?

Part of the answer to these questions is found, of course, in scripture. At its very beginning the Bible declares that the God who created the world and the people in it (after his own image) was pleased with what he had done (Genesis 1:31), but it then goes on to recount the whole sad history of humanity, with its never-ending succession of victories and defeats. It is realism that enables us to accept that we are not any nearer perfection than were our distant ancestors. (Romans 3:23)

But all the while there has been another factor in the human equation. From that moment of creation God has been utterly and unreservedly committed to it. Before any one of us could be aware of the fact, he has cared for us. In spite of everything that we have done which has underlined our weakness, our selfishness, our lack of humanity, God has gone on, and on, loving us. That is what God is like. (Romans 5:8) There is a word which sums up this unconditional, positive regard which God has for people like us. It is 'grace'. We cannot, we will not be able to understand why and how we should be a caring and responsible society unless we place that society fairly and squarely within the grace of God.

If there is one reason more than any other for the Methodist Church to be deeply committed to the provision of social services for a needy society, it is that the Church should make the grace of God visible and active. Such grace is the sign of God at work. It gives that unique quality to our Christian caring. It is love offered in practical ways, without any bargaining, without anything required in return.

LOVE ALIVE - LOVE INCARNATE

If 'grace' is not an easy word to fully understand, then there is

another central idea from the Gospels which gives grace a human shape. The angel, in announcing the impending birth of the Saviour of the world to Mary, said the child's name would be 'Emmanuel', or, God with us'. (Matthew 1:23). The beginning of John's Gospel, with its reflection on the meaning of the Incarnation, speaks of it as God's word being 'among us'. (John 1:14). Paul affirms that God is 'for us' (Romans 8:3) and in another place speaks of the son of God taking 'human form'. (Phil.2:8).

All these phrases add up to a very powerful picture of God who is 'visible and active'. There can be no diminishing of the Christian belief that in Jesus of Nazareth the divine becomes totally human. That has never been an easy idea to accept. How could God, the all-powerful and all-knowing, consent to such a limitation on his power and knowledge?

But to say less is, finally, to deny the reality of both the suffering and the death of Jesus of Nazareth. It was a real human being who went through the final agony, whose death is as real as our own. (Phil.2:8).

It is that total identification of God with his creation which lies behind the Church's social services. These are the means by which the Church expresses its identity with the community of which it is part. The delivery of social services is not an abstract expression of goodwill. They are not examples of impersonal or impartial benevolence. They must be expressions of that same total commitment to humanity which is found in the life of Jesus of Nazareth.

But our social service work is not mere humanitarianism. There is already an enormous diversity of people and of agencies offering a wide variety of humanitarian service to meet the needs of people. But a social service which seeks to give expression, and to bear witness to the incarnation of God's son has an added, and unique dimension.

Moreover, the Church is not the only place where the living Christ is to be found. It is presumptuous of the Church to see itself as the exclusive expression of the incarnate love of God. He is equally to be found in those whom the Church seeks to serve. He is, as it were, the victim in the ditch at the side of the Jerusalem to Jericho road (Luke 10:30). Even as the Church seeks to serve the suffering, it finds that Christ is there in the suffering ones. (Matthew 25:40).

A warning needs to be added here. If we were to think that all that is needed in the matter of social welfare is to follow the Gospel model, then we would be failing to take the Incarnation seriously. A slavish use of a 2000 year-old model does not adequately prepare the Church for social welfare in the late 20th century. But even more importantly, it would blind us to the fact that Jesus Christ is risen and alive, and is leading the Church, through his spirit of truth, into fresh understandings of the truth about our own world and its needs. (John 16:13).

#### US AND THEM - WHO NEEDS TO BE UNDERSTOOD?

In considering how best to lead the Connexion in its search for fresh insights into the meaning of social welfare there must, of course, be a better understanding of the needs of New Zealand society. But we

should reject any approach which does little more than emphasise the differences there are between 'them' and 'us'. We cannot hold up to the light of social analysis different groups of unfortunate or disadvantaged or oppressed or needy people simply in order to decide how best to solve 'their' problems. We must take into account the fact that we may well be a part of their problem.

And who are we? By and large we are of European origin, of middle class standards of living and ethos, living in cities, and surrounded by a thoroughly secular life-style. Of course there are exceptions, but for the Methodist in Aotearoa this generalisation is largely true. And if it is largely true, then what sense of identity have we with the very large number of people who are not at all like us?

(Leviticus 19:33f). It is that sense of identity which alone enables us to speak of our social services as expressions of and commitment to social justice.

In our land with its great diversity of peoples, we have to try to accept that we are not the standard-setters - that others are not to be judged as if ours were the only way. If we could manage such a radical change of heart then we would begin to see the Maori and the Polynesian, and anyone from a different cultural background, in a very different light. In fact, we would find that it is ourselves who are in the spotlight.

We could begin to accept our expression of our Christian faith as worth cherishing and building up, but not as a fortress to be protected against change at all costs. We could begin to see our own parish community and the Connexion as a whole as a springboard for involvement in human need, and for commitment to social justice, and not as a refuge from the world. We could then offer a worship which more truly expressed the Gospel we proclaim. (Isaiah 58:6f)

The challenge to every Church person is to reassess their own lives in the light of the grace of God, and to stand in solidarity with those who, like us, deserve nothing.

This is our mission, both in word and in action - in preaching and service. If we can recapture such a sense of mission, then Methodism will have again become a vital and developing part of the whole Christian family.

#### QUESTIONS FOR DISCUSSION:

1. How is the grace of God for his world being manifested in your parish?
2. In what ways have you experienced being the victim or the perpetrator of misfortune or oppression?
3. When you have experienced need what have been the most helpful attributes of those who have sought to aid you?
4. Who sets the standards in your community?
5. In what ways in your church a fortress to be protected?
6. What does it mean in the N.Z. context to stand with Jesus and the Gospel on the side of the poor?
7. How can we initiate strong belief that early Methodists had that if Christ can save me, he can save my Community and our Society?
8. Can we adequately serve others and seek to make changes in their lives unless we are prepared to make significant discoveries about our own lives, discoveries that will result in changes to us?

Oppressed Urban Communities: There have been no reports of any specific conferences held during this year.

Intermediate Care of the Frail Aged: The M.S.S.A. is well aware of the problems in this area as is the Health Department and Government. Discussions are regularly held with the Department of Health and representatives of the Council of Christian Social Services where the Methodist Social Services are represented.

Relationship with Public Questions Committee: Discussions have been held with representatives of this committee regarding mutual co-operation.

Annual Meeting and Conference, N.Z.M.S.S.A.: A most significant gathering was held at Futuna House in Wellington from 19th to 21st August 1985, presided over by Vice President Joyce Dey. It was described as a "watershed" for the M.S.S.A.

The theme of the Conference was "The Delivery of Social Services With a Bi-cultural Dimension". Eric Ryan undergirded our basic theology in discussing "The Covenant". Marion Wood was a most helpful facilitator and a Wellington group led us in a bi-cultural exercise where we believe important movements were made in our understanding of, and our commitment to bi-culturalism within New Zealand Methodist Social Services.

At the Annual Meeting following the Conference we resolved to commend a workshop on "The Role of the Witnessing Community in the City" to be held in Lower Hutt in April, 1986.

D.B. GORDON  
CONVENER.

Recommendations:

1. The Report and Financial statements be received.
2. The Rev. J.H. Roberts be appointed as Convener of the N.Z.M.S.S.A.
3. Mr. M.E. Lloyd be appointed as Treasurer of the N.Z.M.S.S.A.
4. That Conference commend the Theological Statement "God is for us - we are for others" for study at parish level.

## AUCKLAND METHODIST CENTRAL MISSION

### ANNUAL REPORT 1985

#### AMALGAMATION

The highlight of our year has been the amalgamation of two historic causes, the Auckland Central Parish and the Auckland Methodist Central Mission, to form the Auckland Central Parish and Mission. We are becoming one Parish and one congregation in the heart of the city offering alternative services of worship in the morning and a united service in the evening. The whole of our witness to the city is becoming strengthened as we become one unit.

#### AGED CARE

During the year the Prime Minister, the Rt.Hon. David Lange opened our Alzheimer's Day Clinic at Wesley Hospital which we believe will provide much needed relief for those who are caring for their relatives at home.

The Day Centre at Kamo Home at Whangarei has been completed and a new 13 bed section for frail people needing special care is under construction.

In Northland where almost all parishes are in some form of union or co-operation, Presbyterian Support Services (Northern), the Auckland Methodist Central Mission and a local Trust are planning a new residential home in Keri Keri. The first stage is the provision of several cottages on a licence to occupy basis.

#### FAMILY SERVICES

During the year the Mission farewelled Mr. Keith Hayes after 8 years of service to the Mission. His efforts in building our Child Care Service into an efficient and effective organisation are greatly appreciated. The name of the division has been changed to Methodist Family Services, because the main emphasis of our work is with families.

Our new Director, Dr. Rob Allen, says, "We believe it is in the child's best interest to be with his or her own family, unless the health, safety or welfare of the child is in danger. Positive child development requires that the work must be with the family as the agents of change. This necessitates our promoting independent, self-directed families and, specifically, not promoting dependence on our agency or on any other agency. Furthermore, our involvement with families must actively promote the child's welfare as the first priority. In essence, our work is a threeway partnership, the family, the child and our agency. To meet the needs of a greater number of children and their families we concentrate on providing short-term child care and supportive services. This makes the best overall use of our agency's personnel and financial resources. We believe that to reunite the child with the family, all rehabilitation must involve the family as well as the child.

We maintain the Sunnynook Reception Centre for the assessment and emergency placement of children, with the Department of Social Welfare.

Our foster home care is designed to give children a safe and stable

home environment. It should be used short-term and in response to a crisis, when it has been determined that a child would be in imminent danger if he or she remained at home or if a particular child would be better off in an alternative living arrangement. Specialised child abuse and treatment services are being offered to child victims and their families."

#### COMMUNITY & SOCIAL SERVICES

The Director of this Division, Jim Greenaway, says of his work, "Methodist Community Social Services is seeking to be with today's oppressed and poor, not to impose programmes of education or encourage more dependency on welfare but rather to enable people to take charge of their lives. Our community workers have developed a close working relationship with many groups as the providers of skills, organisation, training and access to resources and funds. Good health, employment, housing, family and social relationships, along with cultural, recreational and educational pursuits are all elements of people's visions. The task is to remove the barriers to a progress towards a more healthful and just life and to provide the services necessary for the process.

We work in West Auckland with women and families who are searching for more parenting skills; we support their initiatives towards positive family health and wellness. Housing and support for Pacific people on low incomes is part of the Pacific Centre's work. The Centre also consulted with 3,000 people from Dunedin to Auckland, on taxation and benefit changes.

Elsewhere, community workers are alongside Maori groups setting up local education, family and support programmes with a cultural basis. People associated with Mission workers can be numbered in the hundreds.

Only the stories of the poor, as they describe the role of the Mission gives a clear picture of years of steady work towards creating, in small stages, a new society. The cycle of poverty can only be overcome when prophetically acting people refuse to pump up an ailing system and actively build together with a vision of justice, equality and partnership."

#### WORKSKILLS

In this Division our aim has been to produce a realistic work environment that gives trainees a true insight into the day to day work experience. During the year 85 young people have passed through our programme. Most of these have gone into full time employment, while some are furthering their education at Manukau Technical Institute.

#### FINANCE

During the year the gross turnover of the Mission was just on 6.2 million dollars. Programmes of Care cost 5.2 million, fixed assets \$874,000 and the remainder went to debt repayment.

We are grateful for the generosity of our donors, both individuals and organisations and in particular to those who through generous legacies have enabled us to provide services which would otherwise have been beyond our ability to achieve.

## CONCLUSION

It is not enough for Christian Social Services to continue to follow the Ambulance and Band Aid model. We have to do more research into the best way that structures may be changed in our search for justice which is needed for all those with whom we are concerned. They include the elderly who are not simply to be thought of as candidates for our homes and hospitals, disadvantaged families and their children, Maori people, the Tangata Whenau, who in the past have been largely ignored by Christian Social Services, an increasing number of people from the Pacific, and those who through lack of early opportunity are caught in the poverty trap and cannot break out.

We will not have the ability or the power by ourselves to change society, but we must listen to what God is saying to us and remember his special concern for the poor and disadvantaged. We hear his voice most clearly in this field as we identify with those whose need is greatest and ask them what they would have us do.

BRUCE GORDON  
SUPERINTENDENT.

## Recommendations:

1. That the report be received.
2. That the Board of Management for 1986 be: Revs.D.B. Gordon (Chairman), G. Brazendale, B.J. Malcouronne, I. Sefuiva, G.M. Richards, M.E. Caygill, Mesdames K.A. Rowe, P. Silver, G. White, J.V. Young, Messrs. M.C. Copeland, C.W. Firth, N.W. Firth, H.T. Garlick (Treasurer), D.J. Gordon, G.M. Lawry, K.J. Long, G. Matheson, G.H. Peak, D.G. Smith, I.R. Souster (Secretary), D. Vince, and one other presbyter to be nominated after stationing.

METHODIST SOCIAL SERVICES - NORTHERN SOUTH ISLAND

CHRISTCHURCH CENTRAL MISSION - PARISHES - REGIONS

In this report a brief overview of Methodist social service activities in the Northern part of the South Island is presented.

CHRISTCHURCH METHODIST CENTRAL MISSION

The Central Mission based in Christchurch offers a wide range of services in the community. Through an ongoing review process an effort is made to meet newly emerging needs.

Family and Child Care Services: These are extensive. Social workers provide support for families under stress in the community. Foster homes are available where this is appropriate for a child's needs. In the past year a programme of weekend foster care has been instituted and is meeting a real need. A Day Care Centre aims to serve families with special needs. Residential care is provided at the Children's Home in Papanui and also a Family Home in Somerfield. A greater turnover of children in residential care has been noted in the past year. Young people (teenagers) can be cared for in residential settings (Group Homes) where the emphasis is on social learning and growth towards independence. The home for girls was established 2 years ago; that for boys this year. Eastling Parentcraft Centre is an intensive short term residential centre for families wishing to improve their child management skills, their confidence and self esteem.

Sister Rona Collins retires this year after 39 years in Methodist Family and Child Care. The work in this area has largely been built up by her. We owe her a great deal of thanks for current achievements.

Aged Care: Social Workers provide community care and deal with referrals for residential care. Residential care is provided at Wesley and Fairhaven where there is also hospital care. Independent living in a sheltered environment is provided at Fairhaven Residential Club. A scheme providing holiday care for the elderly has been started. It provides relief for families who are caring for an elderly person. It can also be used when an elderly person who normally looks after his/herself needs to convalesce. Care Ring is a telephone contact system for elderly people living alone.

Friendship House: Emergency assistance is provided for families and people in need - food orders, rent bonds etc. A Christmas Dinner meets some of the needs of those who are alone at that special time of year.

Telephone Counselling: Life Line celebrated 21 years of existence this year. This service is a response to the needs of people in crisis situations. Ongoing counselling can be provided. Other support groups are being established. This year the Director Ngaire Johnson retires after 17 years service. Youthline

while independent has an association with the Mission.

Aldersgate Workshops provide craft and recreation opportunities for disadvantaged people. Friday Club exists to meet the needs of those socially and psychiatrically disadvantaged.

Rehua Marae is an independent entity serving the Maori community for the city. It has a particular focus as an urban base for the Ngai Tahu people. The Mission administers the hostel adjacent to the marae where a home is provided for 20 young people. The Marae Trustees in association with the Maori Affairs Department will build four cottages for elders on the land at the back of the marae. Te Kohanga Reo has 27 children on its roll.

Goodwill Industries aims to provide reasonable priced used clothing to low income people. Social workers are able to authorise clothing grants. Profits from the shops support welfare and service programmes.

The Mission works closely with other agencies, particularly the Church agencies. Through the Christchurch Combined Churches Social Services Trust Board it has this year made representations to Government on the Goods and Services Tax and to the Budget '85 Task Force.

#### LOCAL PARISHES

The Central Mission desires to take seriously its relationship with Parishes. It sees one of its tasks as facilitating the development of helping and caring programmes in Parishes and communities. This arises out of the conviction that the provision of social services is a task which belongs to every Parish and not exclusively to the Central Mission.

In compiling this report Parishes in North Canterbury were invited to provide brief details of programmes of a social service nature that they are involved in. Five Parishes responded - Riccarton, St Albans, Papanui, Rangiora and Sumner-Redcliffs Union. They are involved in the provision of a wide range of activities of a social service nature - play groups for young children and mothers, drop-in centres, prison visiting in conjunction with Chaplains, involvement in the psychiatric hospitals patient adoption scheme, support of Handiscope groups, provision of support groups for solo mothers, and the operation of Opportunity Shops. Deacons at Rangiora have instigated a post natal support group at the local Hospital and have involvement in the local home for the aged. Sumner-Redcliffs Union Parish received a legacy of three quarters of an acre of land and rather than sell it and invest the proceeds, has built 10 ownership flats for the elderly, with ongoing care and support provided by the Parish. Several Parishes are involved in Refugee resettlement programmes. Some provide direct support for the Central mission by way of fund raising, provision of meals, and sewing bees. 'The Friends of Wesley and Fairhaven' has been a Methodist Womens Fellowship initiative. Supporters have been enlisted to become involved

in the caring programmes of the Central Mission Aged Care institutions. Fund raising for the purchase of specific items of equipment has also been part of their activity.

#### THE REGIONS

Nelson: The churches of Nelson are active in community affairs. They are supporters of Life Line telephone counselling service and its Goodwill shop in the city. Through Life Line the churches have worked for the establishment of the Community Council on Alcohol and the appointment of an Alcohol Services Co-ordinator by the Hospital Board. Support is provided for the local Presbyterian/Methodist Hospital Chaplain. Green Gables is a Presbyterian/Methodist hospital and home for aged people in Nelson. The local churches provide a great deal of support at committee and practical levels. The churches are also active in refugee resettlement. St Johns has a foodbank where families are invited to donate one item of grocery per week. Provisions are then made to people in need. Income from the St John's outreach fund (one tenth of parish income being set aside for this fund) has been used to support individuals, families and community groups. Stoke Church also operates a foodbank for distribution to needy persons and operates a Goodwill Store one morning a week. It provides five ownership flats for the elderly on land adjacent to the Church. Currently, the congregation is looking at other avenues for social service.

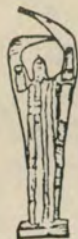
Blenheim: Wesley House, Picton is a major focus for social service activity for the Blenheim Parish and the Picton Union Parish. The Home cares for forty people. These two parishes provide membership of the Local Management Committee. Picton Church Hall is a base for a community creche. Blenheim provides a fortnightly Friendship Group luncheon for the elderly and shut-in. The parish has also been involved in the establishment of a local Life Line centre.

West Coast: Dixon House, Greymouth, an inter-church venture in the residential care for the aged provides a focus for the social services of all the churches on the West Coast. Flats for independent living are also provided. Local hospitals are also a focus in Parish interest. The Hokitika Union Parish takes an interest in the welfare of patients at seaview Psychiatric Hospital and also pastoral care at the general hospital. Greymouth Westport and Reefton Parish are also involved in patient welfare at their local hospitals. Greymouth and Westport have Goodwill shops with donations from profits going to community needs. Greymouth provides a monthly friendship gathering for the elderly and also supports a Handiscope group.

Ashburton: The Methodist Parish together with other churches at looking at involvement with the Hospital Board in the provision of aged care services. St Davids Union Parish operates a one day a week drop-in centre with a meal provided.

#### RECOMMENDATIONS

1. That the report be received.
2. That Conference record with deep appreciation the devoted work of Sister Rona Collins over 39 years in Methodist Family and Child Care activities and extends its good wishes as she approaches retirement.
3. The the Board of the Christchurch Methodist Central Mission be :



## Dunedin Methodist Mission

### ANNUAL REPORT 1984 - 85

Before looking ahead to future developments within the Mission it is appropriate to pay tribute to two senior staff members who have moved from their work. Frank Wilson, after 21 years service as Secretary, retired and went with the warmest appreciation of his long period of service. Ian Fleming finished as Aged Care Manager to take up again his ministry within the Presbyterian Church at Duntroun. In Frank's place Bruce Abbott came as Administration Director with responsibilities for all aspects of the Mission's operations.

For the Board and for the executive staff a major consideration has been property. In order to provide the wide range of community social work. Such work is costly, since little of it is revenue-earning, and it requires careful planning over a period of years to establish the income resources that enable such work to be done. It is a tribute to the foresight of earlier Board members that we are now able to plan ahead with confidence, since the Octagon Building will shortly be providing such resources.

But what sort of community services are appropriate to Dunedin at this time. Many areas are being explored at the moment - community housing/skills programmes for young Maori and Polynesian people; resource centre for women; a family care/mental health approach to the needs of adolescents; extensions to our day care service to the elderly; extensions of the already effective work of the Anglican/Methodist Family Care Centre - and so on. The needs are many and varied, and the resources are, finally, limited.

Our future planning also has to take account of present emphases. The Hospital and Home at Company Bay is, in part, about 50 years old, and like any health institution, needs up-grading. The building and plant is elderly, and present trends within the New Zealand community warn us to plan for inevitable growth in the care of the aged. So we are awaiting approval from the Health Department for subsidy funds for a new boiler house and laundry which will simply enable us to do our present work more effectively. We are also awaiting the finalising of arrangements for the first Methodist social work in Invercargill - a group of pensioner flats to be built on the Newfield property.

A great deal of time and attention has also been given to other property matters. Our oldest physical link with the history of the Dunedin Methodist Mission is the Octagon Theatre, built in 1911. The building is now, as may well be imagined, coming to the end of its expected life. But to plan for its replacement means undertaking a

great deal of consultation and imagination. And in particular the Mission is asking questions about its place in the centre of the city as a place where the Gospel is heard. This was how the Mission began in 1890, and it may well be that this will again be an essential part of the Mission's future, and a major part of its contribution to the life of the community.

Of more immediate significance is the future of the Kawarau Falls property. The Mission has operated a holiday camp on this magnificent site since 1960, and the Wakatipu area needs this sort of operation to continue to meet the needs of the 'ordinary' New Zealand family. But developments of this sort are costly, too, and the Board is taking its stewardship of this very valuable piece of real estate very seriously.

While on the subject of property mention may be made of one major development in a traditional activity of the Mission. For many years now the Goodwill Store (which has moved around the city) has provided funds for the Family Care Centre in particular. During the year the Mission was able to obtain a second site in the northern part of the business area, and we look forward to these added resources enabling more work within the community to be carried out.

Mention of the Goodwill Store brings to mind one aspect of the work of all church-related social services and that is the essential place of the volunteer. Without our willing and cheerful band of volunteers there would be no possibility of carrying through the work we do and the Mission Board pays its tribute to the wonderful people for their unstinting service.

Donald Phillipps  
SUPERINTENDENT

Bruce Abbott  
ADMINISTRATION DIRECTOR

#### RECOMMENDATIONS:

1. That the Report be received.
2. That the membership of the Board for 1986 be:-  
Donald J. Phillipps (Superintendent); B. L. Abbott (Secretary);  
M. Joan Carter; Arthur R. Crosbie; Arthur A. Duncan; Vicki S.  
Hart; Rodney R. Hill; Timothy J. Langley; Alec C. Mabon;  
Joan M. McDonald; R. Neil McLeod; Dr Len R. Robinson;  
E. Brian Simms; K. Murray Simpson; Alex W. Smith;  
Shirley V. Ungemuth; Martin R. Wilson.



## CENTRAL DISTRICTS METHODIST SOCIAL SERVICES ASSOCIATION

CDMSSA covers a wide geographical area including Taranaki, Manawatu, Hawkes Bay and Wellington with Palmerston North and Wellington being the main Centres of social service work.

However during the past two years it has been recognized that many parishes are involved in a variety of social services (often on an ecumenical basis) and efforts have been made to encourage all parishes in the region to participate in CDMSSA meetings. In the past year the meetings have included -

1. Consultation on Oppressed Urban Communities held in Palmerston North in July 1984 and attended by representatives from 10 different areas.
2. Meeting at the Old Methodist Maori Mission House in New Plymouth on 3 and 4 December 1984 focussed on "The Response of the Local Parish to Social Service and Mission." Representatives from Taranaki Methodist Maori Circuit, New Plymouth, Levin, Wanganui, Palmerston North, Woodville and Wellington participated. Follow-up work on the Erosion of the Welfare State continues.
3. The meeting held in Hastings 18-19 March 1985 focussed on "Theological base for Social Services" and exchanged new programmes being developed in parishes. Members attended from Palmerston North, Masterton, Hastings, Napier, Wanganui, New Plymouth, Levin and Wellington.

### One Report from Central Districts

At the Hastings meeting it was agreed that a combined report from CDMSSA be sent to the Methodist Conference to show social services as part of the mission of parishes.

This report is based on returns from nine areas and programmes shared at meetings held during the year. It has become increasingly evident that it is not sufficient to provide delivery of services but there must be a strong advocacy role to bring about the changes needed in society today. The empowerment of those who are at risk, such as low income families, solo parent families and those whose voices are rarely heard, has become a major concern for CDMSSA. It is important that people are able to take control of their own lives and those who are disadvantaged physically, mentally, socially or spiritually are enabled to have fulfilment and



contribute effectively to society.

## Aged Care Work

Institutional care of the elderly is still needed today, but the increasing frailty of residents creates problems for staff.



### Residential Homes:

Tainui Home in New Plymouth caters for 52 residents and is a joint project of the Anglican/Methodist Churches.

Wellington WSSTB has Strand Home at Naenae catering for 55 residents and manages Leckston Home for 31 residents (owned by the Jewish Care of the Aged Society). WSSTB also has Wesley Hospital, catering for 33 patients at Wesleyhaven.

Self Service Units: There are 14 in New Plymouth and 25 at Wesleyhaven. Johnsonville, Island Bay and Brooklyn are interested in providing units but do not have the capital required.

Leasehold Flats: New Plymouth has 11 flats for 22 elderly people, Wanganui has 4 and hopes to build 4 more in 1986. WSSTB has 5.

Intermediate Care: With the average age of 86 years and growing frailty and dependency, there is an urgent need for intermediate care and WSSTB along with representatives of other religious and private homes, has made submissions to Government for subsidy provision of capital and operational costs.

Community Services in aged care are being provided by most parishes in Central Districts. These include:-



1. Meals-on-wheels: involving volunteers from the parishes. Johnsonville co-ordinates etc., the service of 60 meals daily.
2. Home Help: New Plymouth has 2 live-in and 1 day help available.

Palmerston North-Horowhenua Home Support Service is organised to provide regular or casual assistance on user-pay basis. Johnsonville co-operates with the Roman Catholic Church to find people to provide services required. Upper Hutt Co-operating parishes is able to give limited help to Church members who need it.

### 3. Day Care:

- a) Johnsonville has a weekly social centre catering for an average 30 people and also supports care and craft, stroke group, multiple sclerosis group.

- b) Wanganui has 3 social groups, weekly catering for up to 80 people.
- c) WSSTB has limited numbers at Wesleyhaven but plans to provide for 10-15 elderly people daily.
- d) Napier - Hawkes Bay Hospital Board uses Trinity Church building 4 days weekly for day care.
- e) Waiwhetu - Volunteers from the Methodist Women's Fellowship help at local Helping Hand group and at Wesleyhaven.

## Staffing:

WSSTB has appointed a Community Aged Care Worker to develop home support services, educational programmes and promote advocacy where appropriate

For community services most parishes rely on volunteers but all say more are needed to effectively develop the work. Johnsonville and Palmerston North both have part-time staff. In New Plymouth and WSSTB, staff are related to Institutional services.

## Child and Family Care:

### 1. Accommodation:

- a) Hastings has Arohanui Community with some permanent families and others come for short periods of family support from as far afield as Lunedin and Kaitaia.
- b) WSSTB has two self-service homes for young people endeavouring to create Christian Communities (Claremont House - 12, Brougham house - 8). For emergency accommodation WSSTB works through other agencies but hopes to develop this service in the future.
- c) Johnsonville Union Parish gives support to the Open home Foundation and the Christian Foster Care Group. They would like to provide some emergency accommodation.



### 2. Street Kids:

There has been some involvement with street kids in Wanganui, Lannevirke and through the Inner City Ministry in Wellington of which WSSTB is a member.

### 3. Community Services:

- a) WSSTB appointed a Child and Family Worker to help with children and families at risk. The Wesley Parish has developed a Pacific Ministry to give special support to Pacific Island Families. WSSTB gives financial support to the Inner City Ministry for its community work and also provides grants to other agencies.

- b) Johnsonville initiated after-school day care and this is now controlled by the Community Centre.
- c) Napier Family Centre has a multi-cultural play group for 70 children.
- d) Palmerston North provides individual, couple and family counselling, live-in home support and general welfare support.
- e) Masterton has a child care programme with a creche and drop-in centre for mothers.
- f) New Plymouth helps with Lifeline, Marriage Guidance, ITIM chaplaincy and Volunteer Social Workers.

#### 4. Food Parcels:

With the present economy many families are finding it difficult to cope. Parishioners are donating food and money to supply food parcels to needy families. In Palmerston North, MSSA co-ordinates the work of all the voluntary and welfare agencies with one full-time social worker - approximately 25 parcels are provided weekly. Other parishes involved in food parcels are Hastings, Levin, Gisborne, Upper Hutt, Waiwhetu, Wanganui, Johnsonville, Napier and WSSTB.



#### 5. Educational and Other Programmes:

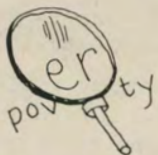
- a) Johnsonville - Creative Listening courses particularly for volunteers at Citizens Advice Bureau.
- b) Wanganui - family counselling service - a joint programme of PSS/MSSA.
- c) Napier Family Centre - Budget Advice, Neighbourhood Family Support and Counselling, Homemakers, training volunteers.
- d) Palmerston North - involved with groups such as Unemployed Community Centre, GROW, Parentline, Housing Action, Industrial Chaplaincy.
- e) Upper Hutt - had a work skills programme - runs a variety of educational, cultural and recreational programmes.
- f) Waiwhetu - has a Community Friendship Centre with classes, creche, play group, drop-in centre.
- g) WSSTB - support groups for goodwill shop volunteers, work skills programme at Wesleyhaven supervised by Salvation Army, plans for development of educational and cultural programmes.
- h) New Plymouth - Creative Listening courses.

#### 6. Goodwill Shops:

These are in Johnsonville, Napier, New Plymouth, Palmerston North, Upper Hutt, Wanganui and WSSTB (4). A large number of volunteers are involved. Profit is used for parish social service work and grants to other agencies.

7. Other Social Service Work:

Many of the programmes are ecumenically based, e.g.



Napier Family Centre, Upper Hutt Family Centre, Wanganui Family Counselling Centre, Wellington Inner City Ministry (WSSTB). There are many new developments planned and action groups such as Palmerston North's Poverty Watch Group.

New Plymouth is exploring "sitter service" for aged and special assistance to individuals such as "Women for Women", Palmerston North hopes to establish a programme for youth at risk. Wanganui plans accommodation for aged care - family care programmes, WSSTB is looking at satellite units for the elderly and more community support services for all age groups.

Central Districts is alive and well, full of enthusiasm, bursting with ideas and hopeful of finding funds to bring their dreams to fruition.

Summary:

"OPPRESSION can be found in all communities. Often we are so busy with our traditional work and immediate responses that we do not develop strategies to bring about change, or to eliminate root causes of oppression. Our Church and social structures tend to inhibit rather than release the use of resources of buildings, personnel and funding to relieve the poor and ensure a more equitable distribution of resources. The struggle of some poorer Methodist Churches was recognized and perhaps other more affluent Churches could help.

The Methodist Church has been a consistent supporter of the principles of social responsibility for the basic welfare and protection of human rights. In the 1980s we need to find ways of sharing our resources and power so that we can truly respond to the needs of oppressed urban communities and towards greater fairness and justice in our society."

(CLMSSA Minutes, 28 July 1984)

Keith J. Taylor,  
Convenor, CLMSSA

RECOMMENDATION:

1. That the Report be received.

## WELFARE OF THE CHURCH COMMITTEE

### REPORT TO CONFERENCE 1985

INTRODUCTION: As reported to Conference 1984, the Welfare of the Church Committee has continued to assess its method of working. A system of work groups has been initiated, including one in Invercargill. The Maori Division has been included in discussion by correspondence, and the network of corresponding members is widening. This still needs to be extended to Samoan, Tongan and Fijian Advisory Committees.

The Committee thanks all those individuals and Synods who respond both to reports, and spontaneously to matters of welfare.

### PROCEDURES FOR ELECTION OF PRESIDENT AND VICE-PRESIDENT:

As reported to Synods, assessment of these procedures continues. Responses have been received this year from four Synods, and these will be included in a detailed final report to Conference 1986.

EXERCISE OF POWER: The Committee notes that a number of issues raised in the report are being discussed widely in the church. These include power-sharing, composition and style of meetings, pastoral care of ministers, among others. A prominent issue raised in response to the questionnaire is being addressed in the discussion about stationing.

STATIONING: A detailed report was submitted to August Synods. The committee recognises that the proposed changes to the timing of stationing meetings only deals with the symptoms, and wider exploration of the issues involved needs to take place.

At the time of writing the report, replies have been received from seven synods and Maori Division.

Six synods agreed with recommendation 1, regarding profiles. Only two carried recommendation 2, regarding timing of meetings. Other synods made useful comments, including a paper prepared by the President for Wellington Synod. Maori Division felt that it was inappropriate to comment on a system in which the Division does not participate, but shared the various ways in which stationing happens within the Division.

### Recommendations received from synods include:

1. That Conference set up a commission to look at all matters regarding the placement of parish ministers and report to

Conference with appropriate recommendations in 1986.

2. That the Committee's recommendation concerning the timing of stationing (rec.2) be referred back to the Committee for further consideration.
3. That the practice of consultation between appointee and parish that is at present carried out in the case of union or cooperating parishes between the first and second readings of stations be extended to all appointments and that the current timing of stationing procedures be retained.
4. That Conference request the Faith and Order Committee to prepare a statement on the apostolic nature of ministry to stand alongside the current discussion on the procedures for the Stationing of Ministers.

Notes:

(i) Apostolic nature of the ministry alludes to a theology of ministry whereby the Church sends (appoints) Ministers to maintain its mission in the world.

(ii) Equal opportunities for women and men is one of the contemporary issues that a theology of apostolicity must wrestle with.

5. That Conference appoint a special committee to review the theology and procedures of the Stationing of Ministers.

In view of the responses from synods, the committee considers it to be appropriate to continue discussion and exploration of the issues related to stationing for a further year.

RETIRING AGE FOR MINISTERS:

This is unfinished work dating back to 1983 Conference.

The committee expects to pick up and complete this work during 1986.

RECOMMENDATIONS:

1. That the report be received.
  2. That Conference appoint a person or people to revise the parish and personal profile document in 1986.
- NB The committee recommends the involvement of disinterested persons with appropriate professional expertise in the preparation of such questionnaires.
3. That the Welfare of the Church Committee consider further the issues relating to stationing, and report to synods and Conference 1986.

## WESLEY COLLEGE TRUST BOARD REPORT TO CONFERENCE

### PROGRESS

The College at Paerata, South Auckland, is in extremely good heart with a full roll and continues to provide a Christian based education in a multi-racial environment. The place of the Maori and Polynesian students within the College, efforts to ensure that all cultures represented are reflected in the way that the College is conducted and the development of the environment are being continually reassessed by the Board. A Hui will be held in the near future to discuss in detail a number of the issues relating to the multi-racial nature of the College.

### GIRLS AT THE COLLEGE

The admission of up to 25 senior girls at the College has been an unqualified success and the girl pupils have contributed significantly to the life of Wesley. The new Girls Hostel building was completed and opened by the President of the Methodist Conference (Rev. E F I Hansen) in February and is debt free thanks to the assistance of Church and associated Trusts and other benefactors.

### FINANCIAL

The Board has contributed almost \$350,000 in beneficiary assistance to pupils including bursaries allowances and contributions towards Hostel costs, during the last financial year. It has continued to receive considerable assistance from the Robert Gibson Trust (Taranaki), The Maori Education Foundation, the Fletcher Challenge Charitable Trust, the Auckland Savings Bank and in Government and Scholarship grants. There has been no increase in College fees for the current year, although inflation continues to increase, and it is anticipated that the Board resources will continue to allow attendance to be funded at the College for any worthy boy or girl who wishes to attend.

### BOARD MEMBERSHIP

Miss J M Leman (a recent appointee to the Board) resigned during the year due to changed business commitments and the Rev. N E Brookes resigned, following his appointment as Superintendant of the Development Division of the Church.

Board Members are appreciative of the work done by these two members.

Consultations with various Church Groups in accordance with the wishes of Conference are being undertaken before further appointments are proposed.

### CAPITAL WORKS

The Board is proceeding this year with the building of new sleeping accommodation for the Junior and Intermediate boys at the College. This will be Stage I of the replacement of the 60 year old dormitory block. The Board also hopes next year to add a new front and more accommodation to the Administration Block which services the two Boards.

Temporary Offices are meeting the school needs at present. Funding for these projects is available through existing resources and will provide a much needed improvement in the facilities at the College.

### PRINCIPAL'S COMMENTS

The Principal (Mr J B McDougall) reports a gratifying full roll situation, suggesting that the predominantly boarding type of schooling in an institution with a Christian base is an option many parents seek for their children. Of the roll of 305 boys and 25 senior girls, there are 94 Maori and 37 Pacific Island students. Boarders total 266.

It is a source of satisfaction that students generally remain at school till they reach senior forms. Academic successes continue to be very good for a school of Wesley's size. Horticulture has been successfully introduced and in 1984 23 students took the subject for School Certificate.

Life at Wesley embraces a wide sports calendar, debating, outdoor education, music, social activities and community involvement. Religious education owes a lot to the understanding leadership of the Chaplain.

The Polynesian Club continues to provide a firm foundation for the Maori and Island students to express their cultural heritage.

Increased emphasis has been placed on Taha Maori and representatives have attended a number of hui outside the College. A Committee representing both Boards is working with staff towards strengthening the teaching and understanding of language and practice.

The Principal notes that the award of the OBE to Mr H M Denton for services to education and the community was a source of pleasure to the College.

Mr McDougall notes his opposition to the projected All Black tour of South Africa. Writing before the Court action, he concluded that because the vast majority of New Zealanders abhor apartheid and in the best interests of the county, in consideration for the rights of other sportsmen and for the future of the game of Rugby the Government should have acted to stop the tour.

### COLLEGE CHAPLAINCY

The Rev. G A Kane continues to make a valuable contribution to College life. In his third Report, Mr Kane comments that in his view, the Church can be proud of the School, what it is attempting to do and doing in a difficult social climate and of the Trust Board in the stewardship of assets and money, used for meeting the needs of young people. He says that the total task of his Chaplaincy continues to be as elusive and joyful as ever, elusive in that there are no boundaries to the relationships with staff and their families, students and their parents on and off the campus, and joyful in the increasing confidence in the total programme of the College and the friendships and support of the total College community.

He notes that the multi-racial side of College life is increasingly being expressed in the Chapel with students taking a more active part in many aspects of worship, and the Tongan community in particular have not only led worship in the Chapel but have helped him in

services taken in the circuit.

With regard to the relationship with the wider Church, he feels that stronger links between the Manukau and Auckland Districts and the College should be encouraged so that the whole Church community can understand the life and work of the College.

## HORTICULTURAL AND FARM

The Farm which makes a valuable contribution to the income of the Trust Board has continued to achieve record levels of production. Just short of one million litres of milk was produced in 1984/85. The horticultural block, which has involved significant capital expenditure over the past 3 - 4 years, is expected to produce export kiwifruit next year and this together with the sale of avocados and persimmons will substantially assist Board income in the years to come.

## FORWARD PLANNING

The Board has engaged the services of Mr Bradley Shaw to undertake an architectural and planning review of the Paerata campus. He will evaluate the achievements since the last long term plan was established in 1968 and comment on developments to take the College to the year 2000 and beyond. A particular concern will relate to the recognition of the many cultures represented in the roll and the Board looks forward to working with him and the wider Church in this task.

## PRESIDENTIAL VISIT

As decided by the Methodist Conference 1984, the President (the Rev. E F I Hanson) and the Vice-President (Mrs J K Dey) met with the Trust Board in Auckland to discuss Board membership and other matters related to the College. Trustees appreciated the opportunity provided by this occasion to share with the Connexion some of its concerns.

## MAURICE HARDING PARK

The generosity of Mr Maurice Harding, who bequeathed his farm at Mt Wellington, South Auckland, to the Trust for the purposes of the College has been marked by the naming of the industrial development on the property "Maurice Harding Park". A commemorative plaque in a stone surround as a permanent record of this magnificent gift has been erected at a key site at Mt Wellington, thanks to the co-operation of a major developer and a large leaseholder with the Board.

## HARMONIOUS ASSOCIATION

Again, the Trust Board acknowledges the harmonious association it enjoys with the College Board of Governors, under the Chairmanship of Mr T G M Spooner, in the joint direction of the College. Under integration, the school itself is managed by the Governors, four of whom are appointed by the Trust Board.

## T L HAMES STAFF STUDY GRANT

The 1985 staff study grant, made possible annually by the generosity of a College benefactor, the late Mr T L Hames, was awarded to Mr Warwick S Sanson (Social Studies and Careers).

## ACKNOWLEDGEMENT

The Trust Board records its warm appreciation of the services to the College of the Principal (Mr J B McDougall), the General Secretary (Mr N L Johnston), the Chaplain (the Rev. G A Kane) and all members of the staff - teaching, domestic, maintenance, office and farm, and advisers. Without their dedication, the special character and effectiveness of the institution would not be possible.

## THE TRUST BOARD

Members of the Board are Mr H M Denton (Chairman), Mrs P J Tauroa, Rev's J A Penman, R D Rakena, B K Rowe, Messrs E J Beavis, J Beever, B K Caughey, W F Christian, W K S Christiansen, C W Firth, J W Hill, A H McAulay, J H McCoskrie, G K Matheson, J Peters, T G M Spooner, A M Winstone.

H M Denton, Chairman

N L Johnston, General Secretary

## RECOMMENDATIONS:

1. That the Report be received.
2. That the membership of the Board, as listed in the Report, be recorded.
3. That the Rev. G A Kane be reappointed Chaplain for a further three year term from February 1986.

## COUNCIL FOR MISSION & ECUMENICAL CO-OPERATION

### REPORT TO CONFERENCE AND GENERAL ASSEMBLY

As the Council for Mission and Ecumenical Co-operation draws near the conclusion of its first year of work it is possible to identify real strengths and positive features in the new structure for mission and ecumenical relations, and also to identify areas in which change may need to be made in the near future. The warm response of circuits and parishes, and presbyteries and synods at district level, to the possibility for closer involvement with the Council has been very encouraging. All three Secretaries have made the effort to be available to the churches, at district and local level, within the areas served by their offices, and this contact and communication has been greatly strengthened by a number of staff personnel and families at home on leave. We believe that the Council is now building strong links with the local church, and the Secretaries are able to bring back to their Units and to the Co-ordinating Committee insights and observations from people at all levels of the churches' life. The Secretaries plan to ensure that within a two year period all circuits and parishes are visited by someone representing the work of the Council for Mission and Ecumenical Co-operation. We aim to continue exploring with our two parent churches the opportunities and new dimensions of mission in the late 1980's, and we are confident that out of the closer involvement of church people and regional and local groupings of church members a real mission theology and strategy appropriate to our own churches and to New Zealand's relationship with overseas churches will emerge. A strong priority for the coming year will be the continuation of this dialogue with the local church, a sharpening of people's awareness of the importance of mission and of the structures appropriate for our time, and the fostering of a commitment and sense of involvement in mission and ecumenical relations at all levels of the churches' life. Like some of our overseas partner churches we sense an urgent need for people in our two churches to identify the vision God has given for this period in the church's history and to be able to identify concrete and practical ways in which to become involved in bringing that vision to realisation.

There can be no doubt that co-ordination has been the major problem faced by the Secretaries and also by the Co-ordinating Committee as the Council for Mission and Ecumenical Co-operation began its work. In the coming year we will need to continue to strengthen effective communication between the regional Units and the Co-ordinating Committee, and foster a greater sharing of insights and information through the Council's network. The Secretaries will be encouraged to make regular opportunity for consultation, by conference-call and from time to time, by meeting together in conjunction with other meetings of the Council. Difficulties experienced in budget formation and planning during the Council's first year of operation should be diminished as Secretaries, Units, and the Co-ordinating Committee grow in experience. The Council is grateful for the patient and very careful assistance given by the Administration Departments of both parent churches, and of their Finance Committees. The Council is committed to careful budgeting, and to presenting realistic financial

requests to the churches, but there remains a clear need for flexibility in areas such as new appointments, furlough and overseas travel, where demands and needs simply cannot be forecast accurately, being sometimes dependent on changing overseas situations, health and wellbeing of staff and other variables.

Each of the Units of the Council is functioning efficiently and harmoniously, and each has developed its own style. All Unit members make substantial commitments of time and energy, and with their very varied backgrounds and experience represent a major resource, both for the Council and for our churches. Where necessary Units are developing and experimenting with the formation of committees and work groups to concentrate on particular areas or to undertake certain work on behalf of the Council. The Overseas Volunteer Service Committee in Auckland and the Work Group on Peace-making attached to Unit 4 in Christchurch are continuing valuable work initiated by the former Joint Board for Mission Overseas and the Joint International Relations Committee respectively.

The Work Group on Peace-making sees its role as the preparation and distribution of resources for worship and study in the churches and is careful not to intrude on areas in which either parish or ecumenical peace-making networks are operating. The study book, "Peacemaking - The Christian Imperative", prepared by members of the Christchurch Work Group and distributed during June 1985 has been widely used and commended, and one Anglican diocese has sought and obtained permission to reprint for its own parishes. The quality of these studies is an indication that this Work Group will continue to be a valuable source of resource material for the churches.

The Council has continued with the publication "Mission Together", in a new format, seeking in this way to provide regular information for the study and prayer of the churches. The production is designed to appeal to a wide cross-section of parish people, and not simply to special interest groups in the church. The Council has registered the strong request from the church in many places for a revival of the mission Prayer Notes which formerly circulated and were discontinued before the Council took up its work. The reintroduction of Prayer Notes will be a priority, hopefully with some action before Conference and Assembly meet.

For a variety of reasons a number of members of Units or of the Co-ordinating Committee found that they cannot continue in the positions they accepted at the time of formation. This often reflects the fact that people chosen were already heavily involved in the life of the churches and of the wider community. Removal, increase of professional or work-related responsibilities, growing and conflicting demands of other responsibilities, have made it necessary for some valued members to indicate that their time with the Council will be limited in the meantime. Each of these people has made a strong and very valuable contribution during the demanding period of formation and settling down. None more so than Mrs Lyn Blunt, one of the two original Co-Conveners of the Co-ordinating Committee (and therefore of the Council as a whole) who has worked particularly in the areas of establishing and maintaining strong and effective communication between Units and the Co-ordinating Committee, between Conveners and the Secretaries, and within the secretarial team itself. The Council

will miss Lyn Blunt's strong and highly committed contribution now that increased responsibility in the Education Service has made it necessary for her to resign. We express warm appreciation to Mrs Blunt and to those Unit members who have resigned during this first year in the Council's life. Most have expressed a willingness to be involved again at a later time. One effect of this is that a degree of variation has now been built into the period during which the Unit members will come to the completion of their 7 year terms. This is a healthy development, and will ensure that there is continuity when major replacement of Unit members becomes necessary.

Administration within the Council for Mission has been greatly enhanced by the appointment of highly effective secretarial back-up in the Hamilton, Christchurch and Wellington offices and by the accounting service provided by the General Treasurer of the Presbyterian Church of New Zealand, and by the Department of Communication of the Presbyterian Church, which handles educational and promotional material on our behalf. Considerable support is given also by the office staffs of the Presbyterian Church in Wellington and the Methodist Church in Christchurch.

Developments in the coming year include important new appointments in the field of mission in partnership with overseas churches and the possibility of being part of major projects undertaken by our overseas partners. The Council is committed also to a strong affirmation of two-way, and multi-directional, mission. We are taking direct interest in the possibility of Korean and Chinese appointments in New Zealand and look forward with anticipation to the visit of the Moderator of the Church of North India, the Most Rev. D.C. Gorai, Bishop of Calcutta, immediately after Assembly and Conference. A dynamic church leader, Bishop Gorai has been invited to New Zealand to share with us strategies for renewal, evangelism and leadership training arising out of the experience of his church.

## U N I T S

UNIT 1 - AUCKLAND. CONVENER: Rev. George Carter  
SECRETARY: Rev. Alan Leadley

RESPONSIBILITIES: Church and mission relations with Samoa, Tonga, Tokalau and Nauru, Cook Islands, Nuie, Kiribati, Tuvalu, Fiji, Micronesia and French Polynesia; relations with Methodist Women's Fellowship, Overseas Volunteer Service, Te Rununga Whakawhanaunga i Nga Haahi O Aotearoa, along with issues in aid, development, justice, human rights, ecumenical relationships, mission evangelism, immigration, peace, nuclear free zoning.

Part of the initial work of the Secretary has been overseas where he has established good personal links with people in the partner churches. Alan Leadley has seen and heard of opportunities and needs that the Unit has been able to take further. We see these initial sharing times as important for the life and future of the Unit's work. All the overseas workers have been visited - in Samoa, Harry and Daphne Jessep; in Tonga, Fraser and Betty Mitchell, Gerald and Chris Bennett, Milton and Anne McKenzie; in Fiji, Raeburn and Nushka Lange, Bruce and Gwen Deverell, Afele and Makelina Paea from Nuie and Halefoti Autagavaia who is studying in Auckland and Fuifui Te'avale

who is studying in Dunedin.

The Secretary made three trips to Conferences: the Council for World Mission of the Uniting Church in Australia held in Sydney; the Consultation of the Free Wesleyan Church of Tonga in Nuku'alofa, then Samoa and Fiji; and the Methodist Consultative Council of the Pacific in Vatukarasa village in Fiji. A group tour to Fiji for the 150 Year celebrations of the Methodist Church there is under the auspices of the Unit, led by the Rev. Frank Hanson, and will involve 17 people in mutual sharing, celebrating and learning. The Unit has had thirteen invitations to speak or preach, and these have been undertaken by seven of our members.

Our Unit meets monthly, alternate months we divide into the committees of Policy, Personnel, Education and Peace. Each month the Secretary works two days in Auckland. We have established the need for an Auckland worker, and Miss Naomi Howell will work 5 hours a week for the Council from the Church's office which will also give us an Auckland base.

The Unit has interviewed on behalf of other Units, and continues to welcome and farewell at the Auckland International Airport. The Presbyterian and Methodist Churches have launched a National appeal with the N.C.C. to assist after the two cyclones affecting Fiji, Vanuatu and Tonga.

The 'Etina Havea Centre' attached to the Pacific Theological College was the object of a combined A.P.W. and M.W.F. appeal this year. We continue to try to take up or place special projects which come to us, and continue to advertise vacancies of diverse natures when requested. We have begun working with Tongan and Samoan churches to meet the challenge of the rapid spread of Mormonism.

Resignations from the Unit have been Marion Whaley, Gavin Sharp, Marjorie Ramage, while new members are Alison Kane, Erice Carley, Ian McKenzie (already Methodist Conference appointee), Ray Galvin (as associate), Naomi Howell (associate and Minute Secretary).

During the year the following deaths were recorded: the two children of Rev. & Mrs J. Su (a Samoan who is a self-supporting minister in Gisborne); Rev. A.H. Voyce, Bougainville 1926-1958; Mrs J. Stratham (Whitehouse) Solomon Islands from 1938; Mr John Boal, Fiji 1947-1950; Mrs Amy Leadley, Solomon Islands 1934-1942, 1966-1969; Mr Tahifa Talagi, Secretary of the Ekalesia Nuie.

UNIT 2 - HAMILTON. CONVENER: Mr David Moir  
SECRETARY: Rev. Alan Leadley

RESPONSIBILITIES: Church and mission relations in Hong Kong, Taiwan, China, Korea, Japan, along with issues of evangelism, church growth, justice and freedom, churches' relationships with the State, economic and social development, issues in peace and disarmament.

The first year of the Unit's life and work has involved the formation of the Unit members into an effective group - the members are widely scattered throughout the Waikato and Bay of Plenty areas - and the setting of goals and tasks within the limits of time, gifts and money available. There is no lack of Christian commitment to the work of mission overseas, to which each is called. Mrs Rerekau Foster has replaced Mrs Kohine Mackie as a Unit member.

#### OVERSEAS STAFF:

Rev. Stuart and Dr Alison Vogel left New Zealand for Taiwan in December 1984. At the present time they are in a language school in Taipei learning Mandarin. Their appointment is the first one made by our N.Z. Methodist and Presbyterian Churches in Taiwan, and it is expected that their ministry will be jointly in medicine and evangelism, amongst the Hakka people.

The Hakka people live mainly in the mountain areas of Taiwan and are economically disadvantaged. A report on the nation and the Presbyterian Church of Taiwan has been prepared for this year's Conference and Assembly.

Rev. John and Mrs Rita England continue their influential and greatly appreciated ministry at the Tao Fong Shan Ecumenical Centre in Hong Kong, where John is Programme Co-ordinator and Rita is librarian. They have been joined for six months by Rev. Alan and Mrs Shirley Goss who will assist voluntarily in the work of the Centre.

#### PARTNER CHURCH RELATIONSHIPS.

Fundamental to the Unit's work is the concern to strengthen links with our overseas partners.

TAIWAN: the work of the Vogels, and overseas worker Miss Anne Scott, visits by the Moderator Rt. Rev. Alister Rae and the Joint Secretary Rev. Alan Leadley (October 1985), and a tour of N.Z. by the Taipei Christian Children's Chorus which has been co-ordinated by the Hamilton Unit, will together help to strengthen ties of Christian love, goodwill and understanding.

HONG KONG: John and Rita England provide profound leadership in a country troubled by an insecure future, and keep the Unit very well informed of events and thinking within Hong Kong and China. Mr Rex King who was formerly an overseas staff member now works in the Education Department of the H.K. Government. It is hoped that a full report on the situation in Hong Kong vis-a-vis China will be ready for Conference and Assembly next year.

CHINA: Exciting and sometimes bewildering changes have taken place in China since the end of the Cultural Revolution. The programme of "Four Modernisations" has been accompanied by an accelerated movement amongst Chinese Christians to be both truly patriotic and outwardly Chinese, and authentically Christian. The China Christian Council formed in October 1980, co-ordinates pastoral work, leadership training, printing of Bibles and Christian literature, and relates to Christian Churches outside China.

A group of about 20 Methodist and Presbyterian people mainly from the North Island are to visit mainland China in September-October this year on a church-to-church study tour. The Joint Secretary in Hamilton is primarily responsible for organising this. The objectives are to help consolidate our oneness in Christ - a partnership which crosses international and cultural and denominational boundaries - through personal relationships, sensitive dialogue, increased awareness of the living issues in Asia and a deepened understanding of the changes taking place in the nations and churches.

KOREA: The Eighth Assembly of the Christian Conference of Asia was held in Seoul, Korea, from 26 June to 2 July 1985. A number of Council for Mission Unit members and active supporters attended: Mrs Joy Rakena, Rev. Rua Rakena, Rev. Sifa Hingano, Rt. Rev. Alister Rae,

Mrs Jan Cormack, Miss Claire Duncanson, Mrs Te Ao Biddle, Ms Heather Macfarlane, Mr Bruce Rae. The theme of the Assembly was "Jesus Christ Sets Free to Serve".

The Presbyterian Church in the Republic of Korea (P.R.O.K.) has expressed interest in and asked for information about N.Z.'s nuclear weapon free zoning. This Church has also asked to host next year a group of N.Z. Christians. The Council continues to support a P.R.O.K. minister and his wife and family in Dunedin. Rev. Chang Ock-Youn has now commenced his doctoral studies specialising in Min-jung, a theology in which the people poor and suffering are the subjects of God's redeeming purposes in history.

It is expected this year that a minister from a Korean Church will be appointed to a ministry within N.Z. to work with Korean residents in and visitors to N.Z.

JAPAN: Active links with the Uniting Church of Christ in Japan are few. However, this Church and the National Christian Council of Japan have shown warmth and willingness in their preparation to receive the N.Z. group travelling to China via Japan in September.

"PARTNERSHIP" WITHIN NEW ZEALAND:

At all levels of our Council life it will be important to have the support of the whole Church. Some ideas discussed which may help this to happen:

- \* A 'foundational' event in which all N.Z. Unit members come together to set clear goals and catch a vision of mission.
- \* A 'focus' for each year, which would become the major thrust of parish education through church papers and Council publications.
- \* A 'task' for each individual member of the Units which would require research, serious prayer and definite action.
- \* More effective means of communicating the work and thinking of the Council, to church members: in worship sessions, weekly newsletters, Parish meetings, workshops on mission, and celebrations of God's mission to the world.
- \* Promotion of the Overseas Volunteer Service, Special Projects Overseas, and a Partnership Scheme between N.Z. and overseas Parishes.

UNIT 3 - OTAGO-SOUTHLAND: CONVENER: Rev. Russell Rofe  
SECRETARY: Rev. Simon Rae

RESPONSIBILITIES: Mission and partnership relations in Vanuatu, Papua New Guinea, Solomon Islands, New Caledonia, and with the Melanesian Council of Churches; issues of evangelism and church development, human rights, justice, and development.

Unit 3 has met regularly, either in Dunedin or in Stirling, South Otago, and meetings have been well attended considering the wide geographical spread of membership. The Rev. Robert McPhail, a registered accountant with church administration experience in the Pacific, replaced Mr Fraser Mitchell when the latter left with his wife Betty for volunteer service in Papua New Guinea and later an appointment with the Free Wesleyan Church in Tonga. Significant staff appointments during the year have been Timothy and Suzanne Griffith to Papua New Guinea, where Timothy is serving as an accountant with Span Enterprises, the business and training arm of the United Church, and

Mr Ray Goodfellow, until recently Town Clerk of Taihape, who has been appointed Business Manager to assist the Bishop of the Solomon Islands Region of the United Church of Papua New Guinea and the Solomon Islands. Timothy and Suzanne Griffith are well settled into their position, and have been warmly commended for their contribution both to Span Enterprises and to the local church. Mr Goodfellow is expected to leave New Zealand mid August. Miss Marilyn Harkness returned to New Zealand at the end of March after a second period of service as a nursing sister with the United Church. We set on record our appreciation of the contribution she has made professionally and personally through her work.

Unit members were saddened during the year by news of the deaths of Bishop Matthew Beaso of the North Solomons Region of the United Church and the Rev. Joe Gagarae, a leading younger minister in the Solomon Islands Region. The loss of the infant daughter of Pastor Willi Oli, Principal-Designate of the Presbyterian Bible College in Vanuatu, when Pastor Willi and his family were shipwrecked during the January cyclones, brought sad news also to the Unit, and to others in the Council who knew the family.

The death in Dunedin of Professor Sir Edward Sayers in May brought to a close a long and distinguished medical career, begun as a doctor with the Methodist Solomon Islands mission. His work in the Islands was marked by caring, commitment to high professional standards, and a keen interest in research into local medical problems. These all remained features of his long and distinguished career as physician, medical scientist and University teacher.

Robert and Yvonne Overton of Christchurch and Mr James Trotter have given valuable volunteer service at Navota Farm, Vanuatu, during the period of David and Lynley MacFarland's furlough in New Zealand, and Ewan Bethune of Stewart Island is assisting the Presbyterian Church, also in a volunteer capacity, to make temporary renovations at the cyclone-devastated Bible College and to assist with preparation for the relocation of the Bible College and the Theological Training Centre to a new site on Santo to be known as Talua.

We note with appreciation that the Leprosy Trust Board has continued its support of the Helena Goldie Hospital, Munda, in the Solomon Islands at the previous level of \$NZ50,000, a contribution that is vital to the viability of this mission hospital. The Leprosy Trust Board, Private Bag, Christchurch, is commended to the support of church members. Historically and currently it has made substantial contributions to leprosy programmes and to general health care in areas in which both the Methodist and Presbyterian Churches of New Zealand have had longstanding interests.

In view of the language difficulty involved, Unit 3 requested Mr David Moir, Convener of the Hamilton Unit, to visit New Caledonia on behalf of the Council for Mission and Ecumenical Co-operation during 1985. Both Unit 3 and the Co-ordinating Committee felt strongly that there was need for personal expression of support and encouragement for the Evangelical Church of New Caledonia & the Loyalty Islands as Kanak people struggle for a full realisation of their civil rights, and for the independence of their country. David Moir's visit has been a very significant one both for the Council and for the Evangelical Church, and has registered a serious intent on the part of our churches in New Zealand to be supportive and encouraging neighbours. David Moir

came to Dunedin and briefed members of Unit 3 and spoke to a public meeting. He has written for "The Outlook" and is providing Unit 3 with valuable translations of material from the French press. His contribution has been a very significant part of our work in 1985, and the Unit is actively exploring ways in which these new links can be built on both by inviting Kanak people to New Zealand, and by follow-up visits to New Caledonia.

A full report on the New Caledonia situation will be included as an Appendix to Assembly and Conference 1985.

The Fiji and Vanuatu Cyclone Appeal mounted by the Council for Mission realised a total of \$31,000.00. The Secretaries are discussing allocation of these funds to partner churches in the regions involved.

The Secretary has been invited to visit the Solomon Islands in early October 1985 and plans to visit Papua New Guinea, Vanuatu and possibly New Caledonia at the same time.

One area of concern identified is the difficulty representatives of some of the communities within our churches have in participating in Unit meetings. Unit 3 is exploring the possibility that rather than appointing one Maori or Pacific Island representative to each Unit several Maori or Pacific Islands representatives might be appointed to one or two of the Units, and thus be able to make their contribution supported by members of their own community. The Unit is strongly committed to realising in its life the multi-cultural nature of our two churches, and enabling to the best of its ability full participation of, and enrichment by, Maori, Pacific Island and other representatives of all the significant communities within our church family.

UNIT 4 - CHRISTCHURCH: CONVENER: Mrs Jan Cormack  
DEPUTY CONVENER: Dr George Chisholm  
SECRETARY: Rev. Simon Rae

RESPONSIBILITIES: Mission and partnership relationships in India, Burma, Singapore, Thailand, Malaysia, Indonesia, with new relationships emerging in Nepal and the Philippines. Besides its extensive mission and partnership responsibilities in South East Asia, Unit 4 is responsible for Methodist and Presbyterian relationships with the National Council of Churches in N.Z. and with the Christian Conference of Asia; also with issues such as social justice, human rights and militarism in the region and the work of the Peace-making Work Group which is under the Unit's oversight.

Significant overseas visits have been made by the Secretary during the past year. In October Simon Rae visited Singapore and Malaysia to visit staff and to make contact with partner churches and ecumenical agencies, before spending three weeks in Indonesia visiting staff and partner churches and attending the twelve day General Assembly of the Indonesian Council of Churches. In April 1985 he visited India to offer support and encouragement to staff, and to take part in consultations with the Church of North India. Significant contacts with churches, ecumenical bodies, and Christian agencies were made in Nepal, Burma and Thailand on the return trip, as well as visits to staff in Thailand and North Sumatra.

During the year Mrs Jan Cormack completed her term as a President of the Christian Conference of Asia (1981-1985) as well as an eight year term on the General Committee. We are asking our parent churches to recognise the distinctive contribution she has made in many areas of C.C.A. work, and particularly in advocating full participation by women in C.C.A. leadership and policy-making. Rev. Dr Phyllis Guthardt, a member of the Unit, is President-Elect of the Methodist Church and we look forward keenly to the contribution she will make in the coming year within the Methodist Church, in the wider life of the Christian community in New Zealand and, we hope, overseas. The Unit's work will be further enhanced by the reflection and experience she is able to bring back during and following her year of office. The Rev. Dr Ian Cairns, a former staff member of the Joint Board for Mission Overseas, has been elected Moderator-Designate of the Presbyterian Church, and we hope that there will be opportunity for the Council to call on his experience and insight during his year of office. It is hoped that both leaders will be able to represent our churches overseas during the next twelve months.

Because of its very extensive responsibilities Unit 4 has evolved a committee structure. Committees with special interest in South Asia (India and neighbouring countries), South East Asia (Burma and the Asean nations), Ecumenical Affairs, and Peace-making (the Work Group on Peace-making set up by the former International Relations Committees) maintain a monitoring role and give considerable time to detailed discussion of matters requiring Unit decision. The two regional committees for South Asia and South East Asia will give attention to both mission partnership and support of overseas staff and to the international relations and ecumenical issues relevant to their areas.

The Conveners with the Secretary provide the necessary executive co-ordination.

The Unit has accepted a degree of special responsibility in view of the fact that the Secretary and his family are resident in Christchurch. The Co-ordinating Committee has authorised the Co-Conveners to act as a small committee of oversight for the Secretary's house and office and Dr George Chisholm is acting as professional supervisor for the Secretary.

Unit 4 has inherited an extensive network of inter-church relationships in South East Asia which provide exciting possibilities for the immediate future, in a context where change of traditional patterns must now be accepted as the norm. In India it is most unlikely that many opportunities will arise for staff appointments in the immediate future, but such possibilities are not ruled out by present Government policy, although an applicant would have to fulfil some clearly identified need for which no local person was available. The Church of North India is keen that its overseas partners should extend their knowledge and understanding of that very large and diverse church beyond the areas of traditional involvement and we need to encourage our people in New Zealand to identify with Indian church leaders and personnel, and with the life and the institutions of the Church of North India.

Bruce and Robyn Dunning and family will return to New Zealand towards the end of 1985, at the conclusion of their appointment at Woodstock School, where Bruce has taught mathematics and physics and

had some administrative responsibility. Both Bruce and Robyn have offered warm, supportive ministry to school pupils and the wider community and Robyn has assisted with community nursing and the operation of a very effective Sunday School. Both Woodstock School and the Council for Mission have expressed appreciation for the work they have done together in Mussoorie.

In Nepal there are possibilities of serving within Government authorised areas of Christian mission, basically in health, education, and community development ministries. This is a new possibility and one to which the particular skills of many New Zealanders might be relevant. In Burma our churches have very significant ecumenical relationships with both the Presbyterian Church of Burma and with the Burma Council of Churches. A very healthy relationship has formed in a situation where neither the exchange of personnel nor the sending of large sums of financial assistance have been possible and the Council will seek to extend this relationship and to make contact with Methodist churches in Burma. In Thailand our association is with the Church of Christ in Thailand, a union church which celebrated its 50th Anniversary in November 1984. Both the church and Payap University, where our present staff family work, are interested in developing relationships further.

New Zealand Presbyterian participation in Indonesia began in the 1950's when it was difficult for Dutch nationals to remain in that country, and Reformed churches looked to sister churches in Australia and New Zealand for fraternal workers. Most of our Indonesian partner churches have been independent since 1942, and many are in situations of rapid growth, vigorous evangelism, and processes of church development that present demands beyond their own resources. Government policy strongly urges the Indonesianisation of positions in the church as in other areas of overseas partnership such as development and education. The Council endorses this policy and does not seek to make appointments in any area in which local people may be available. New appointments in Indonesia would need to be people with clearly defined expertise and, if appointed, would need to accept that part of their role would be the active enabling of an Indonesian person to take their place. Indonesian churches are involved in wide ranging projects both in church development and in community development. Our partner churches have offered us the opportunity of participating in a variety of diverse, and demanding, projects in University ministry, Christian health care, and in rural and community development. Unit 4 will seek ways in which assistance can be given under our partner church relations budget, and will be seeking support for other projects within the church and the wider community.

While neither parent church has an established relationship with the Philippines, our Unit has shared the wider concern felt in New Zealand about escalating violence and the violation of basic civil and human rights in the Philippines. We are aware that the churches, Catholic and Protestant, are at the forefront of the struggle for a just society, and for the realisation of Christian values in this predominantly Christian nation. Unit 4 is keen to establish fraternal relations with Methodist and Presbyterian sister churches in the Philippines but is also aware that this needs to be undertaken in a sensitive manner. We are using the good offices of an overseas

partner church to make initial contacts.

Changes in membership - Miss Judy Watson has replaced Miss Brenda Scarr, whose work schedule made it impossible for her to attend meetings, and replacements are being sought for Dr Garth Cant and Mrs Lyn Blunt, both of whom have resigned in order to concentrate on other responsibilities. We express appreciation for the contribution that these retiring members have made during the difficult process of establishing the Unit and coming to terms with its diverse and demanding responsibilities.

UNIT 5 - WELLINGTON: CONVENER: Ms Heather Macfarlane  
SECRETARY: Rev. Dr James Veitch

RESPONSIBILITIES: The Wellington based Unit has responsibility for relationships in Africa, the Americas (North, Central and South), the Middle East, Europe, Australia; with the World Council of Churches and the Council for World Mission and to be available to Government agencies and embassies. Workgroups have been set up in Wanganui (Africa), Nelson (Europe and Latin America), Blenheim (USA connections and Central America) and individual members of the Unit have responsibility for areas of concern such as the Middle East and ANZUS, and the Aid sub-committee deals with the Presbyterian Overseas Development and Disaster Relief Fund disbursements.

With the return of the Rev. Len and Hilda Schroeder at the end of this year we have been negotiating with the Botswana Christian Council for a possible replacement. The Unit has continued to work towards building relationships with our sister churches in South Africa. On the recommendation of the Africa Workgroup and with the full support of the Unit it was agreed that Dr Veitch visit these churches as soon as possible and that he spent some time with the Whaleys (Zimbabwe) and the Schroeders (Botswana) en route.

From the Conference and General Assembly 1984 came a clear message of condemnation of Apartheid and of the proposed rugby tour of South Africa. In the spirit of these messages, letters have been exchanged with church leaders in South Africa and the contents released to the media and to the members of our churches.

The Unit was involved with the Pacific Regional Consultation of the Council for World Mission (the CWM is a fellowship of 28 churches from Africa, Asia, the Pacific, the Caribbean and Central America, Europe and Great Britain) held in Auckland in February. In listening to some of our Pacific partner churches we gained fresh insight into our relationship with them.

The Unit Secretary has visited contacts in related mission agencies in the U.K., attend the CWM Conference in Amsterdam, visited the WCC headquarters in Geneva and spent time with members of the Mission and Ecumenical Team of the State Church of Wurtemberg. The Unit has made visits to Wanganui Presbytery July 26th and 27th and Manawatu Presbytery September 14th and 15th. Guest speakers have included CWS (Brian Turner), CWM (Rev. Don Horsfield), Government policy in Africa (Mr Chris Laidlaw). The Rev. Dorothy Harvey, recently returned from her appointment as Archivist with the World Council of Churches in Geneva, was appointed office administrator.

We look forward to the possibility of New Zealand being represented at the 450th Anniversary of the Reformation in Geneva in

1986 and of enlarging our network of partner churches both on an official basis and by parishes in New Zealand twinning with parishes overseas.

The Unit has tried to keep a watching brief on events in the Middle East.

We receive materials from groups within Israel, the Middle East Council of Churches and sources from within partner churches in Australia, Britain, Europe and the USA.

As in past years, various groups in that region are supported or opposed by outside powers who are more interested in their own ends than in the plight of the people.

In Lebanon, for example, the people of that nation are being divided by shifting loyalties which relate more to the power politics of Syria, Israel, the USA, the USSR and other states, than in the needs of the Lebanese people. We reaffirm our belief that peace in the Middle East depends on three preconditions, and that if any one of those is ignored, there will be no peace. They are:

1. all nations in the region are able to live within secure and mutually recognised borders.
2. a solution is found to the pressing needs of the Palestinian people for a national homeland.
3. Israel returns to its pre-1967 borders.

We support calls for an all-party conference of the Middle East which will include, as well as all the states in the Middle East who are involved in the conflict, the USA, the USSR and the PLO. We believe that the Churches of the Middle East have an important role to play along with people of goodwill, in bringing all the parties to the conference table. But the issues are complex and sensitive. The Unit intends to produce a fuller report on the issue and expect this to be available before the end of this year.

CO-ORDINATING COMMITTEE: CO-CONVENERS: Mr Ian Faulkner & Mrs Lyn Blunt  
SECRETARY: Rev. Dr James Veitch

The establishment of the Council for Mission and Ecumenical Co-operation is an important recognition of the fact that, in the modern church, mission both in New Zealand and overseas is now always a matter of partnership with sister churches and with Christian institutions. The Co-ordinating Committee has had the task in the past year of bringing together the sharing that had previously been channelled through the Joint Board for Mission Overseas, the Ecumenical Committees of the Methodist and Presbyterian Churches and the Joint International Relations Committee. It has also had the responsibility of co-ordinating the work of the regional Units, of setting goals, objectives and priorities during this first year of operation and in establishing procedures for goal-setting and budget formation in the future. One feature of the new regionalised structure is that co-ordination is both a vital and a very demanding factor for the successful fulfilment of the tasks and responsibilities placed on the Council by the parent churches. The Co-ordinating Committee meets twice annually, and this is barely sufficient for adequate exercise of its responsibilities. The need to improve communication with regional Units has led to the recommendation that Unit Conveners should be Co-ordinating Committee members, as part of the Unit representation.

Beginning from the August 1985 meeting the Co-ordinating Committee will be giving serious attention to the formulation of a theology of mission appropriate to our New Zealand situation. The increased contact with the churches at local level in New Zealand means that as well as written material the Co-ordinating Committee will have available through Unit reports and representatives a wide range of reflection and comment from both churches. It is urgent that this reflection and the experience of both the Council and the former bodies responsible for mission and ecumenical relations should be brought together in the formulation of a New Zealand theology of mission and in the establishment of policy directions and priorities for the future.

One of the most exciting developments during the year has been the consultations with members drawn from all the churches who have worked on a New Ecumenical Body for Aotearoa (New Zealand). The final document has been produced and is reprinted as a separate Section in the Reports, with the request that it receives adoption in principle by Conference and Assembly and is sent down for discussion at all levels of church life. The Council believes that the emergence of the Conference of Churches in Aotearoa (N.Z.) will be a major step forward in our witness to Christ in this country, and open up a new stage of our life together as God's people.

The Council places an important emphasis on fostering the ecumenical relationships of our churches. We give strong support to the work of the World Council of Churches. At this time we especially commend the relief programmes in Africa. The fundraising efforts of 1985 will need to continue into 1986, because the urgency of the need continues to grow. The Council supports the work of the Christian Conference of Asia and the Pacific Conference of Churches. On behalf of the Methodist Church, the Council is involved in the life of the World Methodist Council. We also relate to the World Alliance of Reformed Churches, and join the Council of Assembly in seeking to build a more meaningful relationship with this gathering of Reformed Churches.

The Council looks forward to a new year of its life with fresh energy to fulfil the tasks the Methodist and Presbyterian Churches have given us.

\* \* \* \* \*

## JOINT SECRETARIES:

Rev. Alan J. Leadley, M.A., B.D.

Rev. Simon H. Rae, M.A.

Rev. Dr. James A. Veitch (Co-ordinating Secretary)

New Zealand staff serving overseas wholly, or partly, supported by the Council for Mission and Ecumenical Co-operation of the Methodist and Presbyterian Churches of New Zealand.

## UNIT 1:

### TONGA:

Mr Gerald & Mrs Christine Bennett

Manager of Printing Press  
(until end 1985)

Mr Milton & Mrs Betty Mitchell

Business Manager

Mr Fraser & Mrs Betty Mitchell

Financial Secretary, Free  
Wesleyan Church

SAMOA:		
	Mr Harry & Mrs Daphne Jessep	Land Development Scheme
NIEU:		
	Rev. Afele & Mrs Makelina Paea	Director of Christian Educa'n.
FIJI:		
	Dr Raeburn & Mrs Nushka Lange	Lecturer Theological College
	Rev. Bruce & Mrs Gwen Deverell	Lecturer Theological College
UNIT 2:		
HONG KONG:		
	Rev. John & Mrs Rita England	Christian Study Centre
TAIWAN:		
	Rev. Stuart & Dr Alison Vogel	Joint Ministry of Evangelism and Medicine
UNIT 3:		
VANUATU:		
	Mr David & Mrs Lynley McFarland	Manager Navota Farm & School
	Rev. Bill & Mrs Mary Francis	Tangoa Bible College
PAPUA NEW GUINEA:		
	Sister Lesley Bowen	Nursing Sister
	Mr David & Mrs Luisa MacKenzie	Carpenter
	Mr Geoffrey & Mrs Lynda Bayne	Boatbuilder
	Mr Timothy & Mrs Suzanne Griffith	Accountant
SOLOMON ISLANDS:		
	Sister Lucy Money	Translation work
	Dr Robert & Mrs Josephine Eason	Medical Superintendent & Physiotherapist
	Miss Anne Henry	Nursing Tutor (until November 1985)
	Mr Raymond W. Goodfellow	Business Manager
UNIT 4:		
THAILAND:		
	Mr Gavin & Mrs Josepheen Maclean	Music Lecturer
INDIA:		
	Rev. Catherine Hollister Jones	Chaplain & School Principal
	Rev. Doreen M. Riddell	School Principal
	Mr Bruce & Mrs Robyn Dunning	Teacher (until November 1985)
INDONESIA:		
	Rev. Robert M. Paterson	Lecturer, Theological College
	Mr David & Rev. Olivia Neilson	Lecturer, Faculty Theology
	Rev. John & Mrs Robyn Hutchinson	Education and development
	Mr Colin F. McLennan	Rehabilitation work
SINGAPORE:		
	Miss Janet McKinlay	Teacher
MALAYSIA:		
	Rev. Dr John & Mrs Jenny Roxborough	Lecturer Theological College

## UNIT 5:

### BOTSWANA:

Rev. Len & Mrs Hilda Schroeder      Team Ministry (until end 1985)

### ZIMBABWE:

Rev. Graham & Mrs Marion Whaley      High School Chaplain

\* \* \* \* \*

## MEMBERS OF CO-ORDINATING COMMITTEE AND REGIONAL UNITS:

### (1) REGIONAL REPRESENTATIVES:

Mrs Jennifer Orange & Mr Ian Faulkner (Unit 1)  
Mrs Margaret Rushbrook & Rev. Morehu Te Whare (Unit 2)  
Mrs Joan Lawry & Mrs Betty Scarlet (Unit 3)  
Mr Geoff Hill & (Unit 4)  
Rev. Peter Glensor & Mr Richard Lander (Unit 5)

### (2) APPOINTED BY METHODIST CHURCH OF N.Z.:

Rev. Ian McKenzie & Rev. Ruawai Rakena

### (3) APPOINTED BY PRESBYTERIAN CHURCH OF N.Z.:

Dr Yola Swindells  
Rev. Eric Chapman & Rev. Russell Rofe

## UNIT 1 - AUCKLAND:

Rev. George G. Carter (Convener), Rev's. Dr Allan Davidson, Murray McMeikan, Liu Tepou, Ian McKenzie, Messrs. J. Bennett, Ian Faulkner, Moli 'Ilolahia, Bruce McLean, Barry Pilkinton; Mesdames Te Ao Biddle, Bev. Matamua, Jenny Orange, Erice Carley, Laurel Tuwai, Alison Kane; Rev. Ray Galvin, Miss Naomi Howell (Associates).

## UNIT 2 - HAMILTON:

Mr David Moir (Convener), Rev's. Morehu Te Whare, Sifa Hingano, Warren Foster; Messrs. Peter Grant, Lex Riddell; Mesdames Alison Kehely, Betty Gray, Raumarie Post, Tui McLeay, Margaret Rushbrook, Joan Wallace, Beverley Cullingford and Rerekau Foster.

## UNIT 3 - OTAGO-SOUTHLAND:

Rev. Russell Rofe (Convener), Rev's. Norma Graves, Timothy Langley, Peter West, Mana Tavelia, Robert McPhail; Mesdames Jill Whimp, Betty Scarlet, Mae Cairns, Joan Lawry, Marion Kitchingman; Dr Henry McKinlay, Dr Norris Jefferson; Messrs. Stephen McLeary and Kelly Hune.

## UNIT 4 - CHRISTCHURCH:

Mrs Jan Cormack (Convener), Dr George Chisholm (Deputy Convener); Misses Judy Watson, Ataga'i Esera; Mesdames Judith Dodge, Marcia Baker, Pam Templeton, Judy Allison; Dr David Troughton; Rev's. John Roberts, Dr Phyllis Guthardt, Alan Woodley (Associate); Messrs. Jim Hudson and Geoff Hill; Dr David Scott; and one vacancy at time of printing.

## UNIT 5 - WELLINGTON:

Ms Heather Macfarlane (Convener); Rev's. Peter Glensor, Brian Eagle, Alistair McBride, Kenapa Paletoeese; Dr Murray Laugesen; Messrs. Richard Lander, Venu Letoa, Owen Labrum, Ralph Pannett; Mesdames May Thomas, Rachel Hornblow, Huia Timu and Nancy Jansen.

## RECOMMENDATIONS:

1. That the Report and Appendices be received.
2. That Conference, having considered the matters raised in the Notice of Motion presented in 1984 by the Hamilton Parish, declares that the concerns expressed are not such as to justify a moratorium on public statements regarding matters that can be seen as political, as proposed in the Notice of Motion. At the same time Conference recognises that some members of the church in various places share the concerns expressed in the Notice of Motion and is mindful of their convictions and of the value of their contribution to the formulation of the church's viewpoint on international issues.
3. That Parishes, Synods and Presbyteries be encouraged to study the Reports on Taiwan and New Caledonia.
4. That Conference/Assembly receives the proposal for the New Ecumenical Body, approves in principle the draft Constitution of the Conference of Churches in Aotearoa (New Zealand) and sends it down to Parishes, Sessions, Parish Councils, Leaders' Meetings, Presbyteries and Synods, for discussion and response to the three questions appended to the document and report back to the Council for Mission and Ecumenical Co-operation, Christchurch Office, by 30th June 1986 for final ratification at the 1986 Assembly/Conference.
5. Since 1986 is the United Nations International Year of Peace, Conference/Assembly affirm peacemaking is a high priority in all aspects of life in both our Churches. The Council for Mission is instructed to consult with the Parish Development & Mission Department of the Presbyterian Church and the Education and Development Divisions of the Methodist Church.
6. That the Conveners and membership of Units 1, 2, 3, 4 and 5 of the Council for Mission and Ecumenical Co-operation be as printed in the Reports on page 169.

## APPENDIX A

### NEW CALEDONIA:

1985 is a most appropriate time for the Churches to be making positive steps in developing relationships with the Evangelical Church of New Caledonia and the Loyalty Islands, for our fellow Christians there must live out their faith in a society which is seriously divided in its attitudes and whose whole life is coloured by the critical issue of independence from France; and in a situation where the past year has brought dramatic development over this issue. In the last week of March 1985, Mr David Moir, a French teacher from Hamilton, visited the Evangelical Church to explore future relationships and gain knowledge of the life of the Church and of the political situation.

#### THE HISTORICAL SETTING

Although Captain Cook made the first European contact with the Melanesian population of the Islands in the late eighteenth century, there was no further particular interest until France annexed the Territory in 1853. It was first used as a penal colony and then as an outlet for farmer immigration. Kanak uprisings in the 1870's were put down, and the Melanesian population gradually declined as the Kanak people were taken from tribal lands, which were sold to French settlers, and confined to designated reserves. This has been a source of deep resentment as the Kanak way of life is totally integrated with the land. They had few rights and little access to State education until after World War II when they were granted French nationality and widening access to an education system which, however, was alien to their culture and values systems.

The 1950's and 1960's brought radical changes to New Caledonian society with the boom in nickel production and the large influx of French and people of other races (Wallisians and Futurans, Tahitians, Javanese, Indo-Chinese) to capitalise on the new-found wealth. The result is that native Melanesians now represent only about 40% of the total population. With the economy heavily dependent on the nickel market (now considerably weakened) and French Government input, agriculture has made little real progress and represents only 4% of economic activity. A disproportionate share of the economic control is concentrated in Noumea (a relatively small number of Europeans involved in nickel exploitation and in import-export business.)

#### AN AUTONOMOUS CHURCH

The first work of Protestant evangelism in the Islands began in 1840 with the London Missionary Society sending Polynesian evangelists to the Loyalty Islands. In the 1880's their work spread to the Mainland and European missionaries were also active. At the turn of the century the Paris Mission Society took over from the London Missionary Society and retained responsibility for main-stream Protestantism until 1960 when the autonomous Church known as the Evangelical Church in New Caledonia and the Loyalty Islands was instituted. It relates directly to the World Council of Churches, the Pacific Council of Churches and in 1971 was a founder-member of CEVAA (Evangelical Community for Apostolic Action) which links French-speaking Churches

in 26 countries. Strong ties are retained with the French Protestant Federation.

In contrast to the dominant Roman Catholic Church which is over half non-Melanesian and has mainly European Priests, the Evangelical Church is almost entirely Melanesian (there is a European congregation in Noumea) and, includes about 16% of the population in its membership. Services are in French and local languages with Pastors being trained in New Caledonia itself, in France and at the Pacific Theological College in Suva. All its 80 pastors are Melanesians. A schism in the 1950's led to the creation of the Free Evangelical Church (6% of population) but there are signs of the two groups drawing closer together. There is some concern at the divisive effects of a variety of sects which have recently become active.

#### A SERVING CHURCH

A vital aspect of both Catholic and Protestant activity from early days has been the provision of educational opportunities for the Kanak people. Until recent years this was largely confined to the primary level, but it has now developed into the secondary system as well. The "Alliance Scolaire" of the Evangelical Church is responsible for 25 primary schools, 5 Junior Colleges, 1 Agricultural College, and a Senior High School, the "Lycee Dokamo" in Noumea. The last-mentioned is a particularly important institution. It has hostel facilities for Kanak students from all over the Islands and prepares them for access to higher education, while respecting their own culture and traditions. Its facilities are in urgent need of extension and upgrading and the Council for Mission is considering a response to a world-wide appeal for funds to enable this to happen. While the state subsidises private education through teachers' salaries, promised funding of capital works has been slow to eventuate. A bomb attack on Dokamo early in May 1985 caused damage which will have set back the school's development.

#### INVESTMENT FOR THE FUTURE

Two basic reasons for the importance of this educational work are the Christian dimension - a Chaplain has just been appointed to the Church's secondary schools - and the stress on education for the modern world within a framework of respect for Kanak culture and language. As a result of the Church's initiatives one of the main Kanak languages has been approved as an official part of the school syllabus.

Besides the official school system there is a Youth Movement with its own pastoral director which regularly organises evangelistic campaigns by groups of young unemployed people who gather for a time of preparation and then travel to outlying areas to share the Gospel and offer practical service. The women's movement within the Church is strong and active in sharing the love of Christ with women and in its work in the fields of preparing families for when children begin school, child care and nutrition, and the development of cottage industries. They have recently begun to attend Pacific area women's conferences and sent a message of greeting to the women of the Presbyterian and Methodist Churches, in which they expressed a hope for closer personal contacts.

## A SOCIETY IN CONFLICT

Although Melanesians had been politically active for some time and took leading roles in the Territorial Assembly, it was not until 1975 that a definite claim for independence was formulated. This created tensions with anti Independentists leading to sporadic incidents and resulted in the South Pacific Forum calling for independence for New Caledonia in 1981. In September 1981 the Secretary of the largest pro-independence party, the "Union Caledonienne" was assassinated and July 1982 brought serious riots as anti-independentists invaded the new government council.

In 1980 the Territorial Assembly instituted land Reforms aimed at buying back tribal land from settlers and training young Kanak to undertake efficient farming and cattle-raising. Questions of tribal ownership have created difficulties but there is evidence of slow progress. The most significant French Government response to the divisions was the calling of a "round-table" discussion between the Government and the political parties represented in the Territorial Assembly in July 1983. This meeting's declaration did acknowledge the "legitimacy of the Kanak people as first occupants of the territory by recognition of their inherent and effective-right as such to independence", but also accorded this (right) to other ethnic groups whose legitimacy the Kanak people might recognise. It also recognised the "equality of Melanesian culture" and the rightful place of tradition in future institutions.

## THE CURRENT SITUATION

a) NEW CALEDONIAN SOCIETY - the forces in conflict.

(i) The main anti-independence forces are the European settlers and business people, represented politically by the RPCR (Assembly for Caledonia with the Republic) whose leaders are the Melanesian Senator M. Dick Ukeiwe and the M.P., M. Jacques Lafleur. The feelings of this grouping are dominated by fear of losing their economically strong position. It is important, however, to realise that many of its supporters are small business people who stand to lose a lot; and to distinguish settlers of long standing from those who have arrived relatively recently to profit from the nickel boom. The European population, which also includes the military and police forces, and civil servants on 3 - 6 year tours of duty, makes up about 40% of the population. Their point of view is generally supported by the minority ethnic groups (about 20% of total population) who are often their employees, or who share similar business interests.

Many of these people realistically acknowledge that the question is not "if" independence comes, but "how?" and "when?" and "for whom?" - the most they want is a limited autonomy with France continuing to hold the dominant role.

(ii) The native Melanesian people form the great majority of those seeking independence, by which is meant a fully sovereign State of Kanaky which would then negotiate on equal terms its future relationship to France. Politically they are represented by the militant F.L.N.K.S. (Kanak Socialist National Liberation Front) (a grouping of five independence parties) headed by M. Jean-Marie Tjibaou and by a small Provisional Kanaky Government, and by the more moderate L.K.S. (Kanak Socialist Liberation) which chose to work within a constitut-

ional framework which the FLNKS had boycotted. The FLNKS stuck by two principles which it regarded as non-negotiable -

1. Independence as soon as possible and certainly by 1st January 1986. This is largely determined by the near certainty that the current French Socialist Government will give way to a less sympathetic Right Wing Government in the Parliamentary elections of March 1986.
2. Electoral reform for territorial elections, including any referendum on self-determination, so that only those with one or both parents born in New Caledonia can vote. This is the only effective way to guarantee a "Yes" vote to independence as it would eliminate more recently arrived Europeans and other ethnic groups. The Kanak argument for their having the main say over independence is that they are not one amongst several ethnic groups, but are the true "people of the land". They do, acknowledge the rights of the "caldoches" - European settlers whose families have lived there for several generations but it would require all desiring to stay to take Kanak nationality. The French Government opposes constitutional difficulties to the demand for electoral reforms, but there is some evidence that these are not insurmountable given political good-will.

(iii) The French State holds control over key areas such as economy, law and order and defence. The Socialists, whose 1981 campaign programme favoured decolonisation, are caught by the strong desire to retain a definite French presence in the Pacific area, the pressure of her Western Allies to keep New Caledonia as part of a chain of bases in the area, the presence of 40% of the world's nickel reserves, fear of what effect independence in New Caledonia would have on French Polynesia, and a commitment to a form of democracy which cannot bring itself to accord one ethnic group special status. The furtherist France is prepared to go is a form of "independence in association with France" which would retain control of key areas. Moves have already been made to strengthen the military establishment and upgrade the naval base facilities.

#### A CHRONOLOGY OF RECENT EVENTS:

Since the 1983 Conference mentioned earlier the main events have been:

February to July 1984 - proposal and voting into law of the "Lemoine Statute" (French Secretary of State for Overseas Territories) under which:

- France would retain control in key areas;
- an "Assembly of the Regions" would advise the Territorial Assembly;
- an administration school for young Kanaks would be set up;
- a referendum on the territory's future would be held after five years.

This statute was unanimously rejected by all parties in the Territorial Assembly, but passed by the French Parliament.

November, 1984 - Territorial Assembly elections - the L.K.S. participated and won five seats out of 42; the FLNKS boycott call was followed by about 80% of Kanak voters. The new Assembly was dominated by the RPCR.

December, 1984 - M. Edgar Pisani (a former Socialist Minister) was

sent to New Caledonia as High Commissioner to consult all parties and come up with a solution in two months.

January, 1985 a series of violent incidents hardened attitudes on both sides.

January, 1985 - Pisani rejects the Lemoine Statute and proposes a "fast-track" to "Independence in Association with France" by 1986 - a proposal designed to satisfy Kanak aspiration to sovereignty and give guarantees to French nationals wishing to remain. The Proposals were rejected by both sides which also expressed their lack of confidence in M. Pisani for a variety of reasons.

March, 1985 M. Pisani made his final report to President Mitterand along similar lines, but incorporating some regionalisation ideas.

April, 1985 The French Government's solution opted for a slower timetable and aimed to

- ensure order and dialogue
- consider interests of various communities and of France.

It has four main points and relies on all parties adopting a "spirit of tolerance":

1. Vote on independence in association with France by the end of 1987.
2. Four regions to be created and their councils elected by August 1985. Regional Council members to make up the Territorial Congress.
3. Major reforms in economic, social and cultural areas to redress inequalities.
4. France's military presence to be strengthened.

M. Tjibaou expressed FLNKS disappointment over the new timetable, and fears as to continuing insecurity. However, both he and the FLNKS congress held in late May, recognised that the regional scheme, whereby Kanaks control three of the four regions, allows a solid economic base for building towards independence.

Apart from a brief outburst of violence in early May, it would appear that the forces of moderation are keeping the situation under control, and that the pro-independence groups will participate in the Regional Council elections. The Territorial Assembly has been dissolved and a new High Commissioner appointed with wide powers.

#### CHURCH AND INDEPENDENCE

The Evangelical Church acted early to come to grips with the move to independence. For three years from 1976 the issue was given prayerful, theological consideration, resulting in a definite declaration in August 1979 in which the members of the Synod "unanimously declared themselves for the accession to independence of the Melanesian people". Three basic principles lay behind this declaration -

1. The Melanesians, as original occupants of the country and as one with the land are the only ethnic group which can legitimately claim independence;
2. The Synod recognised the oppressions suffered now and in the past and believed the Gospel calls for support of the oppressed;
3. Sufficient Melanesians (82.5% by the July 1979 elections) favoured independence for them to take charge of their own life in their own country. It was not denied that France had brought some good and had often acted in good faith.

The Evangelical Church had known real autonomy since 1960 and the satisfaction this provides pushed it to desire the same for all

Melanesians. They desired, however, to respect minority groups and those Melanesians opposed to independence and to create multi-racial society.

The President of the Evangelical Church M. Jacques Ajapunhya has reaffirmed this stand this year and has made it clear that the Church as a body is affiliated to no political party or movement. It prefers to be in a position where, as he put it, "events can be interpreted in the light of the Gospel" and either side can be addressed impartially when actions do not conform to the Gospel. The Church stresses to all parties the need for dialogue and strives to fulfil a peacemaking, reconciling role.

The Roman Catholic Church has made no statement for or against independence, but people of both faiths have come together to study and pray for peace and dialogue, and Church leaders have co-operated in public calls for restraint and responsible action. On the 6th March 1985 the leaders of the Catholic, Evangelical and Free Churches said:

"Indeed, if we want to remain faithful to the Gospel, we cannot but encourage dialogue and understanding in a constant search for justice, through acknowledgement of the rights and the duties of all, the respect for the other, understanding and forgiveness as our Lord has commanded us."

The Kanaks are at heart a gentle, peace-loving people, who have, however, suffered many years of alienation from the land which is the foundation of their way of life. This has bred frustration which has, at times, vented itself in violent action. The Europeans, fearful for their vested interests, have reacted in the same way. Our love, prayers and practical support are needed for Christian brothers and sisters longing for freedom in their own land, yet willing to build a multi-racial society with all who genuinely desire this.

The Council for Mission and Ecumenical Co-operation will continue to explore avenues of practical support including

- bringing Church leaders to New Zealand to provide accurate information;
- encouraging exchanges on individual and group bases (e.g. between school pupils, members of women's organisations);
- assistance with specific projects such as helping pastor trainees with English-language study.

## APPENDIX B

### TAIWAN:

A report to the Methodist and Presbyterian people of New Zealand on the Church and society of Taiwan in 1985, is very timely.

With the release of Dr. Kao Chun-ming, the General Secretary of the Presbyterian Church of Taiwan, a new phase begins for our partner church in that country. 1985 is the 120th anniversary of the Presbyterian Church of Taiwan. Also, Rev. Stuart and Dr. Alison Vogel, at the beginning of this year, took up their position as full-time, permanent staff members of the Church, sent by our New Zealand Churches as representatives of our love and support.

#### A RECENT BACKGROUND TO THE NATION:

As a consequence of the Pacific War, the army of the Republic of China (R.O.C.) came to Taiwan in 1945. In 1949 the Nationalist Chinese lost out in the power struggle with the Communists and the government seat of the Republic of China was forced to move to Taipei, and war refugees from the mainland flocked to the island. Since the removal of the capital to Taipei, the Republic of China has consistently claimed sovereignty over the whole of China.

Many native Taiwanese think that they have been politically oppressed, economically exploited and psychologically discriminated against by the late-comers. For this reason, the "February 28" Revolution, an uprising against the Republic of China rule in Taiwan, took place in 1947. The Kuomintang of the Republic of China claims to be the rightful ruler of Mainland China while at the same time the Peoples Republic of China claims sovereignty over Taiwan.

Some comparisons between New Zealand and Taiwan, highlight the nature of the two countries. Taiwan is only about 1/7th of New Zealand's land area; though Taiwan has 8 million people compared to New Zealand's three and a half million. The mountain people number approximately the same as Maori people in New Zealand. Four to five per cent of Taiwanese population is Christian and 1% of the population is made up of members of the Presbyterian Church.

#### AN OVER VIEW OF THE PRESBYTERIAN CHURCH OF TAIWAN:

##### HISTORICAL BACKGROUND TO THE CHURCH

Missionary work in Taiwan began during the period of occupation by the Dutch and Spaniards in the seventeenth century. The English Presbyterian Mission sent Dr James L. Maxwell to Taiwan in 1865. The Canadian Presbyterian Mission who shared the heritage of the Scottish Free Church tradition with the English Presbyterian, followed by sending Dr George Leslie Mackay in 1871.

Following the Japanese occupation in 1895, other mission bodies were refused entry, resulting in the development of a single Protestant church without the complications of denominational diversity. During the Second World War, it seemed in the best interests of the Church that all missionaries be withdrawn and this gave the Church an early experience of complete independence.

##### CHURCH GROWTH

The period of most rapid growth for the Presbyterian Church in

Taiwan was from 1955 to 1965 when the Ten Year Doubling Movement, culminating in the church's centenary, doubled the number of congregations and the membership. The mountain church increased rapidly at the time so that now nearly 70% of the mountain people are professing Christians.

In 1979 the Church launched another phase of its Church Growth plan, with the 'Ten Plus One' Movement. This movement has aimed at a ten per cent increase in its communicant membership each year. This Movement though officially ending in 1985 has stimulated long term goals which include reaching a total of one million members by the year two thousand! A handbook on "Personal Evangelism" was published recently and has had widespread acceptance. The "Modern Disciples" Programme is providing systematic training for young people in relating faith to daily living, and the church to the world.

Beginning in 1986, the second phase of the Ten-Plus-One Movement begins. The general focus of the movement will be on prayer, action and church growth.

The Presbyterian Church in Taiwan has four Theological institutions, four Hospitals, an institution of higher education, and a variety of student centres, high schools, clinics, counselling centres and community development projects.

#### RECENT SOCIAL AND POLITICAL CHANGES:

There has been a significant migration to the cities, especially of Mountain Tribal people, and there has been tension between the church and government over Human Rights issues.

In 1960's there was a move to withdraw from the World Council of Churches when the W.C.C. recommended the Peoples Republic of China become a member of United Nations. In 1970 at the time of withdrawal it was stated that "Confessing Jesus as Saviour" and "Anti Communism" were articles of faith of equal rank. Gradually the juxtaposition of these two articles of faith were questioned.

In 1971 President Nixon visited China and there was near panic in Taiwan; a fear that the President might sell out the island to Peking. At this point the Presbyterian Church in Taiwan issued its "Statement on our National Fate". Other bodies failed to take any action. The statement emphasised two points:

1. The future of Taiwan must be determined by all inhabitants of the island, whose Human Rights are granted by God.
2. There must be a general election in Taiwan. Since the Republic of China had moved to Taiwan in 1949, no general election had been held.

In an attempt to unify the country, the various indigenous languages were actively discouraged and Mandarin officially suggested. In January 1975 the government confiscated the Tayal-Mountain Taiwanese Bible and Hymnal. Immediately afterwards the Hoklo-Taiwanese Bible was confiscated.

In November 1975 the Presbyterian Church in Taiwan issued their second statement - "Our Appeal". The statement affirmed the Church's conviction that the people in Taiwan had the right to determine their own destiny, advocating that no external power should interfere with the nations destiny. The church had a responsibility to promote justice, liberty and peace.

The Church appealed for the preservation of freedom of religious faith and the right to worship in one's own language. In order to overcome national isolation, the church should be free to participate in the World Council of Churches. It appealed for mutual trust between the government and the church. It drew attention to the fact that as the economy has developed, so the gap between rich and poor has widened. It called on the government to preserve human rights and show concern for the welfare of all the people.

In June 1977 the U.S.A. announced its "One China" policy. Again there was near panic in Taiwan. It was feared the Island might become a pawn on the chessboard of normalisation between Washington and Peking.

So in August 1977 the Presbyterian Church issued a third statement: "Declaration of Human Rights". It declared that "Human Rights and homeland are gifts bestowed by God", and therefore the future of Taiwan should be decided by the 17 million people in the land. The reaction of the government was to brand the P.C.T. as a collection of Communist bandits and separatists.

This open conflict with the government created its own tensions within the Church. However, at the General Assembly in March 1978, the Third Statement was ratified.

During these difficult times, the church struggled to express its position theologically. Its thinking focused on the concept of "Chhut - thau th"n" the cry of the people who have been cruelly ruled by successive but distinct colonial masters for nearly 400 years.

#### KAOSIUNG INCIDENT

A demonstration by opposition groups was organised at Kaosiung in December 1979 which was brutally broken up by the Military. Members of the "Formosa" magazine staff and the leaders of the Non-Party political movement were arrested. Widespread arrests included members of the P.C.T. and graduates of Tainan Theological College. On February 28 the whole country was shocked by the murder of the mother and 7 year old twin daughters of lawyer Y.H. Lin, one of the politicians who had been arrested. His wife and other daughter survived the massacre.

The eight connected with the political "Formosa" magazine who were arrested following the Kaosiung incident, were tried by a military court on March 18. They were charged with sedition and plotting to overthrow the government and were given periods of 12-14 years imprisonment or a life sentence.

During the next two or three months the church was under much pressure and ministers and members were constantly being visited by the police. The press conducted an unrelenting attack against the Church.

A peaceful public rally in support of greater participation by all the people in their own affairs had been so used by the Government that by the end of the affair the whole democratic movement was under threat. However, the elections of 1980 and the continuing prophetic voice of the PCT has strengthened the popular resolve to effect peaceful change in favour of democracy.

The other side of the coin has been that many local people now have a new respect for the church and expressions of solidarity and offers of help have been made by the intelligensia and by ordinary

people in the street.

The members of the church who were or still are in prison have discovered a new ministry within the prison walls, and on the outside the church has cared for the families of prisoners. Those who are not Christians are finding comfort in the Gospel and are discovering new strength and a new way of life.

#### EVANGELISM AND JUSTICE BELONG TOGETHER.

Part of the Double-The-Church Movement incorporates strong motivation to move towards self-support and mutual aid. While the General Assembly has close relationships with a number of Christian organisations within Taiwan and overseas, the nature of these relationships are clearly co-operative and focus on a mutuality in mission.

At the General Assembly in March 1985, the Presbyterian Church of Taiwan issued the following statement about relationships with overseas partner churches:

"Based on our belief that all churches throughout the world are united in one body in Christ, it is our duty to transcend political, cultural, and racial boundaries and establish relationships with all churches throughout the world. At the same time, we hope that every Church will recognise that our Presbyterian Church in Taiwan is autonomous and hope that all relationships with other churches will not harm our existing relationships, and our churches rights and interests." This statement reflects concern by the P.T.C. over expanding contacts which overseas churches are making with Christian churches on Mainland China.

Perhaps the purest symbol of the link between evangelism and a concern for human rights, is to be seen in the Gi-kong Church. This building is the former residence of lawyer Y.H. Lin. His mother and two daughters were murdered in that house on February 28, 1980, while he was on trial. Mrs Lin under the guidance of the Holy Spirit began to study the Bible and participate in a Bible Study group. She expressed the hope that her house might become a meeting place for Christians and others interested in learning more about the Christian faith. This house-church would become a witness to the righteousness of God and the Gospel of forgiveness and salvation. The Gi-kong Church is a symbol of the healing power of the Gospel in transforming a place of bloodshed into a place of hope, life, peace and victory. Always, but not without considerable cost, the Presbyterian Church in Taiwan has reiterated its conviction that human rights and the homeland of Taiwan are gifts to God to the people of the land.

Church-State relationships continue to be strained at times. Current issues of concern relate to the use of local languages in religious worship, the issue of juridical persons and property holding boards which affects church groups. There has also been a continued concern about the freedom of the press. Censorship of newspaper and magazine articles meant that in 1984 alone one organisation related nearly 200 incidents of government censorship. The Tainan Theological College was threatened with closure in 1984, because it was "illegally operating as a school of Higher Education."

Last year the newly appointed Vice-President, Dr Lee Ting Hui, was invited to address the General Assembly. Dr Lee is a Taiwanese

Christian who has been very open about his faith, and he spoke about ways of improving Government-Presbyterian Church relationships. He emphasised the inseparability of church and society and his manner was friendly and conciliatory.

Other issues of justice which concern the church include the disposal of nuclear waste at Lanyu and a programme of nuclear co-operation with South Africa, brutal police methods, the intolerance of the Kuomintang (KMT) of alternate opinion within the country, financial pressure on Mountain Tribe churches and the military industry build-up.

As one Church leader testified:

"First and foremost, the Church professes the Lordship of Jesus Christ, which supersedes the authority of any state, policy, or of any regime. Simultaneous with this profession of faith is the conviction that, in choosing Jesus Christ as its Lord, it must be a Church of the people and for the people. Put simply, the Presbyterian Church, in its life and witness, has consciously chosen to be bound up in the struggle and the aspirations of the Taiwanese people. This clear theological conviction of the Church has appropriately earned itself the name of a "church living under the cross".

Secondly, the Presbyterian Church in Taiwan has been prosecuted most severely in the past decade because it has sought to be the voice of the voiceless, as well as to be in the forefront of our country's struggle for self-determination. As the only large independent body with an island-wide network of congregations, the Presbyterian Church courageously responded to the deep yearnings of its people to be heard, and heeded by calling for a new Taiwan which must not continue to be treated as pawns whether by the Kuomintang or by outside powers and whose destiny is determined by its people and them alone, towards a free and just society."

NOTES ON THE HAKKA PEOPLE by Rev. Stuart Vogel, Taiwan.

The Hakka people are ethnically Chinese, but have their own distinctive language and culture. Hakkas make up 13% of the total population of Taiwan and number around 2½ million. The Christian Church has made little headway among the Hakka - only 0.03% are Christian. This compares badly to the other groups which make up Taiwan's population. 65% of all Mountain people are Christian, 1.4% of Minnan (original Taiwanese Chinese) and 12% of the Mainlanders who arrived in 1949. There are 45 congregations and 5000 members in Hakka churches. There are no Christian schools or hospitals in Hakka areas.

Hakkas worldwide number around 15 million mostly in southern China but in significant numbers in Malaysia and Indonesia especially, and even in Mauritius. Within Taiwan 3/5ths live in the North around Hsinchu and Miaoli. 2/5ths live around Pingtung in the South. The name "Hakka" means guest or sojourner and refers to the fact that they have often been guests on other people's land. As a result, they often get the least productive land and were economically poorer. Their name carries with it a somewhat derogatory feeling.

Politically and historically the Hakka have suffered a crisis of identity, poor economic performance and discrimination. There has been much illfeeling between the Minnan and the Hakkas in the past. The Manchu Government tried to use the Hakkas to suppress the Taiwanese revolt last century and throughout the centuries there has been much tension. This in part explains the slowness of the Taiwanese to work among the Hakkas.

The church has failed among the Hakka for a number of reasons. Missionary policy was at fault. It was assumed that the Hakkas would integrate with the far more numerous Minnan Taiwanese, and learn their language. A one-language policy was adopted, no Hakka Bible was produced and "ethnic consciousness" was neglected. Historical evidence suggests that initially the Hakka were responsive and numerous churches were established, a great many of which have now disappeared without trace. Minnan Taiwanese became the language of the Church and Hakkas felt their language and culture were denied. The Church has now sought to reverse all this. In the last decade the Hakaka Evangelism Centre has been established in Kung Kwan, in a Hakka area with the Rev. John Chiu as Director. Five missionary couples have come to Taiwan to work with the Hakka and thus show the importance of the Hakka to the worldwide church and the P.C.T. The church's priorities are to emphasize in evangelism the importance of Hakka culture and to make them more a part of Taiwan's society and Church. Mostly the Church hopes that the Hakka will be Taiwan's second evangelistic miracle of the post-war period.

## APPENDIX C

### NATIONAL COUNCIL OF CHURCHES

A General Meeting of the Council was held in Auckland from 30 August to 2 September. The Executive had previously met in February. Representatives on the new Executive are - Presbyterian: Mrs Jan Cormack, Rev. Ken Orange and the Executive Officer of the Assembly; Methodist: Revs. Diana Tana, John Roberts and Mrs Helen Grant. Mr Geoff Hill has been appointed President of the N.C.C. and so presides at meetings. The Working Committee, comprising members of the General Meeting resident in Christchurch, meets monthly. The Council will meet next in February 1987. The Executive will meet in February and August of 1986.

### A New Ecumenical Structure

This is the subject of a separate comprehensive report to Conference and Assembly.

### Christian World Service

Rev. Brian Turner completes an eight year term as Director of C.W.S. in December. His particular skills, insights and rapport with churches has led to C.W.S. having a high profile and a strong base for its work in the future. The new Director will be Rev. Barbara Stephens who has served on the Education Desk of the Christian Conference of Asia.

The 1984 Christmas Appeal raised \$630,692, a 30% increase on the previous year. C.W.S. has also been involved in the 'Churches Drought Appeal for Africa' and the 'Live Aid' appeal.

The General Meeting endorsed the 'New Model' outlined in the paper 'Which Way Ahead?' as the direction in which C.W.S. should develop and consolidate for the future.

### Racism Programme

This Programme has a challenging and creative role in church and community. It is the only full time funded programme on racism awareness education in the country. Bob Scott and Mitzi Nairn, working from the Auckland office, conduct workshops, speak at meetings, produce material and give support to an increasing network of people. A significant amount of work is being done with Government departments.

The General Meeting expressed support for a nationwide discussion for Pakeha people on the Treaty of Waitangi planned for 1986 and urged congregations and all member churches to participate. Member churches are also asked to increase their involvement and participation in the work of the Programme.

## Peace Network

A Churches Peace Consultation held in Wellington in July highlighted the need for co-ordination of the work and for the sharing of information, resources and personnel. It is proposed that a Churches Peace Working Group be formed, under the auspices of the N.C.C. with four peace and justice fieldworkers working part time.

## Inter-Church Commission on Immigration and Refugee Resettlement

Some 6417 refugees from Indo-China have been resettled in New Zealand since 1977. Since January 1985, 31 East European refugees have been resettled. Some 93 Assyrian Christians and 50 Russian Jews domiciled in Greece will be resettled this year. I.C.C.I. has also been involved in assisting displaced persons seeking political asylum.

I.C.C.I. will respond on behalf of the churches to the White Paper on Immigration expected this year. An evaluation of I.C.C.I. structures, services and sponsorship is in progress.

The paper on Migration from Southern Africa is to be updated in the light of the current situation in the Republic of South Africa and widely distributed.

Finances have been in a fragile state. Parishes are requested to respond to I.C.C.I.'s appeal for funds. Sunday, 6 July 1986 is to be observed as Refugee Sunday.

## Youth

Peter Glensior gives a valuable lead to the N.C.C.'s concern for youth. The 'Aotearoa Youth Encounter' was held at Upper Hutt in August - the first national ecumenical youth conference to be held since 1967. The theme was that of International Youth Year - Peace, Participation and Development.

Youth Studies have been prepared with the assistance of a V.O.T.P. worker. Youth workers retreats have been held. Youth pilgrimages have also taken place.

## International Affairs

This Committee has kept a watching brief on matters in Korea, Phillipines, New Caledonia and South Africa. It has been asked to continue in dialogue with the New Zealand Rugby Football Union. The General Meeting sent a message of concern to the President of South Africa at developments in that country, and at the detention of Rev. Dr Alan Boesak, seeking his immediate release. The

Government was affirmed for its stance on the exclusion of nuclear weapons. A statement 'Nuclear Weapons and Anzus' was received and adopted and is to be sent to all member churches.

### Chaplaincies

The N.C.C. has been asked to initiate a review of Prison, Military, Hospital, University and other chaplaincies. The N.C.C.'s Racism Programme has been commended to the Prison Chaplains.

### Mission and Evangelism

A working group has been asked to organise a forum and prepare recommendations for future ecumenical action on mission and evangelism. A forum is also to be established on making congregations more effective in communicating the gospel.

### Women's Committee

A national conference was held in August with the theme 'Faith in Action'. Involvement in Fellowship of the Least Coin has increased. The centennial of the World Day of Prayer will be held in 1986. The General Meeting asked that the theological perspectives of women be given prominence in the formation of the new ecumenical body.

### Church and Society Commission

The Commission noted with regret that the 1985 Waitangi Day observance differed little from previous years. A proposal for a moratorium on the present form of commemoration was agreed to by the General Meeting.

A resource kit on Homosexual Law Reform has been prepared. The General Meeting declared its support for the objectives of Homosexual Law Reform whereby homosexual acts between consenting adults in private, shall not constitute a criminal offence.

### Recommendations:

1. That the report be received.
2. That Conference congratulate Mr Geoff Hill on his becoming President of the National Council of Churches.
3. That Conference and Assembly commend the 1985 Christmas Appeal of Christian World Service to Parishes.
4. That Conference and Assembly express its deep appreciation to Rev. Brian Turner for his years of service to Christian World Service and sends its greetings as he re-enters parish ministry.

5. That Assembly and Conference encourage parishes to become involved in the activities of the Programme on Racism, in particular the proposed nationwide discussion for Pakeha people on the Treaty of Waitangi.
6. That Conference and Assembly encourage parishes to observe Refugee Sunday on 6 July 1986 and to support I.C.C.I's. appeal for funds.

## APPENDIX D

### THE CHRISTIAN CONFERENCE OF ASIA

The most significant event in the life of the Christian Conference of Asia (CCA) during the past year has been the Eighth Assembly held in Seoul, South Korea from 26 June - 2 July. The delegation was:

CCA	Mrs Jan Cormack, Christchurch	
ANGLICAN	Rev. Hone Kaa, Auckland	} alternates
	Rev. Rosemary Russell, Rotorua	
	Ms Doreen Hatch, Auckland	
	Miss Marie Tukukino, Upper Hutt	
BAPTIST	Rev. Gerard Marks, Wellington	
METHODIST	Mrs Joy Rakena, Auckland	
	Rev. Sifa Hingano, Hamilton (Observer)	
PRESBYTERIAN	Rev. Allister Rae, Auckland	
	Miss Claire Duncanson, Hamilton	
	Mrs Te Ao Biddle, Auckland (Observer)	
CHURCHES OF CHRIST	Rev. Ron O'Grady	
NCC	Mrs Jocelyn Armstrong, Christchurch	
	Rev. Rua Rakena, Auckland	
	Mr Te Kitohi Pikaahu, Auckland	
STEWARD	Mr Bruce Rae, Methodist, Wellington	

The delegation was also joined by Heather Macfarlane (Council for Mission & Ecumenical Co-operation, Wellington) and Diane Peri of Auckland, both of whom were members of the six-week Asian Ecumenical Course also taking place in Seoul. It was a strong delegation reflecting a wide cross-section of New Zealand churches in denomination, category and age.

#### PROGRAMME COMMITTEES

The programme committees of the CCA carry out the mandate of each Assembly. There are nine of them - Mission, Evangelism, Urban Rural Mission, Women, Youth, Education, Development & Service, International Affairs, Theology and Communications. Each programme area has a staff member who initiates the work running seminars, consultations, and courses of various kinds depending upon the appropriateness of the method for the particular programme. Many people from New Zealand have benefitted by attending such gatherings. New ways are being examined to conserve resources and perhaps combine some programme areas. Financial stringency is a continuing reality for the CCA.

Six New Zealanders gained places on CCA Committees for the next five years. They are:

Urban Rural Mission	Mr Rob Cooper
Development & Service	Ms Aroha Poharama
Education	Rev. Brent Smallbone
Youth	Ms Marie Tukukino
Women	Rev. Rosemary Russell
General Committee	Mrs Jocelyn Armstrong

#### CHURCH LINKS

Work is continuing on the discussion about voting patterns within the CCA. So far no acceptable solution has been found to the problem

of uneven representation at the Assembly. Australia, India and Indonesia have similar numbers of Christians and yet because membership of churches is the criteria for a delegate, Indonesia has four times the number of voting delegates. Uniting churches actually lose delegates at present.

Churches are also being challenged to reconsider their financial contributions. The CCA is anxious to become less reliant on grants from agencies to survive.

The most effective communication with the churches is the CCA publication CCA News. It is held in high regard by individuals and churches throughout the Asian region.

#### ELECTIONS

Important Assembly business was the election of the new General Secretary, the Rev. Park Sang Jung. He joined the CCA staff in 1981 as an Associate General Secretary. He brings a sound knowledge of the CCA to the position as well as a wide experience in the ecumenical movement internationally.

The new presidium consists of Bishop Erme Cambo of the Philippines, Dr Sailha Mong Chowdury of Bangladesh, Mrs Ruth Kao of Taiwan and Mr Leslie Quahe of Singapore.

#### THE FUTURE

The realities of Asia are very diverse. Oppression and corruption are facts of life for many. Political sensitivities are heightened and mutual understanding often difficult to achieve. One disquieting aspect of the Assembly was the withdrawal of the Indonesian delegation from official representation within the CCA. Such action resulted from their reaction to the demand of the youth delegates to discuss the issue of East Timor. This development will demand great sensitivity and diplomacy to create any real understanding. The Churches in New Zealand need to be aware of these difficulties. Places have been reserved for Indonesian representation whenever they like to take them up.

The mandate of the Assembly for the future direction of the ecumenical movement in Asia was an exciting one. Three main areas of discussion were highlighted

- fulfilling the servant ministry of the Church
- struggling for freedom and fullness of life
- realizing the freedom and unity of the Church.

As part of the Asian scene and contributors to the papers, it would be valuable for us in New Zealand to take these papers seriously. Many valuable points were made:

In considering the Servant Ministry of the Church, it was affirmed again that the centre of the Church is worship - its offering of praise to God. In worship we hold life and liturgy together. Yet worship can often be perceived, even encouraged as an escape from servanthood. Some forms of piety may be like opiates, dulling human sensitivities to the demands of life and blinding our eyes to the needs of our neighbours who are victims of injustice and oppression. We also need to develop flexibility in our ministries and structures that we set up. Structures are a means, not an end. There should be a greater orientation towards mission, than maintenance.

In the second paper a strong point made was that the Churches

must be involved in the people's movements in a concrete situation. It is the church's task to assist people to organise, to build links among movements and supporters, to assist in research and study. They can provide forums to assist people to train leaders. The church should be immersed in the movements of the people in order to be in true solidarity with them in their suffering. The church should rid itself of its triumphalism and dominating forms of evangelism and mission, and rediscover the bible in the midst of the people's struggles.

When considering the theme of Freedom and Unity there was a call to raise the consciousness of our young people to the meaning, importance and necessity of the mission unity of the Church. It is now that the future ecumenical leaderships of the Church must be encouraged. We must engage with other faiths in honest and serious dialogue for mutual enrichment and understanding - an urgent task where the Church is a minority. Continued efforts to strive for the unity of the Church were reiterated - particularly to encourage Roman Catholic participation.

All these points and many more, as well as very specific recommendations will be gathered up by the staff and General Committee of CCA to be incorporated in programme areas.

Belonging to the CCA may not be a comfortable experience for New Zealanders but it does promote growth and awareness.

Jan Cormack,  
Unit IV, C.O.M.E.C.  
October, 1985.

## APPENDIX E

### SOUTH AFRICA

During 1985 the situation in South Africa appears to have changed. The Black and Coloured communities have become vocal and violence has flared in townships adjacent to Johannesburg, Capetown, East London and Durban. Clashes with the Police and Army have resulted in a growing number of non-white deaths. A government announcement in June, expected to introduce serious reforms led to frustration and disappointment when little progress was announced. The government's announced intention to grant dual citizenship to residents of the homelands, and South African citizenship to blacks living outside the areas and the proposed liberalisation of the pass laws may in the eyes of whites constitute progress but to blacks the steps are too late and not enough. The tricameral parliament for whites, coloureds and Asians has isolated and denigrated the blacks and caused bitterness, resentment and anger. It also divided the coloureds and Asians and polarised the whites with the emergence of a strident right wing. Changes in the Immorality Act has brought some changes but conditions under which inter-ethnic marriages can take place still make it difficult for such marriages to be legalised. What the churches are willing to bless the state is still reluctant to recognise. All major denominations now open their membership to people of all races. The Eucharist is similarly available except in the major white Reformed Churches: only a handful of parishes in these Churches are prepared to accept non-whites at Communion.

At the time of this report, the future looks uncertain and threatening. The black and coloured and white communities appear to be set on a collision course. Essential changes to apartheid have not been introduced, only the repeal of the land laws will bring about such changes, and the introduction of the vote in black communities, prevent major violence. What the blacks wish are basic human rights: the right to vote (universal suffrage one person, one vote) and the right to live in a house and location of their choice. The right to equal educational and job opportunities are high on the list of priorities. It must be one of the most extraordinary situations in the non-Communist world where a minority of the people in one country (less than 5 million) prevent the majority (of nearly 24 million) from having access to such basic rights. It is even more extraordinary that the rationale for this state of affairs is drawn from the Bible by people who belong to the Reformed family of Churches. The declaration of apartheid as a theological heresy has been an important step within the World Alliance of Reformed Churches and the World Council of Churches highlighting the wrongness of a system which legalises separate ethnic development. A worldwide economic boycott of South Africa is one of the last steps which governments can take to force non-violent change. The 1985 National Conference of the South African Council of Churches resolved:

- (a) to express our belief that disinvestment and similar economic pressures are now called for as a peaceful and effective means of putting pressure on the South African government to bring about those fundamental changes this country needs.
- (b) to ask our partner churches in other countries to continue with

their efforts to identify and promote effective economic pressures to influence the situation in South Africa, towards achieving justice and peace in this country and minimizing the violence of the conflict.

In the course of a visit to South Africa, the Co-ordinating Secretary was able to contact and hold discussions with leaders from the Dutch Reformed Church, the Dutch Reformed Mission Church, The Evangelical Presbyterian Church, The Reformed Presbyterian Church, The Presbyterian Church of Southern Africa, United Congregational Church of Southern Africa and the Methodist Church of Southern Africa. Opportunities exist for closer relationships with all these churches. Unit V has closely followed recent events, and cables and letters sent to the government, church and family of Allan Boesak (President of the WARC) at the time of his arrest. At the time of writing he is on release with bail, pending a trial in early November. Relationships with the South African Council of Churches have also been built up. The Council recognises the quality leadership of Desmond Tutu, Bishop of Johannesburg and Byers Naude, General Secretary of the SACC and the leadership in all the churches contacted this year. In the 30th year of their work, the Council places on record its warm admiration of the work of the Black Sash movement and its president, Sheena Duncan.

## NUCLEAR WEAPONS AND ANZUS

In view of a wide ranging defence review which will involve the Government in consulting with its constituency in 1986, the Council wishes to raise the issue of the ANZUS alliance in relation to Assembly and Conference policy on nuclear weapons and nuclear free zones. We present the following paper received and adopted by the National Council of Churches 1985 General Meeting and ask the Assembly and Conference to take the same action, refer it to Synods, Presbyteries, Parishes, Sessions, Parish Councils and congregations for discussion, comment and report back to the next Assembly and Conference. The Council hopes that all sections of the Church will wish to contribute to the proposed defence review.

### INTRODUCTION:

ANZUS has been regarded, along with SEATO as a corner stone of defence policy. With the ending of SEATO and the agreement between Australia, New Zealand, Britain, Singapore and Malaysia, ANZUS remained.

ANZUS was conceived at a time when the full effect of atomic and nuclear weapons was unknown and before we realised the extent of the threat to the whole of life on this planet such weaponry could have. The nuclear disarmament movement of the sixties raised the awareness of these issues, but it was only in the late seventies that more and more people became aware of the dangers of radiation and of the possibility of destroying the whole of life if even a limited nuclear war should break out. This awareness refocused attention on the theological and ethical issues of nuclear war and the church world-wide began the search for an alternative future for the human family.

It is with this background that this issue is raised. The continuation of the French nuclear testing in the Pacific, and the

recent bombing incident of the Rainbow Warrior make the matter of more than academic interest. Hence the importance of this position paper from the NCC General Meeting.

#### PREAMBLE

The NCC, along with most Churches around the world, regards it as contrary to the will of God to manufacture, deploy, threaten to use, or to use nuclear weapons. We fully accept that any use of nuclear weapons will lead to catastrophic loss of life, and to ecological effects that threaten the very existence of humanity and planet earth.

While the focus of this statement is on nuclear weapons, we believe that the same case should be made for other weapons of mass destruction, especially biological and chemical weapons. Our particular objection to them, as with nuclear weapons, is twofold. They are weapons of mass destruction, omniverous in their impact. And they are part of a military strategy which assumes that they will be used against civilian, not just military targets. This movement, of waging war on whole peoples, not just armies, moves the debate about peace and war into a new level - and as Christian Churches we must challenge such thinking.

This world is God's creation. People are made in the image of God and charged with caring for the creation. Therefore, we cannot under any circumstances see a moral reason for engaging in the use of nuclear weapons.

The present insane build up of nuclear weapons makes a mockery of the so-called deterrence doctrine. Rather, it represents theft from the poor of the world, and further increases the risk of an accidental or unintentional nuclear holocaust.

Jesus Christ, through his death and resurrection, has brought peace, reconciling to himself all things, in heaven and on earth (Col 1:20). We are called to be peace-makers (Matt 5:9), making visible in our own lives and our societies that transformed humanity which is made possible in Christ.

The Christian faith continually calls humanity to move toward life, peace, health, compassion, wholeness, mercy and justice; and away from death, war, disease, indifference, destruction, vengeance and oppression. While it is true that only one of the NCC member Churches takes the view that this precludes all participation in war, it does mean that the pervading direction of all our endeavours must be to secure peace, reconciliation and wholeness, which is God's will.

This is the theological and biblical background against which we consider the specific issues of war and peace which confront us today.

#### NEW ZEALAND BAN ON NUCLEAR WEAPONS

At the last general election, the present government announced its policy of banning nuclear powered or armed vessels or planes from our sovereign territory. The NCC, and many of its member Churches, have long advocated such a policy. We believe that this action will show that this country, at least, rejects nuclear weapons as a part of our defence policy.

We support also the clear statement by the government that it does not wish to be defended by nuclear weapons. This stand will, we believe, be a real contribution to world peace and nuclear disarmament. It is a clear signal to the nuclear powers that we do not accept their

We are concerned with what we see to be a double standard in the USA government's tough response to New Zealand's nuclear weapons ban. The U.S. Navy has abandoned plans for home-porting ships carrying Tomahawk Cruise missiles in Boston, San Francisco and Seattle, and the U.S. Navy has still not received permission to home-port in New York. It was recently reported that China has refused to host USA nuclear-armed vessels. Yet it appears that no punitive action or rhetoric is expressed by the US authorities to challenge those bans.

We do not believe that the present threats of economic and other sanctions which are being proposed in the USA and elsewhere, can be excused or supported logically. As we shall see, the ANZUS Treaty does NOT compel NZ to accept nuclear weaponry from any country. Under its ban, the NZ government is NOT excluding all US vessels - in fact, earlier this year, the NZ government expressly asked for a visit by a US warship which would comply with our policy - i.e. a ship which is clearly not nuclear-capable.

As Christians, we are well aware that it is often costly to do what is right. We accept therefore that our nation's stand on nuclear weapons may carry a price - in terms of acceptance by certain nations, or even an actual financial price. We urge all New Zealanders to accept that price. The result would be a lessening of the threat of global destruction, and we believe such a result is worth the price.

We note there are also positive gains from our government's policy, in terms of higher international standing. Our nuclear weapons policy cannot be held responsible for the trading difficulties we may have with the U.S.A.

We see that the response of the USA government to NZ's policy is one of making an example - as a warning to other nations that they cannot reject the US nuclear colossus. We reject such a policy as one more in keeping with how we are told our so-called 'enemies' behave. It is part of the 'game-playing' of all the super-powers, which we urge all people to be aware of and question. In reality, the biggest threat facing NZ is the threat of nuclear war and so we all need to be discriminating in accepting the views of those who want NZ to be part of superpower manoeuvring.

#### ANZUS

In 1951, New Zealand entered a Security Treaty with the USA and Australia. Since then, the ANZUS Treaty has become seen as a central element in our defence policy. The first article of the Treaty pledges NZ to "settle disputes ... by peaceful means" and "to refrain in their international relations from the threat or use of force..."

The Treaty commits the three parties only to "consult together" if any party believes their "territorial integrity, political independence or security ... is threatened in the Pacific." The Treaty makes clear that any action would be "in accordance with its constitutional processes" and would be subject to immediate reporting to the United Nations Security Council.

The ANZUS Treaty was intended as a temporary measure, "pending the development of a more comprehensive system of regional security in the Pacific area."

Since the ANZUS Treaty was signed, our military strategies have increasingly become intertwined with our ANZUS partners. One result of the current debate is that New Zealanders have become newly aware

of the large number of combined military exercises.

However, we do not believe that this Treaty can be used to impose New Zealand participation in the nuclear-base military strategies of the USA. If it is true that subsequent (and mostly undisclosed) military arrangements have led us in that direction, then we believe it is time to realign our direction back to the original ANZUS intentions and to persuade our two partners to do likewise. One part of this process is to make it absolutely clear that our defence policy is categorically non-nuclear. We believe that there is no justification for the use or threat of nuclear weapons, and urge our government to disassociate NZ from any such policy.

The NCC is a member of the National Consultative Committee on Disarmament who said in their 1982 statement: "We consider that mutual defence treaties such as ANZUS, NATO and the Warsaw Pact tend to undermine general progress towards disarmament and the development of world-wide specific measures relating to disarmament and arms control." We concur with that statement. Given that the United States government seems to be insisting that any cooperation with their defence forces must include cooperation in a nuclear-based policy, we see that they have clearly shifted outside of the specific ANZUS provisions and indeed that they seem to be acting contrary to what the ANZUS Treaty originally intended.

We cannot agree that our country should begin to build up its defence forces, as a response to the ban on nuclear weapons. A large defence budget does not satisfy the world-wide demand for peace. We believe that justice at home and abroad and good relationships with other nations are the key to international peace and security. We offer support to the government in the search for alternatives to traditional defence policies, and we urge the Government to continue to create opportunities for the New Zealand people to participate in thinking through those alternatives, before final decisions are made.

Our concern about these issues is not only on our own behalf, but is part of moves to build a nuclear-free and independent Pacific. In this we stand in solidarity with the Pacific Churches and with other Pacific nations who wish to remain nuclear free. This will be a significant step towards easing international tensions, and building a climate where disarmament and peace become achievable goals.

Recent events in Belau, New Caledonia and other South Pacific territories give us particular concern as it becomes apparent that the nuclear powers continue to exert pressure on smaller states who seek to be independent, and nuclear-free. The South Pacific is becoming the key arena for a nuclear confrontation between the 'northern' super-powers. This fact adds to the urgency for New Zealand to clarify its role within the ANZUS alliance.

#### CONCLUSION

We affirm that, finally, our trust is in the living God, and in the goodwill of people who yearn for peace and work for peace. That trust means we can explore creative new alternatives for defence and foreign policies, not needing to rely on outmoded military policies which have led only to more and more nuclear weapons but less and less security.

The present debate can be used by all as a God-given opportunity to rediscover how we can live together as one human family on God's

earth. This is a spiritual struggle, not a military or technological one, and we, the Churches, are committed to being part of it.

## PARTNER CHURCH RELATIONSHIPS

Contacts have been made between the Council for Mission and all overseas partners. Within the last few months, the Rev. Alan Leadley has led a group on a visit to Hong Kong and China. This was very worthwhile and we hope that more visits of this kind can be arranged. He also attended a partner church consultation in Taiwan. The Rev. Simon Rae has been in Melanesia visiting our partners, including the Evangelical Church of New Caledonia and the Loyalty Islands. James Veitch has visited churches and staff in Zimbabwe and Botswana and visited sister churches in South Africa.

The Council is pleased to announce the appointment of a Pastor from the Presbyterian Church of Korea as the first New Zealand based appointment in the Council for Mission. The Rev. Kim, his wife and family, have arrived in Wellington to be pastor to Korean residents and to work amongst Korean seamen from the fishing fleet off our coasts. The Rev. Kim's appointment is being supported financially by his own Church as is the first appointment by a partner Church to New Zealand.

Allowing for retirements at the end of this calendar year, the Council has 28 overseas staff serving in 14 countries. Replacements are being sought for two vacancies, and the Council would like to respond to four appointments involving new work. Our limitations with finance prevents us from responding to all of these. Around 80% of the Council budget is spent overseas on salaries, block grants for development and church extension and special projects.

Ian Faulkner, Co-Convener.

James Veitch, Co-ordinating Secretary.

C.C.A. ASSEMBLY  
SEOUL KOREA.

26 JUNE - 2 JULY 1985.

PARTICIPANTS

156 Delegates

150 Fraternal representatives/consultants and visitors.

PRESIDENTS

Bishop Erne Camba (Philippines)

Dr. Saila Mong Chowdry (Bangladesh)

Mrs Ruth Kao (Taiwan)

Mr Leslie Quahe (Singapore)

NEW GENERAL SECRETARY

Rev Park Sang Jung

GENERAL COMMITTEE

Ms Jocelyn Armstrong (Aotearoa)

Dr. Sajal Dewan (Bangladesh)

Ms Cynthia Lam (Hong Kong)

Rev Maejima Munetoshi (Japan)

Rev Dennis Dutton (Malaysia)

Mr L Bautista (Philippines)

Ms. Jane Yang (Singapore)

Rev Hsiao Cheng Fen (Taiwan)

Mr Andrew McGowan (Australia)

Rev Andrew Mya Han (Burma)

Mr Saramma Jacob (India)

Rev Kim So Young (Korea)

Mr Christopher Nazir Ali (Pakistan)

Rev Soma Perera (Sri Lanka)

Ms Praka Nontawasene (Thailand)

HIGHLIGHTS

\* Opening Worship In which delegates processed into the Hall carrying the Banner of their country.

In which Canon Hone Kaa preached on sheep.

In which prayers and Bible readings were read in different languages.

\* Sunday Worship with Local Congregations. Where Rua preached in an Anglican Church and we joined the congregation for a meal afterwards.

\* Festival of Faith Where students in dance and song gave a resume of Korean History of Colonisation.

Where as we left to return to our Hotel we saw lines and lines of riot police complete with shields and guns, waiting outside the gates to arrest the students.

\* Closing Worship Where the elements used at each day's Worship were gathered up in the final Eucharist.

PRE CONFERENCE FORUMS

Three forums were organised the weekend before the Assembly began.



**Christian Conference of Asia**

- a) Youth
- b) Women's
- c) Peoples Forum (U.R.M.)

Rua and I managed to arrive in time to attend the Peoples Forum. We spent a day travelling around Seoul on an exposure visit. We went Church on the street right outside a Police Station. We spent an afternoon at the Yang Dong Po Urban Industrial Mission where we were able to learn of the variety of educational/welfare and worship resources made available to the poor/working class people who live in the area.

THEME: JESUS CHRIST SETS FREE TO SERVE
--

was divided into three sections

- a) Fulfilling the Servant Ministry of the Church
- b) Realising the Freedom and Unity of the Church
- c) Struggling for Freedom and Fullness of Life.

The section reports provide the mandate for CCA work in the following years. For me, the following extracts affirm the very base of Maori Division and the movement toward a Bicultural Church.

\* Servanthood is a gift to be received.

\* Whenever liturgy and life become separated, both are impoverished.

\* Worship suffers when it is not earthed in the culture, hopes and heartbreaks of a particular time and place;

\* In baptism all are drawn into the body of Christ and commissioned to serve in his name;

\* Our churches need to eradicate certain stereotypes that still distort people's perceptions of what constitutes the ministry of women, young people, the laity;

The Churches in Asia still tend to live and work by theological answers to human questions that arose out of a non-Asian context.

\* The Church cannot really claim wholeness if it does not make a relentless attack upon the forces that strive to perpetuate a male-dominated world.

\* We are committed to resist whenever the world, through our structures, seeks to invade the church; whenever we become pre-occupied about status or prestige.

\* The church should be immersed in the movements of the people in order to be in true solidarity with them in their suffering.

\* NCC's may go beyond their hitherto Protestant character and bring in Catholic presence and power in their midst.

\* People are more aware of their historical condition than ever before and the fact that the people have visions of a new future is a sign for celebration.

\* In order to be involved, the church needs clear articulation of its theological basis and it needs radical renewal for spiritual strength and vitality. It is essential to re-discover the Bible in the midst of the struggle of the people.

## REFLECTION

I want to thank the Church for the confidence they showed in sending me as the only representative. CCA Secretariat commented the Methodist Church of New Zealand was the only church in CCA which, entitled to send one member, sent a lay woman. Others all sent male clergy. They further commented that this was the second time this had happened. I also discovered that N.Z. Methodism has a reputation for keeping its commitments.

The days of the Assembly were long 7am - 9.30 to 10 pm.

N.Z. delegates met together each day at lunch time and tea breaks and grew in solidarity. It was helpful to have N.Z. people on the staff and present committees to help give an overall understanding to issues from their experience and knowledge of the previous years.

I met a lot of people who had only been names before and I was able to renew friendships established in 1983.

I found the Urban Rural Mission room a place where I was at home. I was able to meet up with Korean friends, Indian friends, Japanese friends Hong Kong friends - it was also the only place that had black coffee!

All in all, a tiring but memorable first experience of a big overseas conference.

## DEVELOPMENT DIVISION ANNUAL REPORT 1985

Given the total changeover in staff, Superintendent, Secretarial Assistant, and Accountant, which occurred at the beginning of 1985, the Division has coped remarkably well with its ongoing tasks. Thanks must go to the past Superintendent, Rev. Barry Jones, and to Jennifer Jones, who acted as Barry's Secretarial Assistant, for the time and effort given to ensuring a smooth changeover.

The new team, Norman Brookes, Pamela Rae, and Derek Laws, (Derek is acting as Accountant to both the Maori and Development Divisions) has established an efficient and harmonious working relationship. At the same time the staff are also building a good working relationship with the Board of the Development Division and the new Chairperson of the Board, the Rev. Mervyn Dine and also with the Rev. Siauala Amituana'i.

This report to Conference will focus on the following areas of the work of the Division:

- *the move towards a Bi-cultural Church;*
- *the report of the Making Disciples Task Group;*
- *the report on the bi-lateral Church Union discussions with the Presbyterian Church;*
- *the Report of the Joint Working Committee towards a Bi-cultural Church;*
- *the responses of parishes to the Development Division questionnaire;*
- *the reports on Fijian, Samoan, and Tongan Ministries.*

### TOWARDS A BI-CULTURAL CHURCH

The Division has maintained its commitment to give a lead in the quest for a truly bi-cultural Church in Aotearoa. During 1985 the following events have taken, or are about to take place:

- \* the Superintendent at his Induction Service and in FOCUS, publicly declared his commitment to this goal. He has since shared in a bi-cultural workshop and an N.C.C. Programme on Racism Seminar for Church Leaders.
- \* the Division has continued its involvement in the meetings and work of the Joint Working Committee on Bi-culturalism;
- \* the Division has continued to liaise with the Regional Working Committees and to help finance the various regional workshops that have been held;

- \* the Division has produced, in consultation with the Maori Division, one issue of Passport. (This was subject to two months delay and poor service from the printer). It is hoped to produce another issue prior to Conference;
- \* the Board of the Development Division has made a commitment to sharing in a bi-cultural workshop for the Board before the end of 1985;
- \* the Board has sought to follow the guidelines suggested by the Joint Working Committee by consulting with Parishes on the work of the Division and the role of the Superintendent.

The Board is encouraged to hear of Parishes that are giving serious attention to the issue of bi-culturalism. We note the following:

- a) Some parishes are sponsoring Maori language courses;
- b) Others are becoming involved with the local Maori marae;
- c) Still others are becoming involved with the social justice concerns of the Maori people.

The Church has a long way to go. Many parts of pakeha Aotearoa are still untouched by bi-culturalism, many congregations and parishes have yet to respond. Nevertheless, we give thanks to God for every sign of the inbreaking of the Kingdom amongst those who have responded.

The report of the Joint Working Committee will deal with other aspects of the quest for a bi-cultural Church in Aotearoa.

## **THE MAKING DISCIPLES TASK GROUP**

### **Introduction:**

The Task Group has continued to meet on a bi-monthly basis during 1985. A top priority has been, following the Report to Conference 1984, to prepare a questionnaire that would test 'at grass roots level' in Parishes, whether there might be a mandate for a full-time Resource Person in Evangelism. The special report which follows this introduction deals with that matter in detail.

At the conclusion of its 1984 report, the Task Group indicated that it was 'beginning to move into the area of actively promoting evangelism within the Connexion.' This has continued during 1985 with a significant Parish Evangelism event due to be held in Auckland in October. It is hoped that this work will become more extensive in the year ahead.

### **Brisbane World Evangelism Seminar**

After a careful checking out of criteria established by the Task Group in relation to possible attendance at a Regional Seminar of the Methodist Institute for World Evangelism (under the World Methodist Council), it was agreed that the Convener of the Task Group and the Superintendent of the Development Division should attend the Seminar in Brisbane.

The criteria included:

- a) confirmation that the New Zealand representatives would be given an opportunity for sharing the emphases that we believe to be significant in relation to evangelism;
- b) an opportunity to spend time with the Australian Uniting Church, evangelism personnel;
- c) an opportunity to visit some parishes in which there was a focus on evangelism.

With the knowledge that Dr. Havea was to be one of the keynotespeakers at the Seminar, and that there would be a significant 'Pacific' involvement, it was agreed that the Rev. Aso Saleupolu, who has a developing interest in evangelism, should also attend. The Task Group was helped in making this decision by the offer of the Lower Hutt Parish to assist with meeting a part of the cost of sending Aso to the Seminar. Aso has since made a report on the Seminar to the Samoan Policy Committee.

The following are some preliminary observations resulting from our participation in the Conference:

- a) the World Methodist Church has in the person of Dr. George Morris (the Director of the Institute for World Evangelism) an outstanding leader who has significant insights in terms of the theology and practise of evangelism to share with the Church.
- b) the theology and practice of evangelism that was being promoted during the Seminar by Dr. George Morris and others was:
  - *sensitive to racial/cultural perspectives and the need for the Gospel to be related to particular settings and people;*
  - *affirming of the key role of the local parish in promoting evangelism;*
  - *critical of aspects of the Church Growth Movement, particularly its emphasis on homogenous, mono-cultural congregations.*
  - *wanting to re-emphasise the importance of 'conversion', and to invite people to be more intentional in seeking to help others respond to Christ.*
- c) the Institute for World Evangelism has resources, literature, tapes, video material, which could be used beneficially, particularly in relation to the training of resource personnel in New Zealand;
- d) at an appropriate time, and in conjunction with the Uniting Church of Australia, the Task Group should look seriously at the possibility of bringing Dr. George Morris to New Zealand so that Seminars on Evangelism could be held in the main centres.

In the meantime, we believe that as a result of this experience, the Task Group will be better equipped to reach out and train resource people to help parishes with the Church's evangelistic task.

## Report on Evangelism Resource Personnel

Since Conference 1984 the Making Disciples Task Group has carried out an extensive survey of Methodist and Co-operating Parishes throughout New Zealand. The initial motivation for this survey was the request from Conference that the possibility of a full-time Resource Person in Evangelism be checked out with the Church. In carrying out this request, the Task Group grasped the opportunity to test out an alternative proposal, and to obtain from the parishes additional data in relation to evangelism.

The Task Group has been greatly encouraged by the response to the survey. The following are some reasons for that encouragement:

- *approximately 70 Leaders Meetings or Parish Councils have replied to the questionnaire;*
- *well over 120 individual people have responded;*
- *something like 1,000 people (or 1/20 of our membership) have been engaged in discussing evangelism;*
- *some Leaders Meetings/Parish Councils set aside a whole meeting to consider the issue - many others made it a significant item on their agenda;*
- *many individual people have written extensive replies to the questions raised;*

The Task Group is extremely grateful that people have made an effort to respond.

## Background

The Task Group believes that a number of developments in the Methodist Church in the 1980s have contributed to a growing consensus in relation to evangelism in the life of the Church. First, the visit of Rev. Roger Herft. Roger helped many people and parishes to begin to move away from a negative conception of evangelism. His emphasis on our being evangelists, his encouragement for us to share our own faith stories, have been significant in our recovery of a Gospel understanding of evangelism.

Secondly, the 1982 Napier Conference. At this Conference the Rev. Percy Rushton took evangelism as his theme. In so doing he encouraged the Church to see evangelism as being related to many dimensions of the life of the Church. This has had a profound effect on the life of the Church, leading into, for example, the quest for a bi-cultural Church in Aotearoa, along with the establishing of a significant number of "faith sharing" groups.

Thirdly, the Rev. John Langley has on a number of occasions sought to test the mind of the Conference with regard to the possibility of a full-time person being set aside to work in the area of evangelism. The 1984 Conference was the first Conference which found the necessary mandate for that to be checked out in the Church.

It is the belief of the Task Group that each of these moves has been indicative of a growing consensus about our evangelistic task. The magnitude of the response to the Task Group questionnaire underlines that consensus and indicates that it is not just the Conference, but the wider Church that wants this issue to be treated as a priority in the life of Methodism as we move into the

second half of this decade.

### The Questionnaire and the Response

The main issue which the questionnaire presented to Leaders Meetings, Parish Councils, and lay people, was whether we as a Church should remain with the status quo in terms of our commitment to evangelism, or whether we should develop a new strategy by pursuing one of the following options:

OPTION A:     *that the Church set aside one person to be a full-time National Resource Person in evangelism;*

*or*

OPTION B:     *that the Church select several people to be part-time Regional Resource Persons in evangelism.*

In setting out those options, the Task Group was extremely careful not to load either option. Some 'pros' and 'cons', however, were raised in relation to both options to facilitate discussion and reflection on the part of those responding to the questionnaire.

*THE RESPONSE SHOWS A CLEAR PREFERENCE FOR OPTION B with over 30 Leaders Meetings/Parish Councils favouring that option, as against 9 for Option A. The same preference was expressed in the individual responses, with over 60 people favouring Option B, as against 24 for Option A.*

*However, there were also a significant number of Leaders Meetings/Parish Councils who preferred a third Option (C) which sought to combine Options A and B in a variety of ways.*

*Support for the Church staying with the status quo was almost non-existent.*

### The Task Group Proposal

The Task Group has given a great deal of its time to reflecting on the significance of the response to the questionnaire. As a result of that reflection we believe that God is inviting us as a Church to provide the means whereby we can equip our parishes to carry out the task of being evangelists. There is a strong mandate for some significant action from the grassroots, the lay-people, of Methodism.

In the light of this, and with a firm commitment to assist parishes and people in the task of communicating the good news of Jesus Christ, we commend the following proposal:

1. That Conference invites the Making Disciples Task Group to select and train nine people to be Regional Resource People in Evangelism.
2. That Conference asks the Making Disciples Task Group to select one person to be the Church's National Co-ordinator in Evangelism.
3. That Conference makes \$15,000 available from the Connexional Budget to facilitate the training, resourcing, and releasing of persons

to serve as Resource people in Evangelism.

### **Selection of Resource People**

The Task Group commends the following criteria as the basis by which people will be chosen for the Resource Person task.

- a) the people concerned must have taken some initiatives in evangelism in their own or in other parishes;
- b) the people concerned must be willing to make evangelism a significant on-going dimension in their work or ministry;
- c) the people concerned must be in sympathy with the stance that the Methodist Church has developed on evangelism, e.g. -
  - i) the local parish is the key agent in evangelism;
  - ii) evangelism happens when people are enabled to share their own faith story;
  - iii) evangelism cannot be divorced from the justice dimensions of the witness of the Church.
- d) the people concerned must be in sympathy with the quest for a bi-cultural Church in Aotearoa and be willing to hear what other races have to say about evangelism.

The Task Group affirms the above criteria as being of vital importance in selecting personnel. The Task Group is also aware, however, of other dimensions which will require careful consideration, e.g. a variety of theological perspectives, so that the needs of the widest range of parishes can be met; the need for the Resource People to represent the different racial groupings within the Church, etc. The Task Group will also give care to the male/female, and the lay/clergy, dimensions when selecting personnel.

### **Training and Availability of Resource People**

1. When the Task Group had identified people for training as Resource Personnel, negotiations will then take place with the people and parishes concerned.

In the event of the person selected being a presbyter, the parish will be asked to release that person for one week each year to participate in a training event, and for up to three weeks each year to be available to other parishes.

So that the parish agreeing to release their presbyter gains something in return - the Task Group will offer to pay the parish the equivalent of the basic stipend for the period of the presbyter's absence from the parish. The parish may choose to use that money to enable some new initiatives to take place in its own life. For a four week period of absence from the parish it is anticipated that the parish will receive a total of about \$1,000. That will be good news to the parish, just as the released presbyter will be good news to the parishes she/he assists as a Resource Person.

When the person selected is a lay person, the Task Group will, if possible, seek to make a comparable type or arrangement.

2. A one week training event will be held in a suitable live-in location, preferably by the end of March. That event will include:
  - a) developing theological insights relating to the understanding and practice of evangelism;
  - b) evaluating models of evangelism;
  - c) understanding our Methodist emphases in relation to evangelism;
  - d) relating our Methodist social justice concerns to our evangelism;
  - e) developing skills in motivating people to be evangelists.
  - f) discovering ways to help people clarify their faith.

The National Co-ordinator in consultation with the Task Group and the Superintendent of the Development Division will make the necessary arrangements for the training event.

3. Parishes/Circuits will be informed of the ways in which they may receive assistance from the Resource Personnel and will receive a complete list of available personnel once training has taken place.

Parishes/Circuits will be encouraged to make arrangements at least three months in advance so that adequate consultation and preparation can take place prior to the Resource Person spending a week in the parish.

Parishes/Circuits will be invited to make requests for assistance either direct to the Resource Person for their own region or via the National Co-ordinator if requesting a Resource Person from another region.

(Resource Personnel will be alerted to the fact that, for a variety of reasons, a parish may sometimes want to invite a Resource Person from another region.)

Parishes/Circuits will be invited to meet at least half of the cost when a Resource Person works in their parish. A guideline for this would be \$125 per week, plus a reasonable contribution to travel costs. The Task Group will, however, take into account the ability of a parish to pay, noting that some parishes with very limited resources might benefit most from the visit of a Resource Person.

### Funding

The figure of \$15,000 for 1986/87 will be used as follows:

Connexional Grant	\$15,000
-------------------	----------

<u>Expenditure</u>		<u>Income ?</u>	
National Co-ordinator		Fees from Parishes	\$2,000
(Parish release fee)	\$1,000		
9 Resource People		Contribution towards	
(Parish release fees)	\$9,000	travel	\$1,000
One week Training Event *	\$1,000		
Travel	\$3,000		\$3,000
Resource Materials	\$1,000	* Live in; food; resource material	
	<u>\$15,000</u>	leadership.	

As the income is unpredictable at this stage, the Task Group suggests that the possible \$3,000 income be seen as a buffer against unperceived additional expenses at this stage.

The \$15,000 above is about half of what it would cost to have a full-time National Resource Person in Evangelism and, of course, a house would also need to be provided had the Church expressed a preference for that option.

### **Conclusion**

We believe that this proposal gives the Church an exciting opportunity to move forward in our evangelistic task. We believe that this proposal has strong support amongst local church leaders and other lay-people throughout the country.

As Dr Peter Lineham's paper on Methodist Evangelism made clear, so often in the past when our Church has sought to take evangelism seriously, the intention has ended up by being subverted into some other direction. This time we can ensure that this does not happen.

Methodism has a healthy, holistic grasp on the Gospel. A Gospel which this country needs to hear in the clearest possible terms. The steps outlined in this report will, we believe, provide a way for our Church to become more intentional in its proclamation of the good news of Jesus Christ in all its fulness.

Rob Ferguson  
Making Disciples Task Group Convener

Norman E. Brookes  
Superintendent, Development Division

### **RECOMMENDATIONS:**

1. That the Report be received.
2. Conference invites:
  - a) The Making Disciples Task Group to select and train nine people as Regional Resource people in evangelism on the basis of the criteria set out in the Report.
  - b) The Making Disciples Task Group to select one person to be the Church's part-time National Co-ordinator in Evangelism.  
(Note: the names of the people chosen will be forwarded to the President for final approval)
  - c) Conference makes \$15,000 available from the Connexional Budget to facilitate the training, resourcing, and releasing of the persons chosen to serve the Church in evangelism.

## PRESBYTERIAN-METHODIST BI-LATERAL CHURCH UNION DISCUSSIONS

### Introduction

Conference 1984 resolved to support the "intention of the Church Union Committee to meet with its Presbyterian counterpart in order that there might be:

- a) *Serious bi-lateral reflections on the Theology of Christian Unity.*
- b) *A general searching together for a way forward.*
- c) *Consideration of the wider ecumenical setting for the Churches to act out their unity.*
- d) *Investigation of the ways by which both Churches' administrative procedures and resources can be further co-ordinated for the benefit of Co-operating Ventures.*

The joint Presbyterian-Methodist report which follows is in itself a clear indication that the Methodist Church Union Committee has seriously pursued these goals.

In searching for a way forward two extended meetings have been held with the Presbyterian Church Union Committee. At these meetings theological papers related to union were presented from both Methodist and Presbyterian perspectives. At the meetings attention was given to the effect of any bi-lateral move into union on our partner Churches. At the same time there was a sensitivity to the whole area of Co-operative Ventures, particularly in the light of the three Co-operative Ventures Consultations that have been held during the last twelve months.

The following report is the result of our searching together for a way forward:

<p><b><u>CONTINUING THE JOURNEY:</u></b> <b><u>"GROWING INTO UNION"</u></b></p>
---

During 1985 the Church Union Committees of the Methodist and Presbyterian Churches have met on two occasions in response to the initiative of the 1984 Methodist Conference and Presbyterian Assembly. As a result of these discussions the Committees have come to the firm conviction that the Methodist and Presbyterian Churches should unite by a process here defined as "growing into union".

Our thinking throughout the discussions has been helped by the conclusions of the Presbyterian Church Union Consultation in 1982; the appropriate resolutions of the 1983 Methodist Conference; the clear statements of the 1984/85 Consultations for Co-operative Ventures; and two documents, "Shared Life" and "A Way Forward".

This report is shaped in the belief that neither Church would welcome prolonged, energy-consuming Church Union discussions. Both Churches have other mission-related priorities. Yet, at the same time, both Churches have

strongly affirmed the importance of union and have made strong commitments to each other.

### What has led us thus far?

As we look back we discern the Holy Spirit has led the Methodist and Presbyterian Churches to come together in significant ways.

We share together in 130 Union and Co-operative Ventures. In these parishes, and other local expressions of the Church, members of our two Churches unite for witness and service in their community. In three regional areas oversight is provided by Union District Councils.

On a national level we have united our outreach in mission in the Council for Mission and Ecumenical Co-operation; we face the issues of our day together in the joint Public Questions Committee; we share in the support of parishes in the challenge of stewardship, and we share in significant consultation in other areas of our Churches' work and witness.

As part of the negotiations which led to the "Plan for Union" 1971, we affirmed the statement "The Faith We Affirm Together". In so doing, we acknowledged that there were no theological reasons which would preclude the union of the two Churches.

Recognizing those ways in which we are united now, and with the firm conviction that unity is God's will for the Church, the Church Union Committees of the Methodist and Presbyterian Churches propose:

### **"GROWING INTO UNION"**

#### **A NEW APPROACH TO CHURCH UNION**

**The Proposal is that the Methodist Church of New Zealand and the Presbyterian Church of New Zealand, establish the Uniting Church of New Zealand. The Uniting Church thus formed, will initiate and enable a process by which the Methodist and Presbyterian churches will grow together within "The Uniting Church of New Zealand"\*. The legal identity and decision making procedures of the two churches will continue for a period within The Uniting Church.**

*"Growing into Union" is a new approach to Church union in New Zealand. The emphasis is on the process of union, rather than on plans, structures and constitutions. We believe this approach to Church union will, in its processes, and in its content, illustrate that diversity can be guaranteed, and flexibility built in. Directions for change will be determined by the widest possible involvement of all members in our churches in the designing and decision making. This approach will affirm our unity in Christ, while indicating that mission stands at the heart of all our activity, discussion and future life together. It is an approach based ultimately upon a commitment to a common future in witness to our common faith in Jesus Christ as Lord and Saviour of the whole world.*

\* Note: the term "Uniting Church of New Zealand" has not been debated by the Committees.

### It Will:

- witness to the unity that life in Christ implies;
- allow congregations to organise their life in a variety of ways, according to their heritage and setting;
- provide various ways of being part of the Uniting Church so that ethnic and cultural heritages are maintained;
- be a growing into union by a process that will:
  - a) affirm the Gospel insight that unity and mission belong together;
  - b) build upon past discussions and shared experiences, yet not be bound by those attempts to give form to our unity in Christ;
  - c) acknowledge the impact of Union and Co-operating Parishes and shared work in many areas of the Church's life;
  - d) affirm the positive contribution of diversity in the life of the Church, safeguard and welcome different heritages and cultural perspectives;
  - e) provide an environment for the Churches to grow into visible unity in mission at a pace appropriate to location, need and conviction;
  - f) leave open the possibility of other denominations sharing the life of the Uniting Church, either immediately or in the future;
  - g) ensure that the rights of all are safe-guarded;
  - h) provide for decision making, by the Assembly and the Conference along the journey.

### When?

Taking into account the procedures of our two churches, it should be possible for a final decision to establish the Uniting Church in New Zealand to be made by November 1988.

### Issues

The issues that our churches currently face, such as evangelism, church growth, social justice, bi-culturalism, spirituality, are the context in which we grow together and make our decisions.

There will be no avoidance of these issues, which confront us as Churches, indeed the process envisaged will provide greater resources for pursuing them.

We recognise that in growing together we will be called on to consider many other matters relating to the life of the Church, such as worship, ministry and decision making procedures. These matters will always be part of being a lively Church. The essence of this proposal is that **we will not resolve these before we unite.** The experience we have of working together, the trust we have established, and the promised guidance of the Holy Spirit give us confi-

dence that we can resolve such issues as part of our growing together.

### Conclusion

The Uniting Church need not begin with every detail of its life worked out in advance. It will be a company of Christians who, in trust, seek to travel together, drawing on various cultural, theological and denominational heritages in a common determination to live and share the good news of Christ in New Zealand and beyond.

It is our belief that the dynamic form of Union envisaged in this report will encourage the development of structures appropriate to the life of the Uniting Church. These in turn will enable the Church to engage in effective service and mission in the name of Christ.

### Recommendations

#### 1985

1. That the report be received.
2. That Assembly/Conference encourage the Church Union Committees to continue their discussions.
3. That Conference/Assembly approve the following as criteria for pursuing the direction outlined in the report:
  - a) the affirmation of the Gospel insight that unity and mission belong together;
  - b) the intention to build upon past discussions and shared experiences, yet not be bound by those attempts to give form to our unity in Christ;
  - c) the acknowledgement of the impact of Union and Co-operating Parishes and shared work in many areas of the Church's life;
  - d) the intention to affirm the positive contribution of diversity in the life of the Church, safeguard and welcome different heritages and cultural perspectives;
  - e) the intention to provide an environment for the Churches to grow into visible unity in mission at a pace appropriate to location, need and conviction;
  - f) the leaving open of the possibility of other denominations sharing the life of the Uniting Church, either immediately or in the future;
  - g) the intention to ensure that the rights of all are safeguarded;
  - h) the provision for decision making, by the Assembly and the Conference along the journey.
4. That Presbyteries, Synods and Union District Councils; along with Parish Sessions, Parish Meetings and Parish Councils, be invited to comment on the report to the Conveners of the Church Union Committees by 30 June, 1986.

5. That each of the Negotiating Churches be invited to appoint an observer to the ongoing Methodist-Presbyterian Church Union discussions.

Charles H. Naylor,

**Convener - Presbyterian Church Union Committee**

Norman E. Brookes,

**Convener - Methodist Church Union Committee**

### **FIJIAN ADVISORY COMMITTEE**

Conference 1984 agreed: "to the formation of a Fijian Advisory Committee representative of every District where there are Fijian Fellowships" (p.655 Resolutions of Conference).

At the time of writing, the Committee has not held its inaugural meeting. However, plans are in hand to hold the meeting before the end of October 1985.

One of the matters that will be dealt with at the meeting will be the finalizing of Guidelines for the employment of Methodist Ministers from the Fijian Conference in New Zealand. The initiative for preparing these guidelines was taken early in 1985 by the Fijian Church. Since then a draft agreement has been examined and modified by the Auckland and Wellington Fijian Fellowships. This in turn has been amended by the Board of the Development Division. The draft is now referred to the Fijian Advisory Committee. The Committee may decide to bring the Guidelines to the New Zealand Conference for final approval.

### **CONSULTATION ON THE ROLE OF THE DIVISION AND THE SUPERINTENDENCY**

The Division is following the guidelines presented to Church Council in May regarding Connexional and Other Resource appointments.

The guidelines suggest a two year procedure to be followed in making any appointment or re-appointment. Given the fact that the appointment of Norman Brookes was made for a "period of not less than two years" (Page 654 Resolutions of Conference 1984), and that the new guidelines require two years, the Division has already initiated a process of consultation with the Pakeha Parishes and the Maori Circuits.

The process followed for this consultation has been to provide parishes and circuits with a brief background paper and to invite responses by means of a simple questionnaire.

To date fifteen responses have been received by the Division. The consensus emerging can be stated as:

- a) Strong support for the work of the Division in the areas of:
  - Evangelism - Making Disciples;
  - the Bi-cultural Church;
  - Ecumenical Co-operation
- b) No desire to increase the workload of the Division. Most see the present workload as being very demanding, given the number of staff involved.
- c) Concern that the Superintendent not be overloaded to the detriment of the 'consultancy' role.

Some parishes have had little or no direct contact with the Division, others express warm gratitude for the Division's guidance and support.

The Division looks forward to further responses and intends to engage in discussion with the Maori Division prior to Conference.

Mervyn L. Dine, CHAIRPERSON

Norman E. Brookes, SUPERINTENDENT

### Recommendations

1. That the Report be received.

**JOINT WORKING COMMITTEE TOWARDS A  
BI-CULTURAL METHODIST CHURCH IN AOTEAROA**

**ANNUAL REPORT - 1985**

*And are we yet alive  
And see each other's face?  
Glory and praise to Jesus give  
For His redeeming grace!*

The traditional Methodist greeting hymn takes on a new meaning for a bi-cultural church and in a bi-cultural setting. At the same time as we come together we are also reminded of those who by their faith and example have given to us an understanding of the good news of Jesus Christ and an awareness of the spiritual dimension in the whole of life. We acknowledge them - those who have recently died and those we can never forget.

This report of the Joint Working Committee covers five areas:

1. A description of the Joint Working Committee
2. The tasks set us by the 1984 Conference.
3. The on-going work of moving towards a bi-cultural church.
4. The relationship of the gospel to the bi-cultural church.
5. New facets of bi-culturalism requiring attention.

**1. Joint Working Committee**

The Joint Working Committee is made up of representatives appointed by three Divisions: Maori, Education and Development. These committee members - approximately half of them Maori and half Pakeha - meet most months at Whakatuora, the Methodist Maori centre in Mangere. Like any group composed of Maori and Pakeha, there is much learning to be done, especially for the Pakeha. It is important to emphasize that our bi-cultural concern is not based on theory but on practical experience of successes and failures in face to face encounter. The Committee owes much to its past co-convenor, Rev. Barry Jones, who succeeded in laying a firm base for our activities.

**2. Tasks set by the 1984 Conference**

There were three tasks set by the 1984 Conference:

- i) Incorporating bi-culturalism into the Taranaki open Conference.  
The Joint Working Committee met with the President-Elect and the General Secretary early in the year to discuss ways of making the Conference more bi-cultural. While the Taranaki tangata whenua have much to offer the Conference we recognised there were specific steps to take in order to incorporate some aspects of Maori culture into our Conference procedures. In particular we recognized that the opening of Conference was the place to start. The opening of the Taranaki Conference, with its time for greeting and welcome, and its tributes to the deceased reflects this initial bi-cultural step.

ii) Pacific Islanders and their part in a Bi-cultural Church.

The Joint Working Committee was asked to initiate a dialogue on the bi-cultural church with Fijian, Samoan and Tongan people. The Joint Working Committee has approached each of the policy or advisory groups with a proposal for dialogue. No written response on a formal level has been received. However, there has been discussion with key leaders on a personal level, and in a number of cases regional dialogue has begun.

When dialogue takes place Fijian, Samoan and Tongan usually express their own difficulties with the Pakeha monoculture of New Zealand. The church, while clearly multi-racial, has many more dimensions of bi-culturalism to discover, and not only between Maori and Pakeha.

iii) Appointment of Connexional Officers.

A major part of the Joint Working Committee's time has been spent on the preparation of bi-cultural procedures for the appointment of Connexional Officers. This arose out of the recognition last year that one of the steps to a bi-cultural church must be the adoption of a bi-cultural process for such key appointments. A bi-cultural process is not primarily one which allows Maori Division or the Maori Circuits to enter as a consulting partner (and yet keep a respectful distance), so much as it is one which would adopt the style of Maori people. Some key elements in the style that we have learnt from Maori Division are:

- a) The importance of separating the discussion on the task or work of a Division from discussion about the person who might perform it. Hence our proposals call for separate 'job' and 'personal' profiles.
- b) The need to open up the discussion on Connexional appointments to the Connexion; by treating parishes as significant partners in the Connexional enterprise they will become significant (and not empty) partners in the Connexional enterprises of our church. If every member is a minister, all have a right to be involved.
- c) The value of building in specific reference to both Maori and Pakeha sections of the church. It is healthy in moving toward a bi-cultural church to recognize and name each other.

A by-product of our recommendations to the church is a method by which both Connexional and parish appointments can be brought closer together, thereby dissolving the tension that has often existed between the two kinds of positions. The Joint Working Committee stresses that the procedures it recommends should apply to all Connexional positions; only so can there be parity; only so can the bi-cultural church become a reality.

### 3. Moving toward a Bi-cultural Church

The last year has not seen a large input of new resources, so much as a reshaping of the old towards the requirements of the present. The 'old' resources (still useful) include 'Passport', Resource Kit, a study "Towards a Bi-cultural Church", two V.H.S. videos, and regional seminars and workshops. The Women's Fellowship have also produced excellent background material on the bi-cultural

church.

Probably the most important of these resources are the regional workshops, because in them people can react in their own way and at their own level. Some workshops have been held on a regional basis, others to study the biblical basis of bi-culturalism, and some specially formatted for specific groups in the church such as the M.S.S.A., Education Division Board, and Board of the Development Division.

As time goes by the people of our church get strung out on the bi-cultural journey like a long line of marchers. Increasingly resources must cater for a wide variety of needs and situations, from those that are just beginning, to those that have acquired some degree of insight. The Joint Working Committee is less concerned at providing all these resources themselves, rather it hopes to enlarge our stock of resources by drawing attention to videos, books, studies and publications which originate from either our sister churches or from the community.

There are still many parishes that have not ventured towards bi-culturalism. This is disappointing. However, there are lively regional groups in Auckland, Wellington and Christchurch which give considerable impetus to bi-culturalism in those areas and are also available to give assistance to parishes.

#### **4. The Relation of the Gospel to the Bi-Cultural Church**

It must be acknowledged that there are many people in the church who are still hesitant about the Bi-cultural Church and view it with a mixture of fear, resentment and concern. The Joint Working Committee would like to believe, though, that every Methodist member and adherent might be prepared to approach bi-culturalism with an open mind, and to seek the growth in spiritual understanding that flows from being part of a bi-cultural church. In the last analysis, the bi-cultural church is a gift to us from the Spirit of God. We do not seek to manipulate or pressure people as a way of achieving that goal, though we might challenge Pakehas and Maoris to self awareness, as Jesus challenged the people of his day. The bi-cultural church is akin to the Kingdom in so far as it can only come through repentance and faith; for those of us in Aotearoa worship and faith, and life must be one.

#### **Unfolding Facets of Bi-culturalism.**

There are three areas into which the church must move more clearly -

The first is language. Throughout Aotearoa there are Methodists, singly and in clusters learning the basics of Maori language. That is valuable as a beginning. Hopefully, Methodist people will continue to support the teaching of Maori and learn it themselves.

The second is land. Occasionally the church has paused over land gifted for Maori church related use. This area calls for constant scrutiny to see that Maori ends are being realised through land use, etc. The Church also should pause over whether the land on which our churches and parsonages are built came into Pakeha hands honestly and fairly. The exploitation remains true even if a hundred years have gone by.

The third is history. The Church has no genuine bi-cultural story to tell. It has stories of missionaries in an alien land; stories of 'noble savages', stories

of Pakeha pioneers' development - our stories are almost entirely monocultural. The Joint Working Committee believes the church needs to be aware of this and listen for the bi-cultural stories that are more fully our history. The church in Aotearoa must be the Church of Aotearoa.

**Recommendations:**

1. That the report be received.

Edwin Clarke )  
Rua Rakena ) Co-Conveners

## TE HAHĪ WETERIANA AOTEAROA

Conference 1984, on the initiative of Church Council, invited the Joint Working Committee towards a Bi-cultural Church, to prepare an appropriate bi-cultural process by which Connexional and other Resource Appointments might be made within the Church. The Joint Working Committee prepared a draft and submitted it to the Synods and Church Council. The draft was amended in the light of these wider discussions and now is presented to Conference. Church Council, at its meeting in October, responded to the report by resolving that the Council:

*"warmly encouraged the Joint Working Committee in helping the Church to bi-culturalism, to complete its report in the light of the discussions and to bring it before the Conference."*

### BACKGROUND

1. During this year the Joint Working Committee has worked through a revised process for making Connexional appointments. This arose out of the realisation with the 1984 Development Division appointment, that the Conference in taking seriously the call to a bi-cultural church, must ensure that its methods of connexional appointment are bi-cultural and not mono-cultural.
2. It was not the Joint Working Committee's intention to make a complete revision of the procedures, but to adapt the existing process to a more bi-cultural one. Hence the two years of 'designation' (1st - designation, 2nd - appointment) were transferred into the two years of preparing a job profile (Year One) and a personal profile (Year Two). While Maori Division and Maori Circuits were explicitly brought into the consultative process, essentially the partners in making the appointment were: 1 the Board, 2 the parishes of the Church, and 3 the Conference.
3. After discussion at the May Church Council, careful revisions were made by the Joint Working Committee to achieve greater clarity and less ambiguity. None of the suggestions from Church Council called for major modifications or abandonment of the essential procedures as outlined. The revised document was sent to August Synods for their response.
4. Of the 11 Synods, 9 accepted the proposed approach. Auckland raised 11 critical reservations, a number of which were parallel to points in a letter from the College Council. Waikato-Bay of Plenty set up its own working group to consider the matter further.
5. The widespread acceptance of the Joint Working Committee's proposals, together with the dissatisfaction, point to several important considerations for the Conference to reflect upon.

### A DESIRE FOR CHANGE

The acceptance of the proposals in the majority of Synods points to a desire for change, because:

- \* No Connexional designation/appointment for some time has been without controversy. Controversy has arisen over -

- a) taking a good parish minister away from his true work,
- b) over the selection ("Why A and not B?")
- c) the suitability of the nomination (job descriptions seem to ask too much),
- d) over methods of making the selection,
- e) over the personal pressures involved (unfair to families, etc.),
- f) over Synodal differences within the church.

- \* Often the people involved in the appointment procedures bear the blame for the disturbance. In fact, the system itself is shown to be faulty because it creates and leaves unresolved these tensions. There is a growing awareness that our system is an impersonal way of meeting personal needs and neither institutional nor personal goals are met.
- \* Further, there is a recognition of the imperative accepted by the Conference to move toward a bi-cultural church. The move to the bi-cultural should be real - going beyond formal consultation with, or referral to, the Maori Division - to a real enfleshment of bi-cultural procedures (including consultation) which makes the adoption of certain key principles from Maoridom essential.

### COMPLEXITIES IN CHANGE

The dissatisfaction expressed through the Auckland Synod and the College Council uncovered for the Joint Working Committee clear signs of other major pressure points for the Connexion.

- \* Questions were formulated relating to the **boundaries** of an appointment:
  - What is the length of an appointment?
  - Does the time factor need revision?
  - What should be the terms, if any, for renewal - and should this be different from the appointment?
  - At present there are general expectations by Connexional staff and Boards that renewal is largely automatic.
  - Should the different types of Connexional positions be recognised in entirely different appointment methods, (ecumenical, specialist, local)?
- \* Questions were formulated about the equality of parish and Connexional presbyters:
  - General Purposes arranges Connexional Appointments; the Stationing Committee arranges Parish appointments.
  - Periods and methods of review are different.
  - Length of term may vary.
  - Accountability to the Connexion or employing body needs to be clarified.
- \* Pastoral difficulties were frequently emphasized:
  - Every time a Connexional appointment is made, some presbyter, or their family, or both is 'torn apart'.
  - Disorientation of family life in the period before the appointment, is mentioned.

- When a Connexional presbyter is required to disengage, pain is often felt.

## **UNDERLYING QUESTIONS**

- \* Personal and institutional power could well be threatened by the prospect of a review system, and by parish discussion in particular.
  - Who are the decision-makers in the church?
  - Who ought to be the decision-makers?
  - To what extent should groups be allowed to do their 'own thing', recruit their own staff, develop their own priorities?
  - Parishes, it is said have neither the competence nor the time to react to complex issues such as a Divisional agenda - the end result may be populist rather than wise.

## **CONCLUSION**

In the monocultural framework of the church, boundaries, equality, pastoral ineffectiveness, and power, have become particular problems for us and these are, therefore, the responsibility of pakeha people to resolve.

The Joint Working Committee is committed to assist the Church to make appropriate bi-cultural advances. It has produced such an advance in the following proposals for making Connexional and other Resource appointments. Not all the pakeha issues referred to above have been resolved, all have been carefully considered. There have been two major considerations:

1. The advance to a bi-cultural church, to which the conference is committed.
2. Ways in which both institutional and personal goals can be blended more satisfactorily.

The following is the proposal recommended to Church Council by the Joint Working Committee:

## **CONNEXIONAL AND OTHER RESOURCE APPOINTMENTS**

Conference 1984 invited the Joint Working Committee to consider:

"an appropriate bi-cultural way for the making of Connexional Appointments"

Resolution of Conference, P.632.

The Committee has considered this question, has reflected on comments made on a draft, by Church Council members and others, and now brings the following proposals and recommendations to Conference for approval.

Underlying this proposal there are two principles that the Committee believes are not negotiable if the Church, in making these appointments, is to act in a bi-cultural way. These are:

1. A willingness to share power by consulting with personnel selected by the Maori Division at critical steps in the process.
2. A willingness to act consultatively by engaging in dialogue with Maori Circuits and other Parishes at appropriate points in the process.

This proposal will show clearly when this bi-cultural consultation and dialogue should take place.

### **Pastoral Care**

During the course of discussions held while formulating this process, the Committee's attention has been drawn to a number of related matters that Boards, and the Pakeha Church, will need to work at. These are not specifically bi-cultural, but have to do with the proper exercise of pastoral care for those personnel, and their families who are already in Divisional or Resource positions. Such care is appropriate whatever procedures are operating.

### **Ecumenical Sensitivity**

The Committee has noted that the Church by its participation in the Council for Mission and Ecumenical Co-operation, and its participation with the Anglican Church in theological education, is involved in making appointments that have an ecumenical dimension. Agreements are in place for ecumenical consultation regarding such appointments.

The Committee recommends to the Council for Mission and the Trinity College Council that they follow the procedures set out as far as possible, having regard for ecumenical sensitivity. In particular that they consult, as set out in the proposal, with Maori Division and with Maori Circuits and Pakeha Parishes.

### **Length of term of Appointment**

The Committee has not debated this matter. Therefore the provision in the Law Book, Section 9, 6.5 which states "each appointment shall be for a term of six years, and the total term appointment shall normally not exceed ten years" is not being questioned in this proposal.

### **Connexional and Resource Appointments**

These provisions are understood to apply to appointments for the following positions in the life of the Church:

#### **a) Connexional Appointments:**

The General Secretary;  
The Executive Director of the Education Division;  
The Superintendent of the Development Division;  
The Tumuaki of the Maori Division;  
The Principal of the Theological College\*;  
A Methodist Secretary of the Council for Mission\*;  
The Superintendents of the Auckland, Christchurch & Dunedin Central Missions, and the Wellington Social Services Trust Board.

#### **b) Resource Appointments:**

Methodist Staff appointed to the Theological College\*  
The Theological College Field Worker in Ministry;  
The Theological College Director of the Education Centre;  
The Director of Educational Ministry;  
The Education Division Youth Directors;  
The Education Division Stewardship Director\*;  
The Finance Manager.

\* Ecumenical appointment.

### **Bi-Cultural Procedures:**

Two years prior to the scheduled termination of an appointment: Conference is informed that a year of consultation is about to take place.

In Year One - a survey of the task of the particular Connexional or Resource staff member is carried out in consultation with the whole Church.

In Year Two - a suitable appointment or re-appointment is made.

### **YEAR ONE: THE YEAR OF CONSULTATION**

The steps for YEAR ONE to be as follows:

#### **The Process:**

1. In February of YEAR ONE the Division or Board invites all Parishes and Maori Circuits to consider the task of the staff position for which an appointment is sought and to state priorities for the future task of the appointment as they see these priorities.
2.
  - a) Maori Circuits make their responses to the Maori Division:
  - b) All other Parishes/Circuits make their response to the Division or Board engaged in the consultation.
3. Maori Division and the Division or Board engaged in the consultation collate their responses.
4. The Division engaged in the consultation meets with Maori Division to hear their response and to establish agreed priorities.
5. The Division engaged in the consultation prepares a job-proposal on the basis of the responses received and in the light of discussions with Maori Division.
6. The Division forwards the job-proposal to August Synods and Maori Division for confirmation.
7. The Division consults, if necessary, with Maori Division on the responses received from the August Synods and Maori Division.
8. The Division engaged in the consultation presents any new proposals including the job-proposal to Conference for approval.

### **YEAR TWO: THE YEAR OF APPOINTMENT OR RE-APPOINTMENT:**

1. The Board or Division prepares a 'person' profile based on the Job proposal in consultation with Maori Division.
2. The Board decides, in consultation with the present staff person, whether there is to be a new appointment or a re-appointment.
3. If the Board is nominating the present staff member for re-appointment, then prior to that decision being finalized, the Board will consult with Maori Division.

- 4a) If a new appointment is to be made, the Board advertises the position and seeks suggestions from Parishes, Synods, and individuals.
- b) When the list is drawn up the Board or Committee consults with Maori Division and is guided by that consultation in making its recommendation to Stationing Committee or to the General Purposes Committee.

- NOTE: 1. Presbyters in full-connexion selected for appointment or re-appointment shall have their appointment confirmed by the Stationing Committee before the appointment is recommended to the Conference.
2. Lay-people selected shall have their appointment confirmed by the General Purposes Committee before the appointment is recommended to the Conference.
3. The above procedures may be shortened, provided that the essential elements of consultation with Maori Division and the wider Church are not omitted from the process.

### RECOMMENDATION

That Conference in affirming its commitment to the principals of bi-cultural power sharing and consultation adopts the procedures for appointment outlined in this report and that these procedures apply to the Connexional and Resource positions named in the report.

Edwin Clarke

Rua Rakena

Co-conveners of the Joint Working Committee

## AUCKLAND METHODIST FIJIAN FELLOWSHIP

### ANNUAL REPORT - 1985

The Fijian Fellowship continues to serve Fijian members of the Methodist Church in Auckland and any people who might come to affiliate themselves with the Fellowship. Spiritual needs as well as cultural needs are being cared for within a maturing environment. Regular weekly services are held each Sunday, prayer groups meet at times appropriate to that particular area. Youth group and Women's Fellowship are being enthusiastically participated in in the running and the general welfare of the Fellowship.

The Committee, in consultation with Mr Jack Osborn, have worked on reviewing the Stewardship Programme. It was a programme to bring to our attention the financial commitment involved in the life and work of the Fellowship and the church at large. It was a programme to provide an opportunity for those already giving regularly to make a renewed commitment to the life and work of the Fellowship. It was a programme to provide an opportunity for those not giving regularly to consider making such a commitment. It was an opportunity to examine our priorities; to examine how much we value this Fellowship and what it stands for; to examine what our Christian faith means to us and what share we want to have in God's work. The culmination of this programme was a Thanksgiving Service at 3.00 pm on the 5th of May, at Mt Eden Methodist Church.

We have been visited by some of our Ministers within the District who had the chance to preach to our afternoon services. We both traditionally farewelled and welcomed the outgoing and the incoming Superintendents of the Development Division. It was a time of joy and sharing together. Many visitors from Fiji have shared in our services; most recently the Royal Fiji Military Forces Band joined and took part in the service and shared in our usual afternoon tea.

The Fijian Fellowship enjoyed sharing in the quarterly Auckland East Parish Rally. This interaction with other groups gives new insight and understanding of how the other groups function within the Parish. It also encourages and strengthens the bond of the Fellowship.

#### Sunday School

1. Beginner	4 - 6 years old	8
2. Younger Primary	7 - 9 years old	10
3. Older Primary	10 - 12 years old	6
Total:		24

We have three Sunday School Teachers who have taught in Sunday School for the last three years. Last year the children were using the 'Jesus in Action' series, but now they have changed over to the 'Living Faith Materials'.

#### Youth Group

The Youth Group meets fortnightly from 7 to 9 on a Saturday evening. They have a very able leader, who virtually gives his total spare time to the cause of the Fellowship. He gives strong, efficient, vital leadership, and has the organisational capacity to delegate work to others. There is a strong emphasis on Christian Education, and a significant devotional and learning time is spent

at each meeting. There are vigorous and interesting games, which develop skills, alertness and physical fitness.

**Programme and Activities:** The Youth Group is divided into two groups which take turns in leading the programmes. These programmes include the following: Games; Bible quiz; Bible study and sharing testimonies. Last year's activities were more directed to the theme: "Remember thy Creator in the Days of your Youth". We also took part in leading one Church Service during the year; this was a great time of experience to most of our young members. Early this year we took part in singing and leading the Pacific Island night programme of the Auckland University Overseas Students Christian Fellowship. We are also looking towards having a combined meeting with the Mt Eden Methodist Church Palangi Youth Group. Later this year we are intending to organise some outings, like a picnic where we could involve the rest of the congregation.

### **Women's Fellowship**

The Women's Fellowship continues to play a vital part in the life of the Fellowship. We have an average attendance of about 25, which sometimes includes Fijian women from other Christian denominations. Our meetings are happy gatherings covering a variety of speakers and subjects. Each meeting being opened by a devotional period taken by the President or one of the members.

Our weekly meeting has generated enthusiasm and understanding among our members. We look back with thanks to God for His guidance through another year and look ahead with trust and confidence in His power to help us as individuals and as a group in the coming year. We try to keep in touch with sick members of the Fellowship, and in our small way, we trust we are helping to extend God's Kingdom.

CHAIRPERSON &

MINISTER:

Rev. Elia Samusamuvodre

### **Recommendation:**

That the Report be received.

**SAMOAN POLICY COMMITTEE**  
**ANNUAL REPORT - 1985**

The Samoan Policy Committee met twice this year at Gisborne on 27 April and Tokoroa on 27 July. In future we plan to meet over the whole weekend to avoid additional travel and additional cost.

The Committee wishes to report the following matters to the 1985 Conference:

**1. MINISTRY**

**a) Self-Supporting Ministers:**

The matter of self-supporting ministers becoming full-time was discussed and it was agreed that local arrangements could be made subject to the approval of the Development Division. This is in line with suggestions from the Committee on Ministry.

**b) Language Service:**

There are sometimes different opinions regarding Samoan language services between Samoan people. We agreed that each situation needs to be discussed separately at District level.

**c) Samoan Candidates for Ministry have been interviewed by a Sub-Committee of the Samoan Policy Committee.**

**2. RELATIONSHIP BETWEEN NEW ZEALAND AND SAMOAN CONFERENCES:**

The meeting between representatives have continued and we are seeking further consultation between the two Conferences, perhaps late 1986. A number of less formal contacts have also been continued.

**3. CHRISTIAN EDUCATION**

**a) Material for Christian Education is constantly being reviewed. A Methodist-Presbyterian Committee in Auckland is working to adapt Living Faith for Pacific Island people to use.**

**b) Youth Director: A committee has been appointed to look at all matters related to such an appointment and to report back to the next meeting.**

**c) Youth Camp: A camp is being planned for December 1986 in Wellington.**

**4. MATTERS OF CONCERN**

The Samoan Policy Committee has asked for more information on the move toward bi-cultural church and about church union, so that those matters can be fully discussed by the Samoan people.

5. SOCIAL ISSUES

There are some issues which directly affect Samoan people, e.g. immigration. It was agreed that the Wellington members of the Samoan Policy Committee form a Sub-Committee to discuss such matters and make recommendations, if necessary.

6. FUTURE OF THE SAMOAN POLICY COMMITTEE

The name and function of the Samoan Policy Committee is to be discussed by its Executive and to report to the next meeting.

7. REPRESENTATIVES TO CONFERENCE 1985:

Lua Tolofua; Ioane Samia; Fiavaaiga Seiuli.

8. MEMBERSHIP is to remain the same for 1986.

9. NEXT MEETING: 26, 27 April 1986 - Papakura, Auckland.

RECOMMENDATION:

That the Report be received.

CHAIRPERSON: F. Hanson (President)

CONVENER: Rev. S. T. Amituana'i

TONGAN ADVISORY COMMITTEE  
ANNUAL REPORT 1985

**Mālō e lelei.**

**'Oku tau fakafeta'i ki he 'Otua 'i He'ene 'alo'ofa mo e tauhi  
lelei kuo fai ma'atautolu pea tau a'usia mo'ui 'æ Konifelenisi  
'oe ta'u ko eni.**

I have pleasure in presenting the third annual report of the Tongan Advisory Committee to Conference 1985. It is good to have the opportunity to look back on the year's activities and submit a brief account of the wide variety of duties which were shouldered by the Tongans with the help of many helping-hands from the papālagi and others.

We record with sincere sympathy the losses of some of our Christian brothers and sisters who during the year, answered the call of their Lord and Saviour, Jesus Christ and gathered into His care.

**"kuo mou pulia mei he'emaui vākai ka 'oku ngāngātu mo 'alaha  
mai ho'omou ngaahi ngāue."**

**Committee:**

The Tongan Advisory Committee met at Elsdon Youth Camp, Porirua from the 8 to 9 June 1985. It was a beautiful country setting; excellent food and good company were all enjoyed by the official members and many observers who attended the meeting. It proved to be an excellent opportunity to meet new faces, receive reports from each Fellowship, discussion and share ideas, listen to others and unwind a little before Conference.

Vice President, Joyce K. Dey, opened the mini-conference and chaired the two-day meeting. The Committee wished to report the following matters to Conference:

**Activities:**

Written reports were received from Auckland/Manukau Tongan Circuit, Hamilton/Rotorua Fellowship, Petone, Wesley and Christchurch-Oamaru-Dunedin Fellowships. Verbal reports from representatives from Gisborne, Porirua and Palmerston North were noted and discussed. Most of the reports highlighted the many tasks carried out through the year by each Fellowship in their respective districts, ranging from Youth activities, Seminars, Sunday School Examination and Faka-Me - recital of biblical dramas by children, Women Fellowship, Week of Prayer, Family Week, Prayer Meetings, Leaders' Meeting, Quarterly Meetings, Visiting to Prison and Hospital, Education Committee, Housing and Employment, Health and Welfare, Choir Festival, Sports, Holy Communion and Baptism, Marriage and Deaths, Fund raising for special projects here and in Tonga, Hurricane Relief Fund for Fiji, visitors from Tonga, Regional and District Services. Space would not allow me to go into more detail and explain the many activities which were carried out through the year. Keep up the good work and be witnesses for Christ.

### Finance:

A start was made to formulate a policy on finance. Auckland/Tongan Circuit presented a cheque for \$500.00 to the Development Division to help the said Division in paying the travelling expenses of the official members to Committee's Meeting and Conference. The Connexional grant for this year is \$1,175.00, which is not enough to cover the expenses. The Convener has written to the Connexional Office and asked for an increase in the forthcoming grant for 1985/86. However, the Committee agreed that each Fellowship donates annually the sum of \$100.00 to the Committee Travelling Fund. This Donation, plus the Connexional grant would help to facilitate the financial situation in future.

### Ministry:

One Presbyterian is wanted for Auckland/Manukau Tongan Circuit. This requirement for such an appointment was deferred until further discussion be made and the financial position clarified.

Scaling the list of priorities, South Island has the most urgent need for a Tongan Presbyterian. Rev. Manase Tafea who is doing part-time ministry to the Tongans in Christchurch, Oamaru and Dunedin will return to take up an appointment with the Tongan Conference at the end of next year. Members from Petone and Porirua expressed the same concern and their need for a Tongan Presbyterian to be stationed in the Hutt Valley to carry out a regional ministry to the Tongans. Wesley Parish Council has to make a decision in relation to a Tongan Presbyterian, so far they have Pāpālangi, Fijian and Samoan Presbyters, but no Tongan.

Grave concern was expressed about the needs for the lay training, especially those in the distant areas where there are new-born Tongan Fellowships with very few or no lay preachers. They were encouraged to carry on with the prayer meetings and the materials compiled by Drs. Havea and Mo'ungaloa will be forwarded to those who need them.

A request from Gisborne, tabled by their representative to the meeting, for a Tongan Minister to visit their new-born Fellowship once a quarter was made. Costs of travelling and expenses involved were discussed. Further enquiries are to be made into an avenue to facilitate such a visit in the future.

### Representatives to Conference:

The Committee's representatives to Conference are:

The Convener - T. Kilifi. Heimuli, and the Secretary - Sione F. Tonga. Sione Maka was also nominated as a substitute if either of the two representatives is not available to attend Conference.

### District Synod Representatives:

Auckland, Manukau, Waikato and Canterbury District Synods each sent a representative to the Advisory Committee Meeting, but not the Wellington District Synod. It was resolved that Wellington District Synod should be reminded of the Conference Resolution to send an official representative to the next Committee meeting. The Superintendent of the Development Division was asked to convey the message

to other District Synods where a Tongan Fellowship is operating, to send official representatives to the next Advisory Committee Meeting.

#### Convener:

The Committee agreed that T. Kilifi Heimuli remains as Convener. The Committee also agreed that Kilifi Heimuli be the editor of the Newsletter.

The Sunday meeting finished on a high note with a prayer-meeting and an afternoon Service at Wesley, Taranaki Street, Wellington.

**Date of Next Meeting:** 8 and 9 March 1986. **Venue:** Auckland

#### Conclusion:

The Tongan Advisory Committee wishes to express its sincere gratitude to the President of Conference, Vice President, Secretary of Conference, District Superintendents, Chairperson and Board Members of the Development Division, Ministers - especially Ted Grounds, who is retiring this year - Officials and the New Superintendent of the Development Division, for your untiring assistance and concern to the Tongan Ministry throughout the year.

#### Recommendations:

1. That the Report be received.
2. That Conference considers the needs of the Tongan Ministry.
3. That the Committee Members for 1985/86 be:  
Auckland/Manukau: Kotisi Manu; Peni Mafi Ta'ufo'ou; Sione Paea; 'Uha'one Metuisela; Sitaleki Puakahuhua; Sione F Tonga; Rev. Taniela Moala.  
Hamilton: Lisiate Manu'atu; T Pohiva.  
Rotorua: Sione H Taumoepeau; Rev. Sifa Hingano.  
Gisborne: Paula Lolohea; Pauli Ma'afu.  
Palmerston North: Sione Moli Koloto; Samiu Mafi.  
Petone: Paasi Fine; Mele Tu'ipulotu; Sifa Latu.  
Porirua: Pita Siale; Taniela Funaki.  
Wesley, Wellington: Tevita Finau; Niuselu Uesi; Samiu Taufa.  
Oamaru: Sione Malama; Puli Kaufana.  
Dunedin: 'Opeti 'Ofamo'oni; Semi Halalilo.  
Christchurch: 'Inoke M Siulangapo; Kasi Leka; Rev. Manase Tafea.  
Convener: T Kilifi Heimuli.  
Interpreter: Rev. Tavake Tupou.  
Chairperson: President of Conference.  
One representative from each District Synod where a Tongan Fellowship operates. Tongan Ministers serving appointments within the Methodist Church of New Zealand.

CHAIRPERSON: Joyce K Dey  
Vice-President of Conference  
CONVENER: T Kilifi Heimuli

## JAMES & MARTHA TROUNSEN BENEVOLENT FUND TRUST BOARD

### ANNUAL REPORT - 1985

The past two or three years have seen progress and changes in the work of the above Board.

The personnel has changed with the resignations of several long standing members, the election of several women to the Board, two representing the Polynesian peoples, and three other replacements.

Information has been sent to the parishes through the Administration Division which has resulted in more requests for grants on the basis of need. The Board is appreciative of this help and of the response, and commends the Fund to the church to be used as widely as possible.

This year marks the retirement from the position of Chairman, of Mr Leicester Peak, who has held the position for twenty-five years. The Board wishes to place on record its great appreciation of Mr Leicester Peak's long and valuable service from November 1959 to the 2nd September 1985. During his chairmanship he has rendered sterling service, following in the foot-steps of his revered father, Mr A. Peak. The present position of the Board's work is in no small measure due to his direction, strong leadership, and clear vision. We express the wish that he may be able to remain a member to complete his fifty years of service. The Board is recommending to the Conference the appointment of Mr Harold Denton to take his place.

Lately a sub-committee met with the Rev. Alan Woodley to discuss the inter-relation of the several trust funds, and ways in which this Board could enlarge its range of help, also the methods of its operation, and any new suggestions. These matters will continue to receive attention in this coming year.

The basis of the Board's distribution is need, laid down in the original intentions of the donors James and Martha Trounsen. It is remembered that encouragement, support, caring are important as well as the financial gifts made where need exists.

The following is the Board recommendation to the Conference:

Chairman: Mr Harold Denton  
Reverends: A. Dickinson, G. Brazendale, N. Brookes and  
A. Carr (Secretary/Treasurer); Mesdames: J. Moore,  
E. Kohlhasse, M. Gordon, Miss M. Robinson; Messrs:  
R. Burton, B. Burton, L. Peak

CHAIRMAN: Mr H. Denton  
Secretary/Treasurer: Rev Allon Carr

#### Recommendation:

1. That the Report be received.
2. Conference places on record its debt of gratitude to Mr Leicester Peak who has served as Chairman of the Board for twenty-five years.

## METHODIST EDUCATION DIVISION

### ANNUAL REPORT 1985

Kia ora e nga iwi Weteriana o Aotearoa  
Tena koutou, tena koutou, tena koutou katoa.

Early in the year the Board of the Education Division reorganised itself to enable greater participation of members and better attention to the various parts of its work. A series of Committees was set up, including the Educational Ministry Committee which has oversight of all matters relating to the educational life of the Church - children, youth and adults.

The Board also changed the name of the Section previously known as 'Planning and Training' to 'Educational Ministry', feeling that this better expresses the work of this part of the Division.

### EDUCATIONAL MINISTRY SECTION



#### Directions

Following the Education Consultation held in August/September 1984 the Board agreed to focus on several major areas and asked the Educational Ministry Committee to pick these up.

Small Group Life The Committee has been gathering information on house groups and other small groups in the life of churches around the Connexion, and is beginning to put together resources to help parishes develop their small group life. We would like to know which parishes have house groups, and what material is being used, so we can build a network and share resources and ideas. We are also planning to produce a series of studies, probably for Lent 1986, together with material on leadership training, group dynamics, listening skills and other aspects of small group life and leadership. Along with this, we would hope to be able to provide workshops and other events locally or regionally.



Reflecting Bi-Culturalism While the Education Division continues to be involved in resourcing the move towards a bi-cultural Church through the Joint Working Committee and the various Regional Task Groups as well as provision of particular printed resources, the Educational Ministry Committee sees its task at this stage as being to ensure that bi-culturalism is reflected in all aspects of the Division's work and the educational life of the Church. We are currently working on producing material for all-age worship events which reflect this perspective. Through the New Zealand Regional Committee of the Joint Board for Christian Education we are involved at working towards making the revision of LIVING FAITH resources less mono-cultural and in producing additional materials for education with children which reflects our bi-cultural and multi-cultural context.

## Spirituality and Charismatic Renewal

The Committee regards worship and spirituality as central to the lives of local churches and their members. Christian education builds on this. The Charismatic Renewal will provide a significant approach, and the Committee is working in conjunction with others who have an interest in spirituality, together with the Making Disciples Task Group and Faith and Order Committee Consultations with people in the Charismatic Renewal, to provide resources.

## Union Parishes and Co-operative Ventures

We are concerned to ensure that all we do takes account of the fact that so many Methodist people are involved in co-operation with others. Any materials we produce must take account of this.



## Christian Education for Justice and Peace

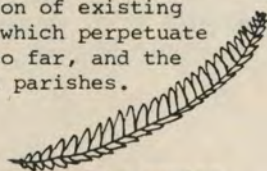


This has been a concern of the Division for some time and the Committee continues to regard it as a priority for the future. In April 1985 an ecumenical gathering was held in Rotorua to explore possibilities for local parish involvement in justice education. A number of parishes who have already shown involvement in the justice issues of their local communities were brought together to share their experiences. Christian education resource people were also involved in the event. Out of this came some significant learnings for the way we help to integrate a concern for justice and peace into the total educational life of the local Church community. Through John Salmon's direct involvement in this area, the Committee is supporting further regional events, the evaluation of existing resource materials for their implicit attitudes which perpetuate injustices, the writing up of learnings gained so far, and the development of resources to help people in local parishes.

## Living Faith

The Joint Board of Christian Education has decided to revise LIVING FAITH at the end of the current series. This revised material will come into use from 1988. One basic proposed change is that common Bible passages will be used as the basis for sessions for most grades. These passages will be selected from lectionary readings to make it easier to relate the children's learning to congregational worship. As part of the revision, the New Zealand Regional Committee of the Joint Board is currently engaged in finding ways of increasing the New Zealand content in LIVING FAITH material.

The Education Division continues to regard the LIVING FAITH approach as providing the best basis for education in local

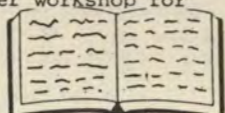


Methodist and Union and Co-operating parishes. We continue to commend the LIVING FAITH resource material, and to work towards influencing the style, emphasis, and content of that material through the Joint Board. We are particularly excited about some of the possibilities for youth materials. One proposal, for example, is to produce a youth magazine and base group studies around that magazine. It is our intention to continue to support, promote, and influence LIVING FAITH resources.



### Conflict Workshop

In March the Education Division presented a workshop on Conflict. This arose out of our awareness that the diversity in the Church often produces situations of conflict which we are not prepared to handle creatively. This workshop, led by Ann Kilgour, brought together a number of Methodist leaders from around the country and provided an opportunity for facing conflict and learning new skills to deal with it. Among spin-offs from the workshop was a creative meeting between representatives of the Education Division Board and the Maori Division. We believe conflict is an important area for us to concentrate on and we plan a further workshop for early next year.



### Treaty of Waitangi Discussion Project

The N.C.C. Programme on Racism is planning a community-based project to discuss the Treaty of Waitangi from a pakeha perspective. The project would be focused in September 1986 around radio and T.V. programmes. Local discussion groups would be based on these, plus a range of printed resources. The Educational Ministry Committee believes this is a worthwhile project, and encourages people in Methodist parishes and Co-operative ventures to become involved in local organisation and discussion.



### YOUTH MINISTRY

The appointment of the national youth directors is proving rewarding for youth ministry throughout the country. Bronwen Olds and David Hanna are continuing to travel extensively running leadership training and bi-cultural workshops.

The establishment of effective contact lists and mail-outs to all youth groups have been two positive moves this year. It is planned to expand and utilise more this youth group contact list in the future distributing resources and ideas for youth ministry. A second network is in formation to maintain contact with young adults who have had association with Youth Conferences - 'Veteran Youth'. Energy in this area has resulted in a Veterans Youth Gathering for some time in 1986. This event is being planned by a group in Christchurch in liaison with the Youth Directors.

As part of the Education Division's move towards bi-culturalism the youth section continues to initiate discussion in this area.

Weekend and day workshops continue to be the most valuable form of exploring bi-culturalism. Out of these workshops numerous resources have been developed that aid our journey towards bi-culturalism. The Division acknowledges that youth's openness to change gives them a key role in encouraging bi-culturalism within the Church.

The Division has encouraged congregations to explore International Youth Year's (I.Y.Y.) themes, Peace, Participation and Development and where possible to make the connections with the bi-cultural movement. In response to I.Y.Y. the Division believes it is important to take seriously youth participation in the life of the Church and acknowledges the contribution that youth have to offer. As a step towards enabling this, the Division supports the recommendation providing for youth delegates at Church Conference.

The annual Youth Conference continues to be an important part of the youth movement nationally, with this year's conference being held in Kaiapoi from 28 December 1985 - 3 January 1986.

#### STAFF

Educational Ministry Staff - Frank Hanson, John Salmon, Bronwen Olds and David Hanna, have been engaged in a wide range of activities. These include:

- \* Planned Parish Events - covering topics such as:
  - Worship and evangelism
  - Teacher training
  - Organising for Christian Education
  - Living Faith approach and resources
  - Parish planning
- \* Regional Consultations or workshops - including:
  - Youth leadership training
  - Conflict resolution
  - Bi-cultural church
  - Children's ministry
  - Teacher training
  - All-age worship
  - Christian education for justice
  - Youth activities
  - Young adults
- \* Preparation of resources:
  - Christian Education leaflets
  - Youth contact mailings
  - Material on Peace and Schools for Community Concerns Network
  - LAOS course material
  - Resources for Children's ministry with Pacific Islands groups
- \* Consultations with ministers, youth groups and leaders, local education people.



- \* Involvement with various Committees, Boards and Planning Groups - such as:



Frank's involvement as President  
Youth Conference Planning Committee  
Bi-cultural Task Groups  
Joint Board for Christian Education  
N.Z. Regional Committee  
National Youth Council

We have been glad to stand beside Frank Hanson in his year as President of the Methodist Church. It has been a full and demanding year for Frank, but also a very significant one. We rejoice with him in that. The demands on Frank have put demands on other members of the staff as well and we are particularly grateful for the contribution made by Cliff Couch during the year.

In April Bronwen Olds moved to Wellington. This move was the result of a review of Bronwen's and David Hanna's sharing of the job of Youth Director. Despite the value of having one person located in Auckland, the advantages of being able to work out of one location were seen to be greater.

#### Re-Appointment of Executive Director

The Rev. Frank Hanson is currently concluding his 8th year as Executive Director. Consultations with the Church and Maori Division during 1984 led to a designation at that Conference for a further and final term of up to three years. This flexibility is given in the hope of helping the Connexion, the Division and Frank Hanson at the point of transition. An appropriate resolution concerning this further appointment is attached.

#### FINANCE & ADMINISTRATION

This year the Board has undertaken an extensive review of its financial control and administration of the Division's activities. As the responsibilities of the Division have rapidly expanded in recent years, it became increasingly apparent that existing finance and administrative controls were less than adequate for the increased workload.

As a result of this review, some rationalisation of existing administrative appointments has taken place, and a new position of Finance Director has been created, the appointee now being responsible for all matters of financial control and office management. Subsequently the Board has begun the 1985/86 financial year more confident of working within its budgeted income than has been possible in recent years.

However, the Division remains substantially dependant upon the level of funding it receives from the Connexional budget, and new responsibilities or projects will now only be accommodated where specific additional funding is made available for the task.

## EPWORTH BOOKROOMS



Until 1982, the Division's sole retail trading operation was the Epworth Bookroom in Wellington which had maintained a number of strong trading years. In that year the Division assumed responsibility for the Epworth Bookroom (Auckland). Unfortunately, the substantial deficits which had previously occurred, continued to accrue through to this year. They were further compounded by the effects inflation has had on both trading operations.

Subsequently, the decision was made to close the Auckland Bookroom, and using a new retail and management model, commence trading as a totally new venture on a prime retail site in Karangahape Road. Some quite substantial changes have also been made in the Wellington bookshop and accounting procedures, and other options continue to be explored.

With the continuing support of the Connexion and the wider Church, the Division is confident of both Epworth Bookshops successfully trading in the present and future financial years. We recognise the importance of the Division continuing to be the retailing agent for books which particularly meet the specialist sector needs of not just the Methodist Church in New Zealand, but much of mainstream Christendom.

## JOINT STEWARDSHIP UNIT OF THE METHODIST AND PRESBYTERIAN CHURCHES OF NEW ZEALAND

### WORKING ARRANGEMENT REVIEW

The Working Agreement between the Methodist Church of New Zealand and the Presbyterian Church of New Zealand renegotiated during the year, has changed the name of the Joint Stewardship Section to The Joint Stewardship Unit.

The revised agreement preserves, strengthens and equalises the principles of equality between the two participating Churches, providing a higher profile and stronger identity for the Unit.

### JOINT STEWARDSHIP MANAGEMENT GROUP

During the year, two longstanding Presbyterian representatives, Bill Graham and Dennis Povey, retired. The membership is:

<u>Methodist</u>	Rev. Frank Hanson, Rev. Michael Greer, Eric Heggie (Chairperson), Rev. Malakai Curulala.
------------------	--

<u>Presbyterian</u>	Rev. Shirley Simmers, Dorothy Bates, Lauris Shaw, Rev. Lester Reid.
---------------------	--

### CHRISTIAN GIVING PROGRAMMES

The Unit directed 26 Christian Giving Programmes in the 1984 Calendar year, 3 Methodist, 15 Presbyterian, and 8 Union/Co-operating and for 1985, 8 Methodist, 7 Presbyterian and 5 Union/Co-operating.

The effects arising from the lifting of the price/wage freeze are resulting in heavier bookings for 1986.

### LEVELS OF GIVING

In the 1984 Calendar year, the level of giving increased to an

average overall of \$5.93 for each giving unit, each week, as measured by our Christian Giving Programmes. The highest average overall for a Parish was \$9.32 per giving unit. We have recorded the highest average for communicant members increasing their weekly giving as being \$13.20. When we consider the average Methodist-Presbyterian income to be in the vicinity of \$16,000 p.a., and apply the Modern Tithe of \$1 giving each week for each \$1000 of gross income each year we are moving somewhere towards our potential.

	<u>Av. Response</u> <u>per week per</u> <u>Giving Unit</u>	<u>% Increase</u> <u>in weekly</u> <u>giving</u>	<u>% Roll</u> <u>Responding</u>
All Programmes	\$5.93	54%	56%
Methodist	\$5.63	29%	67%
Presbyterian	\$5.97	72%	50%
Union/Co-op	\$5.97	41%	61%

Although the average increase in giving is 54%, the highest was 144% with many in the vicinity of 80 to 100%.

73% of communicant members and 32% of adherents responded to the challenge of committed Christian Giving, an increase of 40% over the starting position. Some parishes are now achieving a funding level of parish budgets of 90 to 104% from envelope giving.

The 26 parishes in which the Unit directed Programmes in 1984 produced a collective increase in giving of \$491,000 for the year. Add to this the results of 1983, \$609,000, the compounded effect by 1986 will be the equivalent to the funds required for the entire Assembly Budget of the Presbyterian Church and that of the Methodist Connexion three times over! And this from only 53 of 543 parishes. Since 1980 the Unit has directed Christian Giving Programmes in the 140 parishes.

#### STAFF

We welcome the Rev. Newton Fink, who joined the Contract Director Staff in October 1984.

#### JOINT BOARD OF CHRISTIAN EDUCATION

An approach to the Joint Board regarding the provision of teaching aids on Christian Giving has resulted in material for 9-10-11 year olds being prepared and edited by Bill Vinten and Mary Astley. Along with similar material from the seven participating churches, the Unit's contribution is now in Australia awaiting further work.

#### FUTURE DIRECTIONS

There are now many parishes at varying stages of their stewardship pilgrimage. No parish ever reaches its full giving potential for a variety of reasons.

In order to meet the changing needs, the Unit is developing and expanding the educative aspect of its overall function. The broadly based seminars will be continued and will be developed into workshops dealing with specific topics in greater depth. Further resource materials are in course of preparation, including a 'Preacher's Guide to Stewardship', and also in draft form "A guide to the formation of a 'Talent's Bank'" in parishes, recognising the time and talents components of Stewardship. Programme formats and structures now have a variety and flexibility designed to meet the specific needs of parishes recognising their diversity and multi-cultural nature of our Churches.

In the past the Unit has operated on the basis of responding to invitations from parishes to consult, but the Unit now takes the initiative to offer to visit parishes (without any obligation) and this move has proved to be most worthwhile and productive.

#### FEES

The good news is, that despite increases in costs, the fee structure will remain the same for the time being, without any increase in the daily rate. By so doing, the hope is that parishes will avail themselves of the personnel, expertise, and services the Unit has to offer in order to lift their levels of giving to enable the whole mission, of the whole Church, for the whole world.

#### THE STEWARD - A Biblical Symbol Coming of Age

Often the Church is criticised for placing too great an emphasis on money to the detriment of the other dimensions of Stewardship. For quite some time the Christian Church has been carrying around with it something dynamic, provocative and revolutionary, but which has not been recognised as the treasure which it really is. This has resulted in the misunderstanding of stewardship and its misuse. A very wrong interpretation and emphasis has been placed on stewardship, that of the concept of money only. "Get the money right and all else will come right" is a false attitude. Certainly the giving of our money in support of Mission and Ministry is very important, but it must be done within the context of the total spectrum of commitment and discipleship, and stewardship.

The Churches which do not have money problems are, in the main, those which have a strong spiritual base.

Today we need to examine very closely the example of the Christian Steward as the one who distributes the mysteries of God as the example of Christ so clearly shows. Our task is to begin to understand and practise what it really means. Stewardship does not describe just any one isolated dimension of the life of the church, it describes the whole position called Christian.

When the church and its people follow Christ as His stewards, then the joy and the fullness of life in the Kingdom will draw the world to its Creator.

Walter Scott

Director of Stewardship.

On behalf of the Board

Ann Thomas  
Chairperson

Frank Hanson  
Executive Director

Kia ora koutou katoa



#### RECOMMENDATIONS:

1. That the Reports be received.
2. That in order to develop Youth Ministry nationally in the Church, we encourage parishes and synods to keep informing the Youth Directors on youth matters so that they can continue to build two-way communication.

3. Recognising 1985 as The International Year of Youth and also recognising the importance of having a significant youth component at every Church Conference, Conference accepts as a principle that 10 youth representative positions, including the Youth Director(s), be established for each Church Conference, taking into account race, sex, age and geographic distribution.
4. So as to promote the development of small group life within the Church, we encourage parishes to make resource material used with small groups available through the Education Division, so they can be shared around the Church.
5. That Conference support the proposed N.C.C. Programme on Racism Project on the Treaty of Waitangi, and encourage parishes and their members to become involved in discussion groups and other activities.
6. That the Rev. Frank Hanson be re-appointed as Executive Director for a further term of up to 3 years from 1 February 1986.
7. That the membership of the Board be:  
Revs. R.S. Andrews, M. Curulala, E.F.I. Hanson, E. Little, S. Mapusua, L. Reid, A.T.S. Saleupolu, Dr. J.B. Salmon, K.J. Taylor, A. Thomas, Mesdames B. Halliwell, G. Pitcher, G. Thompson, Ms. S. Laurenson, B. Olds, Messrs M.L. Clark, C.H. Couch, A. Dine, R.E. Gibson, D. Hanna, R.G. Jones, D.R. Patchett, W.J.F. Scott.

# NEW ZEALAND METHODIST TRUST ASSOCIATION

## ANNUAL REPORT TO CONFERENCE

The twelve months to 31 March 1985 have continued the Association's service to the Church.

This year is note-worthy, particularly, as it includes the first major return to long term depositors of capital accretion. Over \$2.3 million was credited to depositors with the Association in the year to 31 March 1985.

### CONTINUED MUTUAL SUPPORT

The ongoing association of large and small deposits continues to be a feature of the Methodist Trust Association. Overall support has continued to grow with total funds entrusted to the Association as at 31 March 1985 standing at \$21,719,161.00, an increase of 23% over the March 1984 total.

### FUNDS HELD BY THE METHODIST TRUST ASSOCIATION

	31/3/1985	31/3/1984
STA under 1 year	2,725,272	2,779,816
STB 1-2 years	1,740,928	1,686,211
LTC 2-5 years	5,919,013	4,152,608
LTD over 5 years	7,219,576	5,182,608
<b>Total:</b>	<b>17,605,189</b>	<b>13,801,243</b>
Other Deposits	4,113,972	3,825,941
<b>Total:</b>	<b>21,719,161</b>	<b>17,627,184</b>

### BENEFITS TO THE CHURCH

The Methodist Trust Association operates as a co-operative venture, all the assets of the Association are owned by the Depositors with the Board providing ongoing management and oversight.

#### (A) Annual Income

The Methodist Trust Association returns all net income to the Depositors in the form of two half yearly distributions.

For the 12 months to 31 March 1985, \$1,969,078 was credited to depositor's accounts by way of distribution and interest.

Distribution rates are in line with market conditions for the six months up to the distribution dates.

#### (b) Capital Accretion

Long term depositors share in the movement and value of the Associations growing property portfolio.

<p>For the year to 31 March 1985 \$2,381,868 was credited to long term depositors as additions to the capital value of their deposit.</p>
---

Capital accretion is determined by revaluing each of the Association's properties on a three yearly cycle based on each property's date of purchase or completion. In general terms this revaluation is at the same time rent reviews are completed.

The movement in value of each property is apportioned pro-rata among the long term depositors as an addition to the capital deposit and accordingly future income distributions are on the increased capital sum.

As long term funds become increasingly invested in property, the income distribution percentage rates will be reduced as property provides a lower income return than debenture deposits. The continued increase in capital value and the return on the increased deposits will, however, provide ongoing benefits for long term depositors.

### PROPERTY INVESTMENTS

As at balance date the Association owned 15 properties with a value of \$14½ million. During the year sites were purchased in Manukau City and Rotorua with building projects completed in both centres.

The Manukau property includes substantial additional ground for future extensions and developments. The Rotorua property is a continuation of the Methodist Trust Association's association with the Rotorua Trust with the transfer to the Methodist Trust Association for re-development of the Bainbridge building and associated land.

Progress has continued on the Cambridge Terrace, Christchurch, re-development. This office building of six storeys with associated parking was fully leased prior to completion and should prove a most satisfactory investment for the Association as well as enabling a valuable site to remain within the Church. The building was completed on the 10 May 1985.

During the year an opportunity to purchase a parcel of land adjoining the Cambridge Terrace site was taken and the Church now has over one and half acres of land in the centre of Christchurch for its future development and use.

Re-development possibilities continue to be investigated but the Association is now largely restrained in its projects by the amount of funds available for property investment. Further deposits in the long term funds of the Association would be welcomed as these will enable worthwhile developments for the long term benefit of the Association and the Church to be undertaken. The Association is also reviewing its borrowing policy.

### FIXED INTEREST INVESTMENTS

The Association continues to hold a wide range of fixed interest investments. Interest rates vary, reflecting the substantial movements in the prevailing market rates over the last few years. The Association is mindful of the need to ensure security of capital before a speculative rate of return.

### BOARD MEMBERSHIP

The Association is well served by a Board of varied commercial and Church backgrounds. Mrs Dorothy Ford has made a valued contribution to the Board following her appointment by Conference 1984.

R J Fraser, Chairman; A K Woodley, Secretary; G D Wright, Executive Officer

## RECOMMENDATIONS:

1. That the Report be received.
2. That the Financial Statements be received and adopted.
3. That the Board of the Methodist Trust Association for 1986 be the members of the Investment Board.

## METHODIST CHURCH OF NEW ZEALAND INVESTMENT BOARD ANNUAL REPORT TO CONFERENCE

The Board's principal task this year related to the retention and utilisation of the ex-Trinity College property, Grafton Heights. On behalf of the College Council, a Town Planning Application was made to the Auckland City Council seeking confirmation of a wide range of uses for the property in terms of a previous understanding with the City Council. When the application was refused, an Appeal was successfully taken to the Town and Country Appeal Board with the result that the property is now able to be used for a wide variety of purposes, thus enabling the Church to retain this historic Auckland property, see it well used within its community context and provide needed income. With the main buildings now leased to a long established Art School and with the earlier leasing of Leigh & Richmond Houses, to an advertising agency, the property will provide substantial income for the life and work of the Theological College.

Considerable investigation work was also completed on the need to upgrade the property. The Board has been pleased to carry out these activities on behalf of the College Council.

The Board has also carried out several other property investigations and several members of the Board have taken the opportunity of inspecting property owned by the Dunedin Regional Mission, in the Octagon Dunedin, and at Kawarau Falls Queenstown.

A major review of the Supernumerary Fund's investment strategy was also undertaken.

Acting for the Church Building and Loan Fund Committee the Board considered commercial property questions in respect of properties in Auckland, Manurewa, Hamilton, New Plymouth, Masterton, Christchurch and Dunedin.

The Board has considered the ramifications of offshore mortgage funding. Because of the risks and obligations peculiar to offshore funding, the Board is recommending to Conference that it require all Trusts, or Church bodies considering raising an offshore loan to consult with and obtain the approval of the Investment Board on behalf of the Conference. The Law Revision Committee has drafted the following addition to Section 7-11.1

"(e) any borrowing or proposal to borrow funds sourced from outside New Zealand."

The Board has developed a wide range of skills and experience and is pleased to consult with any Church groups seeking assistance in this field.

The Board was very pleased to welcome Mrs Dorothy Ford as a

member following her appointment at Conference 1984.

The Executive Officer and General Secretary were pleased to meet with the Christchurch Peace and Justice Group to share information and discuss the practical out-workings of the Conference's Guidelines on responsible social investment. A further meeting is planned.

R J Fraser, Chairman  
A K Woodley, Secretary  
G D Wright, Executive Officer

#### RECOMMENDATIONS:

1. That the Report be received.
2. That the law be added to as follows: Section 7-11.1(e) any borrowing or proposal to borrow funds sourced from outside New Zealand.
3. That the members of the Investment Board for 1986 be: Messrs R J Fraser (Chairman), W F Christian, G H Peak, K G Lee, L V Riesterer, A H Winstone, T J Martin, H T Garlick, P D Rakena, G D Wright (Executive Officer), Rev's D B Gordon, A K Woodley (Secretary), Mrs Dorothy Ford and the Finance Manager.

### PRINCE ALBERT COLLEGE TRUST BOARD

#### ANNUAL REPORT TO CONFERENCE

The year to 31 march 1985 has been a period of continued consolidation by the Trust.

#### QUEEN STREET SHOPS

The shops are showing the benefits of the recent upgrading and maintenance work carried out under Graham Keightley's direction and leadership. Substantial deferred maintenance work was carried out in the previous year and this has resulted in a much reduced level of day to day repair work.

The improved standard of appearance and performance of the shops has been matched with substantial rent increases, although the full benefit of the increased rentals was diminished by the effect of the rent freeze controls until they were finally lifted at the end of 1984. All shops remain fully let.

#### HAMES HOUSE

The building benefitted from an upgrading and refurbishment programme during the year and now provides an excellent appearance and standard of accommodation.

Strong demand for office space in the Upper Queen Street area continues and rent reviews have shown acceptable increases.

The surplus rental from this property is made available to Conference each year and the higher level of rentals achieved will, even allowing for the costs of upgrading, provide continued growth in the amount available to Conference.

\$49,000 was provided by the property for the year ended 31 March 1985.

#### CAR PARKS

The car parks were released by the operators of the Sheraton Hotel at the end of the financial year. There exists a strong demand for car parking in the area and all parks have been leased by us at much improved rentals. The areas used for car parking provide substantial income for the Trust.

This income must, however, be considered temporary as the Trustees continue to seek appropriate re-development possibilities that will provide a more efficient and in the long term more profitable use of the Trust's land resources. Any re-development will most likely entail a reduction in the income received by the Trust both during the development stage and whilst the new properties are becoming established.

#### GRANTS

As well as the Grant to Conference of the Hames House surplus income, the Prince Albert College Trust agreed to a request from the Finance and Stewardship Committee through the President to make a Grant for a specific concern in the life of the Church. A grant of \$60,000 was approved towards the re-constitution of the Epworth Bookrooms to enable this vital supply of Christian literature to be continued. A second grant of \$4,000 was made towards the set-up costs of the Bookroom's new Auckland shop at 203 Karangahape Road. \$100,000 has been offered to and accepted by the Theological College Council for a significant property development relating to the work of Theological Education at St Johns.

#### PERSONNEL

During the year the Trustees recorded with regret the death of the Rev. Eric Hames, a long time stalwart of the Prince Albert College Trust. The Trust and the Church are grateful for his wise leadership through 40 years as a Trustee.

Mrs Dorothy Ford was welcomed as a Trustee of the Prince Albert College Trust Board. The Rev. Norman Brookes relinquished his Trusteeship after his appointment as Superintendent of the Development Division.

R J Fraser, Chairman  
A K Woodley, Secretary  
G D Wright, Executive Officer

#### RECOMMENDATIONS:

1. That the Report be received.
2. That the Financial Statements be received and adopted.

## BOARD OF ADMINISTRATION - REPORT TO CONFERENCE

### PERSONAL

The Board records with sincere thanks and gratitude the service this year to the Division of the Rev. W J (Bill) Morrison and Mrs Mary Morrison. A wise and insightful knowledge of the Church has with lively humour been brought to a wide range of tasks and responsibilities. Mr R (Dick) Yates has served (part-time) as Acting Finance Manager. Meticulous care, patience, a wide knowledge and experience have been offered to the needs of the Church and to inovative developments in finance for motor vehicles and the ministers retirement home.

### THE CHURCH IN RELATIONSHIP TO CHANGE

In the midst of change it is difficult to maintain a clear sense of direction.

At the present time we see two major factors compounding to bring possibly large changes to the financing of Parish life. These are:-

1. The new directions of government with its emphasis upon the impetus of market forces.
2. The changing place of the Church in society, receiving less recognition for the role it plays, but with a demand that it assumes greater costs for its place in the community.

Areas in which the Church needs to be alerted to possible change are Land Tax, Fringe Benefit Tax, Rating, Goods and Services Tax, Copyright. Any of these, if or when applied, would greatly increase the cost of maintaining Parishes in their present structures.

At this time we do nothing more than to draw the attention of the Church to possible change. No significant changes have as yet taken place but we need to be aware of the possibilities that exist. Implementation of the Goods and Services Tax is likely to have considerable consequences to the Church. Submissions were made to the Brash Commission and copies of our submissions were distributed to Boards and Committees most likely to be affected. Further copies are available on request. The legislation when introduced into Government will be carefully studied. The Division will seek to offer information required on these matters when decision making and/or action is needed.

### FINANCIAL CONSIDERATIONS

The Board has had a busy year with several major issues under consideration. The means by which a minister may finance the car used in parish work at a low cost with minimum additional parish contributions has been studied and a report on a proposed plan is offered to Conference. Assistance for a minister to secure the funds to provide for housing needs in retirement continues to be worked on. Here again, this may call for some parish contribution. The capital needs of Epworth Bookshops from the 1985-86 Connexional Budget and other needs will require careful consideration. Each of these projects is important in the life of the Church. The Board is mindful of the costs and will always seek additional sources of funding in order to relieve the pressures on the Connexional Budget.

## A. SUPERNUMERARY FUND

### 1. MEMBERSHIP

Contributing members moved from 184 to 183, and there are 15 non-contributory members in the Fund. Those in receipt of pensions increased from 141 to 147 during the year.

### 2. ACTUARIAL REPORT

The three yearly report on the Fund has been presented by the consulting actuaries to the Trustee. The report is printed as a supplement to this report with selected appendices.

The Report and later discussions reveal a satisfactory situation. The Trustee is encouraged to look to improvements in benefits.

### 3. ANNUITIES

The programme set up a few years ago to enhance the level of retirement pensions has been quite successful. The amount of pension for each year of service increased between 1980 and 1985 from \$71.40 to \$140.56, and this was achieved during a period which included the wage freeze.

The Trustee wishes to continue to make improvements and accordingly advises the Conference in terms of clause 5.2.1 of the Supernumerary Fund Trust Deed that effective 31 January 1986 the annual pension will be \$146.18 for each year of contribution.

### 4. MARRIAGE SEPARATION

The Trustee has been asked to advise the amounts due to the parties in cases of settlements in marriage separations in respect of the member's interests in the Supernumerary Fund. The Trustee has sought the advice of the consulting actuaries, and is informed of a method by which suitable division of the member's funds may be made having regard to justice in terms of Christian love. The Trustee is considering the formula provided by the actuaries.

### 5. INVESTMENTS

The Supernumerary Fund is invested 43% in specific land and buildings, 41% with the Methodist Trust Association, 10% in company shares and the remainder in working funds.

This mix of investments has been good for the Fund. In recent months the Trustee has sold Epworth Chambers at Christchurch for \$850,000 (it cost the Fund \$213,000). In consultation with the Investment Board, arrangements are being made between the Trustee of the Supernumerary Fund and the Methodist Trust Association for the Fund to sell its redevelopment property in Kilmore Street, Christchurch to the MTA, and to purchase two of the MTA's modern commercial properties in Auckland.

These arrangements will be beneficial to both the Supernumerary Fund and the Methodist Trust Association for the long term objectives of each group.

## 6. NEW DEVELOPMENTS

Current legislation affecting superannuation plans limits the options under which retirement benefits may be taken and is also restrictive of opportunities to develop new benefits. Solutions to some of the problems being addressed may be found outside the Supernumerary Fund e.g. retirement housing.

## RECOMMENDATIONS:

1. That the Report be received.

## SUPPLEMENT TO SUPERNUMERARY FUND REPORT

ACTUARIAL VALUATION AS AT 31 JANUARY 1985 from William M Mercer-Eriksen Ltd (with selected Appendices)

As requested, we have carried out an actuarial valuation of the Supernumerary Fund of the Methodist Church of New Zealand as at 31 January 1985.

The last formal valuation of the Supernumerary Fund was carried out three years ago as at 31 March 1982 and was commented on in our report dated 18 June 1982.

### Trust Deed

The Supernumerary Fund was established by Deed with effect from 1 July 1913. The current Deed was executed on 10 September 1984 in order to comply with the provisions of the Superannuation Schemes Regulations 1983 and to obtain classification by the Government Actuary as an employee pension superannuation scheme.

### Benefits and Contributions

A summary of the benefits and contributions currently being provided for a Full Member by the Supernumerary Fund is set out in Appendix 1 to this report.

During the three year intervaluation period there has been a change in the amount of pension which may be commuted when a member retires, arising from the Deed amendment and the new classification of the Fund. Members may now commute up to 25% of their pension for a lump sum. Members who were contributing on 5 August 1982 have further preserved lump sum rights.

The amount of pension per year of Contributory Service has been increased for both members and pensioners during the intervaluation period, from \$111.58 to \$140.56.

### Membership Data

We were supplied with data in respect of members and pensions. As at 31 January 1985 there were 182 male and 16 female members and as at 31 January 1982 there were 199 male and 17 female members. The annual stipend for contribution purposes was \$13,890 as at 31 January 1985 and \$13,200 as at 31 January 1982. However as the stipend has been increased to \*\$15,753 from 1 July 1985, we have used the latter figure of \$15,753 for this valuation.

\* Net Stipend

As at 31 January 1985, there were 147 pensioners receiving pensions amounting to \$249,000 per annum. As at 31 January 1982 there were 131 pensioners receiving pensions amounting to \$185,000 per annum.

Summaries of member and pensioner data as at 31 January 1985 are given in Appendices 2 and 3 of this report; membership movements for members and pensioners over the last year are given in Appendix 4.

#### Accounts

For the purposes of our investigation we were also supplied with audited copies of the accounts for the years ending 31 January 1983, 1984 and 1985. In Appendix 5 is a consolidated revenue account summarising the progress of the Supernumerary Fund in the three years under review.

The investments of the Fund as at 31 January 1985 are included at their cost prices in the consolidated revenue account except for properties which are included at Government Valuation as at July 1984.

We have also considered an alternative approach to the valuation of the assets of the Fund. We have determined an Adjusted Market Value of the assets. The use of such a value would serve to dampen fluctuations in the market value of assets. For the current valuation the effect would be to reduce the amount of the Fund to \$3,996,000. You may wish to consider the suitability of this approach for future valuations. Details of the calculation are shown in Appendix 6.

#### Actuarial Costing Method

The valuation method we have used is a projected aggregate cost method where the cost of the present value of future service benefits and the present value of any unfunded past service benefits is spread over the future Supernumerary Fund membership of the existing members.

The total benefit cost is then related to the value of the assets of the Fund and the value of the members' future stipends, to obtain the actuarial position for the Supernumerary Fund at the valuation date.

Thus the actuarial position of the Fund is affected not only by the cost of future benefits but also by any actuarial surplus or actuarial unfunded liability which exists in respect of the accrued past service at the valuation date.

#### Valuation Basis

In order to obtain a measure of the present value of future contribution income and future benefit outgo we have made projections in respect of each existing member of the Supernumerary Fund and each current pensioner as at the valuation date.

The major elements of the projection basis are set out in Appendix 7 to this report.

The assumptions made in the present valuation modify the assumptions made in the previous valuation three years ago. In our opinion, the revised assumptions are more appropriate for the Supernumerary Fund.

#### Normal Costs

On the basis of the valuation assumptions as summarised above, we

have calculated that the provision of the total benefit package in accordance with the Trust Deed requires a total contribution of the order of 12% of members' stipends for new members joining at relatively young ages.

Obviously the overall contribution rate required for actuarial balance in the Supernumerary Fund increases when there is any unfunded past service liability, and decreases when there is an actuarial surplus in the Fund.

### Valuation Results

The results of our valuation on the actuarial basis as set out in Appendix 7 are shown in Appendix 8.

The valuation balance sheet discloses that there is an actuarial surplus which has a present value of \$423,000.

Three years ago the surplus was \$1,012,000.

### Analysis of Experience

In order to determine the extent to which various factors have contributed to the deterioration in the actuarial position, we have compared the actual experience of the Fund in the three year inter-valuation period with that which was to be expected if the valuation assumptions had been realised.

During the intervalation period, there has been a reduction in the actuarial surplus position of \$589,000. This reduction is equivalent to a contribution rate of 1.3% of total members stipends.

The major factors which have influenced the reduction are set out in Appendix 9 to this report, the most significant of which is the improvement due to the return on the investments of the Fund and the higher market value of assets, offset by the benefit improvements.

### Termination of the Fund

We were also concerned to determine the extent to which the Fund assets would have provided the benefits described in the Trust Deed, if the Superannuation Fund has been wound up on the valuation date.

The results of our calculations, on the basis of the assumptions described in Appendix 7 but with no allowance for benefit accruals in respect of future service or future stipend increases, are shown in Appendix 10 of this report. The results indicate that past service liabilities are not covered by the assets of the Fund based on the market value of the underlying investments.

### Investments

A brief analysis of the investments of the Superannuation Fund is included in Appendix 11. Over the last three years, the proportion of the assets invested in the various sectors has been relatively stable.

### Conclusion

During the three years ending 31 January 1985, there has been a decrease in the total number of members from 216 to 198. There has however been an increase in the numbers of current pensioners from 131 to 147. During the period the cost price of the assets has increased from \$2,331,000 to \$3,404,000, while the market value of the assets has increased from \$2,705,000 to \$4,298,000.

With effect from the start of the each year under review, the benefits provided by the Fund on retirement have been improved. The cost of the improvement has been funded by the previously disclosed actuarial surplus and the ongoing contributions to the Fund.

Notwithstanding the improvement in the benefits, the results of the actuarial valuation show that the Supernumerary Fund has not departed from a sound financial position, requiring for actuarial balance a Church contribution of 9.1% of members' stipends.

Under the terms of Clause 13.3 of the Trust Deed, a copy of this report should be forwarded to the Government Actuary.

We would be pleased to provide the Trustees with an elaboration of any aspect of this report that may be required.

- William M Mercer-Eriksen Ltd

#### APPENDIX 4

##### MEMBERSHIP MOVEMENTS

	<u>Member's</u>			<u>Pensioners</u>	
	Males	Females	Totals	Males	Females
Number as at 1 February 1982	199	17	216	87	44
New Members	15	-	15		
New Pensioners				23	14
	<u>214</u>	<u>17</u>	<u>231</u>	<u>110</u>	<u>58</u>
Retirements	23	-	23		
Deaths	2	-	2	13	7
Withdrawals	7	1	8		
Remarried					1
Number as at 31 January 1985	182	16	198	97	50

Appendix 5 next page

## APPENDIX 5

CONSOLIDATED REVENUE ACCOUNT FOR THE PERIOD  
1 FEBRUARY 1982 to 31 JANUARY 1985

<u>INCOME</u>	<u>\$'000s</u>	<u>OUTGO</u>	<u>\$'000s</u>
Fund as at		Payments to Members	
1 February 1982	2,331	on Retirement	683
Contributions by:		Payments in respect of	
Members	747	pensioners	624
the Church	813	Withdrawal Benefits	76
Net Income from Investments	1,051	Death Benefits	48
Realised gains on sale of		Expenses	131
Assets	22		
Other income	2	Fund as at	
		31 March 1985	3,404
	<u>\$4,966</u>		<u>\$4,966</u>

The amount of the Fund at 1 February 1982 and at 31 January 1985 is the book value of the Fund at that date based on the cost price of the underlying investments except from property which is at Government Valuation as at July 1984.

The Market value of the Fund as at 1 February 1982 was \$2,705,000.

The market value of the Fund as at 31 January 1985 was \$4,298,000.

## APPENDIX 8

ACTUARIAL VALUATION AS AT 31 JANUARY 1985  
VALUATION RESULTS

<u>LIABILITIES</u>	<u>\$'000s</u>	<u>ASSETS</u>	<u>\$'000s</u>
Present Value of		Present Value of	
Prospective Benefits in		Future Contributions	
respect of:		in respect of:	
Current Members:			
Past Service	4,332	Members	4,524
Future Service	3,942	Church	4,680
Death Benefit	2,507	Amount of Fund as at	
Current Pensioners	2,298	31 January 1985	4,298
Actuarial Surplus	423	at Market Value	
	<u>\$13,502</u>		<u>\$13,502</u>

## TOWARDS A RETIREMENT HOME

The 1984 Conference Report (pages 251-259) summarised the work done in previous years to assist ministers to finance their retirement homes. Research has continued during this year but the Board is not yet in a position to deliver a full report.

The issues being addressed are:

- i. the needs of those approaching retirement (and these are many and various)
- ii. the rationale of the place of the retirement home and its provision
- iii. how best, within the funds of the Church, to provide a contribution that is worthwhile, and at a suitable time.
- iv. How else to assist ministers to make provision for retirement housing needs.

The Board has appointed a work group to study and report on these matters.

The significant factors to be taken into account are that:

1. the amount available by commutation of pension will be a reducing amount.
2. National Superannuation increases at the same rate as inflation.
3. income outside National Superannuation is now heavily taxed.
4. property values have risen and so much more cash is required.

The Board's current thinking is that financial support should be provided outside of the Supernumerary Fund, building on the foundations laid in the existing Home Acquirement Fund, Retirement Home Fund, Ministers Retirement Housing Fund and other funds.

A report will be prepared to Synods early in 1986 and recommendations will be brought to the 1986 Conference.

## RECOMMENDATION:

1. That the Report be received.

## LAYWORKERS RETIRING FUND

This Fund provides for retirement and other benefits for lay persons in full time employment of the Church. There are 20 members of which 16 are current contributors (last year 23 and 15).

The Fund is invested with the Methodist Trust Association.

There is reference in the Supernumerary Fund report to the formula which would be used in determining the interests of the parties in a marriage separation. The Trustee of the Lay Workers' Retiring Fund would adopt the same principles in cases arising with members of this Fund.

## RECOMMENDATION:

1. That the Report be received.

C.

## INSURANCE

The vision which inspired the setting up of the Church's unique insurance arrangement is confirmed: as rates are held in an increasingly firm market, under-insurance is almost eliminated, and appropriate insurance arranged and many varied claims are met.

### RATE

The rates at renewal 16 May 1985, were held at the previous year's level, in a climate where world-wide rate conditions were hardening and generally rising.

### CLAIMS

Claims from burglary, malicious damage continue to increase. There were 115 claims made and settled in the last 12 months under review.

### UNDER INSURANCE

Very few examples of under-insurance now appear. However, in at least two instances, churches which because of the strategy in their location are insured for only demolition value, suffered damage to stained glass windows which in the cost of the necessary repairs indicated that they were underinsured.

With the rise in the incidence of burglary in the community it is most prudent that careful attention is given to the sums insured for contents.

### INCENTIVES

The Fund is presently investigating the feasibility of offering to certain properties some financial encouragement to appropriately increase the effectiveness of their security.

### REVISION OF POLICY WORDING

A major undertaking in the months before renewal was the complete reworking of the Policy wording. This was instigated by our Brokers seeking to further "develop policy wordings which are easily understood, and which will, in the event of a claim, avoid confusion and misinterpretation". The original concepts of the insurance scheme have been retained, and strengthened in their actual application. Some additional covers have been provided (for example, alternative residential accommodation); the "Material Damage" Policy is now comprehensive (including, for example, the previous "Money" Policy); and the general wording is that now commonly used and accepted in the insurance industry.

The whole issue of insurance for the Church and its buildings, resources and activities is continually kept under review, and we are well served by both our Brokers and our Insurers.

### THREE YEARLY REVIEW

Prior to the renewal at 16 May 1986, there will need to be undertaken another "Three Year Review", and all those insured within

the Church's Policy will be required to review their insurance, particularly adequate, realistic sums insured.

## TRENDS

With the obvious hardening of the insurance market and the firming of rates and the prospect of G.S.T., the Insurance Fund will be doing its utmost to hold the present rate.

## RECOMMENDATION:

1. That the Report be received.

## D PRESBYTERS DEACONS & LAY WORKERS' FUND FINANCING THE MINISTER'S CAR

1. We see two separate parts of this matter of the minister's car, yet either in isolation is ineffective. The one part is a sum of money that will assist the minister to buy a reasonably modern car, if not a new one. For this we are proposing a loan of up to \$5,000 at affordable interest rates.

The other part is by way of encouragement to the minister to recognise, and so to provide from every Km run, that the cost to run a car is more than the price of petrol, oil and repairs. There is the depreciation element (perhaps these days the inflation element) that is paid in the Travelling Allowance. We are proposing that 30% of the Allowance, and a proportion for private running as well, be deposited in the P.D. & L. Fund to provide the additional outlay when the car is replaced in three or four years, or whenever.

The examples given in this report are of a used car bought with 40,000 Km on the clock, and traded at 80-90,000 Km. The principles hold good in other patterns, and ministers all have their own ideas on the best way to operate.

### 1.1 The proposal recognises

- that there is a parish responsibility to meet the cost of parish travelling. Few parishes provide and maintain a car; ministers generally prefer to be independent. The Travelling Allowance paid on a mileage mutually agreed is a sound and businesslike way of meeting these costs. We are suggesting however, that the additional expense to parishes relating to interest on car loans as outlined in the report is also a fair parish cost.
- that the minister too, has a responsibility to separate the costs associated with the parish car from other domestic and personal expenses. The proposal will require money to be set aside regularly so that together with the interest earned on the deposits a sum will be built up that will enable the next car to be financed with relative ease. Surely that will be a milestone.

The details follow:

2. The Car financing plan

## 2.1 Loans

A loan to ministers towards the purchase or replacement of a car.

The loan to be up to \$5,000 with monthly repayments over 5 years.

Interest free on loans to ministers entering the ministry from Theological College.

Interest on other loans at half of the rate credited on deposits.

## 2.2 Deposits

Deposits made by ministers representing the 'non-cash' elements of the Travelling Allowance, (30% of the Allowance),

and

the proportionate amount for the minister's personal car running.

Deposits to be remitted monthly.

Deposits credited with interest monthly at a rate representing the earning rate of the Methodist Trust Association's short term funds. 15% is used in the examples below.

Deposits may be made without having a loan from the Fund.

## 3. The cost of owning and running a car.

3.1 The Travelling Allowance paid is a fair representation of true costs. It has a time lag (as have Stipends) in that it is based on historical data. Included in the Allowance are depreciation and interest on the funds invested. It is these elements which are to be attracted to the Car Financing Deposits.

3.2 Generally speaking, a car sells for a price quite close to its earlier purchase price. The new outlay is in buying a car with the same odometer (Km) reading as had the previous car at purchase date (eg. buying each car with say, 40,000 Km on the clock).

3.3 The objectives of the proposed scheme are to enable the purchase of a car in sound mechanical condition and to build up a fund to enable the replacement without access to additional borrowing (or to upgrade with modest further borrowing).

A minister's experience with buying used cars may have followed this pattern.

In 1979 purchased a used 1600 cc car with 40,000 Km run	for	\$4,490
and traded the old car (80,000 Km)		<u>1,450</u>
Further capital outlay of		3,040

In 1982 purchased a used 1600 cc car with 40,000 Km run	for	\$8,650
and traded the old car		<u>4,290</u>
Further capital outlay of		4,360

In 1985 purchased a used 1600 cc car with 40,000 Km run	for	\$11,750
and traded the old car		<u>7,800</u>
Further capital outlay of		3,950

A minister's account in the Fund may look like this.

The loan is \$5,000 and bears interest.

The parish is paying Travelling Allowance for 8,000 Km a year for a 1600 cc car.

The ministers personal running is 3,000 Km.

Interest is at 15% (half rate is 7.5%)

	LOAN		DEPOSITS		BALANCE
	Capital	inter- est	(Deposit) withdraw	Interest	IN FUND
	\$	\$	\$	\$	\$
1. Opening loan	5,000				
Interest for year		337			
Repayments					
Capital	(1,000)				
Interest		(337)			
Deposits					
re parish running			(900)		
re personal use			(337)		
			(1,237)		
Interest earned				(89)	
	4,000	-	(1,237)	(89)	2,674
2. During second 12 mths	(1,000)	263 (263)	(1,237)	(302)	
	3,000	-	(2,474)	(391)	135
3. During third 12 mths	(1,000)	188 (188)	(1,237)	(550)	
	2,000	-	(3,711)	(941)	(2,652)
4a. During fourth 12 mths if no replacement car purchased	(1,000)	112 (112)	(1,237)	(837)	
	1,000	-	(4,948)	(1,778)	(5,726)
4b. During fourth 12 mths when a replacement car has been bought early in the year					
Withdraw deposits and interest which fully meet the \$3,950 required to buy replacement car			3,711	941	
Loan repayments	(1,000)	112 (112)			
Continue deposits			(1,237)	(89)	
	1,000	-	(1,237)	(89)	(326)

4.2 In this example the minister would have

monthly repayments	\$83.33
and interest, say	19.00
	<hr/>
	102.33
deposit related to personal running	28.08
	<hr/>
a total of	\$130.41
and deposit 30% Travelling Allowance	75.00
	<hr/>
a total monthly outgoing of	\$205.41

5. The size of the Fund (loans and deposits) would depend on the degree of activity. If 60 loans are made in the manner of the example, over a 5 year period:

- the cost to the Church would be approximately \$13,000 each year, being the amount of the interest free and low interest concessions on loans to ministers.
- the Fund would reach approximately \$130,000 in the 5th year.

5.1 The Board of Administration would establish a policy on growth and priorities should the activity in the Fund exceed these estimates.

5.2 The implementation of this proposal would not affect directly car loans in existence under the Personal Loans conditions of the P.D. & L. Fund. We would anticipate that some ministers may wish to refinance by moving to the new proposal if Conference approves the scheme.

5.3 Conference has recognised the need to building up the capital in the P.D. & L. Fund (1984, p.659, No. 3 and 4)

We quote the 1984 Conference Resolutions

3. In order to strengthen the P.D. & L. Fund, Conference supports a grant of \$15,000 to be sought from the Connexional Budget in each of the next three Budget years.
4. Conference draws attention to Boards, Committees, Parishes and Members the need for the capital of the P.D. & L. Fund to be strengthened by way of gifts, grants and bequests."

The addition of \$15,000 a year will, in time, enable loan interest concessions to be met without help from parishes through the Budget.

In this presentation we see a cost to the Church of \$13,000 in interest concessions and \$15,000 for capital, a total of \$28,000.

6. Where there is a cost there must also be benefits. What are they?

6.1 The ability for a minister to purchase or upgrade the car used to do the work in the parish, and to make low interest (or interest free) repayments over a fairly long period.

6.2 Encouragement to the minister to recognise that the Travelling Allowance includes reimbursements other than petrol, oil and repairs

and that these other portions can fund the capital outlay on replacement.

- 6.3 Similarly to recognise that personal running has all the elements of cost that occur in the parish running.
- 6.4 By these processes to ease the whole problem of having a mechanically sound vehicle and seeing ahead to subsequent replacement being suitably funded.

#### RECOMMENDATIONS:

1. The the Report be received.
2. That the Plan to Finance the Minister's Car contained in the report be adopted.
3. That the Board of Administration be authorised to establish the necessary procedures within the Presbyters Deacons and Lay Workers' Fund and to determine the commencing date.
4. That the funding request from the Connexional Budget to implement the plan be referred to the Finance and Stewardship Committee.

### E      CONNEXIONAL BANKING ARRANGEMENT - SPECIAL ACCOUNT

The support of the Church, throughout the Connexion, has enabled the banking arrangement to provide \$32,658 towards the 1985/86 budget. Since its inception, the banking arrangement has enabled a wide range of Church activities to proceed through the provision of short term loans together with over \$192,658 towards the Church's budget - this self generated funding amounts to approx. \$96.32 per Church member and all without loss of identity or Parish control of their funds.

#### 10% INTEREST

The interest rate paid on non profit organisations cheque accounts by the Trading Banks was increased from 1 April 1985 to 10%. All Church accounts participating in the banking arrangement are now being credited with interest at this higher rate.

#### SHORT TERM LOANS

Participating Parishes and Trusts are reminded that the Board of Administration's Special Account is able to provide short term "overdraft" style loans for a variety of purposes.

Loans are available to bridge the period between the purchase of one property and the sale of another, a purchase and the availability of long term mortgage money, to meet a cash shortage caused by a delay in receiving reimbursement payments or to enable the Church to buy a strategically important property, or to help a Parish through a short term liquidity problem.

Interest charges are usually less than those charged on the "open market". Given normal circumstances this facility is 'a phone call away'.

#### COMPLETE ACCEPTANCE

Complete acceptance to the banking arrangement has still to be

achieved. Conference 1976 encouraged all Methodist Parishes, Trusts, and organisations to join together in the banking arrangement. To date several groups continue to maintain their accounts outside the Connexional group. In some cases these accounts are maintained at the same Branch of the B.N.Z. as the Church accounts. It is hoped that those groups will see that the benefits made available to all will be enhanced by their own participation.

It is anticipated that \$45,200 will be available for the 1986/87 budget.

#### RECOMMENDATION:

1. That the Report be received.

### F. THE GENERAL PURPOSES TRUST BOARD

The General Purposes Trust Board continues its trusteeship of specific Trusts within the Connexion which all continue to support the varied work of the Church. The capital of each Fund is strengthened by the addition each year of 20% of income. With funds invested in the Methodist Trust Association benefiting from capital accretion distribution and resulting in improved incomes, each funds ability to fulfil the vision of "the giver" is further strengthened.

#### THE WINSTONE MEMORIAL FUND

This Fund has given support to Ministers in ten Parishes and has given relief to Supernumeraries and Ministers' Widows in times of stress. The decision to continue to capitalise 20% of the income is increasingly seen as a wise move in view of continuing inflation.

In accordance with the Trust Deed the General Secretary met with members of the Winstone Family. There was endorsement of continuing to capitalise 20% of income each year, the investment management of the fund and the policy for making meaningful grants.

#### WALTERS FAMILY TRUSTS

The various objectives for which these Trusts have been established have continued to receive assistance. The Church is grateful to one of the settlers for his continuing willingness to assess potentially new areas where the funds might be utilised.

#### THE KINGSWOOD TRUST

This Fund continues to support Supernumeraries and Widows of Ministers. In the area of ministry it now helps to fund Ecumenical Youth Workers under the Voluntary Organisations Training Programme. At the same time support continues for the North Canterbury Resource Person.

#### BEQUESTS AND LEGACIES

Again the Church has benefited from the generosity of its members. Throughout the year the sum of \$76,069.59 has been received. This bears testimony to the generosity and thoughtfulness of members of the Church.

Bequests for the:

Council for Mission and Ecumenical Co-operation

Utting Estate	5,000.00
Lillian Lane Estate	750.88
E M Priske	360.00
C Wagstaff	200.00
M E White	2,002.76
V L Martin	69.27
King Estate	7,500.00
Woodward Estate	30,802.70

\$46,685.61

Church Building and Loan Fund:

Woodward Estate	\$29,077.49
-----------------	-------------

General

Estate A E Pettigrew	\$306.49
----------------------	----------

PUBLICATIONS

A. "Where there's a will there's a way"

During the year the compilation of "Where there's a Will" was completed and distribution is being made to all Parishes. The booklet effectively sets out ways in which members can gift property or money to the Church through bequests, loans, and the formation of Trusts. Wide distribution within all Parishes is requested and encouraged. Further copies are obtainable from the Connexional Office.

B. "Inheritance"

The work on an updating of "Inheritance", the story of Connexional Funds of the Methodist Church of New Zealand by Dr Janus will be available shortly.

C. "From the Giving . . . . . Sharing"

An information leaflet setting out the Funds within the Methodist Church that are available for particular purposes to individuals and groups has been completed. This is being distributed to all Parishes. Again, further copies are available from the Connexional Office.

RECOMMENDATION:

1. That the Report be received.

G. CHURCH BUILDING AND LOAN FUND

LOANS AND FINANCE

With increasing inflation and building costs the amount of loans set by the 1981 Conference of \$10,000 ordinary and \$25,000 (special) has become relatively inadequate. Consideration is being given with the intention of increasing the maximum obtainable to \$50,000-\$60,000. In

this way the Fund will be able to supply a significant supplement to other sources of finance.

The most economical and beneficial means of raising finance for local projects is by the Nominated Trust Advances through the Methodist Provident Society. It enables parishioners to feel personally involved in the work of the Parish as well as supplying finance at a reduced rate.

The Board of Administration has been mindful of the effects of inflation on the long term loans that existed prior to 1982, that have been subject to only a 2½% flat working expense charged, and therefore have approached holders of such loans inviting them to either repay the balance of the principal outstanding or to make an Inflation Adjustment contribution of 12½% effective from 1 July 1985. As a result of this loosening up of funds and the protection of the capital of the fund, it has further been possible for the Board to assist new building projects by offering a remission of the Inflation Adjustment charges for the first two years of new loans from 1 July 1985.

#### BUILDING AND OTHER PROPERTY APPROVALS

The Church Building and Loan Fund Committee is very dependent on the District Property Advisory Committees, as their local knowledge and understanding can assist greatly in determining the suitability or otherwise of a proposed building plan, which in some instances even the most detailed building plans can not fully show.

#### PROPERTY CONSULTATION

Representatives from most Synods, members of the Board and Church Building and Loan Fund Committee met in Wellington following the May Council Meeting to consider property needs, requirements and procedures in the life of the Church.

It is regretted that a full report arising from the Consultation is not available for this Conference.

Several points can be high-lighted, however:-

- (a) need for Parish to approach D.P.A.C. early in discussions of property development.
- (b) need for guidelines on current church policy re property development to be prepared by the Division.
- (c) need to have D.P.A.C. membership selected on basis of expertise in areas related to property development and management.
- (d) the necessity to utilise the services of Architects for any building projects.

Lengthy consideration was given to the present Conference requirement.

It is considered:

- i. that Architects should be seen as essential when considering or reviewing an overall concept when considering property redevelopment.
- ii. that Architects are able to be engaged for one or all of the concept, design development, working drawings, supervision tasks. The property development manager can assist with advice.

- iii. fees are negotiable.
- (e) desirability of joint meeting with appropriate sister churches where Union and Co-operating parish property is being considered.
- (f) the need for adequate insurance cover must continually be kept before the parishes.
- (g) Use of Consultancy Services  
The Consultation also recognised the desirability of having a Regional Property Consultant or Consultancy. Increasingly Graham Keightley is being used in Northland, Auckland and Waikato-Bay of Plenty Districts in this role. Experience has shown the personal encounter is far more worthwhile than correspondence back and forth, and that benefit could be gained by having a number of suitably qualified people strategically positioned throughout the country to fill this role.
- (h) Increased Decision Making by D.P.C.'s  
The Consultation is recommending that D.P.C. be given designated authority on some property matters such as the purchase/sale of parsonages with full report to the Church Building and Loan Fund Committee. This would operate under guidelines to be developed.

#### DONATIONS AND BEQUESTS

The Church Building and Loan Fund is grateful for the continuing benefit being received from bequests of members. During the past year it has received \$37,026.

N Buttle Est.	277	
M B Gilmore Est	583	
W F Walters Trust	7,089	
M M Woodward Est	<u>29,077</u>	Investment held in General
	\$37,026	Purposes Trust

#### RECOMMENDATIONS:

1. That the Report be received.
2. That Conference notes the remission of the inflation adjustment for the first two years of new loans from 1 July 1985.
3. That Conference encourages the Board to increase the maximum lending on loans to \$60,000.

REPORT ON THE CONSENT FOR PROPERTY  
SALES, PURCHASES, BUILDING & LOANS

The figures shown are to be taken in most instances as approximate costs or realisations.

NORTHLAND:

AUCKLAND:

MANUKAU:

WAIKATO-BAY OF PLENTY:

HAWKES BAY-MANAWATU:

WELLINGTON:

241

NELSON:

- (7040) MOTUEKA-MOUTERE HILLS CO-OPERATING Sale of Church Building  
to Riverside Community  
(7090) PICTON - Linkwater land \$11,461

NORTH CANTERBURY:

- (8010) CHRISTCHURCH METHODIST CENTRAL MISSION - parsonage 237 Salisbury  
Street, \$67,000  
(8173) LEESTON CO-OPERATING - Sale of Dunsandel Church

PURCHASES

NORTHLAND:

- (1044) WESLEYDAY UNION (KAEO) Exchange of land with Whangaroa County  
Council (see also sales)

AUCKLAND :

- (2020) AUCKLAND CENTRAL MISSION - purchase land at Kerikeri  
(Joint Methodist/Presbyterian purchase) \$180,000  
(2600) DEVELOPMENT DIVISION - Parsonage 3 Steele St, Meadowbank  
\$165,000

MANUKAU:

- (2431) PAPAURA - parsonage 12 Halberg Street \$121,000

TARANAKAI-WANGANUI:

- (4031) STRATFORD - parsonage 43 Cassandra Street \$120,000

HAWKES BAY-MANAWATU:

- (5021) HASTINGS - purchase of flat  
- parsonage 20 Caernarvon Drive, Flaxmere \$60,000

WELLINGTON :

- (6012) BROOKLYN - parsonage 31 Havelock St (25% Methodist  
contribution \$20,000)

NORTH CANTERBURY:

- (8011) CHRISTCHURCH METHODIST CENTRAL MISSION - house 210 Rutland St  
\$102,000  
(8210) OXFORD DISTRICT UNION - land 2023m<sup>2</sup> for \$8,500  
(8900) BOARD OF ADMINISTRATION - house 49A Tannadyce St, Wellington.

## ALTERATIONS

(E) Erection

(A) Alteration

### NORTHLAND:

(1084) RAUMANGA - Community Centre (A)

### AUCKLAND:

(2002) HOSPITAL CHAPLAINS - Parsonage (A)

(2041) PANMURE - Parsonage (E)

(2820/4) TRINITY LAY EDUCATION - New Centre (E)

(2830) WESLEY COLLEGE TRUST BOARD - Girl's Hostel (E)

### WAIKATO-BAY OF PLENTY:

(3213) MT MAUNGANUI - New Foyer (A)

(3331) ST FRANCIES HILLCREST - Church Complex (E)

### TARANAKI-WANGANUI:

(4011) NEW PLYMOUTH, Fitzroy - redevelopment of Church Complex (A)

(9303) GREY INSTITUTE - erection of Garage (E)

(9310) ROBERT GIBSON TRUST - new farm house (E)

### HAWKES BAY-MANAWATU:

(5113) ASHHURST-BUNNYTHORPE - new Parsonage at Ashhurst est. \$75,000 (E)

### WELLINGTON:

(6013) WELLINGTON SOCIAL SERVICE ASSOCIATION - alterations to Strand  
House (A)

(6103) PUKERA BAY - alterations to Church (A)

(6121) LOWER HUTT-PETONE - extension to 205 Riverside Drive, (A)  
- Laings Road Church (A)

(6230) OTAKI - emergency housing (A)

### NELSON:

(7040) RIVERSIDE COMMUNITY - additions to Kitchen (A)

### NORTH CANTERBURY:

(8010) CHRISTCHURCH CENTRAL MISSION - extensions to Day Care Centre (A)  
-property extension Fairhaven Home and Hospital -  
Boiler & Storage Rooms (A)

(8053) SUMNER-REDCLIFFS UNION - Development of Etheridge Property (E)

### OTAGO-SOUTHLAND:

(9141) NIGHTCAPS Hall and amenities (E)

(9180) PORT CHALMERS - New Toilets (E)

THE FOLLOWING PROPERTIES HAVE BEEN SOLD/PURCHASED/  
BUILT UNDER DELEGATED AUTHORITY TO THE INVESTMENT BOARD

Approval to M.T.A. to develop 6 storey office building, Cambridge Terrace, Christchurch

Purchase of land 132-134 Kilmore by M.T.A.

Sale of Manurewa Property to Auckland Central Mission.

Approval to M.T.A. development Bainbridge property Rotorua.

Approval to the Hamilton Trust for the erection of two properties in Anglesea Street.

M.T.A. approval to purchase section in Mayoral Drive, Auckland.

RECOMMENDATION:

1. That the Report be received.

H.

ARCHIVES

There are two important guidelines for the keeping and management of archives -- that the archivists know what information there is, and that they know where to find it. The system we have evolved is working well and we find great satisfaction in helping genealogists, historians, students and local parishes. The number of inquiries received has grown markedly and we are able to assist almost all of those who ask. We never cease to be amazed at the extent and variety of questions, and also at the wealth of treasure in the records and documents which have been kept throughout the history of the Methodist Church in New Zealand. Much is being discovered -- there is still more waiting to be discovered.

Education is another important area, and it has been good that the importance of archives has featured in the M.W.F. Special Objective 1984-85 'Towards a Bi-Cultural Church'. As we understand ourselves, our backgrounds and the history of our Church so too we can go forward into the future with understanding and confidence.

Copies of the pictorial Archives Brochures are still available from the Connexional Office. A start has also been made to compile an Archives Kit which could be used in Parishes.

Earlier this year there was a comprehensive display of Methodist Archives in the Hocken Library. We congratulate the Dunedin people for the outstanding success of this venture - a "first for New Zealand" and would commend to you their suggestion that Parishes arrange similar displays during 1987.

Once again we pay tribute to the loyal band of voluntary workers who support Marcia Baker in the Christchurch Archive and George Carter in the Auckland Archive at 1 Turner Street, who give unstintingly of their time so that our heritage may be preserved and be of value to our own and succeeding generations.

RECOMMENDATION:

1. That the Report be received.

## I.

## STIPENDS

On December 7, 1984, the President, implementing the Resolutions of Conference 1984, p.664 Nos 1-3, authorised an increase of  $6\frac{1}{2}\%$  on the current stipend figure of \$15,279, effective 1 February 1985, to give a Stipend of \$16,280; acknowledging the lifting of the Wage Freeze, and the expected position for "the average New Zealander". On the 10 May 1985, in line with CPI movement of 13.4% for the year ending 31 March 1985, the President authorised a Stipend of \$17,328, effective from 1 July 1985 (that is \$15,279 + 13.4%) to 30 June 1986.

Following representations to the Inland Revenue Department, the Director (Revenue) approved the Book Allowance increased from \$362 to \$407, effective for the period 1 April 1984 to 31 March 1985. Further, the Department approved the following reimbursing allowances effective from 1 April 1985:

Book Allowance	\$ 514
Hospitality Allowance	\$ 483
Clothing Allowance	\$ 192
Other Expenses	\$ 317

\$1,506 per annum; and at the same time

some new rates for hospitality expenditure, retrospective for the year ending 31 March 1985:

Bed	\$3.40
Breakfast	\$2.70
Lunch	\$4.00
Dinner	\$5.30
Morning/afternoon/ evening teas	\$0.70

Discussions continue with the Department in respect of matters relating to housing. Studies in respect to Fringe Benefit Tax indicate that no action is currently required.

## RECOMMENDATION:

1. That the Report be received.

## J.

## REMOVAL FUND

The budgetting for this fund is always a conjecture - considering that there is no given maximum number of ministers moving in any year, and the costs involved are especially sensitive to inflation, the number of ministers moving and inter Island moves. The levy set for the 1984-85 year was not sufficient to completely cover the final cost of the moves, and the levy for 1985-86 (reckoned at \$2.75 per member) was set before the previous year's accounts were completed.

While the arrangements for the contracted moves were financially satisfactory, physically they were less satisfactory than previous years, due in a large measure to the firm's Marketing Manager being on annual leave at the time, and there being some staffing problems just then, as well.

It is always recognised that the whole experience of moving is traumatic for both minister and family, and every endeavour is made to ensure that the physical aspect is eased as much as possible. While the Division works strenuously to make this as easy as possible, we too are always dependent on the service provided by others.

It is intended to extend the personal and pastoral service offered in the meeting at Conference time with those who are to move following the Conference, to representatives of the particular parishes who are to receive those who are moving.

#### RECOMMENDATION:

1. That the Report be received.

K.

#### CONNEXIONAL MAILING

The Division has fostered the use and acceptance of "the 10th mailing" as a recognised way of communicating within the Connexion.

It is recognised

(a) that it places additional pressure on the Superintendent Minister to effectively distribute the contents: but this exercise could be considered as providing a regular pastoral opportunity, and is frequently a delegated responsibility within the Parish

(b) that such a mass of material is so formidable as to be ineffective: but it could become something to be looked forward to by others having the responsibility for its actual distribution, and is preferred to many items during the month,

(c) that direct communication from the various Committees, Boards and bodies may have immediacy: but each "one-off" mailing around the Connexion now costs at least \$150.00,

(d) that the facilities of mailing lists and other systems in the Connexional Office make contacts throughout the Connexion effective.

A recent letter to all supernumeraries (both retired ministers and widows of ministers) has brought a very warm, positive and grateful response to be included in "the 10th mailing" and thus to be "kept in touch".

The Connexional Office keeps under review policy relating to contents and distribution procedures.

#### RECOMMENDATION:

1. That the Report be received.

## L. TRANSFER OF TITLE

The decisions of Conference 1980 and 1981 in respect of the transfer of title from the Model Deed Trustees under the Methodist Church of New Zealand to the Board of Administration are being gradually implemented.

The last four properties in Union and Co-operating Parishes are being processed and we are hopeful of being able to report the completion of the task.

In Methodist Parishes the change is proceeding more slowly due to the fact that priority has been given to the change over in Union and Co-operating Parishes. In the meantime much necessary preparatory work has been done in sorting out titles and properties. Approximately 50% of transfers of properties have now been completed.

### RECOMMENDATION:

1. That the Report be received.

## 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 Fund
- (d) Lay Workers' Retiring Fund
- (e) Supernumeraries Benevolent Fund
- (f) Deferred Stipend
- (g) Board of Administration Ministers Property Account
- (h) General Purposes Trust Fund
- (i) Presbyters, Deacons and Lay Workers Loan Fund
- (j) Connexional Expenses Fund
- (k) Removal Expenses Fund
- (l) Board of Administration Insurance Account
- (m) Connexional Fire Insurance Fund
- (n) Connexional Budget

2. That the membership of the Board of Administration 1986 be Rev's A A Grundy, E R Hornblow, D T Phillipps, Messrs H T Francis, G E Hill, G H Peak, P D Rakena, Mesdames H W Waters, I Farrar, S Mangels, the General Secretary, the Finance Manager, with the Chairman of the Board given power to bring further names to Conference.

G E Hill - Chairman  
A K Woodley - Secretary

## TRINITY COLLEGE COUNCIL REPORT 1985

### Spirit of College

Following some frustrations and problems over the last few years, the College has become a much more settled and harmonious environment. There is a very good spirit amongst the students, good staff/student relationships and a general affinity between the two Colleges that makes the total environment a wholesome and creative setting for ministry preparation. An important contribution to this has been the commitment to working towards and the final achievement of a new and more satisfactory partnership agreement between the two Colleges. Both in this and in the ongoing life of the College the initiative, creativity and caring of the Principal has been a key factor.

### Staff

#### Wesley Lecturer:

The President approved the appointment of the Rev Enid Bennett to be Wesley Lecturer in Systematic Theology from 1 February 1986. The Council looks forward warmly to her commencement in the work.

#### Fieldworker in Ministry:

Rev Dave Mullan will complete a five year term as Field Worker in Ministry at the end of 1986.

It is the intention of the Trinity College Council to seek the reappointment of the Rev Mullan at the 1986 Conference and that during 1986 the Council will, in consultation with appropriate groups and persons, be reviewing his job description.

#### Dr Eric Ryan:

The Trinity College Council wishes to place on record its appreciation for the valuable contribution made to the life of St John's College and the wider connexion by Eric Ryan during his year as supply Wesley Lecturer.

It is the intention of the Council to retain Mr Ryan as a parttime lecturer during 1986.

#### Director, Wellspring (Lay Education Centre):

From 1 February 1986 the Rev Loyal Gibson will be appointed as fulltime Director of Wellspring within the staff of the Theological College.

### Membership of Council

The Council has given consideration to the resolution of Conference 1984 that "The Trinity College Council be asked to investigate ways and means to increase the breadth of geographical representation on the Council in consultation with the President and report to Conference 1985".

Within the constraints of finance, ease of calling meetings, the need for expertise in the matters dealt with in the Council and the numbers of members permitted by church law the Council has replaced retiring members with persons from Hamilton and Christchurch. There are now five out-of-town members from five districts.

In responding to the resolution the Council has borne in mind the following:

- \* In a Connexion as small as ours a system of church government must of necessity be built upon regional boards who are trusted to do a job for the whole connexion.
- \* It is important that the Council be able to be called together easily and at short notice. The Anglican Board of Governors envy the capacity of the Methodist Council to do this and to develop a pastorally supportive group, well acquainted with the business before them and meeting regularly.
- \* The business of the Council involves a wide range of matters beyond the residential college, including the home setting programme and the Wellspring Centre.
- \* With a Council drawn from a wide area there would be a natural tendency to leave business to a local or small executive, a tendency we have resisted in the handling of Council business.
- \* The cost of bringing together a group drawn from throughout the connexion would be very costly - a charge that would either become a burden on the Connexional Budget or would direct College funds from other needs. Travel and accommodation costs for Board meetings are a problem for the Anglican Church even with their vast financial resources. With our board as nominated to Conference the cost per meeting for member travel would be approximately \$600 or approximately \$3,500 per annum.
- \* The policy of the Council in drawing persons from the area Dargaville to Hamilton has to date been dependent upon them paying their own travelling expenses but this is now under review.

### Grafton Properties

The untiring efforts of members of the MTA, particularly Mr Greg Wright, have ensured a consolidation of investments and an assured income at a level which will enable the Trinity College Council to fund its work without a grant from the connexional budget.

The MTA has also negotiated a lease on the Trinity College Buildings in Grafton Road. The building has been leased by Whitecliffe Enterprises from 1 December 1985 for a period of 15 years and two months. The net return from this arrangement will be better than other possibilities as this arrangement involves no structural upgrading of the building. The total income from the Grafton properties in the 1986 year will be in excess of \$140,000.

The Trinity College Council wishes to express its appreciation to the MTA for the time and effort that has been put into the handling of council investments and property matters.

#### Methodist Building on St John's College Site

Prince Albert College Trust has made available to the Trinity College Council the sum of \$100,000 towards the funding of a Methodist building on the St John's College site.

The Council feels that the erection of such a building is most timely and an excellent way of showing the commitment of the Methodist Church to the joint work at St John's Theological College.

#### Wellspring (Lay Education Centre)

The building alterations were completed by September 1985 and from 20 August the first programmes commenced. A wide variety of topics has been planned and the centre will have provided at least thirty-three educational events by the end of November.

The Trinity Chapel was reopened on Sunday, 14 July, an occasion which provided for recommitment on the part of both the local congregation and the Methodist Connexion. The interest and financial support of the wider church has been much appreciated and the Council looks forward with excitement to the growth of this new venture in the life of our Church.

There has been much frustration over building delays which has largely been borne by Loyal Gibson and the Council is greatly indebted to him for the work he has done far beyond the call of duty.

#### Report on Partnership Agreement

At the 1984 Conference the Council reported on discussions with the Anglican Church aimed towards a strengthening and improvement of the partnership in residential ministerial education with 'The Church of the Province of New Zealand' at St John's College Auckland.

Since that time representatives appointed by the Council and the Anglican Board of Governors have met on four occasions to prepare a partnership agreement which will meet present and future requirements. Anglican representatives were: Bishop B Davis, The Rev S Adams, The Rev T Marsden, The Very Rev R S Mills, Mr W I Ralph, Dr J Mann and the Warden, Canon R B Pelly. In addition, the Rev R Randerson as a member

of the Anglican College Assessment Team attended as consultant. The Methodist group was: Mr G Hill, Mrs J Dey, The Rev P Rushton, Mrs J van de Geer, Mrs J Young, Mr C B Fenwick and the Principal, The Rev B K Rowe. Neither the Warden nor Principal was available for the final meeting.

The agreement has been adopted enthusiastically by both Council and Board as representing the needs and desires of each college and is ready to operate from the commencement of the 1986 year.

The agreement recognises the commitments of the Anglican and Methodist churches to work together in this ecumenical partnership in residential ministerial education and notes that the spirit of the partnership is represented by the 1952 Lund Principle. Within the partnership the rights and privileges of both churches and their responsibilities for the selection, education and care of their students is to be respected.

The departure of the five Methodist members of the Anglican Board of Governors will mean that the Board can again become a forum for the oversight of Anglican theological education.

A summary of the agreement:

1. Three Joint Committees will provide for adequate and shared decision making between the two colleges and churches.
- \* A Joint Policy Committee will meet at least annually to decide on overall policy for the nature and content of their work; monitor the progress of the partnership and suggest changes; arrange a five yearly visitation review of the colleges, provide a forum for the discussion of financial arrangements; undertake such other tasks as may be delegated by Board or Council to whom it will report.
- \* A Joint Executive which is to meet at least every two months is made up of Warden, Principal, student and staff representatives along with members of the Methodist Theological College Council and the Board of Governors will carry out the policy agreed by the Joint Policy Committee, share in general oversight of shared life and work, provide support for Warden and Principal, exercise home financial oversight and handle other matters which may be referred by Council or Board.
- \* A Joint Staffing Committee will share in the making of appointments to the Joint Faculty.
2. While matters relating to the discipline, spiritual welfare and educational progress of each student is in the hands of each church, as far as possible students and staff will share a common life.

3. The Joint Teaching Faculty is made up of fulltime lecturers appointed by their respective churches. Each college will continue to have staff engaged in ministerial education and not part of the Joint Faculty. A coordinator of studies acts as a secretary to the Joint Faculty and Warden and Principal will act as Deans of the Joint Faculty on an alternating basis beginning in 1986 with the Principal.
4. The appointment of Joint Faculty members provides for denominational initiative and accountability along with appropriate consultation with the other partner.
5. As far as possible worship will be shared and the library is available to both churches.

The agreement notes that "the ecumenical partnership between the Anglican and Methodist Colleges is open to the participation of other churches."

The Council has appreciated the spirit of cooperation and goodwill which has marked the meetings leading to the creation and mutual adoption of this agreement. It provides an effective structure for shared life and work and has built into it the provision for amendment through the Joint Policy Committee.

The Council welcomes the resolution of the 1984 Conference that if possible the relationship in ministerial education at St John's College between the two churches be expressed in a covenant agreement and looks forward to hearing from the General Purposes Committee of progress being made towards this end.

(Partnership agreement see Appendix (i))

### Student Allowances

The Council will be paying student allowances during 1986 as follows for a 38 week college year:

- \* Single students: Full board during term time, plus allowances plus \$15 per week during May and August vacation.
- \* Married students: Free accommodation for the full year, plus allowance.
- \* Children's allowances:
 

Pre-school	\$650
Primary	\$700
Secondary	\$920
- \* Book allowances: \$385 first year, \$500 second and third years.
- \* No tuition fees are paid.
- \* The Council is in the process of establishing a new formula for determining the level of student allowances.

REV PERCY P RUSHTON  
Chairperson

MRS JILL VAN DE GEER  
Secretary

RECOMMENDATIONS:

1. That the report be received.
2. That the Council for 1986 be: The Rev Percy P Rushton (Chairman), Mrs J van de Geer (Secretary), Rev D Bush (Minute Secretary), Rev E Bennett, Rev S Toia, Rev R Rakena, Rev K Rowe.(Principal), Mr F Claridge (Treasurer), Mrs J Young, Mr C Fenwick, Mr G Hill, Dr C Small, Mrs J Dey, Rev M Caygill, Student Representative

REV PERCY P RUSHTON  
Chairperson

MRS JILL VAN DE GEER  
Secretary

## TRINITY METHODIST THEOLOGICAL COLLEGE

### PRINCIPAL'S REPORT

The church's work in ministerial education continues to be sustained through the careful oversight of the College Council, a wide circle of people who care for the work, pray for staff and students and a number of persons, parishes and groups who support the work through gifts, providing student supplies and field education opportunities or who act as study or in-ministry supervisors. The work of our college now includes three areas: the residential college, in partnership with the Anglican College; the home setting programme; lay education through "Wellspring". In each area of our work we are able to report a most successful year.

\* Students: In 1985 we have had 18 people preparing for ordination as presbyters, 6 for the diaconate, 13 have been engaged in the college setting, 18 in the home setting, 2 of whom are private students and 5 of whom are engaged in part-ordination study. We have one student at Durham University (UK). Within the college setting 7 are preparing for LTh and 5 for BD. Fourteen of our total are men and 16 are women. The two places made available to the Samoan Conference were devoted to the financial needs of The Rev Paulo Ieriko. Mr John Grant has been a diligent senior student.

\* Staff:

Dr Eric Ryan, supply Wesley lecturer in systematic theology, has made a fine contribution this year as teacher, pastor and spiritual guide. He will be employed parttime in 1986. Dr Ryan has also contributed to ministerial synods and acted as consultant to other groups in the church. It has been a most stimulating experience to have a Roman Catholic scholar contributing to our common life.

We look forward to The Rev Enid Bennett joining the faculty next year. She will join a Methodist team which is functioning well and cohesively and a Joint Faculty rich in potential.

Each area of the work of The Rev Dave Mullan has expanded this year. Numbers in the home setting programme continue to increase. There has been an expansion in our publications programme. The Ministry Enrichment Programme has been developed further along with other areas of continuing education for ministers.

It is a joy to have The Rev Loyal Gibson as part of the staff team. He began his work at "Wellspring" on a half time basis, later increased to 75 percent and from next February will be fulltime. There have been some frustrating building delays with "Wellspring" but at last all is in place and courses are being offered. We look forward to the provision of long-term residential facilities in the second stage of the development.

The Principal has continued to teach in the area of Practical Theology. He has also participated in a number of district and parish gatherings and during the period of student supervised field education undertook a six week study leave in San Francisco.

The appointment by the Council of Mrs Jill van de Geer as parttime administrative assistant has contributed greatly to the efficiency and smooth running of the college.

Among the Anglican staff of St John's College there are some changes. The Warden, Dr Raymond B Pelly, has announced his resignation and will complete his term on November 31st of this year. At that time he will have completed nearly nine years in a most demanding position. Mr J N Thompson who has taught speech to Anglican students for 25 years and to Methodist students for about half that time retires at the end of 1985. He has made a distinguished contribution to ministerial education and the affection of a host of students follows him into retirement. Mrs Ruth Pidwell has been appointed as the new Speech Director. Dr George Armstrong has been on sabbatical leave in 1985. A new teaching position in Christian Origins with a special focus on the feminine contribution and on feminine biblical hermeneutics has been advertised and an appointment should be made in time for the successful applicant to commence in February 1986.

In 1986 the two residential colleges will jointly employ 11 fulltime and four parttime lecturers. The roll in 1986 is expected to be about 50 with a 2:1 ratio of Anglicans and Methodists. In addition there will be at least as many parttime students and a further group of extra-mural students.

- \* Visitors: Among distinguished visitors we have welcomed to the college have been Dr Geoffrey Wainwright (Duke University), Dr Alistair Campbell (Edinburgh University) and the President of our church.
- \* The new partnership agreement between the two colleges preserves the best of the 1974 agreement along with changes suggested by over 12 years experience. The agreement is both workable and amendable.
- \* The inability of Auckland Theological Colleges to offer a university first degree in theology has been a cause of frustration for many years. The Auckland Colleges, Anglican, Baptist and Methodist, are the only ones in Australasia still in this position. During this last year the Auckland Consortium on Theological Education has been formed to enable the Anglican, Baptist and Methodist Colleges to work together in this matter. Present Government and university policies make it unlikely that we would be granted power to offer a degree ourselves or as part of the programme of the Auckland University. A thorough study of the options available has led to a shared conclusion that if the three colleges were able to be recognised as a teaching consortium by the Melbourne College of Divinity, offering their range of degrees, this would best serve our educational needs and provide an appropriate discipline within which our teaching would be conducted. An

invitation has been extended to the MCD to send an investigative team to Auckland in the new year. The Otago Faculty of Theology have shared in our discussions and have appointed three Auckland persons to their faculty from this year.

The opportunity to offer a first degree in theology would have clear advantages for our students while also reaching out towards the large number of lay persons in the Greater Auckland region from all denominations and from none who seek to study theology at a University level. We would, of course retain the LTh diploma for those for whom it provides a more adequate study framework.

- \* I gladly acknowledge the support and encouragement of a large number of people. Students and staff alike value this support. The Women's Fellowship continue to form helpful links with our college students and for this we are grateful.

KEITH ROWE

PARTNERSHIP AGREEMENT BETWEEN THE BOARD OF GOVERNORS  
OF ST JOHN'S COLLEGE AND THE TRINITY METHODIST THEOLOGICAL  
COLLEGE COUNCIL TO ENABLE SHARED WORK IN RESIDENTIAL  
MINISTERIAL EDUCATION

INTRODUCTION:

The Anglican and Methodist Churches in New Zealand have committed themselves to an ecumenical partnership in residential ministerial education based on the site of St John's College, Meadowbank.

The spirit of that partnership is that represented by the Lund Principal of 1952:

Should not our churches ask themselves ... whether they should not act together in all matters except those in which deep differences of conscience compel them to act separately?

It is a partnership in one place between the College of St John the Evangelist and the Trinity Methodist Theological College, each with its own governing body - the St John's College Board of Governors and the Trinity Methodist Theological College Council - and accountable to and responsive to their respective churches.

Within the partnership the rights and privileges of both churches shall be respected. Nothing shall be decided or defined which shall conflict with such rights or with the responsibilities of each church for the selection, education and care of its students.

I. GOVERNMENT

- (a) The St John's College Board of Governors is responsible for the government of the College of St John the Evangelist (Anglican).

The Trinity Methodist Theological College Council is responsible for the government of the Trinity Methodist Theological College.

- (b) A Warden, appointed by and responsible to the St John's College Board of Governors is responsible for the life of the College of St John the Evangelist and in particular for the pastoral, spiritual and educational care of students preparing for ordination in the Anglican Church.

A Principal appointed by the Methodist Church is responsible to the Trinity Methodist Theological College Council for the life of the Trinity Methodist Theological College and in particular for the pastoral, spiritual and educational care of Methodist students.

The Warden and Principal shall consult together on a regular basis on matters affecting shared life and work within the partnership.

- (c) There will be a Joint Policy Committee which will meet at least annually and will be made up of seven persons appointed by the Board of Governors and seven persons appointed by the Methodist Theological College Council. Warden and Principal will be included in the above representation.

The functions of the Joint Policy Committee will be:

- \* to decide on overall policy for the nature and content of shared work;
- \* to monitor progress of the partnership and recommend changes where necessary;
- \* to arrange a shared five yearly visitation review of the colleges and in particular of their joint effectiveness in preparing men and women for Christian ministry;
- \* to undertake such other tasks as may be delegated by Board or Council;
- \* to be the forum in which all financial arrangements may be reviewed and recommendations to the St John's College Board of Governors and the Trinity Methodist Theological College made. (Financial arrangement to be subject of separate memorandum);
- \* to report on its meetings to the St John's College Board of Governors and the Trinity Methodist Theological College Council.

- (d) There will be a Joint Executive consisting of Warden, Principal, two members appointed by the St John's College Board of Governors, two members appointed by the Trinity Methodist Theological College Council, the Co-ordinator of Studies, a member of the Methodist student body and a member of the Anglican student body.

The functions of the Joint Executive will be:

- \* to carry out the policy agreed by the Joint Policy Committee;
- \* to share with the Warden and Principal in general oversight of the shared life and work;
- \* to provide support for Warden and Principal;
- \* to deal with any matters referred to them by St John's College Board of Governors or Trinity Methodist Theological College Council;
- \* to exercise oversight of the administration of finances.

The Joint Executive will meet at least every two months and will report any decisions to the Board and the Council to whom it is jointly responsible. A Chairperson will be elected annually from the representatives of Board and Council and a non-voting secretary may be appointed in addition to those named above.

- (e) The Joint Staffing Committee shall be composed of four members appointed by the Board of Governors, two members appointed by the Methodist Theological College Council, Warden, Principal, and shall be responsible to the St John's College Board of Governors and the Trinity Methodist Theological College Council.

Chairperson and secretary shall be chosen from among the appointees.

The function of the Committee shall be:

- \* to share in the making of appointments to the Joint Faculty as outlined below;
- \* such other matters as may be referred to them by either Board or Council;
- \* to review annually part-time appointments to Joint Faculty positions.

## 2. STUDENT LIFE

The discipline and spiritual welfare and educational pattern and progress of each student belongs to his/her College and Warden or Principal respectively.

As far as possible students (with the staff) shall share a common life in chapel, classroom and other settings.

## 3. TEACHING STAFF

- (a) A Joint Faculty will be established composed of

- \* the Warden and the Principal who shall act as Dean of the Joint Faculty on an alternating basis beginning in 1986 with the Principal.
- \* Full time lecturers formally appointed by their respective churches
- \* The librarian
- \* A Coordinator of Studies who shall be appointed annually by the Joint Staffing Committee from among the fulltime Joint Faculty on the nomination of the Warden and Principal following consultations with the Joint Faculty.

The Coordinator's tasks will be:

- \* to facilitate the academic work of the Joint Faculty;
- \* to be responsive to the educational needs of each Church and to receive from Warden and Principal each year the course needs of each Church.
- \* to arrange for class timetable and handbooks which will as far as possible meet the educational requirements of each college.

It is recognised that each college will have staff who, though engaged in denominational ministerial education, are not part of the Joint Faculty.

- (b) Part-time Staff teaching joint classes will be appointed by the Joint Staffing Committee on the joint executive's approval of the position. Such appointments shall be made annually by the Joint Staffing Committee.
- (c) Reviews of staff appointments shall be a prerogative of each church and will take into account both the academic performance of the appointee and the denominational expectations of the church concerned. There will be consultation between Board and Council where a lecturer is a member of the Joint Faculty but the decision or recommendation is the responsibility of the church that has made the appointment. Consultation between Board and Council on such matters will normally take place within the Joint Staffing Committee.
- (d) Appointment of Joint Faculty Members

- (i) When a vacancy previously held by an Anglican appointment occurs ... procedures for appointment being finalised by the Board of Governors.
- (ii) When a vacancy previously held by a Methodist appointment occurs the Principal, following discussion with the Methodist Theological College Council, shall initiate discussion within the Joint Executive on steps to be taken to fill the position or on any other matters relating to the vacancy. Following discussion within the Methodist Theological College Council, the Joint Faculty and with the Warden, the Principal shall present a job description to the Joint Staffing Committee who shall finalise the job description and request the Methodist Council to advertise and receive applications on behalf of the two Colleges.

Following consultation with Council and Warden the Principal will suggest a short list to the Joint Staffing Committee and arrange for interview by that body.

Following interview the committee shall make a recommendation to the Methodist Theological College Council which shall obtain the agreement of the Board of Governors before the appointment is made according to Methodist procedures.

The Joint Staffing Committee may invite additional non-voting Methodist persons to assist in the interviewing procedure.

When a Principal is to be appointed the Chairperson of the Trinity Methodist Theological Council shall initiate the above procedure.

- (iii) A desire to create a new position on the Joint Faculty may be initiated by either Board or Council and shall in the first

instance be referred to the Joint Policy Committee.

4. COURSES

Each College will ensure the provision of courses to meet the needs of its Church and students.

Courses offered through the Joint Faculty will be open to all students and will be planned to enable students to prepare for successful completion of diploma and degree courses which are approved by the two colleges.

5. WORSHIP

As far as possible members of each college shall share in the worship of the Chapel as one community.

The Warden is in charge of the Chapel and Anglican worship. The Principal is in charge of Methodist worship.

Anglican and Methodist traditions will be represented in the services of worship.

Each Church is free to make its own demands on its students regarding the style, conduct and attendance at worship. Decisions regarding patterns of shared worship will be in the hands of the Warden and Principal, consulting where necessary with the Joint Executive.

6. LIBRARY

The Library will be available to students of both colleges. Books belonging to the Methodist contribution will be identified as such.

7. ECUMENICAL RELATIONS

The ecumenical partnership established between the Anglican and Methodist Colleges is open to the participation of other churches.

7 June 1985

NEW ZEALAND METHODIST WOMEN'S FELLOWSHIP  
ANNUAL REPORT FOR YEAR ENDED 31st AUGUST, 1985

We have pleasure in presenting the 22nd Annual Report of the N.Z. Methodist Women's Fellowship.

This has been a year of much celebration as we acknowledge God's goodness to each one of us and to the M.W.F. as it has come of age.

It was fitting that celebration should commence at our first "Live-In" Convention at Gunn's Bush in October 1984, and we are immensely grateful to the North Canterbury Executive for all the planning and preparation they did, along with the South Canterbury Committee who lovingly cared for us there.

It was a memorable Convention and most of the District reports comment warmly on its impact, especially that of our first overseas speaker, Sister Joan Chatfield, a Mary Knoll Sister from Hawaii. She encouraged us to tangle with the word of God in a personal way, which brought us the challenge to grow and to face the issues which confront us in today's world through the theme "Venturing Now".

The National Executive in Auckland has been seeking to build on this foundation and direct the M.W.F. into the future with the theme of "Discipleship". There is a deep need to be rooted in Christ in all we do, and this calls us to be uprooted and prepared to meet the demands for justice and peace in our life and witness. We endeavour to do this as we communicate with Fellowships through the President's letters, bulletins and visits. Members of the Executive have joined the President to visit nearby Districts and these have been times of great satisfaction and warm acceptance.

TRIBUTE:

We pay tribute to Grace Farrell of Westland/Buller District, Doris Johnston of Otago District, and Mildred Shailer of Manawatu District, whose lives of faithful service to the Church and M.W.F. are remembered with love and joy by all who knew them.

MEMBERSHIP:

Details of membership figures supplied by our 19 Districts are as follows (1984 figures in brackets):

	<u>Methodist</u>	<u>Union/Co-operating</u>	<u>Total</u>
Fellowships:	150 (153)	103 (111)	253 (264)
Groups:	216 (217)	145 (154)	361 (371)
Members:	5,194 (5,336)		

FINANCE:

The Stamp Fund raised \$5,626, a little less than last year, and the Medical and Educational Fund is slightly up with a total of \$3,022.

The amounts raised by our members towards Church Budgets was \$14,495, Local Trusts \$33,066, and other Church bodies such as Missions and Children's Homes \$10,811. \$32,787 was given to other organisations and appeals.

Many Fellowships gave direct to the Helena Goldie Hospital, and the amount forwarded from national level was \$1,991. One District also sent \$620 to Vanuatu.

#### DISTRICT COUNCILS:

It is heartening to read the Annual Reports from Districts, each one different, but each so interesting and encouraging. It is inspiring to reflect on the depth of caring and concern evident from involvement both within the church and the wider community.

The idea of presenting three minute slots at National Council and Convention was carried into one District Council meeting as a regular occurrence with different topics, e.g. a snippet of history, a highlight of the year's programme.

Some District Presidents also send out bulletins which are especially valued in scattered areas.

There also appears to be more interest from younger women in attending special interest functions or short term studies on challenging subjects rather than monthly meetings.

#### SPECIAL OBJECTIVE:

"Finding in Christ the Way to the Bi-Cultural Church."

It was gratifying at a recent seminar when one of the facilitators commented that members of the Women's Fellowship were taking the issue seriously. From the reports it is obvious that this Objective has exercised the Districts greatly and the response on the whole is hopeful. Those who used the special Bible Studies, delved into local history, visited Maraes, had dialogue with Maori women or studied the Bi-Cultural Tape from Betty Yearbury and Frances Winiata, have moved forward in their understanding. They bear testimony to their excitement and enrichment. We commend this ongoing journey and plead that this Objective continue in the life of M.W.F.

The financial response to the Special Objective was \$8,826 and this will be used for Church Archives, Maori Division Archives, and to help fund a church women's history.

We are pleased that the 1985/86 Special Project is a combined one with the Association of Presbyterian Women - Boreholes for Botswana. We know there will be enthusiastic support for "Water for Life".

#### WORLD FEDERATION OF METHODIST WOMEN:

It is pleasing to note that more women are ordering the W.F.M.W. publication "The Tree of Life" and this reflects the increased interest generated by those attending the Area Seminar in Melbourne 1984, the visits of World Secretary, Vera Dowie, to many Districts in 1985, and our forthcoming participation at the Nairobi Assembly in July 1986. The response of Fellowships to the appeal for funds to send the President of M.W.F. as a delegate to Nairobi is greatly appreciated by the National Executive.

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

One of this year's highlights for those of the Executive who were able to attend were the Huis. Three members attended the Hui a tau at Howick in October 1984, five went down to Rangiatea, New Plymouth,

for the Hui huinga in May 1985, and five attended the August 1985 Hui a tau at Whakatuora.

The only way to understand the acceptance, warmth and love we experienced is to be there and feel it. It was explained at the Hui huinga during the study on Salvation History when the question was asked - "How can we sing a new song in a strange land?" The answer came - "We feel lonely until we understand each other."

#### CORSO:

We want to affirm our continued support of CORSO and the decision of Convention 1984 to remain a constituent body. We see this in close relationship to the struggle for a Bi-Cultural Church, and CORSO as a spearhead in this demanding call to address the issues of aid honestly and realistically.

#### PUBLIC QUESTIONS "BROADSHEET":

There are many difficult issues for Christians to face today and we cannot ignore them. We appreciate the work done by the Public Questions Committee and commend those Fellowships and Districts who have addressed some of these issues in their meetings.

#### MISSIONS:

We are grateful that our Missions Convenor, Alison Kane, was given the opportunity to be a member of Unit One of the Council for Mission and Ecumenical Co-operation. It has enriched her understanding of mission and helped us relate to this organisation. As they come to grips with the complexity of the task we pray strength for them and all who serve.

#### NATIONAL COUNCIL OF WOMEN:

We have no statistics to indicate the involvement of M.W.F. members in local groups, but it is good to hear of leadership being given by M.W.F. women. 13 Districts are affiliated to the N.C.W. Several members of the Executive attend N.C.W. meetings or have had past involvement.

To contribute fully we need to research and discuss the issues and be prepared to let our voice be heard.

#### NATIONAL PROGRAMME COMMITTEE:

We are appreciating the work of the Dargaville Committee with Programmes. We continue to hope that programmes are not only bought, but adapted and used in Christian growth through the life of M.W.F.

#### SMETHURST:

With increasing requests for assistance from the Smethurst Fund the committee has to look carefully at the criteria, with less freedom in the amounts we are able to give. Decisions have to reflect this concern and the concensus of the Smethurst Committee members.

#### KURAHUNA:

It is remarkable that our Convenor, Vera Dowie, while holding World Federation of Methodist Women Secretaryship, continues to give the time and meticulous attention to the Kurahuna Grants and Scholarship Fund that has been a feature of her leadership since its inception in 1971.

This says much about her dedication and commitment, and we record here our deep gratitude and love for all she has done for us and for what she means to us.

JOINT COMMITTEE OF WOMEN'S ORGANISATIONS (of negotiating churches):

Presidents met in March 1985 and again a statistic form for joint use in Union groups was distributed. There was opportunity to meet in Christchurch in August 1985 when we attended the N.C.C. Women's Committee Conference.

The President and Vice-President greatly enjoyed the Christian Women's Fellowship Convention of the Associated Churches of Christ at Totara Springs in March, and the President attended the Association of Presbyterian Women Conference in April at Lower Hutt. These meetings forge links of togetherness and give insights of our closeness.

It is encouraging to read in District reports of shared A.P.W./M.W.F. retreats and study days. Some Districts have shared their District meetings and one combined Methodist/Presbyterian Executive met and set the calendar for the year, making best use of resources, time and personnel. The World Day of Prayer is a beginning, and we wonder why it often ends there.

M.W.F. LOGO:

In response to a remit from Convention 1984 we invited Fellowships to send in suggestions for a permanent Logo.

The most popular symbol was the Scallop Shell of Pilgrimage which originated on the Wesley Shield. The final choice for Logo and badge is an adaptation of many offerings, but we feel it accepts the suggestions of many Fellowship members in its presentation.

FIELD OFFICERS:

To test the remit on the appointment of Field Officers from Convention 1984 we sent out a questionnaire to Districts, and express our thanks for the response. The Executive has collated the replies and will bring recommendations to Council 1985 for further discussion.

We close with thanks for all the love and support we have received from each other and from the Fellowship members.

We hear God's call to be aware of the riches of other people's culture, to foster close ties with women in other church groups, and pray we may work together as people of God sharing all the gifts we have received.

MARGARET GORDON - President

BARBARA GATLAND - Secretary

## MEDIA AND COMMUNICATIONS COMMITTEE

During 1985, with the limited numbers of personnel available, and the pre-existing commitments of those involved, much of the Media and Communication Committee's work has been one of routine maintenance, rather than innovative exploration.

One regret has been that due to other commitments, we have been unable to actively encourage Districts or Parishes to consider local training events in written and media communication. Recognised or not, this remains an urgent need in the life of the local Church.

### FOCUS

Focus is now, after another 2 years of development, and within the constraints of its limited size, becoming a paper that is not only the voice of Conference, its Committees and Divisions, but is also a place where individuals and groups within the life of the Church can have an outlet for their enthusiasm or frustrations.

Its further potential is limited only by the level of funding the Connexion is able to make towards it, or our willingness to place it on a subscription basis. With paid editorial staff and a larger, more ambitious publication, it would perhaps be possible to better meet some of the diverse expectations readers have of a Church periodical.

However, to increase further the Connexional budget contribution or to trust it to the whims of subscriber funding, would require a more substantial commitment to a wide-embracing priority of effective communication than the Connexion appears willing or financially able to make at the present time.

Nevertheless, we have been encouraged by the growing use of Focus "inserts" as a means of bringing before the Connexion specific information. The preparation of such material is controlled by those whose concern it is working in association with the Editor; is formatted by the publishing house; and is providing a most economical means of reaching the wider Church. We commend this procedure to the various boards, bodies and Divisions of the Conference.

The present Editor, the Rev. Derek McNicol, concludes an initial term of two years at the end of this year. Consultation has been continuing with the Connexion over the past few months and an appropriate nomination will be brought to the Conference.

### MEDIA MATTERS

Personal critical evaluation of communications media is of significant importance and urgency to the wellbeing of society in the 1980's. Radio, newspapers, printed periodicals, and more particularly television and its associated advertising has a profound influence shaping the model and priorities of the society in which we live. The communications media has an access into private home and family life quite in excess of any other influence.

Over several years now, and with the encouragement of the Churches Committee of Broadcasting, the National Office of Catholic

Communications has been working towards the production of a learning kit to enable persons to make a more creatively critical evaluation of the message of the media. This year, the Committee has taken the opportunity to review the completed study kit, and participate in introductory seminars conducted in Catholic Dioceses around New Zealand. It is a most significant development, and we have taken steps to make the study material available to the Methodist Church in New Zealand.

"Media Matters" very effectively reaches across the denominations, and provides a unique resource for an appraisal of the communications media from a Christian perspective. It is designed to be used in small groups.

"Media Matters" will be available to view at Conference, and we enthusiastically encourage Parishes to use it in 1986.

### GENERAL

Matters relating to radio and television have been broadly dealt with in our continuing relationship with the Churches' Committee on Broadcasting, of which the Convenor continues to be Chairperson. Over recent years this has furthered considerably our relationship with these two significant arms of the communications media.

For the first time, an ecumenical radio religious broadcasting training workshop was held this year, with pleasing results. With some modifications, this opportunity for training will be offered to the Church again next year.

A watching brief has been maintained in the matter of warrant applications for a private third television channel, and some preliminary discussions concerning "religious" broadcasting have taken place with the main contenders.

Inconsultation with the communications personnel of the main New Zealand denominations, the Communications Office of the Church of the Province of New Zealand, and the national office of Catholic Communications have made formal submissions to the Royal Commission on Broadcasting. These submissions have been endorsed and commended by other such denominations, including our own.

### WHITHER DO WE GO...?

The pilgrimage towards a Connexional priority of effective communication has been the joy (and sometimes the frustration) of this Committee since 1982, when, by resolution of Conference, it embraced the composite brief of what was then the Board of Publications, the Methodist Colporteur Society, the Radio & Television Committee and the Interim Committee on Communications.

We have not yet arrived.

In a time of financial stringency, any Division or Committee is hesitant to vigorously commend to the Connexion new levels of expenditure to staff and equip even the most urgent of our Church's life and work. And yet, in an ad hoc form, the Connexion is already expending considerable money and people resources in communicating across the Church. Worse, we are barely skimming the surface (if at all) of any useful communication to the community at large, where,

in fact, the Church must be seen at work and witness.

Thus, the essential future development of a Communications Resource Unit, and co-ordination of the Connexion's various publishing is a priority this Committee cannot set aside. At some time in the immediate future, the Methodist Church of New Zealand must grapple again with this need.

Until the Connexion is able and willing to commit funds to enable the establishment of a communications resource office, enabling at least one person to concentrate on the multiplicity of urgent needs, we will continue merely to dabble piece-meal in what could otherwise be an exciting supportive resource and saving measure, enhancing the mission and ministry of the Connexion and the local church.

The Church ministers in the midst of the world, which in turn is in the midst of a new era in social communication. It would be difficult to suggest that Christ's command to announce the Good News in all places and at all times was being obeyed, unless we make a commitment to the intentional use of all the opportunities offered by the modern media and its associated technology.

**MICHAEL W GREER**  
**CONVENOR**

**RECOMMENDATIONS:**

1. That the Report be received.
2. That the membership for the Committee for 1986 be:

# THE COMMUNITY OF WOMEN AND MEN

## IN CHURCH AND SOCIETY

### REPORT TO CONFERENCE, 1985

We are a Standing Committee of the Methodist Conference, including both women and men in our membership. We see our task as one of encouraging a shared partnership between women and men in the Church. We feel strongly that the freedom of women to fully participate in Church and Community cannot take place unless men are also freed. We want to encourage women to exercise gifts of leadership, to grow in self esteem and confidence, to share their gifts of spirituality and caring relationships with men. But we also encourage men to exercise gifts of sensitivity and openness, to grow in skills of child and family nurture and to share their power with women.

#### Networks of Support

We have been assisted in these tasks in 1985 by many individuals and groups. Some of these, including Corresponding Members, are part of our formal structure. Others are part of a growing informal network of support for women and men in the wider church; Vice President Joyce Dey, for example, has met with many Parish Stewards and shared our concerns for the well-being of Ministers' partners; other Standing Committees have reviewed their composition and style of working and, where appropriate, made adjustments to the timing and format of meetings to ensure more effective participation by women; Spirituality retreats have introduced resource materials which have drawn on the biblical images of God as mother as well as father; the Guidelines for Inclusive Language, prepared by the Faith and Order Committee in 1983 are helping preachers to affirm the dignity and worth of women and men; occasional bulletin "Singles in Ministry" of August 1984 highlights the special contribution, and needs of single women and men in ministry.

#### An Open Letter

In December, 1984, following the resolution of the Blenheim Conference which supported the ratification of the U.N. Convention on the Elimination of all forms of Discrimination against Women, we issued an open letter which (a) affirmed the resolution, (b) set out the biblical basis for our support, and (c) urged people to read the full text of the Convention for themselves, keeping in mind the words and life of Jesus Christ.

## Activities in 1985

There are three aspects of our work which we report on in detail in 1985:-

### (a) Ministry with Partners of Ministers

Conference 1984 accepted Mrs. June Gibson as a Deacon in Training. She works as a self-supporting Deacon with a ministry among the married partners of Presbyters and Deacons. The Community has recommended the setting up of this ministry, supported her candidature and worked with her to define a Ministry Covenant. There is no doubt that a caring, supportive person from outside the parish, can be of immeasurable help to parsonage families on many occasions and especially in a time of crisis.

June's ministry is already being exercised in areas such as: loneliness in a new parish; marriage difficulties; personal and family problems; need for a place of retreat for a short time; support groups for Presbyters' spouses.

The Community keeps in close touch with June by correspondence and visits, and we have been impressed by the way June is dealing with this new field of work. Her ministry is complementary to the pastoral role of the District Superintendent and she is aware of the need for sensitivity in this area.

### (b) Task Groups

During 1985 the Community is working to facilitate the establishment of small task groups throughout the country. Some are existing groups, while others are being formed following a Community initiative; some are groups of women and others are groups of women and men; some are Methodist groups and some are ecumenical. Each one works in areas where they have special interests or experience. Groups are located in Auckland, Manawatu, Wairarapa, Porirua, Wellington and Dunedin. Areas of study and action include:-

- celebrating women's lives,
- men working with men,
- women and unemployment,
- the impact of feminist theology and insight in sharing the good news with women and so with men.

### (c) Women's Appointment File

In response to a 1983 Conference Resolution, and a growing expressed need in the Church and in the community generally, the Community has taken steps to set up a file of Methodist women who are available for leadership positions and other tasks in Church and Community. Sylvia Jamieson, 23 Highgate, Dunedin has agreed to convene this and the Community has prepared a brief for use by a Dunedin Working Group. Included in the brief are considerations of for whom the file is being set up, how accessible it should be; a search strategy to ensure it

reaches beyond the present circle of committee and fellowship members; liaison with similar files held by other denominations.

### Towards the Future

#### (a) Using our Gifts

A 1983 Conference resolution referred to the Community a notice of motion requesting a Conference Committee be established with an overview of all committee personnel, "to ensure that the gifts of as many people as possible are used for the ongoing work of the Church".

Since this resolution the Church has gained significant additional experience through the Power Sharing Seminar in June 1983; the Welfare of the Church report on the use of power; Bicultural Workshops in 1984 and 1985; Education Divisions Conflict Workshop in 1985; and the Community of Women and Men's work on partnership between women and men. We believe the time is now appropriate for the Church to convene a workshop which brings together this experience, formulates guidelines, and sets out specific recommendations as to our future way of working.

#### (b) Relocation

The Community of Women and Men was set up in 1982 and has been based in North Canterbury for four years. We are conscious that there are women and men in other Districts who have equivalent but different skills and insights to offer to the Church, and during the year we have been exploring with other districts the possibility of relocating the Community.

### Recommendations

1. That the report be received.
2. That the Community of Women and Men continue to support June Gibson as Deacon in Training in her self supporting ministry to Ministers' Partners and Families.
3. Conference records its appreciation for the Occasional Bulletin series and commends the bulletins on "Singles in Ministry" and "Death and Dying" to Parishes.
4. That Church members actively support the establishment of a Women's Appointment File by forwarding names to the task group convenor, Sylvia Jamieson, 23 Highgate, Dunedin.
5. That Conference asks the Welfare of the Church Committee to convene a "Using Our Gifts" workshop during 1986, to include representation from at least Welfare of the Church, Maori and Education Divisions, and Community of Women and Men.
6. That membership of the Community for 1986 be

## REPORT ON HOSPITAL CHAPLAINCY BY METHODIST CHAPLAINS

The selection, training, qualification, supervision and the role of chaplains continues to be of primary concern to both chaplains and the Interchurch Advisory Council on Hospital Chaplaincy.

The minimum training requirements are satisfactory participation in two twelve week Clinical Pastoral Education (C.P.E.) Courses, followed by one year's supervision of the trainee chaplain's work. C.P.E. Courses include group experience and interaction, teaching and reading, individual and group supervision of the trainee's work with patients and staff, assessment of group members by the qualified supervisor, and assessment of the Course by those who take part. Supervisors who are in-training have their work also reviewed by a qualified supervisor.

While there has been some dissatisfaction with the C.P.E. mode of training, partly due to variation in quality of supervision felt by some members, and the need for some trainees to be away from spouse, family, and hospital for a total of nearly six months, it is generally agreed that C.P.E. or a similar type of twelve week supervised training course is the best available at present.

The recent full certification of five C.P.E. Supervisors now makes Courses available in Auckland, Wellington, Nelson and Christchurch. Another is expected to be going in Dunedin next year, and the I.C.A.C. is recruiting more suitable people to train as supervisors. This should ensure that most new trainee chaplains can have reasonable access to courses with minimum disruption of their work and personal lives. Procedures for Appeal against Non-Accreditation have recently been outlined by the I.C.A.C.

The issues of training methods and recruitment will be discussed at the Hospital Chaplains' Association In-Service Training Conference, Christchurch, 1986. Regional Study Days to keep chaplains in touch with developments in theological and health issues are held three or four times a year, and are of special value to sole chaplains.

The period that a Methodist presbyter spends in hospital chaplaincy could vary with each individual, but observation of Anglican and Presbyterian chaplains reveals two general trends. Those who undertake further training, and invest time and energy in study and in extending their skills and competence tend to be encouraged to stay in chaplaincy work, by patients, chaplain colleagues, staff, and hospital authorities. Some of these go on to retirement in chaplaincy, while others have moved to more specialised social work, social service, or counselling centre work, or private practice. Others see their time in one or two chaplaincy roles as a phase in a mainly parish oriented or general purpose ministry, and they make their learning available when they return to the parish setting.

Times for the review of a chaplain's appointment can vary between employing bodies, but generally they are in step with the Health Department Subsidy review of the chaplaincy position by the I.C.A.C. every six years, with a review every three years after an initial six year appointment. In some cases there is an upper limit of twelve years in one hospital.

There is merit in the Presbyterian practice of including chaplaincies in their equivalent of our Triennial Visitation of Parishes, and such in-depth consultation and fraternal interest could help with any problems of communication or isolation.

Since our last report two years ago, the Rev. Alan Leadley resigned from his position as Chaplain in Waikato Hospital to commence his appointment as a Joint Secretary with the Council for Mission and Ecumenical Co-operation. Alan's seven years at Waikato were marked by his real dedication to those who were hospitalised and in pain; the high respect he earned from staff and patient's families; and his continued searching for a clearly communicated understanding of the contribution the Church can make to health and wholeness. Alan's ministry at Waikato concluded with a staff farewell and presentation with warm appreciation and gratitude for his ministry to staff and patients.

Staff shortages, staff action on working conditions and remuneration, cuts in services, reductions in bed numbers are among many issues in the public health sector that cause a high level of stress among staff members. Chaplains find they have more listening and reassuring to do in addition to patient involvement and counselling.

In Auckland, chaplains help train lay visitors, and in Levin a foster grandparent programme has brought a new sense of self-worth to about eighty older people who visit two handicapped people each on a weekly basis. In March this year, the old hilltop "Cook Hospital" closed and patients and services were moved to the new "Gisborne Hospital" complex.

We, as chaplains are grateful to the Methodist Church for continued financial and prayerful support of our work, and for many people who contribute to the well-being of patients by their loving care.

Roy Alexander and Roger Hey, Auckland; Basil Hilder, Gisborne; Lew Bowen, Levin; Ernie Heppelthwaite, Christchurch.

#### RECOMMENDATION:

1. That the Report be received.

## ROBERT GIBSON TRUST BOARD

The Trust reports that it has again had a satisfactory year. We have had the unusual situation having to find replacements for new sharemilkers on our two Riverlea farms. We are confident that the appointments we have made will prove very satisfactory.

A new brick house has been erected on the Auroa farm. This is a three bedroom house plus a suitable room for an extra employee. A large garage is part of the house. This is a well planned house and it will prove to be a great asset to the Trust and a worthy investment.

Improvement work continues on the three farms and they are all in good heart. Milk fat returns are very satisfactory. While production was about on a par with last year, because of a dry Autumn, the price of butterfat more than compensated.

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

	\$
Wesley College	22,035
Other Secondary Schools	3,100
Polytechnic, etc.	2,150
University Grants	7,950
Manaia Union Church	3,106
Youth Work	16,500
Child Care	6,000
	<hr/>
	\$60,841

The Board wishes to place on record the contribution made to the Trust by Mr S W Bailey in his capacity as Supervisor of our three farms. Mr Bailey has resigned from the Board and we express our appreciation for his dedication and service.

### GRANTS AND BURSARIES:

In total we granted bursaries to 64 students during the year.

### RECOMMENDATIONS:

1. That the Report be received.
- 2(a) That grants and bursaries for the 1985/86 year be made on the following basis:

	\$
Bursaries	40,500
Manaia (Robert Gibson Hall)	2,500
Child Care	7,000
Youth Work	20,000
Reserves	12,264
	<hr/>

\$82,264

- (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 June 30th 1985 be received and adopted.
4. That the Board for 1985-6 be:

## RANGIATEA MAORI COLLEGE TRUST

### ANNUAL REPORT 1985

#### GREETINGS

It is with some regret that because of impending exchange with a Parish in Blackpool, England, that I have to resign from the Rangiatea Board. But I am glad to be able to write this report.

#### FROM NEAR DISPAIR

Three years the Rangiatea Board was near despair in it's very unequal relationship with the Maori Affairs Department. Two years ago we came to the decision to close down unless some changes could be found.

- We have carried for years a very large seemingly unmeetable overdraft - and even when finally we were enabled to handle that we had to struggle for every penny beyond a very inadequate board allowance for each boy.
- Despite our presenting early, to the Maori Affairs, our budget for the coming year, again and again that budget was not approved to us until it was too late to act on it.
- For the above reasons we continued on unable to do even necessary maintenance sometimes and feeling very heavily controlled by Maori Affairs because our "partnership" worked solely on their terms.

#### TO CREATIVE MANGEMENT

Today, while there are still pressures and questions, as there always will be in this kind of partnership with a Government Department, we are able to exercise a self-determining creative ministry with the young people given into our care, and the other we take in as boarders to fill the Hostel.

We have this year 70 residents, 57 boys and 13 girls - for the first time since we went into accommodating Trade Trainees.

Of those at the hostel 57 are trade trainees under Maori Affairs direction and another 13 are boarding with us while they do other studies or work. It is a very ecumenical community and we greatly value this.

A recent survey of the Trade Trainees, in the Hostel, showed that 1 has U.E. subject, 18 had some School Certificate subjects, and 38 had no qualifications - 3 of these were on the Dole. Each year we seem also to have several who have either deserted their families, or have been "deserted".

All of these are now together in what has become a strong viable community of people living with some real sense of "at homeness" in the Hostel

## TWO THINGS HAVE ENABLED THIS CHANGE

### 1. A FIRM CONTRACT WITH MAORI AFFAIRS

Our crisis two years ago resulted in our insistence of a legal contract between Maori Affairs and ourselves that sets out the basis of our working together. This has enabled us to:

- (a) operate without any continuing overdraft.
- (b) operate without any necessary input of funds from any church agency, Grey Institute Trust and Kai Iwi Trust have made grants - but these have been used at our discretion to upgrade the Hostel. These have not gone towards any running costs or wages.
- (c) Plan and carry out all necessary maintenance and upkeep of our buildings.
- (d) To take whatever Christian interest and care in the personal, social, spiritual or cultural well-being of the boarders that we choose to take.
- (e) Indirectly, because of the improvement in the way we operate, to start regaining the interest and involvement of the wide Taranaki Community in Rangiatea.

### 2. STRONG EFFICIENT MANAGEMENT

Along with the contract we have developed a strong capable management team. Our Secretary, Mrs Jocelyn Wood, very ably administers the Hostel, and serves the Board. Each year she presents budgets to Maori Affairs before their due date, and follows up on these, she pays all accounts and sees that quarterly statements go into Maori Affairs on due time so that the bed subsidy and other financial support comes in on time, and I could go on. We appreciate very greatly her work and commitment.

Our Master and Matron, are proving to be very fine "parents" to the boarders. This was what we asked of John and Missy Waru, and the obvious warmth and respect they give and receive is a very strong asset to the Hostel's life. We acknowledge our debt to them.

Our Chaplain, Rev. Heremia Pate, has begun to exercise a strong effective ministry with the boarders and staff and we both welcome him to Rangiatea and thank him for his contribution.

Can I also express a word of appreciation to the members of our Board for the concerned and involved commitment they have shown to the Hostel, at meetings and in times we have had meals with the Boarders, and, for the Board of the New Plymouth Maori Culture Club for its involvement in Hostel life.

### A NEW CONTRACT

This year we are having to renew the contract made two years ago and the Board unanimously decided this should be done.

1. Because it has proved a satisfactory way of working in partnership with Maori Affairs.
2. Because with the present discussions opened up in the life of the Maori Division regarding our kind of work, it allows time for those to proceed.

We are looking forward to further gatherings of Hostel personnel for mutual sharing training and to seek development of our resources in ministry to Maori young people, and hopefully young people of other Churches.

R. Rigby - Chairman

The Board wishes to express its appreciation of the help and leadership provided by Russell Rigby in his time as Chairman and look forward to his return from the United Kingdom.

H Pate - Chairman

RECOMMENDATIONS:

1. That the Report be received.
2. That the membership of the Board for 1986 be:  
J Hainsworth (Chairman), H Pate, S West, L Willing, D TeAwhe,  
J Bishop, E Tamati, I Pate, R Rakena, B Phillips, L J Fordyce,  
T Wetere, R Fenton, M Rogers, R King, V Tamati, J Fawkner.

THE BOARD OF THE WELLINGTON METHODIST CHARITABLE AND  
EDUCATIONAL ENDOWMENTS  
ANNUAL REPORT FOR THE YEAR ENDED 30th JUNE 1985

The Board has had another successful year and the following grants were approved:

Education Division - Director Youth Ministry	\$10,000.00
Manawatu Methodist Social Services Centre	8,000.00
Masterton Christian Child Care Committee	7,403.65
Inner City Ministry - Te Taitamariki Trust	
(Youth Development)	6,000.00
Upper Hutt Family Care Centre	3,000.00
Porirua Women's Refuge	2,500.00
Porirua Family Care Worker	1,664.64
Porirua City Social Justice Unit	500.00

The Board has also approved a loan to Epworth Bookroom which will assist the Bookroom to recover from severe financial strain placed on it in recent months.

The Board's financial base has been appreciably strengthened during the year by the capital accretion earned on its long term investment with the New Zealand Methodist Trust Association and from the continuing sale of its subdivision sections adjoining the former Masterton Children's Home. As a result, the Board is confident that in the near future a wider range of beneficiaries can be supported as the Board's available funds for distribution increase.

The current membership of the Board is the Rev. E F I Hanson (Chairman), the Revs. K J Taylor and M E Burnett, Dr. O F Prior, Miss E F Brodie, and Messrs. L E M Grace, J F Cody, H W Kelly, B D Smith, W L Churchill and E H Russell (Secretary).

Rev. K J Taylor  
Acting Chairman

E H Russell  
Secretary

RECOMMENDATION:

1. That the Report be received.

GREY INSTITUTE TRUST  
ANNUAL REPORT  
FOR THE YEAR ENDED 30 JUNE 1985

During the year the Reverend H Pate was appointed as a new trustee representing the Maori Division.

Continuing work has been done during the year on upgrading and renewal of parts of the old Mission House and Mission Church. Much of this work has been done for the cost of materials only with the labour being supplied by the Te Aana House Mission Trust Work Scheme. We are grateful to them for this assistance which is of mutual benefit, as they also have the opportunity to work on worthwhile projects. Normal maintenance has been maintained on our other properties.

In December 1986 all of our leases are due for renewal and after 21 years at the old rental there is bound to be a very large increase in rentals and accordingly income to the Trust after the time. There will also doubtless be hardship to some of the lessees. Somewhere along the line we have to find the correct balance. As a Trust our duty is to maximise our income so that the purposes of the Trust can be better achieved. Acting as part of the Church we also have to show compassion where this is necessary. As part of the process in looking at this difficult question we have still been pursuing the possibility of allowing further freeholding. A decision was made some time ago that we would not allow any further freeholding until the local Maori people and the Maori Division gave their approval. Discussions are still taking place between these two bodies and we will not be making any moves in this area until agreement has been reached by all the relevant parties.

The local Maori people have always looked on our Trust as a body that was set up for the benefit of the local Maori people. While they have always been happy to have a considerable part of our income going to the Maori Division, the majority of them appear to be quite strongly opposed to the decision of Conference a couple of years ago that transferred the right to distribute our Trust funds from our Trust to the Maori Division. Rightly or wrongly they see this as a slight on them and on the local Trustees and believe that their interests cannot be understood as well or protected as well when decision-making is removed from the area to this extent. This matter appears to have caused much of the hardening in attitudes from the local Maori people and, we believe, has made any moves towards reaching agreement on further freeholding much more difficult.

After the end of the rent freeze rents on the six houses that we rent out were increased to current market rentals. During the term of the freeze these had slipped well behind and with high maintenance on the properties they had been showing a loss in recent times.

We would like to put on record the work that the Reverend M Couch has done over many years both for this Trust and for the local Maori Circuit. We wish Moke all the best in his new posting.

We have no major proposals to put forward to Conference this year.

S J West - Chairman

C W Worsley - Secretary

RECOMMENDATION:

1. That the Report be received.

## LAW REVISION COMMITTEE

### REPORT TO CONFERENCE 1985

There have been a number of issues coming before the Committee during the year and the Committee's report to Synods covered the three main issues - a minister not being an "employee" of the Church, presiding at Synod meetings and Common Provisions for Union and Co-operating Parishes. Those reports, with minor editing and addition, are included here so that they are on record.

#### A. A MINISTER IS NOT AN EMPLOYEE

Members of Conference will be aware much of New Zealand's Law is derived from British Law and that specific Case Law is important in forming and in interpreting the law. So it was with great interest that the Law Revision Committee received and studied a Judgment given recently by a High Court in England, to the effect that a Minister of the Methodist Church in Great Britain is not an employee.

The relationship of a Presbyterian of the Methodist Church of New Zealand to the Church and in particular to the Conference is described in Section 2-7.1 of our Church's Laws and Regulations. This states "Reception of a Presbyterian into Full Connexion with the Conference confers membership of the Conference and involves acceptance of its polity and discipline with responsible mutuality within the Laws and Regulations of the Church".

When a Presbyterian is received into Full Connexion with the Conference, that Presbyterian enters into a relationship with other Presbyterians who are already in Full Connexion with the Conference and with Members of the Church who year by year make up the Membership of the Conference. When entering into this relationship a Presbyterian becomes involved in a mutual partnership with other Presbyterians, Deacons and Members of the Church. This relationship is further expressed and described in the provisions of our Church relating to appointments, remuneration, allowances and housing, retirement, and what happens when a Presbyterian in Full Connexion with the Conference resigns.

As far as the Inland Revenue Department is concerned, a Minister is considered to be self-employed. Within Church Law a Minister is not self-employed nor is that Minister in a master/servant relationship with the Conference or a specific Parish.

There is nothing presently in the Law concerning a Minister's entitlement to a stipend, and the Committee considers that there should be such a provision in the Law. The question of the size or amount of a stipend is not an issue: that is for other committees and the Conference to determine from time to time.

After studying the British decision and reflecting upon the current provisions of our Laws and Regulations, the Law Revision Committee feels that it would be appropriate to see spelt out what is implicit in the statement of "Reception into Full Connexion with the Conference", by the addition of a new paragraph. This addition would make it clear and explicit that the relationship of a Presbyterian of our Church to the Conference is not one of a Master/Servant or Employer/Employee. It would also serve to make clear that it is upon the provisions of the

Law Book that Ministers are received, trained, ordained, stationed, and receive Stipends and Allowances, and what the position is for a Minister who resigns.

#### B. PRESIDING AT SYNOD MEETINGS

The Law Revision Committee was asked by Conference 1984 (Resolution 4 Welfare of the Church Report, page 635 1984 Minutes)

"That the Hawkes Bay-Manawatu Synod resolution, "That Conference draw the attention of Districts to the provision of Section 4-7.1 in the Methodist Law Book regarding functions of the District Superintendent, whereby persons other than the District Superintendent may chair Synod meetings." be referred to the Law Revision Committee and report to the Conference 1985."

The Committee believes that the power of the District Superintendent to appoint a Presbyter to chair the Synod Meetings is implicit in the Law. However, it offers the amendment contained in Recommendation 2 to put the matter beyond doubt.

#### C. COMMON PROVISIONS FOR UNION AND CO-OPERATING PARISHES

The Law Revision Committee draws the attention of all Union and Co-operating Parishes to Resolution 7, page 643 of the Resolutions of the 1984 Conference.

Further consideration has been given in the light of such comments as the Committee has received from Synods during the year, and Recommendation 3 below is suggested in the light of those replies.

#### D. OTHER MATTERS

There have been a number of other minor amendments to the Law, either arising out of anomalies or suggested from various Committees or Boards and which are now brought, in the recommendations for Conference consideration.

Less time has been required of the Standing Committee during the year than in past years as the main task of complete revision of the Law Book was concluded last year. However, considerable time and attention has been required and gladly given by the members of the Committee and for this important but often tedious work each is thanked for their contributions within the Committee during the year.

G H Peak, Convener  
A K Woodley, Secretary

#### RECOMMENDATIONS:

1. That the following additional Section be inserted in Section 2:
  1. 2 A Minister is not an employee of the Church. Ministers are persons in a special relationship with and appointed by the Conference of the Church, with powers, duties, rights and functions as set out in this Law Book, and entitled to such living allowance (a stipend) as from time to time determined by the Conference.

2. That Section 4-7.4 is hereby amended to read:

"Each District Superintendent may appoint one or more Presbyters in Full Connexion to act as Deputy Superintendent of the District. Such Presbyters shall perform the duties assigned to them by the District Superintendent. The District Superintendent may appoint a member of Synod (either Ministerial or Lay) to preside at meetings of the District Synod."

3. That the Common Provisions contained in pp 9-23 of the Report of The Negotiating Churches Unity Council, in the amended form in which they now appear as tabled in the Conference are now approved by this Conference.
4. Conference hereby approves and adopts the following amendments and/or additions to the Law Book:

AMEND SECTION 2-3.2(d) and 2-9.2(d)

"The District Ministerial Synod expressing its opinion on the suitability or otherwise of each Candidate in its District. A vote may be taken and the number voting for, against and neutral shall be recorded and reported to the National Candidates Assessment Convener and to the Conference Committee on Ministry."

ADD TO SECTION 2 a new 7.2

"The Standing Committee on Ministry shall recommend to the Conference Probationers, Presbyters-in-Training and such other persons as may be appropriate to present themselves as candidates for ordination."

AMEND old Section 2-7.2 to read

"SECTION 2-7.3

A Candidate for ordination, being a Probationer, Presbyter-in-Training or such other persons as may be appropriate before being received into Full Connexion etc.

then renumber to read as follows

previous 7.3 to read 7.4

previous 7.4 to read 7.5

previous 7.5 to read 7.6

previous 7.6 to read 7.7"

AMEND to READ SECTION 3-1.2

"For the purpose of maintaining historical links, receiving information and benefitting from the nurture and relationship with the Connexion, a congregation or group not within a Methodist Parish but including a significant number of members with a Methodist heritage may with the consent of its local Parish Council and of the District Superintendent have representation on the District Synod and relate to the District Superintendent."

ADD TO SECTION 5-4.4 after Wesley Historical Society (N Z)

Robert Gibson Trust Board

ADD TO SECTION 7-11.1

- "(e) any borrowing or proposal to borrow funds sourced from outside New Zealand."

REPLACE SECTION 9-3.8f - AGREEMENT FOR THE WORKING ARRANGEMENT OF  
THE JOINT STEWARDSHIP UNIT OF THE METHODIST AND  
PRESBYTERIAN CHURCHES OF NEW ZEALAND

To lay on the Conference Table for presentation to  
Conference at a later Session.

ADD AS SECTION 10(A) 6.1f.

## CONSTITUTION OF THE ALDERSGATE FELLOWSHIP

- 1.1 There shall be an Aldersgate Fellowship under the control and discipline of the Conference of the Methodist Church of New Zealand.

### OBJECTS

- 1.2 The objects of the Aldersgate Fellowship shall be to encourage renewal and revival within the church and nation, and especially
- (a) To bring people together for fellowship, study and prayer, believing that renewal and revival is God's will for each individual and each church
  - (b) To learn from the heritage of the church, through Scripture and history, the principles of revival and renewal of the church and nation and to hear and obey what the Holy Spirit is saying to the Church and nation today
  - (c) To be committed to personal and corporate prayer
    - for individual renewal, in repentance, seeking "scriptural holiness" first for ourselves and our families
    - for an outpouring of the Holy Spirit in revival for the local and national church
    - for renewal in righteousness of our nation and the whole world
  - (d) To determine to live according to the teaching of God's Word, believing the Scriptures to be the final authority in all matters of faith and conduct
  - (e) To encourage and support any local, District or Connexional action to deepen personal faith and to reach out into the community and nation with the good news of Jesus Christ
  - (f) To further an evangelical and charismatic theological perspective within the life and discipline of the Conference
  - (g) To co-operate ecumenically with similar groups in other churches.

### THEOLOGICAL EMPHASIS

- 1.3 The Fellowship affirms the faith and doctrine which Methodism has held from the beginning and believes the Scriptures of the Old and New Testament to be the final authority in faith and

practice, and in particular affirms the classical Methodist doctrine

- (a) All need to be saved -  
because of the Fall, "all have sinned and come short of the glory of God" (Rom. 3: 23); human nature can only be made right with God by repentance and by being "born again" of the Spirit (John 3: 1-21)
- (b) All can be saved -  
not that all will be saved, but that all can be saved if they will; that redemption from the guilt, penalty and power of sin is only possible through the sacrificial death of Jesus Christ, the incarnate Son of God (John 3: 16 and Romans 8: 32)
- (c) All may know themselves saved -  
through the work of Christ for them, through the Word of God to them, and through the witness of the Spirit in them, (Col. 2: 2; 1 Thess. 1: 5)
- (d) All may be saved to the uttermost -  
that a person saved by grace may be made perfect in love and grow in grace, that is, may be 'perfect but never perfected' in this life. "As he who called you is holy, be holy yourselves in all your conduct." (1 Peter 1: 15)

#### MEMBERSHIP

- 1. 4. 1 The membership shall comprise all those who agree with the stated objects and theological emphasis and being members of the Methodist Church or of Union or Co-operating Parishes, seek and are received into membership of the Fellowship.
- 1. 4. 2 Members shall be eligible for office in the Fellowship and to vote at any Meeting.
- 1. 4. 3 Associate membership is open to all who wish to identify with the Fellowship but an associate member shall not be eligible to vote at a Meeting or to hold office in the Fellowship.

#### OFFICERS

- 1. 5. 1 There shall be a President, Secretary, Treasurer each elected at the Annual Meeting. The Council may co-opt members to the Council during any year at its discretion.
- 1. 5. 2 The Executive shall consist of the President, Secretary and Treasurer and such other Council members as are available which shall have power to fill any casual vacancy on the Council until the next Annual Meeting.
- 1. 5. 3 District or Regional Committees may be formed to promote the objects of the Fellowship.

#### COUNCIL

- 1. 6. 1 There shall be a New Zealand Council comprising the President,

Secretary, Treasurer and at least six other members.

1. 6. 2 The Executive shall consist of the President, Secretary, and Treasurer and such other Council members as are available which shall have power to fill any casual vacancy on the Council until the next Annual Meeting.

#### ANNUAL MEETING

1. 7. 1 There shall be an Annual Meeting held at a location and time convenient to members, at which an Annual Report and Audited Statement of Accounts shall be presented and the election of officers be held.
1. 7. 2 The Aldersgate Fellowship shall report annually and submit annual audited financial accounts to the Conference.

#### AMENDMENT

1. 8. 1 This Constitution may be amended by the Annual Meeting and with the consent of the Conference of the Methodist Church of New Zealand.
5. That the Committee for 1986 be:  
The President's Legal Adviser, Mr G H Peak, the General Secretary,  
Rev. A K Woodley, Rev's N E Brookes, D G Laws, E R Hornblow,  
Mrs P Gatman, Miss J Tasker, Messrs. D G Smith, P D Hollings.

## METHODIST PROVIDENT SOCIETY LIMITED

### ANNUAL REPORT TO CONFERENCE

Once again the Methodist Provident Society is pleased to report a surplus available to Conference for distribution, to report upon its activities to the year and to present the Chairman's Report to Members.

The sixth year of the Society's operations to 31st March 1985 have provided a surplus of \$22,552 for distribution by Conference.

In its six years of operation, the Provident Society has provided \$51,352 to Conference for allocation to the life and work of the Methodist Church.

Membership numbers have declined slightly in twelve months to March 1985, largely caused by the maturity and repayment of a number of Nominated Trust Advance loans. The need to achieve a steady growth in Society members remains to be fulfilled. Further substantial grants for the wider work of the Church will only be ensured by an expanding base of active members and Church members are urged to carefully consider the benefits of membership in the Methodist Provident Society. Even modest amounts of regular savings in a Provident Society account will, when banded together with the savings of others provide substantial funds from which to assist innovative and rewarding expressions of the Church's life and mission.

The Nominated Trust Advance facilities provided by the Society, which enables Church loans to comply with the requirements of the Securities Act and Regulations without recourse to complex and expensive legal documentation have been well received throughout the Church. A large number of loans have been processed through the Nominated Trust Advance facilities for a widely divergent range of uses.

The Society is also able to offer an independent accounting service for local Churches and their members in respect of these loans.

A recent issue of Focus included a supplement seeking loan funds through the Methodist Provident Society for lending to the Epworth Bookrooms to help fund their operations and to the Theological College towards the cost of refurbishing Grafton Heights. Both of these important activities received support from a wide range of Church members. Further loan funds are still sought and all funds available may be forwarded through the Society's office.

Each year the Society, through its Annual General Meeting, has made recommendations to Conference as to how part of the annual surplus available may be allocated. Reference is made in the Chairman's report to depositors on three recommendations for the surplus available this year, and formal recommendations will be presented to Conference following the Annual General Meeting of the Methodist Provident Society.

Membership in the Society is open to all members and adherents of the Methodist Church of New Zealand. The efforts of the present members of the Society have enabled substantial sums to be provided to Conference over the last six years for allocation to areas within the Church that may not normally receive grants assistance. Much more could be done with an increase in the number of Provident Society Members.

G E HILL  
CHAIRMAN

## NOMINATIONS FOR PRESIDENT

Donald J Phillipps

Northland District  
Auckland District  
South Canterbury District  
Otago-Southland District

DONALD J PHILLIPPS. B.A., B.D.

Donald Phillipps is in his 18th year of ministry, and after two years in the Milton/Lawrence Circuit, and 12 years as Chaplain to the University of Otago, moved to his present position as Superintendent of the Dunedin Methodist Mission in 1982, in which year he also became District Superintendent.

Donald is married to Barbara who is employed in a factory office. They have three adult children.

He came into the Methodist ministry after fairly extensive experience in the business world. This background has assumed special relevance in his present responsibilities within the social services world, and the Dunedin Mission is currently engaged in exploring exciting new possibilities in the field of welfare services and community development. Donald comes from a network of families with deep Methodist roots and is committed to strengthening those distinctive features of Connexional life and witness which will enable the Methodist Church to make a significant contribution to the cause of the Gospel.

From a Connexional point-of-view he is a member of both the Board of Administration and the Welfare of the Church Committee, and he is one of two Methodist representatives on the New Zealand Council of Christian Social Services Executive. From a community point-of-view he is a member of the Otago University Council, President of the Dunedin YMCA, Chairman of the National Counselling Services Committee of the National Marriage Guidance Council. From a personal point-of-view his hobbies are music, cricket and Methodist history.

## NOMINATIONS FOR VICE-PRESIDENT

### NOMINATED BY

T Kilifi Heimuli	Auckland District
D Warren Hudson	South Canterbury District
John R Osborn	Auckland District
Patricia M Teague	North Canterbury District
Lani Tupu	Wellington District
	Otago-Southland District

### TEVITA KILIFI HEIMULI

Born in Nuku'alofa, Tonga in 1942. Brought up in a Methodist family, both grandfathers were ministers of the Methodist Church. He started preaching the Gospel as a lay preacher at the age of 16.

He was educated in Tonga where he was the Dux of St Andrew's College in 1962. In the same year, he passed the Government Law Examination and became a qualified lawyer in the Kingdom of Tonga in the following year. He married Lologi in 1966.

In 1970 he came to New Zealand with his family for further study at the Auckland University and attended St John's Methodist Church, Ponsonby. He was instrumental in forming a Tongan choir and beginning Tongan Language Services in 1971.

In 1974 he was elected leader of the Tongan Youth Group, a position he still holds. Since 1977 he has been Chief Steward of the Tongan Fellowship, now the Tongan Parish, a member of the Development Division Board, Synod representative, President of the Auckland Lay Preachers' Association, convener of the Tongan Advisory Committee, a representative of the N Z Methodist Conference since 1976 and of the Tongan Conference since 1978.

His community service includes a member of the Balmoral School Committee, a casual news reader for Radio Te Reo O Aotearoa. He speaks several languages.

He is a member of the Advisory Council for the ministry of Pacific Island affairs and an advisor to the Maori and Pacific Arts Council. In 1974 Kilifi joined the New Zealand Police Force. He is Assistant Community Relations Co-ordinator for the police, a cultural instructor for Police College and District In-Service training.

In 1983 he won the Bill Cullen Community Service Award and in the 1985 New years Honours list received the Queen's Service Medal.

D WARREN HUDSON, B.A.; Dp. Tchg; A.T.C.L.

Born in Christchurch in 1932, confirmed in the Anglican Church at age 17. At Christchurch Teachers' College in 1954, met Doreen Cropp. Transferred membership into the Methodist Church before marriage in 1958. Doreen and Warren have a family of five: three girls and two boys, ranging in age from 26 to 15.

A Graduate of University of New Zealand with a Bachelor of Arts degree, he also holds a Diploma of Teaching. He is a practising Member of the Registered Institute of Music Teachers, having taught piano for more than thirty years. He has also in that time been engaged in part-time clerical work.

He joined the Administration Division of the Methodist Church in 1980, and has particular responsibilities in Insurance, Connexional Budget (both in administration and promotion), Supernumerary Fund, Removals, and computer liaison.

With interests in education, Warren is a member of the Board of Governors of Papanui High School, a former member and also Secretary for some years, of the Rotary Club of Papanui; on the executive of the Christchurch Marriage Guidance Council, and for three years its Chairperson; presently Parish Steward of the Papanui Parish; accepted as a Lay Preacher in 1963, he has served as President of the North Canterbury Association. He has particular interest in worship, and especially participatory all-age worship.

Over the years Warren has been involved in Sunday School work, both as teacher and Superintendent; Bible Class leading; assisting with organising, and participating in Youth Conferences, camps, seminars, and various training events including "Shalom" programmes.

He is at present a member of the Church's Committee on "The Community of Men and Women in Church and Society".

Relaxes with gardening, reading, music, rug-making and design, and "relishes a little nonsense now and then".

JOHN R OSBORN, M.A.(Hons)

Jack Osborn was born in Morrinsville in the Waikato into a family with a very strong Methodist background and tradition, his mother being a former Deaconess (Sister Dora) and his father choir-master in the local church for many years. After receiving his primary and secondary education in Morrinsville Jack moved to Auckland in 1939 to work and attend university, followed by two years at Auckland Teachers College. During this time he attended Pitt Street Church and was involved in the Bible Class and other youth activities.

Four years were spent in the forces, first in the First Field Regiment and then in the R.N.Z.A.F. as a navigator in the Pacific. During this time Jack visited and saw service in Fiji, Tonga, Western Samoa, New Hebrides, Solomon Islands and Ellice Islands.

After the war he completed his degree while teaching in a primary school, taught in the secondary schools in West Auckland, and then spent seventeen years as an inspector of secondary schools in the

Department of Education.

For over 30 years Jack Osborn was associated with the Methodist Church in New Lynn as Circuit Steward, Sunday School Superintendent, Secretary of the Trust, and leader of adult groups. Since the formation of St Austell's Co-operating Parish in New Lynn he has served on the Parish Council, the Parish Executive, and as convener of the Worship and Education Committee.

He has been very involved in serving the wider church since he retired in 1982. He has worked with the Administration, Development and Maori Divisions in Auckland, was Secretary of the Theological College Council, is the present Secretary of the Auckland District Synod and works as a part-time Director with the Joint Stewardship Section. Jack's wife, Verna, is very active in the local church, particularly in ministry with children, pastoral care, and the Methodist Women's Fellowship, being a member of the District Executive.

Together, Jack and Verna, offer the Church a wide and varied experience of the life of small congregations and co-operating parishes in the service of their Lord.

#### PATRICIA M TEAGUE

Born at Christchurch on August 30, 1936, Pat has spent all her life in Christchurch. An only child, Pat Pellow was brought up in a christian family and her parents were both involved in leadership at the Sydenham Methodist Church. At the age of 16 Pat made a commitment to the Church and became a member. Prior to her marriage, she was involved in Sunday School teaching, Bible Class work (both local and district), leadership of Team Section (Boys Brigade), Junior Choir leader, and leadership of young people's social and sporting activities.

After her marriage to Basil Teague, also from Sydenham Methodist, Pat and Basil continued leadership in Sunday School and Bible Class at Papanui Methodist Church where Basil became a Lay Preacher. After the arrival of their 5 children, Pat became the Volunteer Secretary of the Papanui Methodist Church Office where she has continued to work for 15 years and in the same period has served as the Secretary of the Leaders' and Parish Meetings.

Pat has been the Assistant Secretary of the North Canterbury Synod and has worked with the last four consecutive Secretaries. She is the North Canterbury Synod's nominee for District Secretary at this Conference. She has served as the District Secretary and District President of the North Canterbury District M.W.F. and was the M.W.F. National Distributing Secretary 1972-1974.

In the community Pat is the Supervisor for a weekly Handiscope Centre for disabled people; she serves as a Director of the Papanui Community Credit Union (an organisation she & Basil started 10 years ago); and is Secretary for the Christchurch Chapter of AFS (previously known as the American Field Service) and has been involved on some AFS National Committees.

Their belief in the ideals of AFS as being an organisation fostering peace and understanding has led Pat and Basil and their family to open their home to young people from other countries. They have

hosted four Americans and one Fijian (each for one year) and a young teacher from the People's Republic of China (for 7 months) since 1978.

Pat and Basil have seen their commitment to God and involvement in their Church as the support to enable them to serve in the community. Involvement with P.T.A.'s, sporting organisations and the organisations in which their family have been involved have had high priority for them both.

#### LANI TUPU

Born in Western Samoa 13 January 1934.

Came to New Zealand 1948.

Education at Wesley College, Paerata, Auckland and later at University.

Son of former Methodist Samoan Minister, the Rev. Folasu Tupu who was principal of Piula Theological College (Samoa) and later Secretary of the Samoan Methodist Conference before retirement.

Fully accredited New Zealand Methodist Lay Preacher.

Member of the New Zealand Methodist Church.

Member of the Samoan Policy Committee.

Member of the Wellington Synod.

Executive member of the Wellington Synod.

Chairman of the Wesley Church Council (Taranaki St, Wellington).

Represented N.Z. Methodist Church in other committees, e.g. N.C.C. and P.C.C. (in Fiji).

#### Other Community Involvements:

Employment: Senior Supervisory in charge of training in N.Z. Post Office Savings Bank, Wellington Branch.

Part-time tutor at Victoria University, Wellington, in the Anthropology Department.

Chairman of the Wellington Educational Multi-cultural Resource Centre, Wellington.

Chairman of the Wellington Pacific Islands Advisory Council.

Former Secretary of the Wellington Pacific Islands Advisory Council for eight years.

Former secretary of the Samoan Advisory Council for ten years.

Former member of the Housing Corporation Allocation Committee for four years.

Member of the Wellington East Girls' College Board of Governors.

Member of the On-going Committee for the Law Association of Eastern and Western Pacific which deals with Human Rights issues. (Austrian based Headquarters.)

A freelance actor - on films, television and theatre.

Recently been appointed Justice of the Peace in New Zealand.

\* \* \* \* \*

#### For Nomination and Election Procedures

See Laws and Regulations of the Methodist Church of New Zealand, Section 5-6.2f.

## REPORT ON THE 1984-1985 CONNEXIONAL BUDGET

As usual, the account was held open after the close of the financial year to receive late payments from all Parishes. The date at which late payments ceased was 23 July.

(i) PAYMENT TO DIVISIONS AND FUNDS

All "Guaranteed" were paid in full. The "Non-Guaranteed" were paid 94.448%.

Comparative figures of previous years are:-

	<u>Guaranteed</u>	<u>Non-Guaranteed</u>	<u>Percentage Paid to</u> <u>Non-Guaranteed</u>
	\$	\$	%
1984-1985	60,766	851,583	94.45
1983-1984	56,370	802,945	95.67
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

(ii) RECEIPTS from Circuit and Union Parishes (including District Expenses)

	<u>Allocations</u>	<u>Contributions</u>	<u>Percentage</u>
	\$	\$	%
1984-1985	937,892	886,778	94.55
*1983-1984	873,402	830,993	95.14
#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

(iii) RESULTS

	<u>Fully Paid</u>		<u>Not Fully Paid</u>	
(a)	<u>Circuits</u>	<u>Union Parishes</u>	<u>Circuits</u>	<u>Union Parishes</u>
1984-1985	78	59	18	34
1983-1984	87	55	14	35
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

(b) Percentage of Budget Allocation Reached:-

	<u>Allocation</u>	<u>Contri-</u>		<u>Allocation</u>	<u>Contri-</u>	
	<u>Circuits</u>	<u>bution</u>	<u>%</u>	<u>Circuits</u>	<u>bution</u>	<u>%</u>
1984-1985	743,352	719,340	96.77	194,538	167,438	86.07
*1983-1984	693,152	672,295	96.99	180,250	158,698	88.04
#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

NOTE \* 1983/84 figures DO NOT include any adjustment for Removal Fund \$41,671 levied separately.  
(previous year \$42,525) #.

PAYMENTS TO DIVISIONS AND FUNDS 1984-85

GUARANTEED	ALLOCATION \$	PAYMENT \$	
Churches Education Commission	5,985	5,985	
National Council of Churches	13,658	13,658	
N.C.C. University Chaplaincies	13,492	13,492	
N.C.C. Programme to Combat Racism	7,790	7,790	
Churches Unity Council	8,306	8,306	
World Council of Churches	2,730	2,730	
W.C.C. Programme to Combat Racism	670	670	
Christian Conference of Asia	680	680	
Pacific Conference of Churches	545	545	
Overseas Travel Fund	1,670	1,670	
World Methodist Council	390	390	
Travel - NCC/Vercoe	400	400	
Study Travel Overseas	4,450	4,450	
	<hr/> 60,766	<hr/> 60,766	Paid 100%
	<hr/> <hr/>	<hr/> <hr/>	

NON-GUARANTEED FUNDS	ALLOCATION \$	PAYMENT \$	
Connexional Expenses	89,566	84,593	
Education Division	53,094	50,146	
Board of Administration	60,920	57,538	
Development Division	137,568	129,930	
Maori Division	182,406	172,279	
Council for Mission	244,520	230,944	
Communications Committee	34,593	32,673	
Theological College	16,213	15,313	
	<hr/> 818,880	<hr/> 773,415	Paid 94.45%
	<hr/> <hr/>	<hr/> <hr/>	

Overseas Aid

2% Amount Received from Parishes	17,430	17,736	
	<hr/>	<hr/>	

GRAND TOTAL	\$897,076	\$851,917	Paid 94.97%
	<hr/> <hr/>	<hr/> <hr/>	

A K Woodley, General Secretary

RECOMMENDATION:

1 That the Report be received.

SPECIAL REPORT FROM GENERAL PURPOSES COMMITTEE, MEETING  
AT ST STEPHENS CENTRE, TAWA, on TUESDAY 1 OCTOBER, 1985

The Committee received the following report from the Pastoral Committee:

" The Pastoral Committee has been increasingly concerned for the welfare of Presbyters recorded under Question 17 who, after many years give no inclination of good relationships with a local congregation, and/or who do not adequately exercise a presbyterial ministry as a representative of the Conference and who take no initiative in the matter.

The report of the Committee on Ministry, 1974, contains the last official position re ministers in this category. It stated:

(b) THOSE NOT EMPLOYED IN ANOTHER CHURCH RELATED POSITION?

(This includes those who are engaged in business - 18c, 18a.)

These people have moved outside the full jurisdiction and discipline of the Conference. They will retain the designation of a minister if they choose, provided they accept some responsibilities toward the Conference and their fellow ministers. The nature of these responsibilities is for them and their Superintendent Minister and Chairman to work out (and present to Conference for approval), but they would normally include:

- meeting with fellow ministers where together they may evaluate their work in the light of the gospel;
- attending ministerial synod;
- conducting worship from time to time, probably in the circuit under which their name is printed on the stationing sheet;
- that any work they engage in should not bring the church into disrepute;
- in exercising functions as "officiating minister" they be required to consult the Superintendent of the Circuit.

We see no reason why ministers in this (b) category should have a vote at Conference but they should then be eligible for election as lay representatives. As the Law stands at present the position of a minister in this category is reviewed after five years when he must make a decision as to whether he wishes to resume a more formal relationship to the Conference or resign from the Ministry. We suggest that this five yearly review be retained but that the either/or nature of the question asked then be removed. There is no reason why a person may not continue in this status for a longer period. A minister in this category who seeks an appointment under the Conference would make application through the General Purposes Committee. He or she would be encouraged to attend some training before re-entry into a Circuit or other appointment.

NOTE: If ministers do not acknowledge the obligations set out in this section they, for all practical purposes, are no longer regarded as "Methodist Ministers", they should not regard themselves as such nor use the title "Reverend", nor be listed in the minutes.

This would not mean that the way is closed for them to re-enter the ministry, but that, although ordained, they have no current obligations toward the Methodist Church except those which they share with other church members.

*See Minutes of Conference 1974 pg 77 2(b)*

The Pastoral Committee wishes to endorse this general direction but bring it up to date with two observations:

1. Since then, several ministers have continued for some years in a basically unsatisfactory situation and we see some merit in re-introducing a time span after which the minister is expected to have clarified his/her position, or the Conference assumes a greater initiative in resolving the situation.
2. The last 10 years has seen greater flexibility in styles of ministry and we believe ministers under 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?— could be given the option to develop some intentional self-supporting roles using their gifts and skills under the usual covenant arrangements.

We believe the church must make more deliberate provision for the Conference to cease to recognise a Presbyter as being "In Full Connexion" with the Conference.

Where Presbyters under Question 17:

1. are not in good relationship with a local congregation,
2. will not enter into a covenanted self-supporting ministry,
3. take up a Conference appointment or
4. resign,

We suggest the Law be amended to require District Superintendents on the recommendation of the General Purposes Committee, actively encourage ministers who have been in this category for 5 years to consider the options 1 - 4 above. Where ministers do not do this, the Conference may then cease to recognise them as a Presbyter in Full Connexion with the Conference. "

GENERAL PURPOSES COMMITTEE considered that the major directions of the Committee on Ministry report 1974 were still valid and that the concerns brought by the Pastoral Committee should be acted upon.

The General Purposes Committee also considered that developments in ministry during the last decade also offered helpful insights and experiences that would assist the Conference as it responds to applications from Ministers to continue to be unavailable for stationing (Q.17). The non-stipendiary expression of ministry with its

Ministry Covenant could be helpful to those ministers under Question 17 who are in good relationship with a local congregation but as yet unable to take up a fuller appointment with the Conference.

The Committee also noted that some further clarification to our Law may be needed as to what is meant by "entering into business" and "recognising a minister".

The Committee considers that Conference would be wise to provide for Ministers under Conference Question 17 either initially or after some time under this question, to enter into a Ministry Covenant. Also to provide that after several years where Presbyters under Question 17

1. are not in good relationship with a local congregation,
2. will not enter into a covenanted self-supporting congregation,
3. take up a Conference appointment, or
4. resign,

that Conference could withdraw jurisdiction by ceasing to recognise such minister as being In Full Connexion with the Conference.

### STRATEGY AND DEPLOYMENT OF MINISTERS

As part of earlier sharings - "Past Presidential reflections", Geoff Hill raised the perceived need for our Church to look several years ahead to likely changes <sup>to</sup> significant appointments. It was recognised that our present Stationing procedures normally allow us to consider such matters only on a year by year basis. Geoff Hill expressed the view that this often resulted in "tunnel vision". The need for a longer view was considered. Accordingly it is the recommendation to Conference that the General Purposes Committee at its meeting in April each year would receive notification of any likely changes in senior positions during the next three years to make such recommendations or notifications that would assist the Stationing Committee.

### LENGTH OF INITIAL APPOINTMENT FOR METHODIST MINISTERS APPOINTED TO CO-OPERATIVE VENTURES

The Common Provisions Section 1-5.0f

"The initial term of an appointment will be for not less than THREE and not more than EIGHT 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 7.0 below."

In the light of correspondence on a specific appointment of a Methodist Minister to a Co-operative Venture, the General Purposes Committee recommend to Conference that the above Provision be applied by the Methodist Church as follows:

"Unless there are special circumstances (for example, impending retirement) the maximum initial period for Methodist ministers in Union/Co-operating Parishes will be five years. (To be referred to Law Revision Committee for incorporation into the Law Book.)"

#### RECOMMENDATIONS:

1. That the Law Revision Committee prepare suitable provisions for the Law Book to implement the intention of this Report and refer these provisions to Synods and Conference 1986.
2. That the Agenda for the General Purposes Committee at its April Meeting each year include consideration of what changes are likely in senior positions during the next three years, and that Section 5--13.2 be added to accordingly.
3. That the Common Provisions for Co-operative Ventures Section 1-5.0f be applied by the Methodist Church as follows:

"unless there are special circumstances (for example, impending retirement) the maximum initial period for Methodist Ministers in Co-operative Ventures will be for five years",

and that this be referred to the Law Revision Committee for a suitable additional Clause to Section 2 of the Laws and Regulations of the Methodist Church.

## REPORT OF FINANCE AND STEWARDSHIP COMMITTEE

MEETING AT ST STEPHEN'S CENTRE, TAWA, ON  
THURSDAY 3 OCTOBER 1984 AT 2.30 P.M.

(see also Conference Reports pp 52ff and 291-2)

The President. Rev. F Hanson, presided at the meeting of 40 members.

### SURVEY OF PARISH FINANCIAL STATISTICS YEAR ENDED 30 JUNE 1985

The Committee received this report, again prepared by Dr D J Janus, and in receiving it expressed its warm and deep appreciation for all this work.

#### Particular highlights:

- 1(a) Overall, giving per member increased by 8.57% to \$221.84,

BUT

- (b) inflation increased to 16.62%.

- 2(a) Overall Parish income increased by 3.65%

BUT

- (b) Total Parish payments for ministry, local expenses and Connexional Budget increased by 9.41%.

- (c) leaving less available for Trusts/Property Committees, and in a number of Parishes, no balance of cash on hand.

- 3(a) The calculations made to show the amount needed, given inflation and decreasing membership, to equate \$100.00 value in 1977, is a contribution of \$245.34 -- BUT see 1(a) above. (NOTE the figure as projected last year was \$245.18!)

(b) Giving has started to lag behind - for the first time!

#### 4. SPREAD OF EXPENSES

Percentage of Expenditure to meet Stipends and Allowances, local expenses, Connexional Budget payments and local Trusts expenses.

	Stipends and Allowances	Local Expenses	Budget payments	Local Trusts & balance
1981/82	58.82%	8.75%	18.93%	13.49%
1982/83	57.80%	9.69%	18.17%	14.35%
1983/84	57.63%	9.35%	18.63%	14.17%
1984/85	56.50%	15.49%	18.61%	9.40%

#### 5. LEVELS OF INCREASE

Inflation rate, based on Consumer Price Index (30 June)

1983/84 4.68%; 1984/85 16.62%

Increases reported 1984/85 over 1983/84 are

Giving per member	8.57%
Parish Income	5.53%
Non-offering income	11.8%
Pledged giving and loose offering	4.28%

#### 6. "G S T

It will be clear to all concerned that the Church in general will be paying this tax on many items used in its day to day work without refunds being due.

The actual impact percentage wise on parish costs cannot yet be gauged but this is certain, that parish income has to increase to offset the tax incurred.

Parishes might consider to take this matter seriously as this new tax and other tax changes as well as changing income patterns could affect Church Members' giving capability markedly, up or down.

An appeal to those who will be able to give more to offset the decline in giving by others may not be out of place."

#### REPORT FROM STEWARDSHIP DIRECTOR

The Report suggested that in this year's programme "communicant" members who increase their giving are now averaging \$10-12 per week; but that a minimum target based on the "Modern Tithe" of \$1 for each \$1,000 would be around \$15 p.w. There was a suggestion that the "steam" was going out of Parish reviews.

The Committee expressed the Church's thanks to Walter Scott for a contribution of the skill and dedication he had brought to the task of Director.

## PROJECTED FUNDING 1986/87 CONNEXIONAL BUDGET

It was reported that \$42,500 would be available from the Special Account through the Connexional Banking Arrangement, as well as grant of \$70,000 from P.A.C.

## PROJECTED PARISH INCOME 1986/87

The Acting-Finance Manager, Dick Yates, offered considerations and projections which indicated that

- (a) the Church (considering the implications of impending wage rounds, tax reforms suggested, the absorptions of the post-freeze inflation impact and effects of G.S.T.) should expect Parish incomes to rise quite significantly.
- (b) the Connexion providing \$1,230,000 for the "outreach askings" by way of contribution from Parishes as well as Special Account and other grants was a realistic target.

## BUDGET STRATEGY

The Committee considered

- (a) The size of the Budget; at present represented around 18% of Parish income, and about half of the "Connexional" spendings.
- (b) "Core and Opportunity" or "Maintenance and Growth" budgets, whereby Parishes having met a "core or maintenance" budget for the continuing, ongoing accepted work might be offered to contribute to "opportunity or growth" projects; and whether such separation would make for more positive identity with and response to the needs of the Church and an increase in the total amount given, or would it prove difficult to handle and defeat its purpose. The Committee requested District representatives to raise the concepts in their Districts to be able to report back to the Committee in due course.
- (c) A new name - more positive, to pick up the Christian response.
- (d) Promotion: there was an expression of the need for several work groups to look at effective promotion of the Connexional Budget. (One group has been established and working in Auckland/Manukau.)

It is not dollars, it is people in ministry. Who needs to be told? Ministers, Leaders' Meeting, the person in the pew? What questions are folk asking?

What have the Union and Co-operating Parishes to say about budget presentation?

Who have the answers?

How best to tell them?

What should we spend to do it?

Has each District four or five people with imagination and experience who would be able to develop a programme for 1986-87 and beyond?

## RECOMMENDATIONS

1. That the Report be received.
2. 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.
3. That each District be encouraged to establish a Budget Promotion Work Group to examine issues of promotion raised by the Finance and Stewardship Committee, and to provide an interim report to the General Secretary by 15 March 1986.
4. That the amount of the 1986-87 Connexional Budget be determined by the Finance and Stewardship Committee at its April 1986 meeting taking into account
  - a. changes in personal spendable incomes
  - b. the effect on the Budget of GST
  - c. the rate of inflation as shown by CPI
  - d. the response of members to the present year's budget
  - e. any other relevant matters
  - f. and noting the Acting-Finance Manager's projected Budget Figure for 1986/87 for "askings" of \$1,230,000.

## CHURCH COUNCIL

The President, Rev. Frank Hanson, presided at the meeting of 39 members, on Thursday 3rd October 1985 at St Stephen's Centre, Tawa.

## PRESIDENTIAL REFLECTIONS

The President offered the following, particularly in the light of recent travel.

- an increasing awareness of the need to strengthen relationships with the Methodist Church in other places, recognising that the Methodist Church in New Zealand would inevitably be different.

- recognising that while there are a number of relationships with the Uniting Church in Australia at various agency levels, and that there has been no Presidential contact for the past eight years; it might be time to extend an invitation in an appropriate manner to the President of the Uniting Church in Australia.

- a need to recognise, in a more deliberate way the Presidents' of the various Pacific Island Churches; noting, for example that the membership of the Methodist Church in Fiji is twice as large as that of New Zealand.

- issues of the Presidency might now be ready for debate in the Conference, including

- the length of the Presidential term

- the growth of the role, not be diminution of the role of District Superintendent, but by evolutionary change as institutional demands have grown.

Church Council considered that these latter issues might well be raised during the Open Conference.

#### CONNEXIONAL DESIGNATIONS

The President reported that on the opinion of his Legal Adviser he had advised the Church that the Law (Section 9-6.1) continued to apply but encouraged the procedures to be as consultative as possible.

#### JOINT WORKING COMMITTEE (Res. of Conference 1984, p.632 No. 5)

The Convener shared a report with the Council, particularly referring to the making of Connexional appointments.

Church Council received the report, and warmly encouraged the Joint Working Committee in continuing its helping our Church to bi-culturalism to complete the report in the light of the Church Council discussions and considerations and to bring the report to Conference.

#### PROPOSALS FOR A NEW ECUMENICAL BODY

The Council received information on the proposals, presented by Geoff Hill, who outlined especially its nature as a new body, a "Conference", the annual forum, its regional grass roots life, and its goals; noting that responses were being sought by May 1986, and there were hopes of it being in action early in 1987.

It was considered a most significant proposal with the prospect of being one of few such bodies in the world.

#### NOMINATIONS FOR WORLD METHODIST COUNCIL AND CONFERENCE

The Council for Mission consulted as to making appropriate nominations. Church Council was advised that the Methodist Church of New Zealand was entitled to six - two for the Council, and four others in addition for the Conference.

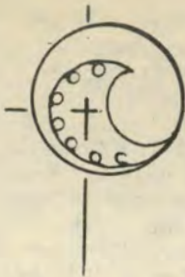
##### Nominated:

- |            |   |   |
|------------|---|---|
| Council    | : | President (at the time of the Council Meeting) and the General Secretary.                             |
| Conference | : | Judith Parks, Keith Rowe, Margaret Gordon; and a nomination of the Maori Division subject to finance. |

These nominations to be brought to Conference through the Council for Mission.

#### RECOMMENDATION

1. That the Report be received.



## TE TAHA MAORI

*E te whaanau Weteriana huri noa i nga moutere:  
Tena koutou katoa! Otira, tena koutou i o tatou  
aitua maha o nga wiki, o nga marama, o te tau hoki  
ka huri.  
Tapiti hono tatai hono; ko ratou te hunga mate ki a  
ratou. Tapiti hono tatai hono; ko tatou te hunga  
ora: kia u, kia manawanui a, kia hira te mahi ki te  
Atua i nga wa katoa.*

### TE TAU KA HURI

Leadership: Three of our nine stipendiary staff moved at the beginning of this year, which had direct implications for four of our seven Circuits - Poneke, in particular, which is now without any stipendiary staff. Other changes included the engaging of Joy Rakena as a co-educator and office secretary, and Derek Laws as accountant. In addition, a move was made to new rented office space in Newmarket.

Education: The year's programme has endeavoured to build on our overall thrust in this area. Planning, the preparation of resources and wananga have been a feature in this connection. Time and energy have also gone into supporting our bicultural Methodist Church movement.

Rangatahi: Seamer House, Te Rahui Tane and Te Rahui Wahine have continued with full intakes. The former celebrated its 30th Anniversary. The task force proposed by last year's Conference was set up under the convenorship of Barbara Miller and is exploring the issues of concern raised.

In the whole area of our young people, education and employment we remain grateful for the financial support provided by the Kurahuna Grants/Scholarship of the Methodist Women's Fellowship and the Robert Gibson Trust for its support of students at Wesley College.

Te Roopu Wahine: The life and activities of Te Roopu Wahine came under review and received further stimulus from the annual Huihuinga held this year at Rangiatea Hostel, New Plymouth. A 25th anniversary was celebrated by the Rohe Potae Te Roopu Wahine.

Finance and Property: The goal of financial independence remains as elusive as ever! The position is regretted. However, we persevere in finding appropriate ways of more effectively and justly utilizing the land and property resources we have inherited as a Division. In this connection we acknowledge the potential and actual benefits accruing to our people from Connexional Trusts.

Hui-a-Tau: Because other demands are now experienced at Labour Week-ends, this year it was decided to hold our Hui-a-Tau as the August

school holidays began. This allowed the attendance of several people who would not have been available at Labour Weekend. This year's theme was "Whaka tu ora" and was successfully held at our Centre, Mangere East.

Te Runanga Whakawhanaunga Haahi: Our primary ecumenical involvement and thrust is represented in and through this body. The year has seen us following through, where appropriate, the proposals of the Te Runanga o Waitangi 1984 Hui; The Bill of Rights; the Waitangi Tribunal Amendment Bill; various submissions to the Waitangi Tribunal; Maori Representation; the New Ecumenical Body and the Plant Variety Rights Bill. On the nomination of Te Runanga Whakawhanaunga Haahi, the Tumuaki was able to join Joy as a voting delegate to the 8th C.C.A. Assembly at the end of June, and Markus Rogers of Tai Tokerau Circuit attended a work camp in Canada.

#### **HE TITIRO WHAKAMUA**

We look ahead very conscious of the huge section of our Maori population that is under the age of twenty-four or so. It's an awareness that has been with us for some years, but more specific ways of reflecting this throughout our life and work at local, regional and circuit levels have yet to occur. We look forward to a staff appointment perhaps prompting some answers.

The importance of an educational dimension to our work has long been recognised. Experience this year confirms the staffing initiatives taken so far. We intend strengthening this dimension as and when Circuit responses indicate and funding permits.

This particular thrust is, of course, directly related to our concept of lay participation and involvement. That is, "every member a minister". Consequently, wananga events will be encouraged at all levels and as often as other commitments within Circuit and community allow lay members to respond.

A bicultural Methodist church. We remain convinced of the rightness of this declared intention, and will strive to sharpen our own response to the Gospel and ensure it is as authentically Maori as possible. It is recognised that the extent to which we individually and collectively remain or become more Maori culturally, will determine in a profound way the nature of the bicultural church we are moving toward.

#### **RECOMMENDATIONS**

1. That the Report be received.
2. That the Membership of the Committee for 1986 be:



THE NEGOTIATING CHURCHES UNITY COUNCIL

REPORT TO THE CHURCHES

SEPTEMBER 1984.

The Negotiating Churches Unity Council  
Second Floor,  
185 Willis St, Wellington  
New Zealand.  
All Correspondence - P O Box 27095, Wellington.

## CONTENTS.

\*\*\*\*\*

- Page 2. The Council.  
Page 8. On The Voices - Ventures 84/85 Report.  
Page 16. The Committee on Church Union.  
Page 17. The Committee on Cooperative Ventures.  
Page 20. The Joint Board of Theological Studies.  
Page 20. The Joint Committee on Womens' Organisations.  
  
Page 21. Statement of accounts and budget.

\*\*\*\*\*

## MEMBERS OF THE COUNCIL as at 1/9/85.

(u) = Member of the Committee on Church Union.

(v) = Member of the Committee on Cooperative Ventures.

Anglican: The Rt. Rev. B.N. Davis (u), The Rt. Rev. E.G. Buckle (v), The Rt. Rev. W. Roseveare (v), The Rev. D.M.G. Hornburg (u), The Rev D. Miller-Keeley (u), The Ven M. Welch (v), Mrs Jill White (v).

Associated Churches of Christ: The Rev. G.D. Munro (u), The Rev. D. Hollier (u), Mr T.G.Todd (v).

Congregational Union: Mr B. Morris.

Methodist: The Rev. N. Goreham (u), The Rev. N.E. Brookes (v), The Rev B.K. Rowe (u), The Rev. G. Telford (v), The Rev. A.K. Woodley (v), Mrs I. Girven (v), Miss P. Irving (u).

Presbyterian: The Rev. C. Naylor (u), The Rev. R. Koia (u), The Rev M.D. Thawley (u), The Rev. R. Weeks (v), Mrs H. Moore (u), Dr R. Kilgour (v), Mrs M. Coates (v).

JCWO: Mrs Betty Benjamin.

Chairmen: Council - The Rt. Rev. B.N. Davis.  
CCU - The Rev G.D. Munro.  
CCV - The Rev A.K. Woodley.

Secretary: The Rev D.M. Povey.

## THE COUNCIL

\*\*\*\*\*

## 1. TERMS OF REFERENCE:

To work to fulfil 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.

## 2. Meetings:

The second meeting of the Council was held at the Star of the Sea retreat centre in Wellington, June 4-6 1985. Eighteen representatives of the churches and the Secretary were present. The Rt. Rev. Brian N. Davis was in the Chair. The Council, with deep regret adopted a memorial minute in appreciation of the Reverend Bill Best, former Chairman of the JCCU and member of the Committee on Cooperative Ventures. The Committees of the Council met in March and June 1985.

3. Mutual Recognition of membership:

A draft proposal whereby members in cooperative ventures would take part in joint confirmations and thereafter enjoy joint membership in the participating churches was forwarded to the church union committees for discussion in 1985. The churches reported interest in pursuing this proposal but at a slower pace than had been hoped for. While disappointed that progress cannot be as rapid as requested by cooperative ventures, Council is persisting with this, the most important single issue arising out of our common life. Terms of reference for a new work group have been prepared and the Council now expects to be able to make progress with this proposal with a view to seeking formal approvals during 1986-1988.

Terms of Reference

1. To seek a common mind on the theological understanding of Confirmation in the light of the World Council of Churches documents, Baptism, Eucharist and Ministry.
2. To review and recommend appropriate liturgies for Confirmation in cooperative ventures.
3. To clarify the questions relating to who confirms in the ministry of Confirmation.
4. To make provision for the practice of 'multiple' membership of
  - a) Those being confirmed in cooperative ventures
  - b) Those previously confirmed within their own denomination.

4. Ventures 84-85:

A summary report of the series of consultations of cooperative ventures has been published under the title On The Voices. The Council is continuing to study the recommendations and develop plans for their implementation.

ON THE VOICES  
VENTURES 84-85  
SUMMARY REPORT OF THE THREE CONSULTATIONS  
OF COOPERATIVE VENTURES HELD  
IN 1984 AND 1985.

INTRODUCTION

The Joint National Committee on Church Extension in consultation with Joint Regional Committees, proposed five consultations of cooperative ventures throughout New Zealand. After discussion with representatives from the Wellington and Auckland regions, it was decided to hold one rather than three consultations in the North Island in order to allow contact between the four Anglican Dioceses and a cross-fertilisation between areas with strong Methodist-Presbyterian cooperation and other areas with much wider participation. A deliberate decision was made not to report on each previous consultation to the next so as to allow each to speak its own mind and come to its own conclusions. These separate reports were all presented to the NCUC. The summary recommendations are now been included in this report.

The consultations were held in

- \* Christchurch, July 20-22 1984 in the South East Christchurch Union Parish
- \* Riverton, August 24,26 1984 in the Riverton Union Parish
- \* Taupo, April 19-21 1985 at Tauhara Centre.

AIMS

The aims of the series were:

- \* To affirm the place and role of cooperative ventures in the life of the churches and New Zealand society.
- \* To encourage cooperative ventures to articulate their sense of a distinctive experience and witness within the churches.
- \* To share and develop visions and hopes for the future.
- \* To provide a forum where representatives of the cooperative ventures and regional and national representatives of the participating churches could share frankly and freely.
- \* To identify issues which liberate/inhibit the life and outreach of cooperative ventures.
- \* To give members of cooperative ventures the opportunity to

help shape guidelines for the future.

The NCUC is well satisfied that the consultations went close to achieving these aims. Apart from the benefits felt by parish representatives, the recommendations help confirm and set the agenda for the Council's work for the next ( how many ?) years.

### REPRESENTATION

Representatives were invited from all cooperative ventures and 83 out of 135 responded.

At Christchurch, there were 60 representatives from 18 out of 24 ventures; at Riverton, 40 representatives from 11 out of 16 ventures; and at Taupo, 155 representatives from 54 out of 95 ventures. The District Courts, national church union and other relevant committees were also well represented at all consultations.

Chairpersons: Alan Woodley, Bill Best, Brian Davis.

Facilitators: Lester Reid, Ian Provan, Roger Herft and Robin Lane.

Organising Secretaries: Graeme Herbison, Neil Cowie, Bill McLeay.

Bible Study Leaders: Bob Fendall, Maurice Goodall, Don Phillips, Gavin Munro, John Bluck.

Voices from the Floor: Margaret Coates, Alan Shaw, John Murray, Ron Kilgour.

Series Coordinator: Dennis Povey.

### PROGRAMME

Each consultation followed the same general outline:

#### Friday night

1. Introduction - Who Are We ? - a sharing of prepared presentations depicting parish life and development.  
Bible Study.

#### Saturday

1. Bible Study.
2. Panel discussion of questions prepared by representatives.
3. Identification of issues for discussion.
4. Electives - small groups on a variety of topics.
5. Work groups - working on issues formative for the future.

#### Sunday

1. Electives.
2. Worship.
3. Finalising recommendations from the work groups.

## THE CONSULTATIONS REPORT - CHRISTCHURCH

"The first consultation was a time of lively, open talk, of shared study and worship. Expressions of frustration with the regional and national courts of the churches and with the difficulties faced by cooperative ventures quickly gave participants a sense of support, of no longer being isolated. However, the mood was creative almost from the start. Very early it became clear that all representatives were:

- \* committed to the idea of union
- \* affirming their own union
- \* convinced that being united is a better way of being God's church in the world as it is now.

Most of the exasperation expressed in the early stages of the consultation came from the feeling that cooperative ventures have to spend too much time and energy on duplicated work for denominational bodies instead of getting on to the more important work of their area.

By early Saturday afternoon the consultation had reached a consensus that their major concerns, demanding more thought, were:

Membership, Ministry, Budget, Administration, Communication, Worship, Image and attitudes, Steps to union.

The talk became frank, noisy, good-humoured and constructive as members thrashed out what they wanted to make clear for themselves and for the churches. Each group's work was considered again in plenary session until the summaries now included in the total body of recommendations were formulated. They can be regarded as the mind of the consultation, an expression of realism and hopefulness about themselves, the churches and New Zealand society now and in the future."

## RIVERTON.

"The forty to sixty people who attended this consultation enjoyed the exercise and want it repeated. There were some very positive feelings about the consultation, especially from the lay-folk who, meeting for the first time the Church's national officers were agreeably surprised to find that they had human faces! The clergy were reminded too that behind the face was a person with frailties like anyone else. It was a time when cooperative ventures talked to one another, in some ways they were the 'hosts' to the Negotiating Churches' representatives.

Concerning the discussion we make the following observations:-

- If the problem of MEMBERSHIP could be solved then most other difficulties could be resolved.
- Regional courts need to take the initiatives they are, in many cases, already given. And they also need to challenge their higher courts to give them even more say.
- Cooperative ventures are not the "poor relation" but are a responsible, mature, and visionary part of the Negotiating Churches' future.
- The Riverton Consultation was completely isolated from the Christchurch event. There was no report from Christchurch (asked for or) given. Thus this consultation may have moved in a completely different direction to the Christchurch meeting. Was it a case of divide and rule? We don't know, and can only await the final report to see what is happening in the cooperative ventures of New Zealand. Of course the resource people who attend more than one of the meetings will have an overview of the concerns raised by the cooperative ventures.
- The 'No' vote against Union was a watershed for the negotiating Churches. Union is really a problem for the denominations NOT the cooperative ventures. The cooperative ventures are here to stay and will not go away. The real dilemma for the Churches is the danger of establishing another denomination. By their apparent intransigence has this maybe already happened, or at least begun to happen?
- Sometimes the consultation degenerated into a "question and answer" situation where the specific example was addressed rather than the deeper issue.
- At times the consultation dropped with consummate ease into the "Presbyterian" way of doing things - without consultation or agreement."

#### TAUPO.

The Tauhara centre was crowded to the doors for the third consultation. The energy, enthusiasm and sense of common cause was electric and almost immediate. People who had come with low expectations and energy levels found themselves caught up in discovery, a 'new belief in ourselves' and a developing spirit of mature assertiveness.

One person reporting on the experience describes the two days as "awesome - always threatening to fall apart but holding together in an 'early church' confusion of tongues." Another reports having been to many conferences and assemblies but never to anything that awakened quite the same new resolves and commitments.

Obviously a gathering of this size could not have the cohesion or clarity of expression of the previous two. Nor was there the same time for informal communications. Much was attempted in the time, by a lot of people, but no-one could

go away from this gathering and say that cooperative ventures were a spent force in the life of the churches.

The Major Themes:

- \* As was to be expected the theology and practise of confirmation was high on the list of priorities. Parishes, particularly those with Anglican participation, want action.
  - \* Maturity of development was evident in all sorts of ways and parishes will not be treated like delinquent children.
- In the previous two consultations deliberate steps were taken to limit discussions to matters which constituted formative issues for cooperative ventures. This contributed to their clarity of objective and report. At Taupo issues like evangelism, bi-culturalism, peace and justice, which need to affect the whole church were included in both elective and work group options. Again the decision was deliberate in order for the wider context within which we seek the unity of the churches to be seen. The recommendations on these questions were seen to apply equally to all churches and not only to cooperative ventures. These were widely distributed to all participants but do not form a part of this report. The recommendations listed are given their number in the full report to the NCUC. Those not listed are either referred to in the text, duplicate another recommendation or had already been acted on.

#### THE ISSUES AND ACTION TAKEN.

##### NUMBER ONE - CONFIRMATION AND MEMBERSHIP BACKGROUND.

Prior discussion by a work group of the JNCCE had identified membership as a key formative issue for the future of cooperative ventures and the growth in unity of our churches. A paper on Mutual Recognition of Membership embodying proposals for 'multiple' membership was discussed at each consultation and was warmly received.

##### THE CONCERNS

The present requirement to specify each member as holding membership in one of the negotiating churches has inherent difficulties and theological inconsistencies.

- i If baptism constitutes membership - which denomination is given to children of Anglican/Methodist parents? Who decides?
- ii What of new christians and second generation christians who have been born and brought up in a cooperative venture?
- iii What of those who come from a different tradition than those represented in a cooperative venture?
- iv Some members of cooperative ventures value their heritage but do not wish to be 'divided up' on the basis of historic membership.

- v B.E.M. implies important questions about the inconsistency of Baptism into One Church, but confirmation into one of many.

#### THE RECOMMENDATIONS

1. Further study by parishes and negotiating committees of Baptism Eucharist and Ministry.
2. Continuing URGENT work on mutual recognition of membership and cooperative confirmation.
3. Discussion at regional levels of the important questions.

#### ACTION TO DATE :

The NCUC has re-established a work-group to:

1. Seek a common mind on a theological understanding of confirmation in the light of BEM.
2. To review and recommend appropriate liturgies for confirmation in cooperative ventures.
3. To clarify the questions relating to who confirms.
4. To make provision for the practice of multiple membership of
  - (a) Those being confirmed in cooperative ventures
  - (b) Those previously confirmed in their denomination.

This work group will report in an interim way in March 1986 and to the Council in June 1986.

Recommended changes to the Guide to Procedures will need to wait upon the outcome of these discussions.

#### NUMBER TWO - THE QUEST FOR CHRISTIAN UNITY.

##### THE REPORTS

These show a realisation that the churches are not actively negotiating a new basis for the union of the five churches. For some this calls in question their reason for being as Union or Cooperating parishes. For most, this lack of progress highlights the responsibility laid on cooperative ventures to:

- (1) Press for a change in attitude of those in the traditional stream of the churches, many of whom are either ignorant of ecumenical insights or impulse or entrenched in denominational thinking.
- (2) Share their experience and convictions enthusiastically, reminding the partner churches of the living witness to the gospel call to be a reconciled and reconciling people.
- (3) Seek ways of taking up intermediate questions, e.g mutual recognition of ministry and membership.

##### THE RECOMMENDATIONS.

- 7.1 That all efforts be made by members of cooperative ventures to present the aim of unity to church courts.
- 7.3 That NCUC adopt as part of its mission promoting with vigour the gospel imperative of unity, e.g. the Lund

principle.

- 7.5 Strong support is given to the immediate union of the Methodist and Presbyterian Churches.
- 7.7 The process of union by stages, growing from the parishes upwards, is commended.
- 7.9 Local and regional combined activities should be actively promoted, e.g. combined Synods and Presbyteries.
- 7.10 Cooperative ventures should be encouraged to share their experience of union and to support others.
- 7.11 The churches are asked to produce a fresh series of pamphlets clarifying the steps to union.

#### ACTION TO DATE

1. The NCUC's Committee on Church Union is currently preparing a series of papers on Why Unity - Why Now ? The pamphlets requested could flow from these.
2. Questions relating to the mutual recognition of ministry and membership and the place of episcopacy are being placed afresh before the churches.
3. Full consultation is being maintained with the bi-lateral discussions between the Methodist and Presbyterian churches.

#### NUMBER THREE - AFFIRMING IDENTITY AND PARTNERSHIP. ORPHANS OR MAINSTREAM ?

This question was expressed most frequently in a positive way. Cooperative Ventures want to affirm that they are different, not orphan children, but a mature and vital expression of the renewed church of God. Too clear or sharp a statement of this arouses fear of becoming a separate denomination. Failure to apprehend this unique quality does a disservice to the people, the gospel and the ecumenical movement.

#### THE REPORTS:

##### Affirmed -

- \* Mature partnership in a journey towards a united, but very diverse Church;
- \* A real unwillingness to become a new denomination;
- \* A need to affirm both roots and pilgrimage;
- \* A need to produce new ways and expressions of a renewed local identity.

#### THE RECOMMENDATIONS:

- 4.1 The whole church is challenged to recognise the change of mood in cooperative ventures.
- 4.2 The churches are asked to promote the formation of cooperative ventures at all times, especially as a positive step, not out of despair.
- 4.3 That a cooperative ventures logo be adopted. (A competition should be held to find the best design).
- 4.4 That another name for Union parishes be considered.
- 4.5 That every effort should be made to promote and recognise

the positive aspects of cooperative venture life to other parishes and to the World at large.

4.6 That the NCUC establishing a forum where cooperative ventures can -

- i) Consult with one another and present a united front;
- ii) Communicate better with the whole Church;
- iii) Have more say in the standardisation and alteration of cooperative venture procedures.

ACTION TO DATE

1. The Committee on Cooperative Ventures has considered 4.3 and 4.4 and agreed
  - i This committee strongly affirms the questions of identity and connections raised by the consultations.
  - ii That parishes be encouraged to use the well known symbol now adopted by the NCUC and formerly produced for the JCCU. Some of the aspects of that symbol will need to be explained anew.
  - iii The Council did not favour a competition for a Logo, seeing only confusion and a loss of identity with the negotiating churches.
  - iv The committee found itself unable to suggest a positive course to be taken in relation to recommendation 4.4, noting:
    - a) The distinctions of nature which still exist constitutionally between union and cooperating parishes.
    - b) There was no clear mind on the matter at the consultations.
    - c) No satisfactory alternative has as yet emerged.

NUMBER FOUR - COMMUNICATIONS

THE FLOOD ?

Cooperative Ventures deal with the flood of inward communications in a variety of ways. Some regard it with horror and divert it quickly into the nearest large empty receptacle. Others welcome the diversity of options and pick and choose judiciously. Others are submerged as they try perhaps too conscientiously to give attention to everyone and everything.

One of the effects noted clearly was the lack of outward communication. Cooperative ventures need to tell their story more clearly, frequently and positively. Some important elements in this communication were clearly identified.

- \* Communication is two way - cooperative ventures have a special contribution to make.
- \* Channels for communication exist - some are largely unused.
- \* The quality and tone of communication is very important.

RECOMMENDATIONS

- 3.2 Union and cooperating parish delegates must participate more actively in the courts of the churches. Communication is two-way.
- 3.3 There should be more communication between parish courts and congregations.
- 3.5 That cooperative ventures -
  - i Make more use of existing channels of communication, where necessary being self-assertive, staking out a heritage.
  - ii Use other cooperative ventures in the district to make a combined approach to a regional court on a matter of common concern.
  - iii Use membership of regional church courts to challenge them wherever they propose to act as an isolated denomination on an issue that calls for an ecumenical approach.
  - iv Take care that parishes and church courts keep up to date with changes in guidelines and do not appeal to outdated constitutions.
- 3.6 Explore ways for better publicity of the positive things coming out of cooperative ventures e.g:
  - i One issue of national church papers on cooperative ventures each year.
  - ii Enlarge NCC paper to say what is happening in cooperative ventures.
  - iii Have a centrefold about cooperative ventures in each of the denominational papers.
  - iv The NCUC approach church papers to consider a cooperative ventures section.
  - v That parishes be identified by their full title, eg St Paul's Union Parish.

ACTION TO DATE

1. A Publicity Officer for the Council is being sought.
2. A pastoral letter has been sent to all parishes and church courts (see appendix 1).
3. A report of the consultations has been prepared.
4. John Bluck's papers are being published.
5. The Committee on Cooperative Ventures has responded to recommendations in the following ways:
  - i The church newspapers should be invited to be intentional in publishing material that informs and shares the stories of cooperative ventures in the positive way in which they see themselves ( not problems, not a new denomination, but forerunners of the church locally united for mission.
  - ii Television and radio media should also be invited to take up publicity in the same way. Steps should be taken to seek a Credo programme centred around cooperative ventures.

- iii Background could be used but in a more newsy and "lightened up" format.
- iv Consideration should be given to using people with skills in various areas as reporters, writers etc.
- v The committee should seek articles concerning cooperative ventures for publicity purposes.

#### NUMBER FIVE - OVERSIGHT AND ADMINISTRATION

The consultations addressed their concerns to district courts, JRC's, NCUC and church administrations.

A clear area for concern was with Joint Regional Committees - their role, effectiveness, continuity and relationship with district church courts. There was less concern for administrative hassles than might have been expected but a strong urgency for the churches to "get their act together". "Relating to 2 or 3 administrations is no way to run a church".

No clear alternatives to JRC's emerged other than for the establishment of one national and regional authority which, being tantamount to becoming a separate church, was rejected as not being the way forward at this time.

#### RECOMMENDATIONS

- 1.1 Aim - one national coordinating body.
- 1.2 (a) In the meantime parent bodies are urged to avoid duplication by combining committees, such as finance and budget, property, communication and women's work.
- 1.3 (b) National bodies are asked to simplify building procedures by acting either through the JRC or through one denomination, not both. A checklist of stages should be prepared.
- 1.4 (c) JRCs should be given authority to act on behalf of cooperative ventures.
- 1.5 That we request the NCUC to prepare one statistical form that would gather all the information required by the negotiating churches.
- 2.1 Cooperative ventures would prefer to deal with one national body for the payment of budgets.
- 2.2 More consultation is needed between district courts of the denominations before allocations are finalised.
- 2.3 An improvement is needed in public relations on financial matters.
- 8.1 That a map revealing the various boundaries of our denominational regions be prepared by the NCUC.
- 8.2 That churches endeavour to rationalise the boundaries of regions and the boundaries of parishes.
- 8.3 That the NCUC encourage the establishment of more regional (district) Councils - step one dialogue between Diocesan Synods and Presbyteries.

#### ACTION TO DATE

- 1. Re 1.5, the Committee on Cooperative Ventures has

- requested members in the Waikato area to have discussions with the Diocesan Secretary, the General Secretaries of the Associated Churches of Christ and the Congregational Union with a view to piloting a more unified statistics form in the Waikato area and report to the next meeting.
2. Members of the Council are being asked to visit Joint Regional Committees to discuss their work and the appropriate recommendations.

#### NUMBER SIX - MINISTRY

Three major concerns emerged:

1. The need to press on with attempts to reconcile the ministries.
2. Better preparation and selection of ministers to serve in cooperative ventures and the negotiating churches.
3. To recognise Ministers in cooperative ventures as freely as possible and provide for their full participation in synods and other courts of the churches.

#### RECOMMENDATIONS

- 6.2 The Anglican Church is asked to allow ministers of cooperative ventures and lay people as elected by congregational meetings full representation in Synod.
- 6.3 That theological training of Methodist, Presbyterian and Anglican students in the North Island be provided at St. John's and in the South Island at Knox, so that all students would be able to appreciate the different denominations and be flexible enough to cope with any particular ministry they may be called to.
- 6.5 That any minister newly appointed to a cooperative venture be associated with the JRC to receive pastoral care and help in appreciating the ethos of particular denominations, that this be for the first year of a ministry with the incumbent receiving on-going help at his or her own pace.
- 6.6 That orientation should be done carefully and sensitively. An appropriate check list should be devised.
- 6.9 That regional courts and JRCs follow the guidelines suggestions for review and extension etc. for appointments to the letter, as these have been hammered out on the anvil of experience.
- 6.10 That there is as much involvement as possible for congregations to participate in the choice of denomination and selection of minister as systems and circumstances allow.

ACTION TO DATE

1. Both the questions of mutual reconciliation of ministries and representation on Anglican Synods are being taken up by the NCUC.

TO ALL MINISTERS AND MEMBERS IN COOPERATIVE VENTURES.

A PASTORAL LETTER FROM THE COUNCIL: JUNE 1985.

Dear Sisters and Brothers in Christ,

At its meeting in June the Council received the formal reports and recommendations from the series of "Ventures" consultations. The fourteen members of the Council who attended one or more of the consultations conveyed personally the many flavours of enthusiasm, "belief in ourselves", maturity in partnership and unity in mission which were strongly felt but hard to express in print.

We thank all who were able to attend and participate in what we hope will prove to be a "watershed" in the development of cooperative ventures and the life of our churches.

Over eighty recommendations reached us. A fuller report and response is being prepared for publication (see enclosed order form) and we want simply to inform you now of the priorities we sense in what you have said and some of the action we are proposing or taking.

1. "Identity and Partnership".

Each of the consultations in its own way loudly affirmed its sense of discovery of a ready and real fellowship among the cooperative ventures.

All were excited by the mutual support and strength in sharing the unique experience of being the church locally united.

All underlined the importance of communicating this positive message to the negotiating churches, many of whom it was clearly felt "did not want to know".

All affirmed a continuing partnership, not of children and parents but as mature members of a wider family. The tendencies towards isolation or becoming a separate denomination were firmly rejected.

The Council is appointing a publicity officer to assist in the important and neglected task of "telling the story" and will seek vigorously to share this excitement and energy much more widely.

2. "Getting on with union."

You have made very plain your perception that union

negotiations are bogged down. Some are urging the Methodist and Presbyterian Churches to take whatever action they can while not prejudicing future union with other partners. Others of your recommendations strongly urge efforts to reopen negotiations for mutual recognition of ministries.

The Council is continuing its efforts to restate the imperative nature of the search for unity.

Your encouragement is being passed on to the Methodist and Presbyterian Church Union Committees.

Steps are also being taken to try to obtain a higher priority for the questions of mutual recognition of ministry and the role of episcopacy on the agendas of the churches.

### 3 "What's holding up mutual recognition of membership ?"

From all the consultations questions related to baptism-confirmation and responsible membership came through loud and clear. You make strong points about the growing irrelevance of denominational labels and strict denominational approaches to confirmation. Old solutions will simply not do.

The Council reports that the proposals currently under discussion have stalled in one of the churches. That church notes that its committee finds the proposals confusing and wishes to study them against the background of the Baptism Eucharist and Ministry documents.

The Council sees this as an urgent priority and has set up a work group in the mid-North Island which is to bring a report and further proposals for action by March 1986.

There are of course a host of other questions relating to oversight, administration, and future consultations of cooperative ventures. These will find an urgent place on future agendas of the Committee on Cooperative Ventures.

The spirit of Ventures '84 and '85 was positive, assertive and mutually supportive. In this we have been grateful to share.

## THE COMMITTEE ON CHURCH UNION

1. The Faith We affirm Together:  
The Committee, in discussing the nature of the unity we have and seek, sees a real need for the Negotiating Churches to be seen confessing their one faith more strongly together. If the the Faith we Affirm Together is not simply to be a historic document but something we do together then we need to take every opportunity to own it. The Committee notes with approval that it is actively used in the Guide to Procedures for Cooperative Ventures as a basis for holding office.  
However, our churches could make more positive use of this as a basis for discussion with other churches and as a test of various campaigns and crusades inviting our participation. The Committee will be looking to a variety of other ways by which it can encourage member churches to own and affirm The Faith We Affirm Together.
2. Why Unity - Why Now:  
Papers taking up the impulse to unity in the 1990s have been prepared and are under final consideration for publication in 1986.
3. New Ecumenical Body in New Zealand.  
The Secretary reported on the consultations being held for the formation of a new ecumenical body. The Committee affirmed the commitment we have to each other and also the need to make representations for a place within the life of the new body for a commitment to the unity of the Church in its witness and worship as well as in matters of church and society.  
The Committee sees the emergence of an indigenous New Zealand Church as an essential part of the goals of any new body. Such a church will have many forms structurally but will be a church that is of New Zealand and manifests more the unity of the Church than do our present churches.  
The search for the unity of the Church needs to be dynamically related to the search for the realisation of the greater unity of the 'whole inhabited earth'. We do not wish to see some elements of the ecumenical movement played off against others.  
The experience of Cooperative Ventures, locally united for mission, has to be built on as one model of the indigenous church of the future.
4. Bi-lateral and Multi-lateral discussions.  
In 1984 the JCCU engaged in various studies of the BEM documents and urged the Secretary to explore with the NCC giving them the widest possible ecumenical consideration. The Roman Catholic Church and the NCUC have assented to the holding of a consultation in 1986 to share reports from

bi-lateral and multi-lateral discussions in New Zealand and to explore the implications of BEM. The NCC is now asking this to be deferred until 1987. While this will give more time for preparation and planning, a definite commitment from the NCC to jointly sponsor the event needs to be made now.

#### THE COMMITTEE ON COOPERATIVE VENTURES.

##### 1. Guide to Procedures in Cooperative Ventures:

The fourth edition of the Guide to Procedures was published in May and distributed to parishes and the churches in June 1985. Responses indicate that the work done by the Committee over the past four years is proving helpful. The Committee would like to emphasise its view that the Guide remains constantly under review and seeks advice and suggestions from individuals, parishes and church courts.

Further copies of the Guide are available from the NCUC offices and Epworth Bookshops.

The Churches are asked to receive the new edition and approve its use.

##### 2. Common Provisions:

Up to and including 1984 the Churches were asked to approve all the sections now published as Common Provisions excepting 215, Office Bearers and 217, Letter of Appointment. While not published as part of the Common Provisions the Guideline Agreements 311, 312, 313 and 314 are of similar importance and along with the previous sections mentioned should be given specific approval this year. These have all been published by the NCUC in the fourth edition.

##### 3. New Area Development:

The policies relating to joint work in new areas have been under review and the Committee has obtained approval from the churches for the publication of the following material as section 134 of the Guide to Procedures, 1985.

#### 4. NEW AREA DEVELOPMENT.

The Committee on Cooperative Ventures has been considering questions relating to the success and failure of the cooperative approach to new area development in New Zealand. In reviewing the cooperating parish as a model for new area development the committee has noted that some developments have grown to take an independent and contributing place in the life of the wider churches. Others clearly have not. There are many factors impinging upon the very patchy "success" of these ventures and these are all considered from time to time.

The committee understands there to be three basic options for new area development in front of us as churches.

Option 1. Denominational initiative.

A negotiating church informs other churches in the area that it proposes to take an initiative with regard to establishing a denominational congregation in a particular area. It is recognised that there are circumstances in which this approach to a particular development is the preferred one and the right of each church to take such action cannot be denied.

Option 2. Full cooperation.

The churches in a given area may, after consulting with the local people, agree that a "Covenant" to develop a cooperative venture in a particular location is the most appropriate way to proceed with the new area development. The negotiating churches not established in the area should also be invited to participate. The commitment is clear from the beginning that the development will be supported by the churches party to the agreement and that the ultimate line of development is towards some kind of self-supporting cooperative venture.

Option 3. Freedom of initiative.

This approach would be marked by the following points:-

- a) A negotiating church may request through the JRC a "freedom of initiative" to develop a new ministry or congregation in a given area in the name of the negotiating churches
- b) This "freedom of initiative" venture would be in the name of all or some of the negotiating churches.
- c) The other local parishes while giving a "freedom of initiative" would have a representative on any local development committee.
- d) "Freedom of initiative" would be given initially for a period of between three and five years, at which point all involved would be consulted by the JRC to reach a decision on the new cause. At the appropriate time, after consultation with the local development committee, or its successor, the JRC may invite the appropriate courts of the participating churches to consider an agreement establishing the venture on a formal basis.
- e) The church taking the initiative would be responsible for the ministry and plant of the development.
- f) The developing venture would, as far as possible, be developed on the basis of the "Common Provisions" and other guidelines published in the Guide to Procedures in Cooperative Ventures, 1985.

4. Removals Expenses Scheme:

The scheme instituted in July 1984 has completed its first, successful year of operation. As at 1 July 1985, 30 parishes are members, paying on the basis of 34 ministries. Three parishes have joined during 1985.

The summary financial statement indicates a fair position at the end of the year. The higher administrative costs in the first year are to be expected and will be significantly reduced. The levy has been set at \$372 for 1985-86 to include increased costs, one year's operation being too short a period for full assessment of the viability of the scheme. Six removals were completed in the year ranging in price from \$320 to \$2000. One move has been inter-island, four within the South Island and two within the North Island. The cartage costs average at just over \$1400 per move.

The Methodist Church reports dissatisfaction with the bulk removal contract in 1985 and will be seeking much improved performance in 1986.

Cooperative Ventures Removals Scheme.Statement of Income and Expenditure  
to June 30, 1985.INCOME 1984/85

Contributions from Parishes:	11150.00
Interest Received	<u>198.00</u>
Total Income	

11348.00Less EXPENSES:

Administration Fee	1530.00
Audit Fee and Gen Office Exp:	206.00
Computer Processing:	457.00
Interest Paid:	3.00
Removal Costs for Appointees:	<u>7431.20</u>
Total Expenses:	

9627.20Excess Income over Expenditure1720.80BALANCE SHEET:Current liabilities:

Sundry Creditor	1955.00
Excess Income	<u>1720.80</u>
Total	

3675.80Accumulated Fund:

BNZ current A/c	38.80
BNZ deposit	3500.00
Sundry Creditor	<u>137.00</u>
Total	

3675.80

## THE JOINT COMMITTEE OF WOMEN'S ORGANISATIONS.

1. Terms of Reference.

During the year the Committee reviewed its terms of reference and made changes to the Order of Reference and the membership. The Order of Reference now includes:

- [1] To work in cooperation with women of the negotiating churches in areas of common concern.
- [2] To give attention to the particular concerns and needs of women's groups in cooperative ventures.
- [3] To seek the full partnership of women with men as equal partners in the whole life and mission of the Church.
- [4] To report to the churches through the NCUC.

Membership has been modified along the following lines:

That there be ten members comprising three Anglican, three Presbyterian, two Methodist, one Associated Churches of Christ, one Congregational Union and the Secretary NCUC ex officio. The Committee to have the power to co-opt. The churches are asked to attempt to include in their delegations one person from a cooperative venture.

2. Officers.

Mrs Marie Taylor has completed her term as President and Mrs Betty Benjamin was unanimously elected. Appreciation was expressed to Mrs Taylor and to Mrs Wickham the outgoing secretary.

3. Annual Meeting.

Presidents of the women's organisations reported on their activities and various conferences held during the past year. Consideration will be given to the feasibility of widening the regional conferences of APW to include AAW in 1987. The Waikato AAW have been taking a training road show around the diocese to which representatives of other churches have been invited.

4. Guide to Procedures.

The Committee reviewed and approved alterations to guidelines for women's groups in cooperative ventures.

## JOINT BOARD OF THEOLOGICAL STUDIES.

1. The alternative internal assessment of candidates at the Theological Hall, Knox College and St. John's College is continuing in 1985. The reports on this experiment were not presented at the annual meeting in January 1985 but it is expected that these will be available for the annual meeting in January 1986.

2. 26 candidates completed the L.Th at the end of 1984, the

greater number being through St. John's College.

3 candidates were granted the S.Th. in 1984.

The finances of the Joint Board are now in a healthy state due to increased fees.

3. The Chairman, the Rev. Dr. F.W.R. Nichol was on sabbatical leave until May 1985 and the Vice Chairman, the Rev. Dr. G.C. Nicholson acted in his absence.

Mrs. Zelma Paul continues to act as Registrar/Secretary and administers the Board's affairs from an office at St. John's College, Auckland.

4. Joint Assessment Committee.

Again in 1984 most of the candidates and staff of courses were Presbyterian although there was some participation from the Anglican Diocese of Dunedin and from the Associated Churches of Christ. The Methodist Church has continued to conduct its own assessment course. Within the Presbyterian Church there has been discussion of possible changes to procedures with regard to the assessment course and consideration is being given to the holding of one national assessment course for that Church each year. However the J.A.C is planning the 1985 courses along the lines of those of recent years.

5. Diploma of Ministry.

One candidate completed his project under the old regulations and was awarded the Diploma of Ministry. The question of eligibility is still one of the concerns of the committee who feel that they will not get any further ahead by trying to define absolute requirements for admission and suggests that the committee will have to decide each case on its merits.

G.C. Nicholson  
Vice-Chairman

JOINT COMMISSION ON CHURCH UNION  
(NOW NEGOTIATING CHURCHES UNITY COUNCIL)  
STATEMENT OF RECEIPTS AND EXPENDITURE FOR THE YEAR ENDING  
31 DECEMBER 1984.

RECEIPTS

Contributions from Churches:

Anglican	15,874.00	
Churches of Christ	558.00	
Congregational	74.00	
Presbyterian	20,884.00	
Methodist	8,335.02	45,725.02

Meeting expenses	43.00
(Income \$638-Expenses \$595)	
Bank Interest	51.73
Bank Balance 1 January 1984	2,671.85

Air New Zealand balance 1 January 1984		135.89
		<u>\$48,627.49</u>

EXPENDITURE

Stipend and allowances	18,075.48	
Car allowance	<u>2,923.92</u>	20,999.40
Beneficiary Fund NCUC Contribution		2,460.06
Rent of Manse		6,034.70
Wages - office staff	5,850.41	
Less refund	<u>1,019.72</u>	4,830.69
Office rent		873.60
Office expenses	3,749.49	
Less refund	<u>475.00</u>	3,274.49
Phone rental and tolls		1,457.52
 Travel within New Zealand:		
Secretary	3,378.33	
Other	<u>316.44</u>	3,694.77
 Travel Overseas:	4,591.00	
Less travel grants from Presb.Church	1,500.00	
Less income received from Presb. Support Services	<u>2,000.00</u>	1,091.00
 Annual Report	914.00	
Less sales	<u>652.50</u>	261.50
Work Group		104.00
Furniture Removal		554.00
JCWO- Grant		100.00
Adler Typewriter - part payment		1,560.00
Bank charges and interest		70.80
 Bank balance 31 December 1984	1,794.12	
Air New Zealand Bal. 31 Dec. 1984	<u>186.84</u>	
	1,980.96	
Less balance due Adler Typewriter	<u>720.00</u>	1,260.96
		<u>48,627.49</u>

NOTES TO ACCOUNTS:

1. Bank and Air New Zealand balances have dropped by \$827.00. However, included in the 1984 accounts was the payment of \$1000 additional expenses incurred by the Secretary in overseas travel.
2. Expenditure was generally in line with budget.
3. A new Adler electronic typewriter has been purchased jointly with the Churches Education Commission. We are paying our share of the cost over 13 months at \$120.00 per month. Six months payments, \$720, remain due.
4. Overseas travel. The Council agreed in June 1984 that \$2000 income received from Presbyterian Support Services would be

used to assist in Secretary's overseas travel during the year. Additional income from the same source \$475.00. Of the balance, the Council paid \$1000 expenses in lieu of the seniority allowance usually paid in February 1985.

5. List of assets as at 31 December 1984:

Purchases

Typewriter	1982	1,200.00
Desk	1979	167.85
2 chairs	1979	107.10
Dictaphone	1979	315.78
Office furniture (Secretary's desk and cupboards)	1979	567.00
Photo copier - shared	1983	2,200.00
Chair	1980	156.00
Chair	1983	110.00
Typewriter - shared	1984	1,560.00
	sub total	<u>6,383.73</u>

Credit balance at Air New Zealand

31 December 1984 186.84

Credit balance at bank

31 December 1984 1,794.12

1,980.96

Less amount owing on typewriter 720.00 \$1,260.96

7,644.69

AUDITORS CERTIFICATE

I have inspected the books of account and vouchers of the Joint Commission on Church Union (now the Negotiating Churches Unity Council) for the year ended 31 December 1984 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, Hon. Auditor

REQUESTS TO THE CHURCHES 1986

Requests to the churches in 1986 are:

Anglican 1986 \$19,420 1987 \$22,673

Methodist 9,883

Presbyterian 25,648

Churches of Christ 668

Congregational 78

B.N. DAVIS, Chairman.  
D.M. POVEY, Secretary.

A NEW ECUMENICAL BODY  
A PROPOSAL TO THE CHURCHES

A NEW ECUMENICAL BODY  
A PROPOSAL TO THE CHURCHES

---

31 August, 1985

	Page
AN INTRODUCTION & BACKGROUND TO THE PROPOSAL	1 - 5
THE GOALS FOR THE NEW ECUMENICAL BODY	5 - 7
THE CONSTITUTION OF THE NEW ECUMENICAL BODY	7 - 13
APPENDIX I Timetable for Implementing the Proposal	14
" II The Setting Up of the Regional Forums	15
" III The Regional Forum Areas	15 - 16
" IV A Note on the Budget	16 - 17
" V Consultation and Accountability	18

## INTRODUCTION

The New Ecumenical Body proposed in the accompanying documents:

- invites Churches to enter into a new relationship
- calls them to work together in new ways
- offers them a new opportunity to witness to and strive towards that unity for which Christ prayed.

As a gathered body it will serve, support and challenge its member churches. Its authority will depend on the wisdom and the faithfulness to the gospel of its actions and decisions.

The proposal for the New Ecumenical Body has been produced from the accumulated experience of people involved in the ecumenical movement in this country. By a broad and deep process of consultation in both regional and national meetings, Christians have reflected upon their involvement in, and their knowledge of the history of ecumenism in Aotearoa. Thus the proposals arising from the Consultation process are expressive of a long and living historical process.

Significant moments in that living history have been these:

- In 1941 the National Council of Churches was established.
- In 1980 discussions began between the NCC and the Roman Catholic Church towards the creation of a new wider ecumenical structure.
- By July 1983 a draft constitution had been prepared and revised in the light of responses from the churches. Although this constitution was approved in principle, it was decided that wider discussion should take place amongst the people of the churches.
- Small local discussions during 1984 were gathered into regional conferences which in turn culminated in two national consultations in early 1985. Te Runanga Whakawhanaunga I Nga Hahi O Aotearoa (The Maori Council of Churches) was present at the national consultations.

Over the years people in the different churches have worked, prayed and served together, and have come to understand and appreciate one another's traditions. Joint commissions, shared initiatives at parish level, cooperative action in response to social needs have led to the present willingness to form a new ecumenical body.

## BACKGROUND TO THE PROPOSAL

### Where we have come from -

The possibility of other churches joining the member churches of the NCC has given the Churches of Aotearoa (New Zealand) a unique opportunity to examine the past and to plan to move forward in a new ecumenical formation.

We are aware of the forty-four years of ecumenical history and experience behind us in the NCC. Established in 1941 the National Council of Churches began its life with seven member churches: Anglican, Presbyterian, Methodist, Baptist, Society of Friends, Churches of Christ, and The Salvation Army. During the past forty-four years the Council has increased its membership: Cook Islands Christian Church, Congregational, Greek Orthodox, Liberal Catholic and Antiochian Orthodox have joined. The last Church joined two years ago.

We are also aware of the development of Te Runanga Whakawhanaunga I Nga Hahi O Aotearoa (The Maori Council of Churches). In 1945 the NCC Maori Section was formed from the Maori Section of each member church. During the following thirty-five years the Maori population doubled. The Maori Church leadership at all levels was established. Maori Synod, Division, Pihopatanga and Runanga developed in the Churches. In 1982 Te Runanga Whakawhanaunga I Nga Hahi O Aotearoa was established, including Roman Catholic membership, to stand alongside the NCC.

In 1980 discussions began between the NCC and the Roman Catholic Church towards the creation of a new ecumenical structure, wider than the NCC. By July 1983 a draft constitution had been prepared and discussed, but it was agreed that wider consultation needed to take place.

### What's happened in 1984-85

The Churches, Parishes and groups were therefore asked to participate in small local discussions during 1984. These were gathered up into regional conferences toward the end of the year and these in turn culminated in two national consultations in early 1985.

This process has been an exciting one and one that has involved wide consultation and participation of people from Northland to Invercargill.

In February 1985 and again in May, 70 people representing the interested Churches who had taken part in regional consultations gathered in further consultation. Out of great diversity and ranging viewpoints consensus happened. We listened, sounded each other out; we challenged and responded, giving shape to future possibilities for the ecumenical church.

We were there - Maori, Pakeha, Pacific Island, women, men, lay, clergy, representing a wide range of age groups. The quiet excitement and inspiring depth of discussion seemed to prove that the 1983 decision to go back to wider consultation had finally achieved a truer statement of the hopes of the Church community.

### The Goals and the Constitution

The consultation process of the February weekend which spilled over into a second weekend in May was grounded in Bible Study, worship,

prepared research papers and facilitated group discussion. This produced consensus - a harmony of truth and ideas borne of many shared visions which we expressed in the eleven goals for the New Ecumenical Body.

The second phase was to find a structure to embody the goals. This task was handed on to a Wellington based Steering Group. The proposed Constitution is the result of this work.

We hope the goals speak to all Christians in our community as a way of facing our ecumenical future in the context of the gospel. We hope the structure will be inviting to the Churches.

As we look back over our history, we realise that our New Zealand identity has reached a stage where we can express with great confidence a future for the Churches of our country. We recognize in the proposal that we need a design for the future. This requires a step forward in faith.

#### The Name

We have proposed that the name be

#### THE CONFERENCE OF CHURCHES IN AOTEAROA (NEW ZEALAND)

We have called it a Conference rather than a Council to highlight the Body's newness. As a conference rather than a council we stress that there is no attempt to legislate for the member churches.

We use the name of Aotearoa to express our commitment to build a bi-cultural church and society as outlined in the Bicultural Relationship Goals.

#### Annual Forum

The consultations proposed that an annual forum be held. This should be a national ecumenical event in which our life as churches together and our ecumenical vision can be celebrated and shared. Within this annual forum the holding of the "General Meeting" should also keep the member churches in touch more easily and more regularly. If the meeting is an annual event the Churches should be able to participate more fully in the ongoing life and work of the Conference than has proved to be the case with the NCC general meetings being held every eighteen months.

#### Regional Grass Roots Life

As we planned we shared a care and concern for our churches of the 1980's and 1990's. In our support of our denominational churches we wanted to provide a place for them to stand together in ecumenical relationships. We could see that the NCC might be seen to be a national body which required grass roots life!

We therefore placed emphasis in the new structure on the development of strong regional ecumenical Koinonia. Each region of the country will be asked and assisted to develop an ecumenical forum. This forum will be asked to send two delegates to the national forum when it meets once a year. These regional delegates will stand alongside the denominational church delegates.

In this way the ideas and life of the Conference of Churches in Aotearoa (New Zealand) will be generated at regional level as much as at national level. The regional forum will be encouraged to reflect upon the goals of the CCA (NZ) and select appropriate action within them.

## Representative Participation

As far as possible all meetings and decision-making bodies of the New Ecumenical Body will involve a balance of the different groups - women, men, Maori, Pakeha, Pacific Island, lay, clergy. This need to involve all sections of the community is one of the most important features that has been incorporated in the goals and structure of the New Ecumenical Body.

A further feature is the proposal that the forum - both national and regional - should seek the participation of those groups who are usually excluded or marginalised by our church structures. These people should have the opportunity to participate in discussion and so shape with the forum the response to their expressed concerns.

## Towards Consensus

In the annual forum as in all other decision-making bodies of the NEB, a consensus style of process and decision-making will be encouraged. This won't happen all at once. This is a challenge we must rise to meet and aim to make it work!

While we seek the greater participation of a more representative group, our style of working will make that wider participation easier to attain. In its encouragement of full participation and in its respect of minority opinion, the consensus of style of working encourages deeper considerations of important issues - (see also note on consensus in footnotes to the Constitution).

## Commissions and Agencies

It has been agreed that a detailed structure of agencies and commissions cannot be worked out in advance for the new body. Nor is it considered wise to have the newly inaugurated body to start from scratch in planning its activities.

Therefore, a consultative process has been initiated. The purpose is to review the work of the present ecumenical agencies and commissions in the light of the goals of the new body. Their relationships to one another, to the Churches and to the new ecumenical body, will all be reviewed.

The consultation process will establish broad outlines for the future which the new ecumenical body can put into final form.

## Finances and the New Ecumenical Body

Until the process of consultation and response is completed, it is not possible to know the shape of the new body in detail.

However, a possible budget for the CCA(NZ) is presented in Appendix IV. This gives to the Churches a budget based on the 1986/87 NCC budget with amendments made in the light of the new proposals for the CCA(NZ). It is clear that there can be no decrease in the askings of the Churches if we undertake this new venture!

## CONCLUSION :

There has been considerable discussion on the need for mutual accountability within the CCA(NZ).

It is hoped that this accountability will be met in the annual

meeting of the national forum, the regional life of the ecumenical structure which will support and strengthen the participation of the member churches and finally in the support of a more representative body of church people.

This proposal goes now to the Churches.

Appendix I gives the outline of the process of response and review. If the responses are able to be dealt with within the proposed timetable, the inauguration of the new body will be able to take place in February/March, 1987.

#### IV. GOALS OF THE CONFERENCE OF CHURCHES IN AOTEAROA (NEW ZEALAND)

##### UNITY :

The Conference believes the body of Christ is one. This leads the Conference to:

- celebrate the life it shares in Christ, expressing that life in worship, witness and service;
- work together at overcoming that disunity which impairs witness to Christ;
- serve the Churches as they seek to be renewed and reconciled in Christ, so the Church can be a sign of hope in a divided world.

##### MISSION :

The Conference shares the struggle to find and express the mission of the Church in Aotearoa. This requires:

- developing relevant and appropriate spiritualities, lifestyles, ministries and forms of evangelism;
- providing forums for critically reviewing the mission of the Church.

##### BICULTURAL RELATIONSHIPS :

The Conference acknowledges the Maori people as tangata whenua of Aotearoa and 'Te Tiriti O Waitangi' as the covenant which commits the nation to a bicultural Maori-Pakeha society. The Conference commits itself to:

- such a society as the primary step toward further bicultural relationships with Pacific Island peoples and other ethnic groups who have come to live in Aotearoa.

##### JUSTICE AND PEACE :

The Conference believes that working for justice and peace is a Biblical imperative. Further, it is at the heart of the Church's mission to nurture God's creation in all its interdependence and oneness. This requires the Conference to:

- stand with the powerless and broken as they challenge the forces that oppress;
- strive for the just sharing of the world's resources;

- meet the basic needs of people in emergency situations;
- work to dismantle nuclear and other systems of warfare;
- seek to counter the attitudes and economic and political forces that undergird the spirit of militarism.

#### THEOLOGICAL ACTION :

The Conference is committed to developing and sharing its life in a theological context. The Conference will seek:

- to share together in mutual study and reflection on the Word of God as revealed in scripture and tradition, and through the many voices of human experience;
- to facilitate and encourage a living theology among the people of Aotearoa;
- to make available to all the Gospel imperatives that underlie the Conference's actions and reflections.

#### INCLUSIVENESS :

The Conference is the servant of all God's people. In that service it will:

- actively seek to include in its membership and ways of working the diversity of people within the Christian community;
- concentrate on the participation of those groups who are excluded or marginalised by our Church structures.

#### WOMEN :

The Conference will affirm the dignity and equality of women. It will ensure the full participation of women at all levels of consultation, decision-making and action.

#### LINKS WITH CHURCHES :

The Conference belongs to and reflects the universal Church. As a Conference accountable to its member churches it will:

- seek to develop and express the mind of those Churches;
- foster links between every level and expression of the Church, in order to nurture the growth of ecumenical understanding and commitment.

#### INTERNATIONAL PERSPECTIVE :

The Conference has a world-wide concern for all people. This requires the Conference to:

- form and maintain international links with other ecumenical bodies;
- work with movements against all forms of injustice here and elsewhere;
- provide a channel for communication on international issues.

#### COMMUNICATION AND DIALOGUE :

The Conference acknowledges the need to build a strong sense of

community by developing clear communications. This requires the Conference to establish relationships with:

- member churches and other Christian groups;
- other faiths;
- the world at large.

#### PROPHETIC COURAGE :

The Conference will speak and act with prophetic courage within the Church and society, confident in the faith of the ages.

!!!!!!!!!!!!!!!!!!!!

## DRAFT CONSTITUTION FOR A NEW ECUMENICAL BODY FOR AOTEAROA, NEW ZEALAND

(as proposed August 1985)

I. NAME : The name of the body shall be:

THE CONFERENCE OF CHURCHES IN AOTEAROA (NEW ZEALAND)

#### II. REGISTERED OFFICE :

The registered office of the Conference shall be at

.....

or such other place as the Executive Committee may from time to time determine.

#### III. MEMBERSHIP :

Membership of the Conference shall be open to Churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit.

Membership of the Conference involves acceptance of, and commitment to, the Goals of the Conference of Churches in Aotearoa (New Zealand) Section IV of the Constitution). (See Footnotes to the Constitution)

#### V. MANDATE

The Conference of Churches in Aotearoa (New Zealand) shall provide the opportunity for consultation and action on behalf of its member churches. Any issue may be brought to the attention of the Conference of Churches in Annual Forum (see VI A) or in Executive (see VI D) by one or more of the member churches, or initiated within the Conference itself. No act of the Conference shall deprive any member church of its own authority.

#### VI. FUNCTIONS AND POWERS

The functions and powers of the Conference shall include the

following:

1. To establish commissions and committees as may be necessary to fulfil the goals. All such commissions and committees shall be responsible to the Conference.
2. To call consultations on specific subjects as occasion may require.
3. To make provision for, procure, enlarge or develop suitable headquarters or other centres for the work of the Conference.
4. To acquire for any of the objectives or purposes of the Conference by purchase, lease, hire, gift, or otherwise, or to dispose of by way of sale, exchange, gift, lease, hire or in any other manner such land, buildings or furnishings as the Conference may deem necessary, and to do all acts in relation therefore as may from time to time be required, including:
  - a) the hire or employment and payment of all persons necessary for the maintenance, extension and prosecution of the activities of the Conference;
  - b) the selling of any property real or personal held by the Conference; and
  - c) the borrowing or raising and giving security for money by the issue of bonds, debentures, debenture stock, mortgage or charge, either unsecured or secured, upon all or any part of the property of the Conference.
5. To administer all sums of money subscribed or given by any person or organization for the support, maintenance or benefit of the Conference whether by the operation of any trust, devise or bequest or otherwise howsoever, and to administer and apply the same subject to any special provisions attached thereto and to appeal for, collect, and receive monies in furtherance of the purposes hereinbefore referred to and to administer, control and disburse the same.
6. To promote and further in all possible ways the goals herein before set out.
7. Any of the functions and powers above may, by resolution of the Annual Forum be delegated to an Executive Committee.
8. The Conference shall be incorporated under the provision of the Charitable Trusts Act 1957.

## VII. STRUCTURE AND ORGANIZATION

### A. THE ANNUAL FORUM

1. The Conference of Churches will convene an Annual Forum at which policy and action will be reviewed and planned.
2. The Forum will be an ecumenical event to experience and celebrate our common life.
3. The Forum will be made up of approximately 100 members including:
  - (a) (i) representatives of member churches - up to a maximum of 6 for any one Church; (see footnotes to the Constitution)
  - (ii) representatives of the regional conferences (see VIII), 2 from each region;
  - (iii) a youth delegation to be selected through the youth depart-

- ments of member churches - up to a maximum of 6;
- (iv) one representative from each Commission of the Conference;
  - (v) co-opted members - up to a maximum of 10 (where necessary) to seek a balance among participants according to our goals or draw on particular expertise;
- (b) The Forum will include as members representation of Te Runanga Whakawhanaunga I Nga Hahi O Aotearoa, the intention being that these members constitute at least 10% of the total membership of the Annual Forum.
- 4. Alongside this membership, the Forum shall seek the participation of those groups who are excluded or marginalised by our Church structures, and will give them the opportunity to shape with the Forum the response to their expressed concerns.
  - 5. Member churches and regions shall appoint as their representatives persons who reflect as far as possible such categories as age, ethnic origin, sex, ordained and lay people, within their churches or regions and consider the need for other minority groups to be represented also.  
Each member church and region shall inform the General Secretary of the names of its representation as soon as possible after they are appointed.

#### Meetings

- 1. The Annual Forum shall ensure time to celebrate and reflect upon its common life.
- 2. The business of the Annual Forum shall be:
  - (a) to receive and consider a report by the Executive Committee on the past, present and future work of the Conference and to give such directions as it may deem proper;
  - (b) to receive and consider a statement of accounts for the year ending June 30th preceding the Annual Meeting;
  - (c) to elect the officers for the ensuing year;
  - (d) to consider such matters as any member church may wish to place before the meeting and of which it has given not less than 21 days notice of its intention to do so;
  - (e) to consider such other matters as any member church may wish to place before the meeting at the discretion of the President.
- 3. Other Forums shall be summoned by the General Secretary in such manner and at such times as the Executive Committee may determine.
- 4. Not less than 14 days notice of all Forums shall be given to all members.
- 5. A quorum for any Forum shall be twenty members representing at least five of the member churches.
- 6. The Annual Forum and all other bodies of the Conference of Churches will be encouraged to make decisions by consensus. (see footnotes to the Constitution)

#### B. OFFICERS

- 1. The Officers shall consist of the following:

Three Presidents  
General Secretary  
Treasurer

2. (a) The three Presidents shall function as a corporate presidium and shall themselves determine how that presidium be exercised. One of the functions of the presidium shall be to chair the Annual Forum and meetings of the Executive Committee.  
(b) The Annual Forum shall each year elect one President to serve a term of three years. On the occasion of the first Annual Forum, three Presidents shall be elected, one of whom shall serve for three years, one of whom shall serve two years and one of whom shall serve for one year.  
(c) The Nominating Committee (see D. below) shall be responsible for proposing to the closing session of the Annual Forum the name of the person to be elected President. On the occasion of the first Annual Forum the Committee shall be responsible for proposing the names of the three persons to be elected President and for which term each shall be elected to serve in accordance with 2(b) above.
3. A General Secretary who shall be appointed by the Executive Committee normally for a period of five years and whose appointment shall be terminable by mutual agreement or at six months notice on the part of the Conference or at three months notice on the part of the General Secretary. He/she shall be eligible for re-appointment at the end of such period.
4. A Treasurer who shall be appointed annually at the Annual Meeting and who shall be eligible for re-election.

(Note - A person shall be eligible as an Officer whether or not he/she is a member of the Annual Forum at the time of election)

C. AUDITOR

An auditor, or firm of auditors, shall be elected annually by the Annual Forum and shall report to the Annual Forum on the financial affairs of the organization.

D. EXECUTIVE COMMITTEE

1. The Executive Committee shall conduct itself as the servant body of the CCA (NZ).
2. The Executive Committee shall consist of the following:
  - (i) The officers described in VII B above.
  - (ii) Nine members elected by the Annual Forum.
  - (iii) Up to four members co-opted by the Executive Committee to ensure coverage of the various activities for which the Conference is responsible.
  - (iv) Such representatives of Conferences, Committees and Commissions as the Executive shall recommend. Persons participating under this Clause shall have the right to speak and to vote.

PROVIDED THAT

- a) the total number of persons appointed under sub-clause 2(iii) and 2(iv) shall not exceed 8, and
  - b) in the event of a vacancy occurring during the year among the Executive including the Officers, the Executive shall have power to make interim appointments.
3. The election of the nine members of the Executive Committee shall be made in the following manner:
- a) A nominating committee consisting of not fewer than five and not more than nine shall be appointed at the opening session of the Annual Forum. This Committee shall call for nominations for the presidium and for the Executive to be made by any member of the Forum by a time to be fixed.
  - b) From the nominations received the nominating committee shall propose to the closing session of the Annual Forum a list of persons to be elected to the Executive.
  - c) In making its proposals the nominating committee shall seek for balance on the presidium and Executive Committee between male and female, lay or ordained, age and youth, and it shall have regard to ethnic origin, regional balance, and balance between the Churches belonging to the Conference.

#### Meetings

1. The Executive Committee shall meet regularly at such times and places as it shall determine, but it shall meet at least twice between meetings of the Annual Forum.  
Normally, its meetings shall be called by the General Secretary but in special circumstances a meeting may be called by the presidium or on the request of at least five members of the Executive Committee.
2. A quorum for meetings shall be nine members representing at least five member churches of the Conference.
3. The Executive shall be charged with the general conduct of affairs of the Conference subject to any direction given by the Annual Forum; and the presidium shall be entitled at any time to reserve for the decision of the Annual Forum such matters as they deem proper.
4. In other matters the Executive Committee shall be responsible for regulating its own procedures.
5. The Executive Committee shall be encouraged to reach its decisions by consensus.

#### E. REGIONAL FORUMS

1. The establishment and continuing life of the regional forums is vital to the existence of the Conference of Churches in Aotearoa (New Zealand).
2. The Regional Forum will be responsible for carrying out the goals of the CCA(NZ) within its own region and will acknowledge mutual accountability with the national forum and the member churches.
3. The Regional Forum will

- a. express the diversity of people within the Christian community by including in its membership men, women, lay, clergy, young, old people of diverse ethnic origins, and the disabled.
  - b. draw its membership from the parishes and may include in its membership local existing church-related community groups, agencies and chaplaincies.
  - c. alongside this membership, seek the participation of those groups who are excluded or marginalised by our church structures, and will give them the opportunity to shape with the forum the response to their expressed concerns.
  - d. seek a relationship with Te Runanga Whakawhanaunga I Nga Hahi O Aotearoa in terms of the goal of bicultural relationships.
4. a. Each regional forum shall be entitled to send two representatives to the national forum.
  - b. The two representatives will be chosen by the regional forum.
  5. The parishes in the region will be invited to accept a levy of an annual contribution to finance the regional forum and its activities.
  6. Each regional forum will establish its own form of working structure. (See Appendix II).
  7. Each regional forum will be encouraged to use the consensus style of decisionmaking.
  8. Each regional forum will endeavour to participate fully in the networking facilities provided through the Conference of Churches in Aotearoa.
  9. In the formative period of the Conference of Churches there will need to be reasonable flexibility about precise regional boundaries for the regional forums. It seems likely that the ceiling number of regions to be reached would be 22. (See Appendix III).

#### VIII. APPLICATIONS FOR ADMISSION

Any other Christian Church desiring to be a member church of the Conference shall apply in writing to the General Secretary of the Conference who shall submit the application to the Executive Committee for provisional approval at its next meeting. If the application does not receive provisional approval, it shall be deemed to have been declined. If the application shall receive provisional approval, it shall be referred to the member churches of the Conference for consideration.

When replies from such churches or from a majority of them have been received and considered, admission to membership of the Conference may be granted by the Conference at its discretion. A substantial majority of the member churches is required.

#### IX. RESIGNATION

Any church desiring to resign from the organization shall state the same in writing to the General Secretary who shall submit the statement to the Executive Committee at the next meeting following.

On the resignation being accepted by the Executive Committee notice shall be given by the General Secretary to each of the member

churches and the resignation shall come into effect at the Annual Forum next following.

## X. ALTERATION TO RULES

A proposal to alter any of these rules shall be brought in the first instance to an Annual Forum OR to a meeting of the Executive Committee. If proposals to alter, add to, or rescind any rule or rules are approved either by the Forum or by the Executive Committee they shall be referred to the member churches. If they are approved by a substantial majority of the member churches, the rules may be altered, added to, or rescinded at any Annual Meeting or General Meeting of which at least twenty-one days' notice has been given specifying the amendments proposed.

## FOOTNOTES TO THE CONSTITUTION

1. Membership - a special agreement will need to be negotiated with the Society of Friends.

2. Koinonia and Consensus - The decision to work towards consensus decision making arises from the conviction that it gives better expression to our koinonia. It enables greater participation for all members and it respects minority opinion. It is considered that the consensus style of decision making requires mutual respect, a commitment to listen, a willingness to be honest and loyalty to the group. The process of making a decision is therefore finally as important as the decision.

Consensus offers hope for a unity within the community of different traditions. A common mind is sought. It is not unanimity nor is it the lowest common denominator of the different views expressed. A minority can express its views which the group hears and acknowledges. Those who dissent can choose to stand aside, allowing the decision to proceed, or they can block a decision.

When a clear and significant division of opinion remains, the whole group can either continue to work, defer a decision, or move to a different (and previously agreed style of making the decision).

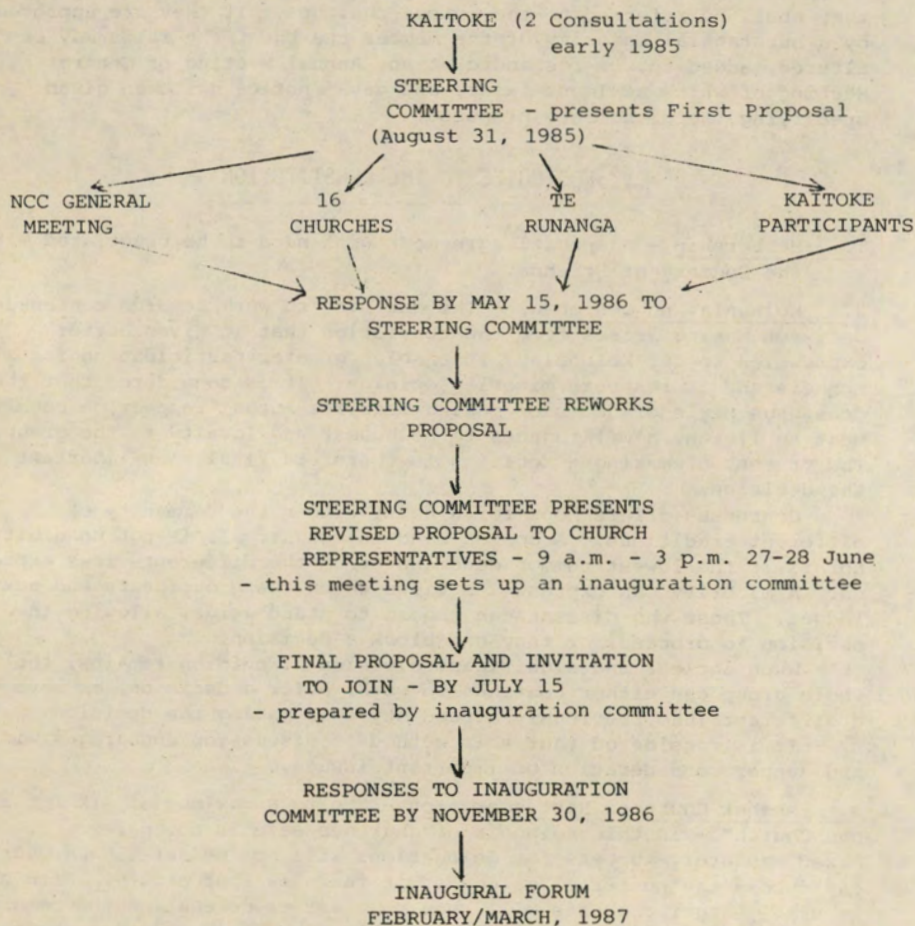
It is considered that this method of discussion encourages wider and deeper consideration of important issues.

3. Member Churches Representation - "Up to a maximum of six for any one Church" - in this koinonia of churches size is not paramount. Fixed mandatory numbers for delegations will not be set. Each Church can choose the number of delegates it feels is appropriate. From one to six. Larger churches will require a larger delegation to communicate with their larger constituency of parishes and regional structures. With consensus decision making voting strength is not so important.

## APPENDIX I

### TIMETABLE FOR PROCEDURE

#### Implementing Proposal



## APPENDIX II

### THE SETTING UP OF THE REGIONAL FORUMS

1. a) The Conference of Churches in Aotearoa (NZ) shall ensure that a small group be appointed in the region to take the responsibility of facilitating the development of the Regional Forum.  
b) The small group in the region shall include:
  - (i) one person who attended the New Ecumenical Body Consultation (February/March, 1985);
  - (ii) one representative of the local Council of Churches where such a body exists;
  - (iii) one person experienced in denominational structures.
2. The process for the development of the Regional Forum will be as follows:
  - (a) The small group appointed (see 1 a) - will ensure that a Regional Steering Group is formed, according to the goals for representation.
  - (b)
    - (i) The Regional Steering Group will organize a Consultation, representative of all parishes and the Region.
    - (ii) To ensure that the Consultation is representative according to the CCA(NZ) goals, the Steering Group will:
      - invite from each parish the names of three persons;
      - select from the three names one person to be invited to attend the Regional Consultation.
3. It is not envisaged or expected that all Regional Forums will be developed immediately or simultaneously.  
It is suggested that encouragement, inspiration and motivation could be provided by "ecumenical formation" courses or seminars. The process will require resources of leadership in people who will be free to facilitate the development of the regional ecumenical life.

## APPENDIX III

The Steering Committee considered various possibilities for regional forum areas, including the JCCU Plan for Union (1969 and 1977 versions), the Statistical Areas of the Department of Statistics, and the local Government Regions defined by the Local Government Commission. As a basis for discussion the Committee proposes the following 22 regional forum areas, shown with their 1981 census populations:

Northland	113994
Auckland - North Shore	276064
Central Isthmus	290609
South Auckland	261307
Hauraki - Thames	54343
Waikato - King Country	234372
Bay of Plenty - Taupo	207311
East Coast	57269

Taranaki	98205
Wanganui	52900
Manawatu - Rangitekei	150779
Hawkes Bay	136650
Wairarapa	47368
Wellington - Kapiti Coast	
Porirua Basin	70210
Hutt Valley	132687
Wellington City	135688
Nelson - Marlborough	103491
West Coast - Buller	34178
Canterbury	336846
Sth Canterbury - Nth Otago	106554
Otago	161784
Southland	107905

## APPENDIX IV

### ADDENDUM ON FINANCES

The following information is based on the work of the present National Council of Churches.

### A POSSIBLE BUDGET FOR THE NEW ECUMENICAL BODY

This is based on the 1986/87 NCC budget, with the amendments noted below.

It does not mention the present self-funding ecumenical programmes - Christian World Service, Programme on Racism, ICCI.

We do not wish to pre-empt decisions on the site of the offices. The present NCC has a Christchurch-based national office with regional offices in Auckland and Wellington. We have therefore not put names on the offices.

Until the process of response and consultation is completed, we do not know the detailed shape of the new body.

In preparing this proposal, we have borne in mind the following factors:

- 1) the new body will meet more frequently than the present NCC.
- 2) there will need to be a minimum of three executive staff (compared to the present 2½ NCC staff)
- 3) the emphasis on regional forums indicate that 3 office centres would probably be preferable to one centralised office.
- 4) member churches will not accept any significant increase in their own giving to the new body.

### EXPENDITURE

General Secretariat - salaries & office expenses	
NOTE 1 .....	108,500
Regional Office A - salaries & office expenses .....	48,000
Regional Office B - salaries & office expenses .....	48,000
Meetings and Travel NOTE 2 .....	18,500
Grants for Committees .....	4,000
	<u>227,000</u>

## INCOME

Member Churches	<u>NOTE 3</u> .....	175,460
Friends & Donations .....		10,120
Univ. Chaplaincy Admin. Costs .....		2,420
Contributions from CWS	<u>NOTE 4</u> .....	<u>39,000</u>
		227,000

## NOTES

1. Salaries, Wages, & Beneficiary Fund ..... 75,500  
Office, rent, power, cleaning, depreciation ..... 10,700  
Post, printing, phones, newsletter ..... 11,200  
General office expenses & New Ecumenical Body dev'tment 11,000  
108,500
2. Meetings of Forum (1 per year) and  
Executive (2 per year) ..... 11,000  
Internal Travel ..... 3,500  
Overseas Travel ..... 4,000  
18,500
3. Suggested grants for 1986/87 year by present NCC members:  
Anglican 50,000  
Presbyterian 42,913  
Methodist 14,973  
Baptist 11,363  
The Salvation Army 4,545  
Assoc. Churches of Christ 1,738  
Society of Friends 334  
Congregational Union 201  
Other members 267  
New member churches 49,126  
175,460
4. These contributions reimburse the present National Council of Churches for the cost of work it does on behalf of Christian World Service.

While the new body will have to formulate its own budget, and style of work, we have used the present NCC as a basis from which to work. General office expenses including stationery and postage are likely to be up on the NCC budget figures. But the provision for the New Ecumenical Body development could be sufficient to cover the additional costs incurred in the incorporation of a larger number of churches into a new body.

!!!!!!!!!!!!!!!!!!!!

## APPENDIX V

### CONSULTATION AND ACCOUNTABILITY

The Steering Committee who prepared the proposal for the New Ecumenical Body has been mindful of discussion concerning the goal - Links with the Churches. This goal states that the Conference of Churches in Aotearoa will be accountable to its member churches, seeking to develop and express the mind of the Churches and foster links between every level and expression of the Church.

The Steering Committee suggests that there is a variety of ways in which the new body can increase the amount of consultation with member churches and increase the degree to which member churches can 'own' the work of the Conference:

1. We recommend that, as far as possible, the Forum and Executive meetings discourage business for which there has not been prior notification and background material.

We recognise that sometimes there are urgent matters which must be dealt with and also that sometimes the background papers are not ready in time. But we would like to see this issue addressed more strictly than it has been.

2. We recommend that the agenda and papers for each Forum and Executive meeting be sent to each member church in advance of the meeting. This will give each church an opportunity to know what matters are coming up for discussion.

3. On some issues, the Forum would be able to set policy guidelines.

We suggest that each year the Forum take one or two issues and discuss them in greater depth, with appropriate background materials and speakers, in order to give a general mandate which will form the basis for later, more specific, comment on specific issues.

4. We support the importance of referring policy statements to member churches before they are made available publicly. Often this is possible. Sometimes there is a real need for urgency and such consultation is not possible. We think there should be one address for each Church (normally the central administration or Church head) and it is up to them to forward it to the appropriate person or group.

5. When there is a public statement it needs to be fronted by a specific spokesperson identified and mandated by the forum or executive.

TRIBUTES TO DECEASED  
PRESBYTERS, DEACONS  
AND LAYPERSONS

## WILLIAM CLEMENT HENRY ELLIOTT

A crowded Pitt Street Church for his funeral bore eloquent testimony to the wide-ranging relationships of Bill ("Skip") Elliott and the high regard in which he was held. In these days of high mobility the unusual fact was noted that Will Elliott had spent his entire lifetime, except for his absence overseas during military service, in active participation in the life and worship of Pitt Street Church.

His father was a retired guardsman who was caretaker of Auckland Girls' Grammar School and active in a caring ministry through service in the Methodist city missions in Auckland. Will was 23 years of age at his father's death, and became father-substitute for his sisters and brothers, the youngest of whom spent some time in the Methodist Orphanage. Throughout his life Will Elliott had a strong sense of "family" which naturally extended to children and grand-children. Throughout their marriage he was loyally supported by his wife, Joan, (nee Dixon) who accepted her husband's busy life and its demands, and who shared with him a deep and life-long Christian commitment through the Methodist Church.

He was active in many community and inter-church activities, serving as secretary for many of them. These included Parent-Teacher Associations, Order of St. John, in which he was made a Serving Brother, the Royal Artillery Band, Save the Children Fund, Bible in Schools, Gymnastic Association, the N.Z. Foundation for the Blind, the Royal New Zealand Life Saving Association, and many more.

His membership in St. John Ambulance Brigade led him into service with the Medical Corps during World War II, with a secondment to the Fiji Military Service. For him this was a fulfilment of a life-long desire to give overseas missionary service.

His employment as Boy's Work Director of the Y.M.C.A. gave him personal contact with thousands of boys and young men, through the Y.M.C.A. Soccer Clubs, through youth camps at Camp Adair, Hunua, and through the Optimists' Club.

Undoubtedly his primary loyalty in Christian discipleship was to the life of Pitt Street Church. This was expressed in outreach tasks such as many years' service as Superintendent of Pt. Chevalier Sunday School; also as teacher and Bible Class leader in Pitt Street, leader of W.Y.M.I. Boys' Club, Society Steward, choir member and Trustee. Will Elliott was not a complex character. In the best sense of the word he was a simple man, straightforward, honest and dependable. Blessed with a cheerful temperament and a developed trait of self-discipline, he was the confidant and trusted friend of many people, both within the church and outside its fellowship.

Well done, good and faithful servant!

## LESLIE A D HAYMAN, B.AGR.SC.

Les Hayman died aged 75 years in Britain on 16th July 1985 after a lifetime of service in the cause of peace and the relief of suffering caused by war.

He grew up on the family farm at Willowbridge, South Canterbury, a member of a family which has contributed much to Methodism in Waimate and throughout New Zealand. He gained his agricultural degree at Lincoln College and trained at Christchurch Teachers' College, entering Trinity Theological College as a student in 1938.

After a probationary period in Huntly, he ministered in Greytown, Hokitika and Sydenham. He then offered his services to a United Nations Relief and Rehabilitation team (UNRRA) and left for Greece on Christmas Eve 1945. He served for one year in an area near the Turkish Border.

Linking up with the Society of Friends Relief Service, he went to England, assisting with the distribution of clothing. This work took him to Poland where in Lucimia he helped rebuild homes destroyed during the war. In a work camp run by the Society of Friends he met Wanda Zarzewska and they were married in the Methodist Church in Warsaw in October 1948.

There followed a period in England at Woodbrooke College, Selly Oak, then on to Germany where he used his agricultural and teaching skills to minister in a work camp and peace study centre known as Freundschaftsheim. In 1954 they returned to New Zealand and served the Wellington North Circuit at Johnsonville where his sincere preaching, his work with Bible in Schools and Corso was greatly appreciated.

Les and Wanda, together with their son Christopher, returned to Freundschaftsheim in 1958 then served in the British Methodist Circuits of Bishop Auckland, Swadlincote, Derby and Huddersfield North East, transferring to the British Methodist Conference in 1971.

Les and Wanda retired in South London and although in failing health he attended the United Nations Second Special Session on Disarmament in New York.

Many friends in New Zealand Methodism maintained a keen interest in the work which Les and Wanda shared and although so much of his ministry was served overseas, New Zealand Methodism has always been glad to claim him proudly as a tireless ambassador for peace, a man who lived out his convictions in a practical life of service for others. A tribute printed in the British Methodist Recorder speaks of the "eloquent testimony given to his loving concern for others at a memorial service of thanksgiving at Clapham High Street, when both young and old, from far and wide, attended and expressed their gratitude to God for Leslie Hayman's ministry to them and the encouragement he gave.

Our love and prayers go out to his sister Sadie, who lives in Christchurch, his wife Wanda and Son Christopher who both live in England.

## FREDERICK (ERIC) HILL

Eric Hill was born in Pahiatua in 1896 into a farming family with nine children. He attended Waione School (East of Palmerston North) and expressed disappointment at having to leave school at the end of Standard 6 in order to help on the family farm with his father.

About 1923 he married a school teacher Kathleen Denver who was then teaching at Norsewood.

At the time his marriage he became a Home Missionary and ministered in Arapahui, near Dargaville and then at Kaukapakapa. Being a Home Missionary in those days was a spartan experience. He was not paid a regular stipend and gleaned a living from Church Bazaars and the generosity of folk who offered him occasional meals, donations, and spare furniture. His only transport was by horse, so he covered many miles over vast geographical areas throughout his ministry.

Although his heart was still in the ministry circumstances led him and his wife Kathleen to take up a Drapery business in Green Lane. Eric travelled to sell goods in the country while Kathleen looked after the shop.

From 1934 he farmed at Te Arai for 5 years, and during the war years worked on a farm at Coromandel and on the railway at Mangapai. He bought a chicken farm at Glenfield and then worked at Farmers Trading Company in Auckland. For the latter part of his vocational life he went into the business of buying and repairing houses.

His wife Kathleen died in 1954, and at the end of 1969 he came to live next door to his daughter and son-in-law, Kath and Merlin Campbell, in Wellsford.

He loved his garden and knew the botanical names of most of the plants. Poetry fascinated him and he loved to learn and recite the poems. He had a great appreciation of art, particularly of paintings and ballet. Collecting gemstones was another interest which he was able to share with those who came to visit him. Cane work became a creative outlet for him during his retirement and he loved to give trays that he had made to various people. The last two years he made a point of sending a tray to the President of the Methodist Conference. He was an inaugural member of the Wellsford C.M.A.

He remained an active Lay Preacher until 1969. He sang in church choirs at Rothesbay Bay and Birkenhead and helped in church building programmes. Even when in very senior years he donned an apron and brought his tools to help with the building of the Wellsford Co-operating Parish Church.

He was a kindly person with a very caring spirit who loved to be with people - especially in the context of Christian worship and ministry.

Eric died on 30th May 1985. He is remembered with affection and gratitude for his living witness to his Lord. 'Well done good and faithful servant.'

## DORIS AVERIL JOHNSTON

Doris Averil Johnston (nee Hogg) was born at Oamaru in 1905. She early showed scholastic ability and was Dux of Palmerston North Girls High School in 1922. This was followed by becoming top student at Wellington Teachers Training College. In 1925 she began her most successful teaching career, which ended in 1935 when she married Andrew J. Johnston, then a single Probationer stationed at Mangonui.

During her period of teaching in New Plymouth she gave fully of her time and talent to the Methodist Young Women's Bible Class Movement, then a vigorous body in Church life. As a senior Bible Class leader at Whitely she led the Movement in Taranaki, eventually becoming President and a member of the National Executive.

On her marriage, as the wife of the Parson, she early took a leading role in the Ladies Guild - founding three groups in her first Parish. This movement was to be given the benefit of her leadership at both District and National levels until its amalgamation with the Methodist Women's Missionary Union to form the Methodist Women's Fellowship.

The actual formation of this latter group meant long and arduous discussion and called for clear and definite leadership. In 1964 she was elected the second President of the Otago District Fellowship. She later represented the Otago Synod on Church Council meetings.

Always a "progressive", such groups as the Christian Pacifist Society and the Howard League for Prison Reform, received her keen support.

Parsonage life was to her a cherished vocation. Four children were born, two in the Parsonage. Their education was to her a supreme concern to which she gave her unstinted attention. Visitors to her home still speak of her warm and friendly welcome and her bright personality. Together with her husband she endured the rigours of the depression years and for almost forty years she courageously coped with the effects of major surgery. Despite all hardships she emerged with her spirit and faith intact and undimmed.

Doris died in Dunedin on 29 April 1985 after fifty years of marriage and with a firm and unwavering faith in her Lord and his Church to which she had gladly spent a life-time of service and devotion.

## ETHEL FLORENCE AMY LEADLEY

Amy Leadley was born into a farming family at Te Kiri, Taranaki, in 1907. In her early teens the family moved to Hamilton where she received her secondary education. At 17 she was apprenticed to a chemist and through study qualified three years later as a pharmacist. In 1928 she became engaged to Clarence Leadley. Amy and Clary were keen to serve the Church, with missionary work being top priority. They were engaged for 5 years during which time they both trained for their respective ministries - Clary for the ordained ministry and Amy for the ministry of nursing.

They served in Auckland West Circuit for 6 months. A posting to Munda (Roviana) in the Solomon Islands came early in 1934 and there Amy took charge of all the nursing, dispensing and dentistry for the best part of a year. During the war Amy, Clary and family returned to New Zealand and ministered in Picton, Onehunga, Gisborne and Dominion Road. Then it was off to the Solomons again.

Amy wasn't just the minister's wife - hers was a ministry in its own right. She was a woman of many talents all of which were used to the glory of God. She was an encourager. No matter how poorly a person felt about his own efforts, Amy would find something encouraging to say and send you off strengthened and refreshed, especially to those ministering in Takapuna where she was a most valuable member. She was a peacemaker. She always sought to bring people together in the bonds of peace - she did not like to see enmity in people.

She was a worker for equal rights. She prayed and worked so that women in the developing countries might soon obtain a richer quality of life. Amy was so full of the Holy Spirit that those who came in contact with her saw the fruits which Paul spoke of. Amy was love personified. In her ministry both overseas and in New Zealand, people felt that love even as she lay suffering in the North Shore Hospital. On 7th October 1984 Amy died after more than a year of suffering. We thank God for Amy and extend to Clary, their two daughters and three sons, the sympathy of the Church.

## HEMI TIKI-TIKI RICHARD MORGAN

*Tera te potonga  
O nga mea papai ...*

*Otira, e te tuakana, papa hoki, e Tiki kua tutuki tenei kupu mou.  
Na Ihowa koe i homai, nana ano koe i tango atu, ka whakapainga tonu-  
tia tona Ingoa. Na reira, e te hoa mahi tahi, haere, haere, haere  
atu.*

The wider sharing and appreciation of personal gifts and experience gained in other parts of the country had only just begun, when Dick died at the Toko-roa hospital on the 26th March 1985. Region, Circuit and the Maori Division Board had unanimously approved his appointment as a Minita-a-iwi some eight months or so earlier. Nonetheless, we remain grateful to God for the ministry he was able more directly to exercise within the South Region of the Waikato Circuit.

Significant years in Dick's life and pilgrimage were spent in Te Waipounamu. Initially, in order to ensure adequate care and training at Sumner for a daughter born deaf. Later he obtained work at Manapouri. He enjoyed working with machinery and whether big or small had a magic way with them.

As tourist interest in the Manapouri power project grew, Dick took to driving a tourist bus to the Westarm power house, some 700 feet underground. His knowledge of the area together with his warm personality and ability to communicate endeared him to many.

He returned north to pick up again in earnest his 'taha Maori'. In earlier years Dick was acknowledged as possessing a gifted voice that could have taken him far in the sphere of music. He opted, however, to employ this gift encouraging and training Maori cultural groups and with their help fundraise for many charitable causes, as well as the Maori Education Foundation.

He is missed by us all, but especially by his loving wife, May; sons Donald, Hauauru and Stephen; daughters Venus, Karen, Glenda, Victoria, Yvonne, Jacqueline, Walna and at the time of his passing, fifteen mokopuna who survive him.

*E te whanau pani: kia kaha, kia manawanui a, kia tau iho ki a kou-  
tou te ora me te maramatanga a Ihowa o nga mano, mo ake tonu atu.*

## HERBERT WILLIAM (WILL) PAYNE

Will Payne was an only child, born in England, in 1904. When he was 8 years old his parents emigrated to New Zealand and settled to farming at the back of Matamata.

After early years in Matamata, Will went to Wellington Boys' High and then for teacher training at Wellington Teachers' College.

His parents were Anglican but Will was introduced to Methodism via the Bible Class movement. The late Rev. Mr. Greenslade had a great influence on Will's decision to go to New Plymouth for one year as a Home Missionary rather than enter his teaching career. He subsequently offered for the ministry and spent one year at Dunholm and two years at Trinity College.

Will's probationary years were spent at churches in Sandringham and Mt. Roskill where he met his wife-to-be, Ellen. After a year in Russell they were married in 1935. Will's first major appointment was Otorohonga for four years; he and Ellen subsequently served in Leeston, Linwood, Petone, Eltham, Papakura and Onehunga. During his ministry Will was noted for his work amongst children (reflecting his teacher training), his pastoral care of people and his financial and administrative capabilities.

Will superannuated early from Onehunga in 1968 due to ill-health. He and Ellen shifted to Torbay and in retirement years enjoyed establishing a new home, gardening, and overseas travel to visit family members.

Will Payne died aged 80 years and is survived by his wife, two sons and a daughter.

## HERBERT SPENCER RATCLIFFE

Bert Ratcliffe was born in Middlesex, in 1901 and at an early age was apprenticed to his uncle in the printing trade at a pay of 5/- weekly.

Dr. C.H. Laws, Principal of the Theological College, went to England to recruit men for the New Zealand ministry. He visited Sunbury where Bert Ratcliffe responded along with Joseph C. Draper, although both had to look at a map to discover where New Zealand was. Bert Ratcliffe arrived in New Zealand, landing at Wellington, on Christmas Eve 1923 where he was met by District Chairman, Mr. Drake. Dr. Laws, in recruiting Bert had promised that after spending two years in the country, candidates would automatically go to Theological College for training. In effect it did not work out, but Bert Ratcliffe was employed as a Home Missionary and given some very difficult assignments. The day after arriving in New Zealand he was sent to St. Kilda circuit where he had responsibility for Broad Bay. Then followed an appointment at Kaitangata for one year where he was required to follow Colin Scrimgeour whose personality was quite different from the rather reserved disposition of Bert Ratcliffe. The Rev. A.J. Seamer then asked if Bert would to to Stewart Island to start a work there. This did not eventuate so he went to Murchison about twelve months prior to the major earthquake. His final appointment in 1927-1928 was to Auckland West circuit where he exercised ministry at Great North Road and Richmond Road. Bert then returned to the printing trade in Palmerston North and continued a very busy preaching ministry as a lay preacher, sometimes preaching three times a Sunday.

Bert Ratcliffe suffered from a hereditary deafness and no doubt this contributed to a certain shyness but friends give testimony to a warmth in caring friendship. He was a lover of books and for a quarter of a century changed library books for the Rev. Eric W.Hames. Bert enjoyed preaching and was widely appreciated. He loved the church and for 58 years was part of Pitt Street Church. For 25 years he worked in the office up to three days a week assisting in tasks which gave him great pleasure. In his own words he wrote, "I have been very much privileged to give it a few years service".

We honour the memory of Bert Ratcliffe who died on 4th August, 1985 without any relatives in New Zealand but who had friends who knew him, appreciated and loved him.

The funeral service at Pitt Street Church was a tribute to a faithful servant of the Church.

## CHARLES ARTHUR RUSSELL

The name of Charles Russell is inseparable from the Young Men's Bible Class Movement. He was born into a Christian home at Otaki in 1899 and was educated in Hastings and at Napier Technical College and Victoria University College. On moving to Wellington for work and study he quickly found his spiritual home in Wesley Church, Taranaki Street. From the local Bible Class he graduated through the Wellington District Union to the Executive of the N.Z.B.C.Movement where he became Treasurer and later President. Charles was in the thick of all the activities that made the Young Men's and Young Women's Bible Class Movements so vital in the life of the Church. In later years he served at Lower Hutt as Bible Class Leader, Sunday School Superintendent and Circuit Steward, and then returned to Wesley Church in the City where he remained until his retirement in 1961 from the position of Manager of the Wellington Milk Department.

The life of Charles Russell was characterised by a strong Christian commitment, a deep friendliness of spirit, a great sense of humour, the ability to listen, wise counselling and an outgoing hospitality. He brought these same qualities to his involvement in community activities which included CORSO, the Marriage Guidance Movement, the Y.M.C.A., Prisoners' Aid Society and the Wesleyhaven Management Committee. Throughout sixty-one years of marriage, the Russell home was always a place of warmth and welcome, and the sympathy of the Church is extended to his widow, Flo, and daughter, Rae. In the words of the Rev. Dr. Alex McDowell's tribute at the funeral service on 6 August 1985, "the memory of Charles Russell's life will linger long with us as a good and gracious influence".

## ARTHUR HENRY VOYCE

Harry Voyce died on 28 December 1984 in his 86th year. Born in Tasmania he came to New Zealand when he was nine and grew up in active association with the life of the Methodist Church in the Manawatu. Harry was a candidate for the ministry in 1923 and was trained at Dunholme, where he was senior student in 1925. On March 17th 1926, he was married to Beryl Haliday, and they set out for their appointment in the Solomon Islands Methodist District. For the next thirty three years they laboured together as pioneer missionaries on the island of Bougainville. During the war in the Pacific, Harry served as a chaplain to the New Zealand 3rd Division and was widely consulted for his knowledge of the Solomons area. At the same time he kept in touch with the Islands Christians and encouraged them in those difficult days. The Voyces returned to New Zealand finally at the end of 1958, and Harry became a Supernumerary. He continued his wide ranging interests in horticulture, philately, conchology and everything to do with the people of Papua New Guinea and Solomon Islands.

In many ways Harry and Beryl Voyce were the ideal pioneer missionaries. Deeply devoted to each other, and to the Gospel they developed an outstanding partnership. In inland Bougainville where they were sent, they had to create a base for mission, build up a church which had already been planted by Solomon Islands missionaries, and guide the new fellowship of Christians to maturity - often against considerable odds. Strength of body and a willingness to take risks when need be, were accompanied by enquiring minds and an imaginative approach to the task. Deep compassion for people was one of their notable characteristics. They made a place for themselves in the hearts and lives of the people they set out to serve which no one else could take. In so doing they witnessed to their Lord and Master and set a pattern of discipleship that guided the first generations of Christians in the area.

World War II shattered all the mission stations that the Methodists had established in the Solomons. Work had to be begun again. No one attacked the task more energetically than Harry Voyce. He knew that the church was still there in the hearts and lives of the people but that there was an urgent task, not only to rebuild mission stations, but also to prepare people through broad-based education for the challenges of the new world. North Solomons Province of independent Papua New Guinea owes much to the Voyces' energy and foresight.

Harry Voyce was essentially a modest, rather shy person for all his rugged strength. He was always quicker to point to others achievements than to draw attention to his own. Their friends were glad, therefore, when Papua New Guinea issued a new set of stamps featuring artifacts of Bougainville, based on Harry Voyce's work, and its first day of issue was Beryl and Harry's Golden Wedding day.

The Church both in Melanesia and in New Zealand also honours them and Harry Voyce's life will remain an inspiration and encouragement for many years to come.

We extend our sympathy to Mrs Voyce and the family in their time of sorrow.

## ARTHUR R. WITHEFORD B.A.

Arthur R. Witheford, born at Northcote, Auckland 1910 was the son of a devoted Methodist Home Missionary. He knew full well the hardships and sacrifices demanded of a man in the full-time service of the Church. Nevertheless, when the call of Christ came during the economic depression of the 'thirties, he responded with alacrity, leaving the prospects and security of a promising banking career.

His years of training and preparation were spread out as was typical of his generation of Methodist Ministers - candidature from Woolston, Christchurch in 1931, three years at Trinity Theological College, Grafton Auckland under the leadership of Rev. Dr. H Ranston and Rev. W T Blight B.A., B.D., participation in student missions, lectures at Auckland University College, senior student in his third year, four years on probation in the suburb of Waiwhetu (Lower Hutt) and the North Auckland rural circuit of Kawakawa - Oheawai, culminating in ordination at Durham Street Church, Christchurch 1939 and marriage to Eileen Taylor a Methodist Deaconess from Woolston. His university studies interrupted by being out of a university centre and by military chaplaincy duties within New Zealand and overseas in the Pacific (1942 - 1946). He finally graduated Bachelor of Arts at Canterbury College in 1946, fifteen years on.

His circuit ministry was manysided, exercised as it was in a period when specialist ministries were comparatively rare and there were fewer supportive Connexional Committees. At Matamata, Cashmere (Durham St. Christchurch), Invercargill Central (7 years), Ashburton (10 years), Rangiora, Beckenham - a notable succession of appointments he was a conscientious preacher with an evangelistic emphasis and a wise pastor, undertaking a systematic visitation of all his people, while giving special attention to the bereaved, elderly, the sick and the needy; maintained an "open home" where young people thronged; trained laypreachers and prepared seven candidates for the ministry; took care of Church properties, playing a large part in the erection of new youth halls at Invercargill, Ashburton, and Rangiora, working closely together, both Eileen and Arthur were greatly loved in their circuits.

Within Synodal Districts and the Connexion, Arthur took his full share of responsibility and his people knew it. All secretarial work came easily to him and was accomplished efficiently, yet quietly and unobtrusively. He was Secretary of Otago-Southland and South Canterbury Districts, and, for a period, Chairman of South Canterbury. Like other Circuit ministers of his time, he was involved in ministerial training serving 21 years in all on the Examination Committee and occupying related positions. For 13 years he was on the Secretarial staff of the Annual Conference. The Preacher, Pastor, Administrator graced the office of President of the Methodist Church of New Zealand in 1965 - 1966. In his capacity as President, he attended the Australian General Conference, the World Methodist Council, and the British Methodist Conference, in all of this, he displayed the human touch.

Ill health necessitated Arthur's retirement at the 1973 Conference and he and Eileen went to reside at Sumner and associate themselves with the life and work of the Union Parish, chiefly among the

ageing. Thoroughly familiar with intense physical pain and prolonged suffering, Arthur shared insights so gained with cardiac patients to their uplift and encouragement. He passed away on December 15, 1984.

The whole Church records its gratitude for a dedicated minister and assures Eileen and their four children Yvonne, Murray, Lindel, and Peter of their prayers and understanding.

## ELISABETH WATSON

"Hospitality and Open House" are the words which characterise the life of Elisabeth Watson. Born on 2 April 1895 in Sutton near Middlemarch, Central Otago, she grew up in a strong Presbyterian family.

She married James Stevenson Watson on 22 June 1914 and later they moved to Taihape where they settled. A young Methodist Minister, Rev. Frank Handy found board with the Watsons and from then on the connection with the Methodist Church was complete. Elisabeth held office as Sunday School Superintendent, and served in Choir, Guild, and Missionary Auxiliary. She was Sacramental Steward for over twenty years. The Church became her life and she represented the Circuit at Synods and Conference with pride. Indeed, with the late Charles and Louisa Darvill she was instrumental in taking the Taihape Church through a crisis period.

Nevertheless her best work was done in her ready counsel and encouragement to the many young, single probationers who completed their theological education in the Taihape Circuit. With the nearest Methodist minister in Wanganui, support was frequently needed. In this regard as in all others she received full support from Jim (Pop) himself a Trustee and Steward of the Church.

During the war they kept open house for many servicemen on leave from Waiouru. It was fitting that last years were spent at Calvary Hospital, Hawera, where Nuns and laity alike ministered to her with devotion. She in turn maintained a ministry of friendliness and love.

Elisabeth passed away on 13 June 1985 at 90 years of age and her service at the hospital chapel drew people of both races and all stations to farewell her. She is honoured by all who were privileged to know her. She is survived by her son Henry of Tuakau and her daughter Esther (Willing) of Hawera and her grandchildren and great grandchildren.

## JOHN HAGGAS YARR

John Haggas Yarr was born in Millom, Cumbria, the eldest child of a family of seven. He left school at the age of fourteen and trained as a fitter and welder. In 1926 he came to New Zealand, intending to stay for two years but stayed for the rest of his life which came to an end on 13 September 1985.

He settled in Christchurch and, as was natural with him, went immediately to Church for he was a true man of God, a loyal and faithful servant of our Lord Jesus Christ. It was within the fellowship of the Shirley Methodist Church that John met and married Molly, who was also from England and it was within the fellowship of that Church that they reared their family and lived and served for forty years.

His daughters, Norma, Lillian, Eileen and son Jack give thanks to God for their parents. They particularly remember the love and care given them during the years of the depression.

John Yarr served the Methodist Church faithfully and well in a wide variety of capacities. He was Trust Secretary at Shirley for twenty-five years and a member of the choir for forty years. He took his turn regularly as a Church organist.

In his earlier life he took an active part in the Shirley Bible Class, the Wesley Guild and a host of other Committees and Organisations within the local church.

He also made a notable contribution at the District and Connexional levels, being a member of Synod Standing Committee for many years and representing the Christchurch East Circuit at numerous Synods and Conferences where he made a fine contribution year after year.

The Conference particularly was the highlight of his year. He took time off work, without pay, to be there, a considerable sacrifice for a man with a growing family. He kept himself well informed on matters before the Church and his contribution to any debate was always forthright and well worth listening for. Twice John Yarr was asked to accept the position of Vice-President but each time he declined, being unable to commit himself to the time and expense of travelling that would be involved. His last Conference was in 1973.

Beyond the Church he was involved in his Lodge and School Committees and was respected as a skilled tradesman who always witnessed to his faith. The last eighteen years of his life were spent in Richmond, Nelson. His wife Molly died seven years ago bringing to a conclusion a rich and strong marriage. The church gives thanks for a full life, well lived.

RECORD OF SERVICE

RETIRING PRESBYTERS AND DEACONS

## HILDA MARY ASTLEY

Mary Astley comes from a family with a long, honoured, history in Methodism and she has enhanced that record by her own service. Her great-grandfather, the Rev. Cort Henry Schnackenburg, served the Wesleyan Mission in the Mokau, Kawhia and Raglan areas from 1844. Her grandparents and parents were leaders of the Church in Mt Albert and Mission Bay.

After school teaching in Auckland and Waikato Mary answered a call to service the Church in the Christian Education Dept, where she had special responsibility for the training of workers with children. Mary Astley, Cliff Couch and Wilf Ford formed the team of Directors. She made an outstanding contribution in that field from 1957-70 and in the course of it attended training courses in Bossey (Geneva) and U.S.A.

Mary returned to teaching in Wellington and Auckland but felt her real calling was in the Church. She entered the Ministry in 1979 and was given the responsible task of being Minister of the Papatoetoe Church.

In January 1982 Mary married the Rev. Wilf Ford. Since then they have been sharing a ministry at St Paul's Church in Hamilton Parish. This partnership has been very rewarding for them both as well as for the Church.

Mary's ministry has been marked for its caring pastoral work, communication with children as well as with adults in worship, and her own personality and gifts.

Mary has never been able to do things by halves. So her wholehearted commitment to ministry has been obvious in the complete dedication of her considerable talents. She is much loved by the two congregations who have experienced her ministry.

Mary and Wilf look forward to retirement in Hamilton and continued usefulness in the Church and Community.

## RESTEL A BURTON

Russ Burton was born in 1925 on the Isle of Wight, where he also spent his boyhood. He very soon found an interest in music and for several years sang in the Anglican church choir. Here he was strongly influenced by the choirmaster, Ronald Jackman, who sowed the seeds of the christian response that was to come at a later date.

Russ joined the navy and for several years served in the Fleet Air Arm and then in the merchant service. These were non church days until, at the age of 23, he was profoundly converted at an open air meeting, radically changing the direction of his life.

A short time at Cliff College was then followed by a number of years working as a professional actor in England and Australia.

In 1969 Russ emigrated to New Zealand and began to build a new life. He was greatly encouraged by Rev Clarrie Luxton, who also reactivated him as a Methodist local preacher and pointed him towards ministry. The call to ministry had followed Russ for many years and in 1972 he was able to enter theological college at the age of 47.

In 1974 he was appointed to the Dunedin Central Mission. After 4 years the circuit structure in Dunedin was re-organised and Russ became minister at St Kilda and South Dunedin.

They were extremely active years, including 5 years as Chairman of the Central Mission Board and involvement as an Industrial chaplain. His acting skills were also in great demand in theatre, radio and television. He used his knowledge and creativity to produce and write religious drama, along with children's stories for radio.

In 1982 Russ was appointed to Putaruru but an untimely coronary attack prevented him from taking up his appointment. After 12 months he was recovered sufficiently to take up an appointment at Dinsdale for 2½ years.

Russ Burton has always been a strongly pastoral man and has given strength and encouragement to many people. His preaching has been strongly evangelical, calling people to believe in God. His skills in drama have been perceived as a further medium for declaring the gospel of Jesus Christ. In all these things Russ has committed his gifts to be used of God.

Thank you Russ for years of ministry. Thank you Gwen for the support that you have given and the ministry that you have exercised in your own right.

May God's blessing go with you into retirement, and may your retirement be satisfying and creative for God.

## MICHAEL JACKSON CAMPBELL

Michael Jackson Campbell came to New Zealand in 1959 bringing with him wide experience in Circuit Ministry in England, marked skills in many forms of communication, and capacity for leadership.

After a period in the Royal Navy with service in the North Atlantic during World War II, he was accepted as candidate for the Methodist Ministry. He was trained at Richmond College, London, and was ordained in 1950 in Priory Church, Doncaster. He pays tribute particularly to the guidance and friendship of Dr Gordon Rupp but there were others too who had strong influence upon him. He had attended Rydal School and subsequently studied at the universities of Sheffield and London. For twelve years, he served in Circuits under the British Conference with his final appointment there as Superintendent Minister in East Yorkshire.

For the next twelve years he worked under the New Zealand Methodist Conference ministering for the first three years in New Plymouth. It was during this period that the St Luke's Church Centre was built. Four years followed as Superintendent Minister at Spreydon and then a further five years in leadership of the Auckland East Circuit at Pakuranga.

Permission was given to him to serve with the Presbyterian Church as its Director of Communication. This involved responsibility for all Radio and Television Broadcasts and Publications. His own special gifts were here given full expression. Over the years he has devised and presented more than two hundred television and radio programmes, many of a documentary nature, as well as writing for journals and magazines. To be in a broadcast service over television was to be deeply impressed with his quiet efficiency as he set all participants and congregations at ease. He enabled the best to come through as an offering of worship.

These particular interests brought him on to many related Committees, in England, Christian Citizenship, in New Zealand, the Central Religious Advisory Committee, on the Church Television Commission and the Committee on Broadcasting. He was elected Chairman of the Radio New Zealand Religious Advisory Committee. His work took him beyond New Zealand and he became a member of the World Association for Christian Communication and of Peacesat, with special interests, the effects of satellite and new technology communication and community information in the Pacific.

There was also long association with the Toc H Movement in which he was appointed visiting Chaplain. In a different realm, he gave leadership as an Associate Fellow of the New Zealand Institute of Management becoming a Lecturer on Industrial Communication. His work involved travelling in many countries.

Michael's roots go deeply into Wesleyan Churchmanship expressed in biblical preaching, sacramental worship, and pastoral ministry. He has a love of reading and music. Many appreciate his gifts as raconteur and his sense of humour. There are two children, Alistair and Holly, and two grandchildren.

Much should be written too of Muriel for all her work over the years, for her hospitality, her own skills and worth. The Church expresses its gratitude to them both and prays God's blessing on them for the years ahead.

## IVAN J CLUCAS

Ivan J. Clucas was born in Christchurch in 1924. His parents were farmers and he grew up in a rural community, in the Willowby Circuit. It was here that he was nurtured into the spirit of Methodism and where he began to develop the gift of faithfulness which has characterised the whole of his ministry.

In 1946-47 Ivan was appointed to the Frankton church in the Hamilton circuit, as a Home Missionary. In 1948 he entered Trinity College and was ordained in 1953. His parish appointments have been Te Kuiti 1951-54; North Waitemata 1955-59; Waimate South 1960-67; Tauranga 1968-77; Rotorua 1978-85.

Ivan has always seen himself as a 'people person', concerned to offer a caring, pastoral ministry in the parish. The effectiveness of his pastoral work has been well reflected in the long ministries that he has sustained in each parish. He was also blessed with the gift of commonsense and people and parishes alike have benefitted from the right word at the appropriate time. His gift of administration has also strengthened each parish and made them more effective. Ivan has always been committed to parish ministry, but he has also sustained a strong awareness of the connexional nature of Methodism, of our responsibility for each part of the church to be supportive of the other.

Ivan has always tried to respond to the call of the Church, feeling himself to be a 'man under authority'. This conviction led him to accept the task of District Superintendent of the Waikato/Bay of Plenty district, and Ivan sustained a faithful oversight for 6 years, at considerable cost to himself and his family.

1951 was not only the year Ivan left college, it was also the time when he married Lois Silvester, who has given him full and valued support across the years.

We are glad to affirm Ivan and Lois at the end of this particular stage of their ministry, and to offer grateful thanks for all that they have done.

Ivan, we will miss your droll sense of humour and the friendship you have shared. We will miss the practical leadership that you have given. But we will remember that you encouraged us in God's name, and shared with us in the faith.

May God bless you and Lois, and grant to you both, happy and creative years in retirement.

## IRWIN J FOWLER

Born in 1920, the youngest of four children, Irwin grew up in Bunnythorpe, a member of a dairy farming family with a long association with the Methodist Church. Irwin was educated at Bunnythorpe School and Palmerston North Technical High School. A thinker and always a searcher for truth he could have found enrichment in further education, but he was to find fulfilment on a different pathway. Leaving school he first worked in a nursery in Palmerston North, then in a Bunnythorpe Dairy Factory. After six months Home Service during the war years he was told he was needed back in the factory. Irwin then had his own grocery business in Christchurch. While there he attended Shirley Methodist Church, and became a Lay Preacher. Offering to work as a Home Missionary he was first appointed to Hikurangi (2 years) and then to the Onehunga Circuit working in the Penrose area. During his two years there he attended Trinity Collete part time. He was then appointed to Hokitika for one year. Accepted for ministerial training he had a full year (1956) at Trinity College. On 19th January, 1957, Irwin married Iris Westney, of the well known Westney family of Mangere, which had had a long involvement with the Methodist Church. Helpful and supportive of Irwin, Iris took her own enthusiastic place in the women's groups. Apiti Circuit proved a well suited appointment where Irwin found much in common with the people. He established the pattern of a strong pastoral ministry which was to be characteristic of all his appointments. During their ministry at Apiti their first child, Marie, was born.

Moving to Darfield in the Greendale Circuit in 1962 the family grew by the addition of Paul. Then in 1966 it was north again, but to quite a different setting, Mount Manganui which had become an industrial town and here Irwin's work was in closer association with another minister in the same Circuit. Their family was completed when Joane was born while at the Mount.

1971 saw the Fowler family moving to Ngatea and the Hauraki Plains Union Parish for another five years of ministry. While here Irwin became Industrial Chaplain to Kerepehi Dairy Factory. Under his ministry the Union Parish entered into negotiations with the Anglicans and the new Co-operating Parish came into being.

Morrinsville Circuit was to benefit from five years of Irwin's strong pastoral ministry and faithful preaching and leadership.

1980 commenced what was to be his final appointment, Te Atatu Union Parish. During his last three years he also had responsibility to supervise Waterview Church.

Throughout his ministry Irwin has found a special fulfilment in the preparation for and the conducting of worship and in preaching. An emphasis of his preaching that stands out has been the social concerns that come from a Christian attitude towards a hungry world as in the teaching of Jesus in Matthew 25. He has stressed the need to care as we apply the Gospel to life.

This year, 1985, completes 35 years since Irwin started Home Mission work. He and Iris plan to retire in the Auckland area.

## EDMUND DAVID GROUNDS

The retirement of Ted Grounds marks the climax of a dedicated and effective ministry. While he would be the last to lay claims to outstanding abilities or talents, Ted Grounds has committed all his capacities to Christ and the Church serving tirelessly in all aspects of the ministry. His special talents are in pastoral care, and also in administration where he is meticulous and efficient to an unusual degree.

Ted came from a farming background in Broadwood, North Hokianga, where he was strongly influenced by the Christian Endeavour and Bible Class movements as well as several Home Missionaries. Encouraged by Rev. Charles H. Bell he became a hostel student in Trinity College in 1939 in order to candidate for the ministry. After two years in college (1940-41) he entered the army and saw service as a Y.M.C.A. Secretary in New Zealand and in the Pacific Islands with the Fijian Military Force. Back in New Zealand he married Audrey Rogers and completed his third year of training in 1946. Their twin sons, David and Brian, born in 1947 are both active in the Church.

Ted and Audrey served in Kaitaia (1947-51), Aramoho, Wanganui (1952-8) Marchwiell Union Parish, Timaru (1959-64), Mission Bay (1965-72), Northcote (1973-8) and Dominion Road 1979-85). In Wanganui and Auckland Ted was District Secretary. He was Chairman of the Auckland District 1973-81), and served as President of Conference 1981-82. In recent years Ted has been deeply involved in multi-racial ministry especially with Fijian, Samoan and Tongan Fellowships in Auckland. He has attended Methodist Conferences in their home countries, as well as representing the Church at a British Methodist Conference and the W.C.C. Assembly at Uppsala.

His wife, Audrey, has been a dedicated and hard working partner in their ministry, in spite of daunting health problems. As well as being lady of the parsonage, Audrey has given active leadership in the Women's Fellowship at local and district levels, and in youth organisations, including the Girls' Brigade. She has made a major contribution in every parish by her dedicated fundraising activities, not least during their present ministry at Dominion Road through the church Opportunity Shop.

Ted and Audrey Grounds have a secure place in the affection and respect of their friends and colleagues in the church, both ministerial and lay. There are hundreds of people throughout New Zealand who remember them with thanks to God for their loving care, and when their retirement becomes effective they will carry with them the gratitude and good wishes of very many people.

## JOHN A PENMAN, B.A.

John Albert Penman was born in Ashburton on 11 June 1924. Leaving Ashburton Tech at the age of 14 he began work in a stock and station agency. By the age of 18 he had enlisted in the Air Force serving in the Pacific Islands and in the Air Department (1942-1946). Responding to a call to the ministry he studied in Trinity College 1949-1951. To his great surprise he found he could handle university study and while at Trinity began a B.A. in History which was completed while in circuit ministry.

From College he was appointed to the Dunedin Central Mission (1952-1953) and from there to Cashmere (1954-57) and then in 1958 to Ponsonby for one year while he prepared for an appointment to the Home and Maori Mission Department. Three years as Assistant Superintendent of that department (1959-1961) gave Jack a great insight into, and love for the connexion which prepared him well for his subsequent appointments at Takapuna (1962-66), at Taranaki Street, Wellington, (1967-79) and at Pitt Street, Auckland (1980-1985). Jack is quick to give credit for anything achieved through his ministry to other people. He gained a love of ordered and reverent worship from E.W. Hames but those amongst whom Jack ministered know of his own sense of mystery, and his gift with words, which are able to make worship, whether it be in eucharist, funeral or morning worship into an encounter with the Holy. If W.T. Blight first helped him to see the importance of preaching Jack brought his own particular combination of careful study, awareness of the hurts of society, pastoral compassion and evangelical insight to the preaching task.

He is widely recognised as an innovator in the wider affairs of the Church. He has been involved in the work of committees which saw the development of the Connexional budget, the uniting of women's organisations into the Methodist Women's Fellowship, the establishment of the "N.Z. Methodist", and the institution of the divisional structure.

In Wellington he helped to found the Inner-City Ministry and contributed to the church's thinking and developments in social services. Jack Penman has carried a full share of connexional responsibilities. He was Chairman of the Wellington District (1975-78) and President of Conference (1977-78). He has also chaired the Theological College Council and the Board of the Education Division, and been a member of the Development Division. Only those who worked in Connexional Departments in the days of deputations and before the Connexional budget would appreciate what the years in the Home and Maori Mission Department meant for Jack and Daphne and family.

Jack's ministry and contribution has been sustained by a rich and supportive marriage partnership between him and Daphne. In acknowledging the contribution of Jack the church also gives thanks to Daphne, to Michael, Ann, Jennifer and Robert for the part they have played in his life and in ours.

The Church joins in wishing Jack and Daphne a long and pleasant retirement, and gives thanks for a rich and faithful ministry in the service of Christ.

## IAN C E RAMAGE, M.A.

Ian was born in Napier in 1922 and commenced his working life as a Law Clerk. He was accepted for Theological Training in 1943. Following service overseas in Field Ambulance. Ian proceeded to Theological College in 1946 where he rejoiced in the widening horizons of thought presented by his tutors E. W. Hames, D. O. Williams and H. Ranston. Interspersed with his theological studies Ian studied at the University and gained an M.A. degree. His love of learning and enquiry remain a life-long feature of his ministry and are the well spring of much of his contribution to the life of the Church.

Ian's Parish Ministry began at Gonville, Wanganui; then followed Hamilton (Maeroa, Wesley and Melville) Superintendent at Dunedin North responsible for Dundas Street, Glenavon, Woodhaugh, as well as having responsibility for Methodist students at the University. This was followed by a year at Te Awamutu where Ian was part-time Chaplain at Tokanui Psychiatric Hospital while engaged in writing "Battle for the Free Mind", a reply to Doctor William Sargent's "Battle for the Mind". This was followed by a part-time appointment at St Jude's Grey Lynn and Point Chevalier together with work at the Inter-Church Counselling Centre. Ian's interest in counselling is evidenced by his study of this aspect of ministry in England in 1970. Then followed a six year appointment as Lecturer in Pastoral Theology, Care and Counselling first at Trinity College and then at St Johns. Following this Ian returned, at his own request, to Parish Ministry and was Superintendent of St Albans Parish in Christchurch for six years. In 1979 Ian was called to the Presidency and during his term of office he shared with the wider Church his theological and pastoral insights in schools of theology and seminars.

The Church gives thanks for the ministry of Ian and Dulcie. He continuously stressed the 'realm of the soul' and the grace of God. The experiences of people were extremely important and the journey of life found its centre in the personal experiences that gathered around human relationships and our relationship with God. History was important. John Wesley's contribution was learnt, marked and set forth with insight and conviction. In a day when people find it easy to neglect or dismiss the reality of these things Ian raised a prophetic voice. All this was combined with a passion for the individual person and a desire that he or she should not be submerged beneath the common pressures of life. Above all Ian taught not only by word but by example. There are many who owe a great debt of gratitude because Ian continued to believe in them and gave himself unreservedly in love and care.

In all this rich and varied Parish ministry Ian was sustained by the support of his wife Dulcie to whom he says he owes a debt of love and gratitude. Their two daughters, Jennifer and Robyn and their families are a source of joy and enrichment. He acknowledges the friendship and support of the congregations in which he has ministered.

His ministry of thought and pen and personal witness will continue. The Church thanks Ian and Dulcie for their contribution to its life, knowing that the setting aside of Parish ministry will enable new doors of endeavour and opportunity to be opened.

## RONA W. COLLINS

Rona Collins was brought up in Palmerston North in a family well known for their caring attitudes towards others. Her home Church was Cuba Street (Trinity). She trained at Deaconess House, Christchurch, 1946-47 and while there spent all her spare time at the Children's Home. Thirty eight years later her ministry is still centred at Harewood Road, but during that time she has travelled many thousands of miles in a life of commitment to God and of service to others.

At first she worked mainly with children and now, to many, the words 'Papanui Children's Home' and Sister Rona are synonymous. Of latter years she has worked more with parents, particularly those in solo situations who have found it impossible to cope, are not accepted by society and whose children therefore also suffer. When she moved from the Home Rona took with her a group of teenagers to be her family.

Over the years she has been an active and valued member of the Papanui Church, someone who is always there, and at various times she has been involved in Sunday School, Bible Class and Youth work. She has been a faithful Lay Preacher. Her message is the one she lives - selflessness and devotion to Christ, a message simple yet challenging to all. Members of Women's Fellowships have appreciated her friendship, her resources and willingness to give of herself and in turn have become more aware of the needs of those around them.

Papanui community leaders and social workers in the wider Christchurch area all speak with love and deep gratitude of the influence of Sister Rona and of her untiring efforts for people at all times.

For three years Rona was President of the Deaconess Association and is the last Deaconess of the Methodist Deaconess Order in fulltime service. In 1980-81 she was Vice-President of the Methodist Church of New Zealand, the third woman to hold this high honour. In 1983 her contribution as a guest speaker at the World Federation of Methodist Women area seminar in Melbourne was greatly appreciated. She is a foundation member of the Community of Women and Men and responsible for researching and compiling in booklet form the results of a questionnaire sent to partners of ministers. She has joined in the fellowship of retreats and seminars finding there the affirmation and strengthening of her faith and in so doing building up the faith of others at the same time.

The extent and variety of Rona's work will never be known. She identifies in depth with people in every situation with loving compassion and at cost to herself. She is a person who is exceedingly busy yet always has time for people and each person, whether lovable or unlovable to others, is important to her. By her honest

straightforward down-to-earth approach she has brought hope to many who were disillusioned and despairing. She also makes time to write letters and many have been uplifted and strengthened as she has shared of herself in this way.

We wish Rona well as she serves in a different area of New Zealand for a short period. When she returns to Christchurch for 'full retirement' may she find time for herself and receive from friends and extended family some measure of the caring and love which she has shown to so many for so long.

# STATISTICS

THE METHODIST CHURCH OF NEW ZEALAND  
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1985

DISTRICT: CONNEXIONAL

Ref. No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1984	Number on Electoral Roll on 30 June 1985	Number removed from Electoral Roll by Death
1000	NORTHLAND	16	-	2	744	893	12
2000	AUCKLAND	235	13	85	3,462	3,389	81
2400	MANUKAU	71	6	18	1,383	1,339	15
3000	WAIKATO-BAY OF PLENTY	93	13	33	2,735	2,745	48
4000	TARANAKI-WANGANUI	59	3	1	1,267	1,245	35
5000	HAWKES BAY-MANAWATU	52	35	21	1,843	1,821	21
6000	WELLINGTON	71	2	9	2,217	2,130	26
7000	NELSON	35	5	8	1,004	980	19
8000	NORTH CANTERBURY	66	15	16	3,004	2,870	55
8300	SOUTH CANTERBURY	27	2	16	852	801	15
9000	OTAGO-SOUTHLAND	26	2	11	1,162	1,102	30
		751	96	220	19,673	19,385	357

THE METHODIST CHURCH OF NEW ZEALAND  
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1985

DISTRICT: **NORTHLAND**

Ref. No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1984	Number on Electoral Roll on 30 June 1985	Number removed from Electoral Roll by Death
1010	MANGONUI COUNTY UNION	1	-	-	59	59	2
1020	KAIKOHE UNION	2	-	-	20	18	-
1030	SOUTH BAY OF ISLANDS CO-OPERATING	8	-	-	87	87	-
1040	KAEO-KERIKERI UNION	-	-	-	77	81	2
1050 **	NORTH HOKIANGA COMMUNITY CHURCH	-	-	-	16	16	-
1060 **	SOUTH HOKIANGA CO-OPERATING	-	-	-	-	41	-
1070	HIKURANGI UNION	-	-	-	15	15	-
1080 **	WHANGAREI UNITING	4	-	2	270	255	7
1090	DARGAVILLE	1	-	-	136	133	1
1100 **	RUAWAI CO-OPERATING	-	-	-	-	42	-
1110 **	PAPAROA	-	-	-	64	64	-
1120 **	WELLSFORD CO-OPERATING	-	-	-	-	82	-
	** NO RETURNS 1983, 1984 figures used.						
		16	-	2	744	893	12

THE METHODIST CHURCH OF NEW ZEALAND  
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1985

DISTRICT: AUCKLAND

Ref. No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1984	Number on Electoral Roll on 30 June 1985	Number removed from Electoral Roll by Death
2010	AUCKLAND CENTRAL PARISH AND MISSION	14	-	-	460	417	10
2030	BALMORAL - ROSKILL	6	1	1+1	228	210+28	4+1
2040	AUCKLAND EAST	25	2	-	320	322	8
2060	ORAKEI	3	-	6	266	258	6
2070	GLEN INNES CO-OPERATING	2	-	-	39	38	2
2080	MT ALBERT	7	-	9	177	185	3
2090	AVONDALE UNION	-	-	-	7	7	-
2100	HENDERSON	30	-	8	338	349	6
2120	TE ATATU UNION	1	-	3	50	52	4
2130	DEVONPORT	-	-	-	96	88	2
2140	TAKAPUNA	10	-	4	387	376	11
2150	BIRKENHEAD	8	5	2	172	169	2
2160	GLENFIELD-ALBANY CO-OPERATING	13	-	-	60	60	-
2170	BIRKDALE-BEACHHAVEN UNION	-	-	-	35	35	-
2180	NORTHCOVE	2	-	3	110	108	2
2270	SOUTH KAIPARA CO-OPERATING	2	-	-	48	48	-
2280	WHANGAPARAOA	5	2	-	169	169	3
2290	MAHURANGI	8	-	-	93	90	1
2300	ST AUSTELL'S CO-OPERATING	-	-	-	25	27	2

DISTRICT: AUCKLAND

Ref. No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1984	Number on Electoral Roll on 30 June 1985	Number removed from Electoral Roll by Death
2310	WATERVIEW	1	-	4	25	30	1
2320	EAST COAST BAYS	4	3	-	230	220	6
2340	AUCKLAND-MANUKAU TONGAN	85	-	45			6
2370	AUCKLAND SAMOAN	9	-	-	127	103	2
		235	13	85	3,462	3,389	81

THE METHODIST CHURCH OF NEW ZEALAND

GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1985

DISTRICT: MANUKAU

[illegible]

THE METHODIST CHURCH OF NEW ZEALAND  
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1985

DISTRICT: WAIKATO-BAY OF PLENTY

Ref. No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1984	Number on Electoral Roll on 30 June 1985	Number removed from Electoral Roll by Death
3010	THAMES UNION	4	-	-	91	88	2
3020	HAURAKI PLAINS CO-OPERATING	7	-	1	39	43	-
3030	PAEROA	-	-	3	46	41	-
3040	WAIHI	-	-	-	49	43	1
3050	TE AROHA CO-OPERATING	10	-	6	70	72	2
3060	MORRINSVILLE	2	1	-	125	124	4
3070	CAMBRIDGE UNION	3	-	-	132	129	1
3080	HAMILTON	8	-	8	254	275	4
3090	RAGLAN UNION	-	-	-	21	21	-
3100	HAMILTON EAST	6	-	2	198	194	7
3110	CHARTWELL CO-OPERATING	1	-	-	73	78	-
3120	NGARUAWAHIA UNION	4	1	3	43	50	-
3130 **	HUNTLY CO-OPERATING	-	-	-	62	62	-
3140	MATAMATA UNION	3	-	-	148	140	-
3150	PUTARURU CO-OPERATING	3	-	-	22	24	-
3160	TOKOROA	7	2	-	54	49	2
3170	ROTORUA	5	1	1	168	175	4
3180	TAUPO UNION	1	-	-	46	38	-
3190	WESTERN BAY OF PLENTY	5	3	5	365	377	9

THE METHODIST CHURCH OF NEW ZEALAND  
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1985

DISTRICT: WAIKATO-BAY OF PLENTY

Ref. No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1984	Number on Electoral Roll on 30 June 1985	Number removed from Electoral Roll by Death
3200	GREERTON UNION	3	1	-	54	50	2
3210	TE PUKE	5	-	-	117	117	2
3220	WHAKATANE CO-OPERATING	1	-	-	46	46	2
3230	KAWERAU	-	-	1	13	15	-
3240	OPOTIKI UNION	-	1	-	24	22	-
3250	TE AWAMUTU	-	-	2	153	154	1
3260	OTOROHANGA	2	-	1	75	78	1
3270 **	TE KUITI	-	-	-	10	12	-
3280	TAUMARUNUI	4	2	-	57	49	3
3290	TURANGI CO-OPERATING	-	-	-	10	12	-
3300	OHURA	1	1	-	17	22	1
3320 **	COROMANDEL				5	5	
3330	HILLCREST CO-OPERATING	3	-	-	93	88	-
3340	PIO PIO-ARIA MOKAU CO-OPERATING	-	-	-	12	12	-
3360	DINSDALE CO-OPERATING	5	-	-	43	40	-
	** NO RETURNS 1984 FIGURES USED						
		93	13	33	2,735	2,745	48

THE METHODIST CHURCH OF NEW ZEALAND  
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1985

DISTRICT: TARANAKI-WANGANUI

Ref. No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1984	Number on Electoral Roll on 30 June 1985	Number removed from Electoral Roll by Death
4010	NEW PLYMOUTH	15	-	-	377	351	6
4015	BELL BLOCK	3	-	-	-	19	-
4020	WAITARA	11	3	-	100	105	2
4030	STRATFORD	6	-	-	129	123	-
4040	ELTHAM KAPONGA	1	-	-	47	52	-
4050	HAWERA	2	-	1	107	106	2
4060	MANAIA	3	-	-	22	23	1
4070	OPUNAKE	2	-	-	78	74	1
4080	OKATO	6	-	-	63	60	-
4090	WANGANUI	6	-	-	307	295	12
4110	INGLEWOOD	4	-	-	37	37	1
		59	3	1	1,267	1,245	35

THE METHODIST CHURCH OF NEW ZEALAND  
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1985

DISTRICT: HAWKES BAY-MANAWATU

Ref. No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1984	Number on Electoral Roll on 30 June 1985	Number removed from Electoral Roll by Death
5010	NAPIER	4	19	11	282	264	4
5020	HASTINGS	7	8	3	294	308	7
5040	GISBORNE	16	-	-	108	108	-
5050	MANGAPAPA UNION	-	3	-	15	17	-
5060	PRESBYTERIAN-METHODIST PARISH OF WAIROA	-	3	-	15	15	-
5070	DANNEVIRKE-NORSEWOOD	2	-	-	76	64	-
5080	WOODVILLE UNION	-	-	-	47	45	-
5090	PAHIATUA UNION	4	2	1	41	43	1
5100	PALMERSTON NORTH				451	459	
5110	ASHHURST-BUNNYTHORPE	2	-	-	100	85	2
5120	FIELDING-OROUA	5	-	-	177	173	5
5130	MARTON	2	-	-	56	41	1
5140	ROMGOTEA-SANSON CO-OPERATING	1		6	91	91	1
5150	FOXTON UNION	-	-	-	46	42	-
5160	TAMATEA COMMUNITY CHURCH	8	-	-	8	6	-
5170	WAIPAWA CO-OPERATING	-	-	-	16	16	-
5180	MILSON COMMUNITY CHURCH	1	-	-	20	20	-
**	SHANNON PRES METH. COMBINED					22	
	** NO RETURNS 1983 FIGURES USED	52	35	21	1,843	1,821	21

THE METHODIST CHURCH OF NEW ZEALAND  
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1985

DISTRICT: WELLINGTON

Ref. No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1984	Number on Electoral Roll on 30 June 1985	Number removed from Electoral Roll by Death
6010 **	WELLINGTON CENTRAL				250	250	
6020	WELLINGTON WEST	-	-	2	73	69	2
6030	WELLINGTON SOUTH - LYALL BAY	6	-	-	85	83	
6050	MIRAMAR CO-OP	1	-	-	53	51	2
6060	NGAIO UNION				75	76	
6070	JOHNSONVILLE UNION	1	-	1	84	83	
6080	NEWLANDS UNION	1	-	-	16	15	
6100 **	PLIMERTON PAKAKARIKI				77	90 ++	
6110	TAWA UNION	6			184	168	
6120	LOWER HUTT PETONE	27	2	1	509	486	8
6130	TIATA UNION	-	-	-	9	9	
6140	UPPER HUTT UNION	8	-	1	142	146	2
6150	WAINUIOMATA UNION	5	-	-	24	29	
6160	GREYTOWN UNION	1	-	-	16	16	
6170	FEATHERSTON UNION	2	-	-	12	12	
6180	CARTERTON UNION	2	-	-	31	32	2
6190 **	MASTERTON ST LUKES UNION				106	106	
6200	ST JAMES MASTERTON UNION	-	-	2	40	39	
6210	EKETAHUNA UNION	2	-	-	25	23	1

++ including Porirua



THE METHODIST CHURCH OF NEW ZEALAND  
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1985

DISTRICT: NELSON

436

Ref. No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1984	Number on Electoral Roll on 30 June 1985	Number removed from Electoral Roll by Death
7010	NELSON	7	1	6	329	315	7
7020	ST LUKES				19	19	
7030	WAIMEA	1	4		121	122	2
7040	MOTUEKA/MOUTERE HILLS				71	66	
7060	MURCHISON				15	15	
7070	BLENHEIM	21			272	272	5
7080	PICTON			1	34	33	
7090	REEFTON				15	13	
7100	BULLER	1			26	27	1
7110	GREYMOUTH	5			77	76	2
7120	HOKITIKA			1	25	22	2
		35	5	8	1,004	980	19

THE METHODIST CHURCH OF NEW ZEALAND  
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1985

DISTRICT: NORTH CANTERBURY

Ref. No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1984	Number on Electoral Roll on 30 June 1985	Number removed from Electoral Roll by Death
8010	CHRISTCHURCH CENTRAL MISSION	-	-	3	203	189	3
8020	CHRISTCHURCH SOUTH	4	-	-	166	160	3
8030	CHRISTCHURCH EAST	5	4	-	404	387	9
8040	NEW BRIGHTON UNION PARISH	1	-	-	61	67	-
8050	SUMNER-REDCLIFFS UNION PARISH	-	-	-	63	55	2
8060	SOUTH EAST CHRISTCHURCH UNION PARISH	-	-	-	37	30	-
8070	LYTTELTON HARBOUR UNION PARISH	-	-	-	22	18	6
8080	CHRISTCHURCH (OPAWA)	-	9	-	176	165	1
8090	BECKENHAM-SYDENHAM	4	2	3	140	148	1
8100	CHRISTCHURCH (SPREYDON)	-	-	-	97	87	4
8110	HALSWELL UNION PARISH	6	-	-	46	47	-
8120	CHRISTCHURCH (F.C.CARTON)	4	-	-	335	334	4
8130	CHRISTCHURCH (ST ALBANS)	7	-	5	343	325	8
8140	CHRISTCHURCH (PAPANUI)	14	-	2	317	309	4
8150	HORNBY	5	-	-	52	51	-
8160	LINCOLN UNION PARISH	-	-	-	56	34	2
8170	LEESTON CO-OPERATING PARISH	-	-	-	68	60	1
8180	KAIAPOI CO-OPERATING PARISH	6	-	1	124	124	-
8190	RANGIORA	2	-	-	195	183	6





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 1984	Number on Electoral Roll on 30 June 1985	Number removed from Electoral Roll by Death
9020	DUNEDIN MISSION	7	1	5	463	424	19
9040	WEST HARBOUR UNITED	2	1	-	13	12	1
9050	WEST DUNEDIN UNION PARISH	1	-	-	68	67	-
9060	CORSTORPHINE-CONCORD UNION	-	-	-	16	14	-
9070	GRANTS BRAES UNION	-	-	-	18	17	-
9080	TOKOMAIRIRO CO-OPERATING	6	-	5	27	36	-
9090	BALCLUTHA	-	-	-	39	38	-
9100	GORE	2	-	-	47	39	2
9110	INVERCARGILL	7	-	-	339	325	5
9120	RIVERTON UNION	-	-	1	14	12	-
9130	OTAUTAU UNION	-	-	-	6	8	-
9140	WAIKATO UNION	1	-	-	21	20	1
9150	BLUFF-GREENHILLS-STEWART ISLAND	-	-	-	36	36	1
9160	TEVIOT	-	-	-	21	20	1
9170	ALEXANDRA-CLYDE-LAUDER UNION	-	-	-	24	24	-
9180	UNITED CHURCH OF PORT CHALMERS	-	-	-	10	10	-
		26	2	11	1,162	1,102	30

FINANCIAL STATEMENTS

# METHODIST CHURCH OF NEW ZEALAND

## PRINCE ALBERT COLLEGE TRUST

### PROPERTY INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 31ST MARCH 1985

<u>1984</u>		<u>1985</u>		<u>1984</u>		<u>1985</u>
\$		\$		\$		\$
4,362	Cleaning and Caretaking	5,221		192,116	Gross Rentals	254,959
70,968	Depreciation	87,553				
3,282	General Property Expenses	4,480		24,924	Recovered Property Expenses	25,320
11,451	Insurance	11,743				
7,025	Land Tax	7,025				
10,393	Rates	5,479				
15,715	Rent Collection and Re-Leasing Commission	20,262				
34,493	Repairs and Maintenance	28,877				
1,375	Security Services	1,549				
350	Valuation Fees	971				
57,626	Net Property Surplus	107,119				
<u>217,040</u>		<u>280,279</u>		<u>217,040</u>		<u>280,279</u>

# METHODIST CHURCH OF NEW ZEALAND

## PRINCE ALBERT COLLEGE TRUST

### INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 31ST MARCH 1985

1984		1985		1984		1985
\$		\$		\$		\$
6,375	Administration Fee	6,815		57,626	Net Income from Property	107,119
500	Audit Fee	300				
4,296	Computer Processing	4,320		51,616	Interest Received Deposits	66,587
45,779	Grants	113,310				
1,191	Office and General Expenses	1,010				
1,037	Travelling Expenses	1,580				
50,064	Excess Income over Expenditure	46,371				
<hr/>		<hr/>		<hr/>		<hr/>
109,242		173,706		109,242		173,706
<hr/>		<hr/>		<hr/>		<hr/>

# METHODIST CHURCH OF NEW ZEALAND

## PRINCE ALBERT COLLEGE TRUST

### BALANCE SHEET AS AT 31ST MARCH 1985

<u>1984</u> \$		<u>1985</u> \$	<u>1984</u> \$		<u>1985</u> \$
<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>		
<u>18,512</u>	Sundry Creditors	88,136		Bank of New Zealand - Current Account	2,615
			987	Sundry Debtors	9,324
			8,287	Interest Accrued	1,185
			2,984	Deposits at Call	45,000
			<u>28,000</u>		
			<u>40,258</u>		
<u>RESERVES AND PROVISIONS</u>					58,124
1,490,025	Property Revaluation Reserve	1,490,025		<u>INVESTMENTS (at Cost)</u>	
45,000	Provision for Grants	45,000		Deposits - Money Market	-
<u>1,535,025</u>		<u>1,535,025</u>	126,299	Deposits - Methodist Trust Association	544,892
			<u>301,706</u>		
			<u>428,005</u>		544,892
<u>ACCUMULATED FUND</u>				<u>FIXED ASSETS (Note I)</u>	
784,515	Balance at 1st April 1984	848,500		Land	1,405,000
13,920	Add Income from Previous Years	-	1,405,000	Car Park	47,107
50,064	Add Excess Income for Year	46,371	93,106	Buildings	445,574
<u>848,499</u>		<u>894,871</u>	340,379	Property Development Costs - Hames House Tenancies	-
			<u>60,618</u>	Upgrading	-
			<u>1,899,103</u>		1,897,681
				<u>DEFERRED CHARGES</u>	
				Maintenance - Queen Street Property	17,335
			<u>34,670</u>		
<u>2,402,036</u>		<u>2,518,032</u>	<u>2,402,036</u>		<u>2,518,032</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

# METHODIST CHURCH OF NEW ZEALAND

## PRINCE ALBERT COLLEGE TRUST

### BALANCE SHEET AS AT 31ST MARCH 1985 (cont)

#### STATEMENT OF ACCOUNTING POLICIES

##### GENERAL ACCOUNTING POLICIES

The measurement base adopted is that of historical cost. Reliance is based on the fact that the Fund is a going concern. Accrual accounting is used to match expenses and revenue.

##### PARTICULAR ACCOUNTING POLICIES

- Sundry Debtors - Sundry Debtors have been valued at expected reliable value.  
Investments - Investments have been valued at cost.  
Depreciation - Depreciation has been provided on the straight line basis over the estimated economic life of each asset.

##### CHANGES IN ACCOUNTING POLICIES

There have been no changes in accounting policies. All policies have been applied on bases consistent with those of previous years.

##### NOTES TO FINANCIAL ACCOUNTS

These notes form part of and are to be read in conjunction with the accompanying accounts.

##### 1. Fixed Assets

	Cost or Valuation	Depreciation to Date	Book Value
(a) Land	1,405,000	-	1,405,000
Car Park	157,238	110,131	47,107
Buildings	672,802	227,228	445,574
	<u>2,235,040</u>	<u>337,359</u>	<u>1,897,681</u>
(b) Government Valuation 1983 of Land and Buildings			
Land Value	2,578,000		
Value of Improvements	972,000		
	<u>\$3,550,000</u>		

Chairman: R J Fraser

I have examined the books of accounts and records of the Prince Albert College Trust for the year ended 31st March 1985. In my opinion, according to the information and explanations given to me and as shown by the said books of account, The Balance Sheet, The Property Income and Expenditure Account, and The 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 Fund as at 31st March 1985 and of its income and expenditure for the year ended on that date.

Secretary: A K Woodley

*W. E. K. K. K.*  
Chartered Accountant

CHRISTCHURCH

25 September 1985

## 445

These Accounts should be read in conjunction with the Notes to the Accounts.

## BALANCE SHEET as at 31st January 1985

446

These Accounts should be read in conjunction with the Notes to the Accounts.

METHODIST CHURCH OF NEW ZEALAND  
SUPERNUMERARY FUND

BALANCE SHEET as at 31st January 1985

- continued

STATEMENT OF ACCOUNTING POLICIES

GENERAL ACCOUNTING POLICIES

The measurement base adopted is that of historical cost. Reliance is based on the fact that the Fund is a going concern. Accrual accounting is used to match expenses and revenue.

PARTICULAR ACCOUNTING POLICIES

- (a) Depreciation - no depreciation has been provided on Buildings owned by the Fund.
- (b) Deferred Charges - Deferred Charges relating to computer software development are to be written off over a 3 year term.
- (c) Investments - Investments have been valued at Cost.
- (d) Sundry Debtors - have been valued at expected realisable Value.

CHANGES IN ACCOUNTING POLICIES

There have been no changes in accounting policies. All policies have been applied on bases consistent with those of previous years.

NOTES TO FINANCIAL ACCOUNTS

These notes form part of, and are to be read in conjunction with, the accompanying accounts.

- 1. (a) The Market Value of Company Shares at Balance Date amounted to \$431,488
- (b) A Contingent Liability of \$7,012 on Shares being purchased.

2. Fixed Assets:

Valuations of Properties - Government Valuation July 1984

	<u>Cost</u>	<u>Capital Value</u> <u>July 1984</u>	<u>Value of Improvements</u>	<u>Unimproved</u> <u>Value</u>
	\$	\$	\$	\$
Epworth Chambers	213,081	580,000	304,000	276,000
Morley House	88,117	156,000	6,000	150,000
Kilmore Street	327,493	302,000	49,500	252,500
Demeter House	540,760	715,000	539,000	176,000
	<u>1,169,451</u>	<u>1,753,000</u>		

- 3. A transfer of \$5,000 was made during the year as a Provision for Maintenance on Epworth Chambers.

METHODIST CHURCH OF NEW ZEALAND  
SUPERNUMERARY FUND  
BALANCE SHEET as at 31st January 1985

- continued

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 1985. In our opinion, according to the information and explanations given to us, and as shown by the said books of account, the Balance Sheet and the Income and Expenditure Account 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 1985 and of its income and expenditure for the year ended on that date.

Secretary: A K Woodley

TOUCHE ROSS & CO.  
Chartered Accountants

CHRISTCHURCH  
7 May 1985

# METHODIST CHURCH OF NEW ZEALAND

## LAY WORKERS' RETIRING FUND

### CONTRIBUTORS ACCOUNT for year ended 31st January 1985

1984		1985	1984		1985
\$		\$	\$		\$
33,873	Contributions Refunded	69,037	167,950	Balance at Beginning of Year	185,301
185,301	Balance at Year End	163,865	35,921	Personal and Subsidy Contributions	34,217
			15,303	Interest Received - Personal Deposits	13,384
<u>219,174</u>		<u>232,902</u>	<u>219,174</u>		<u>232,902</u>

### INCOME AND EXPENDITURE ACCOUNT for Year Ended 31st January 1985

1,050	Administration Fee	925		Interest Received - Deposit with	
15,328	Interest Paid - Personal Deposits	13,384	14,554	Supernumerary Fund	--
2,502	Life Insurance Premiums Paid	2,672		Interest Received - Deposit with	
376	Stationery and General Expenses	529	4,702	Methodist Trust Association	17,510
<u>19,256</u>		<u>17,510</u>	<u>19,256</u>		<u>17,510</u>

# METHODIST CHURCH OF NEW ZEALAND

## LAY WORKERS' RETIRING FUND

### BALANCE SHEET as at 31st January 1985

1984		1985	1984	1985
\$		\$	\$	\$
	<u>CURRENT LIABILITIES</u>		<u>CURRENT ASSETS</u>	
1,084	Sundry Creditors	1,674	Bank of New Zealand - Current Account	2,940
			Interest Accrued	5,954
				8,894
185,275	<u>CONTRIBUTORS ACCOUNTS</u>	163,865	<u>INVESTMENTS (at Cost)</u>	
			Deposit - Methodist Trust Association	160,176
	<u>ACCUMULATED FUNDS</u>			
601	Capital	601		
475	General Reserve	2,930		
1,076		3,531		
187,435		169,070	187,435	169,070

### STATEMENT OF ACCOUNTING POLICIES

#### GENERAL ACCOUNTING POLICIES

The measurement base adopted is that of historical cost. Reliance is based on the fact that the Fund is a going concern. Accrual accounting is used to match expenses and revenue.

#### PARTICULAR ACCOUNTING POLICIES

Investments - Investments have been valued at Cost.

#### CHANGES IN ACCOUNTING POLICIES

There have been no changes in accounting policies. All policies have been applied on bases consistent with those of previous years.

Chairman: G E Hill

We have examined the books of accounts and records of the Lay Workers' Retiring Fund for the year ended 31st January 1985. In our opinion, according to the information and explanations given to us, and as shown by the said books of account, the Balance Sheet, the Contributors Account, and the 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 Fund as at 31st January 1985, and of its income and expenditure for the year ended on that date.

Secretary: A K Woodley

TOUCHE ROSS & CO.  
Chartered Accountants

CHRISTCHURCH  
7 May 1985

METHODIST CHURCH OF NEW ZEALAND  
SUPERNUMERARIES BENEVOLENT FUND

INCOME AND EXPENDITURE ACCOUNT for Year ended 31st January, 1985

<u>1984</u> \$		<u>1985</u> \$		<u>1984</u> \$		<u>1985</u> \$
1,100	Grants Paid	2,025			Distribution Received - Methodist	
6	General Office Expenses	271	4,911		Trust Association	5,432
3,805	Excess Income over Expenditure	3,136				
<u>4,911</u>		<u>5,432</u>	<u>4,911</u>			<u>5,432</u>

BALANCE SHEET as at 31st January 1985

<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>	
--	Sundry Creditors	248		Bank of New Zealand - Current
			189	Account
			5,364	Sundry Debtors
			788	Interest Accrued
			<u>6,341</u>	
				<u>2,010</u>
<u>ACCUMULATED FUNDS</u>			<u>INVESTMENTS (at Cost)</u>	
35,964	Capital at Beginning of the Year	41,113		Deposit - Methodist Trust
	ADD Capitalised Income	1,086		Association
5,149	ADD Grant	--		
<u>41,113</u>		<u>42,199</u>		
6,009	Appropriation Account	9,814	44,586	
	ADD Excess Income			
3,805	over Expenditure	2,050		
<u>9,814</u>		<u>11,864</u>		
		54,063		
50,927		<u>54,311</u>	<u>50,927</u>	<u>54,311</u>

METHODIST CHURCH OF NEW ZEALAND  
SUPERNUMERARIES BENEVOLENT FUND  
BALANCE SHEET as at 31st January, 1985

- continued

STATEMENT OF ACCOUNTING POLICIES

GENERAL ACCOUNTING POLICIES:

The measurement base adopted is that of historical cost. Reliance is based on the fact that the Fund is a going concern. Accrual accounting is used to match expenses and revenue.

PARTICULAR ACCOUNTING POLICIES:

Investments - Investments have been valued at Cost.

CHANGES IN ACCOUNTING POLICIES:

There have been no changes in accounting policies. All policies have been applied on bases consistent with those of previous years.

Chairman: G E Hill

We have examined the books of accounts and records of the Supernumeraries Benevolent Fund for the year ended 31st January 1985. In our opinion, according to the information and explanations given to us, and as shown by the said books of account, the Balance Sheet and the 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 Fund as at 31st January 1985, and of its income and expenditure for the year ended on that date.

Secretary: A K Woodley

TOUCHE ROSS & CO.  
Chartered Accountants

CHRISTCHURCH  
7th May 1985

METHODIST CHURCH OF NEW ZEALAND  
BOARD OF ADMINISTRATION MINISTERS HOUSING ACCOUNT

HOME ACQUIREMENT FUNDS CONTRIBUTORS ACCOUNT  
FOR YEAR ENDED 31st JANUARY 1985

<u>1984</u> <u>\$</u>	<u>1985</u> <u>\$</u>	<u>1984</u> <u>\$</u>		<u>1985</u> <u>\$</u>
56,874 Contributions Refunded	33,546	260,950	Balance at Beginning of Year	232,924
232,922 Balance at Year End	229,618	1,800	Personal Contributions	5,199
		27,046	Interest Received - Personal Deposits	25,041
289,796	263,164	289,796		263,164

INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 31st JANUARY 1985

944 Administration Fee	1,008	Distribution Received - Methodist Trust Association	37,584
Interest Paid to Home Acquirement			
27,046 Fund Depositors	25,041	2,340 Rent Received - Rotorua	2,340
509 Office and General Expenses	989		
666 Property Expenses - Rotorua	1,462		
12,093 Excess Income over Expenditure	11,424		
41,258	39,924	41,258	39,924

METHODIST CHURCH OF NEW ZEALAND  
BOARD OF ADMINISTRATION MINISTERS HOUSING ACCOUNT  
APPROPRIATION ACCOUNT FOR THE YEAR ENDED 31st JANUARY 1985

<u>1984</u>		<u>1985</u>	<u>1984</u>		<u>1985</u>
<u>\$</u>		<u>\$</u>	<u>\$</u>		<u>\$</u>
	Transfer to:-		12,093	Excess Income over Expenditure	11,424
2,201	Ministers Retirement Home Fund	1,588			
	Ministers Retirement Housing				
9,892	Appeal Fund	9,836			
<hr/>		<hr/>	<hr/>		<hr/>
12,093		11,424	12,093		11,424

These Accounts should be read in conjunction with the Notes to the Accounts

METHODIST CHURCH OF NEW ZEALAND  
BOARD OF ADMINISTRATION MINISTERS HOUSING ACCOUNT

BALANCE SHEET as at 31st January 1985

1984		1985	1984	1985
\$		\$	\$	\$
	<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>
1,059	Sundry Creditors	1,761		Bank of New Zealand - Current Account
	<u>DEPOSITS HELD:-</u>		1,917	1,530
	Home Acquisition Funds		843	--
	Fund "A"		5,910	Sundry Debtors
189,355	Contributors Account	183,529	8,670	Interest Accrued
4,851	Accumulated Funds	4,851		12,428
194,206		188,380		13,958
	Fund "B"		330,744	
43,567	Contributors Funds	46,089		<u>INVESTMENTS (at Cost)</u>
237,773		234,469		Deposit - Methodist Trust Association
57,166	Ministers Retirement Home Fund	59,367	53,085	
2,201	ADD Interest and net Rent for Year	1,588		<u>FIXED ASSETS (at Cost) ( Note 1)</u>
59,367		60,955		House Property - Rotorua
	Ministers Retirement Housing Fund Appeal			(Purchased by the Ministers Retirement Home Fund)
149,408	ADD Interest for Year	159,300		53,085
3,892		9,836		
159,300		169,136		
	LESS Special Loans to Supernumeraries on Retirement	72,300		
65,000		96,836		
94,300				
392,499		394,021	392,499	394,021

These Accounts should be read in conjunction with the Notes to the Accounts.

METHODIST CHURCH OF NEW ZEALAND  
BOARD OF ADMINISTRATION MINISTERS HOUSING ACCOUNT  
BALANCE SHEET as at 31st January 1985

- continued

STATEMENT OF ACCOUNTING POLICIES

GENERAL ACCOUNTING POLICIES

The measurement base adopted is that of historical cost. Reliance is based on the fact that the Fund is a going concern. Accrual accounting is used to match expenses and revenue.

PARTICULAR ACCOUNTING POLICIES

- Investments - Investments have been valued at Cost.
- Special Loans - These repayable loans relate to the financing of retired ministers to assist in their housing requirements.

CHANGES IN ACCOUNTING POLICIES

There have been no changes in accounting policies. All policies have been applied on bases consistent with those of previous years.

NOTES TO FINANCIAL ACCOUNTS

These notes form part of, and are to be read in conjunction with the accompanying accounts.

	<u>Cost</u>	<u>Capital</u> <u>Value</u>	<u>Value of</u> <u>Improvements</u>	<u>Unimproved</u> <u>Value</u>
	\$	\$	\$	\$
1. Fixed Assets - House Property - Rotorua	53,085	30,000	19,000	11,000

Chairman:

We have examined the books of accounts and records of the Board of Administration Ministers Housing Account for the year ended 31st January 1985. In our opinion, according to the information and explanations given to us, and as shown by the said books of account, the Balance Sheet, the Contributors Account, the Income and Expenditure Account and the Appropriation Account are properly drawn up so as to give respectively a true and fair view of the state of affairs of the Fund as at 31st January 1985, and of its income and expenditure for the year ended on that date.

Secretary:

TOUCHE ROSS & CO.  
Chartered Accountants

CHRISTCHURCH  
7 May 1985

## 457

INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30TH JUNE 1985

1984		1985	1984		1985
\$		\$	\$		\$
1,450	Administration Fee	1,800	42,791	Contribution Received	41,586
	Audit Fee Stationery and General				
637	Office Expenses	1,049	538	Interest Received	1,720
2,166	Computer Programming and Processing	3,012			
30,394	Removal Costs for Methodist Stationing	49,163			
			-	Excess Expenditure over Income	11,718
8,682	Excess Income over Expenditure	-			
43,329		55,024	43,329		55,024

CURRENT LIABILITIES

	Bank of New Zealand - Current	
	Account	1,819
<u>13,016</u>	Sundry Creditors	16,930
<u>13,016</u>		18,749

CURRENT ASSETS

Bank of New Zealand - Current Account	-	
Sundry Debtors	4,427	
Deposit at Call	11,500	
		15,927

### ACCUMULATED FUNDS

214	Balance at 1st July 1984	8,896
8,682	Add Excess Income over Expenditure	-
8,896	Less Excess Expenditure over Income	11,718
<u>8,896</u>		
	Deficit	<u>2,822</u>
21,912		

Deficit of Accumulated Funds	2,822
------------------------------	-------

21,912	18,749	21,912	18,749
--------	--------	--------	--------

# METHODIST CHURCH OF NEW ZEALAND

## REMOVAL EXPENSES FUND

BALANCE SHEET AS AT 30TH JUNE 1985 (cont)

### STATEMENT OF ACCOUNTING POLICIES

#### GENERAL ACCOUNTING POLICIES

The measurement base adopted is that of historical cost. Reliance is based on the fact that the Fund is a going concern. Accrual accounting is used to match expenses and revenue.

#### PARTICULAR ACCOUNTING POLICIES

Sundry Debtors - Sundry Debtors have been valued at expected realisable value.

#### CHANGES IN ACCOUNTING POLICIES

There have been no changes in accounting policies. All policies have been applied on bases consistent with those of previous years.

<u>ANALYSIS OF REMOVAL FUND</u>	No.	Cost	Average Cost	83/84 Average Cost
North Island	19	20,520	1,080	767
South Island	6	6,878	1,146	673
Inter Island	8	22,000	2,750	2,759

Chairman: G E Hill

I have examined the books of accounts and records of the Methodist Church Removal Expenses Fund for the year ended 30th June 1985. In my opinion, according to the information and explanations given to me, and as shown by the said books of account, the Income and Expenditure 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 Fund as at 30th June 1985 and of its income and expenditure for the year ended on that date.

Secretary: A K Woodley

  
Chartered Accountant

CHRISTCHURCH  
25 September 1985

# METHODIST CHURCH OF NEW ZEALAND

## CONNEXIONAL EXPENSES FUND

### INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30TH JUNE 1985

1984		1985	1984	1985
\$		\$	\$	\$
	<u>CONFERENCE TRAVEL</u>			
4,795	Official Representatives	6,587	74,546	Connexional Budget 84,593
	<u>CONFERENCE PRINTING AND GENERAL EXPENSES</u>		3,944	Conference Arrangements and Collections 2,142
	Conference/Synod Reports			
	Statistical Returns and Sundry		5,016	Sale of Printed Matter 631
12,647	Printing 11,701			
	Secretarial Platform and		1,887	Interest Received 900
1,972	other Expenses 1,653			
<u>14,619</u>		13,354		
			909	Excess Expenditure over Income 296
	<u>CONNEXIONAL PAYMENTS</u>			
8,328	President's Travel and Expenses 9,554			
2,656	Vice President's Travel Expenses 2,520			
<u>10,984</u>		12,074		
	<u>CONNEXIONAL PRINTING</u>			
1,494	Including Confirmation Certificates and Membership Cards 217			
	<u>CONNEXIONAL COMMITTEES AND EXPENSES</u>			
8,865	Church Council 9,262			
	Superintendents' District			
9,866	Expenses 11,249			
1,645	Ministerial Synod Travelling 2,235			
	Standing Committees of			
27,514	Conference 27,696			
<u>47,890</u>		50,442		
	<u>ADMINISTRATION EXPENSES</u>			
2,125	Administration Fee 2,250			
	Audit Fee General Office Expenses			
4,395	and Computer Processing 3,638			
<u>6,520</u>		5,888		
<u>86,302</u>		<u>88,562</u>	<u>86,302</u>	<u>88,562</u>

# METHODIST CHURCH OF NEW ZEALAND

## CONNEXIONAL EXPENSES FUND

### BALANCE SHEET AS AT 30TH JUNE 1985

1984 \$		1985 \$	1984 \$		1985 \$
	<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>	
5,284	Sundry Creditors	4,613		Bank of New Zealand - Current Account	2,830
			1,422	Deposit - Methodist Trust Association (Inc)	2,739
			7,905	Sundry Debtors	13,852
			<u>13,177</u>		
			<u>22,504</u>		19,421
	<u>PROVISIONS</u>				
3,779	Presidents' Ministerial Supply	662			
2,200	Supply Ministries	3,200			
9,211	Contingencies (Note 2)	9,211			
15,190			13,073		
	<u>ACCUMULATED FUNDS</u>				
2,939	Balance as at 1st July 1984	2,031			
909	Less Excess Expenditure over Income	296			
2,030			1,735		
22,504		19,421	22,504		19,421

These Accounts are to be read in conjunction with the Notes to the Accounts.

# METHODIST CHURCH OF NEW ZEALAND

## CONNEXIONAL EXPENSES FUND

BALANCE SHEET AS AT 30TH JUNE 1985 (cont.)

### STATEMENT OF ACCOUNTING POLICIES

#### GENERAL ACCOUNTING POLICIES

The measurement base adopted is that of historical cost. Reliance is based on the fact that the Fund is a going concern. Accrual accounting is used to match expenses and revenue.

#### PARTICULAR ACCOUNTING POLICIES

- Sundry Debtors - Debtors have been valued at expected realisable value.
- Investments - Investments have been valued at cost.

#### CHANGES IN ACCOUNTING POLICIES

There have been no changes in accounting policies. All policies have been applied on bases consistent with those of previous years.

#### NOTES TO FINANCIAL ACCOUNTS

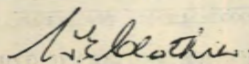
These notes form part of and are to be read in conjunction with the accompanying accounts.

- (1) The state of the Fund, either, deficit or credit, reflects the capacity of the Connexion to accurately budget for the year's activities.
- (2) Contingencies accumulate in accordance to previous resolution.

Chairman: G E Hill

I have examined the books of accounts and records of the Methodist Church Connexional Expenses Fund for the year ended 30th June 1985. In my opinion, according to the information and explanations given to me and as shown by the said books of account, the Income and Expenditure Account, the 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 Fund as at 30th June 1985 and of its income and expenditure for the year ended on that date.

Secretary: A K Woodley

  
Chartered Accountant

CHRISTCHURCH  
25 September 1985

# METHODIST CHURCH OF NEW ZEALAND

## CONNEXIONAL BUDGET ACCOUNT

### INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30TH JUNE 1985

	1984 \$	1985 \$	1984 \$	1985 \$
			<u>CONTRIBUTIONS RECEIVED:</u>	
795,618	Payments to Divisions, Connexional Funds and Grants	842,567		
57,109	Expenses Collected through the Connexional Budget and Refunded to Districts	60,434	833,547	Methodist Parishes, Union and Co-operating Parishes 886,782
			25,732	Grant from the Special Account of the Board of Administration 26,528
			8,334	Contributions Received from previous years 156
462 852,727		903,001	867,613	913,466
8,977	Administration Fee	9,350	4,769	Interest Received 9,180
4,992	Computer Processing and Programming	5,760		
3,309	Promotional Material	2,980		
2,378	Stationery, Postage, Tolls and General Expenses	1,645	1	Donations Received 90
872,383		922,736	872,383	922,736

# METHODIST CHURCH OF NEW ZEALAND

## CONNEXIONAL BUDGET ACCOUNT

### BALANCE SHEET AS AT 30TH JUNE 1985

1984 \$		1985 \$	1984 \$		1985 \$
	<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>	
570	Sundry Creditors 699			Bank of New Zealand - Current Account 22,056	
	Final Payment due to Districts Divisions, Connexional Funds and Grants 133,251		27,363	Contributions Received after Balance Date 20,842	
135,996			26,639	Deposits at Call 86,500	
136,566		133,950	78,000	Interest Accrued 1,188	
			-		130,586
	<u>ACCUMULATED FUNDS</u>			<u>DEFERRED CHARGES</u>	
186	Balance at 1st July 1984 186		4,750	Accounting Development 3,550	
136,752		134,136	136,752		134,136

# METHODIST CHURCH OF NEW ZEALAND

## CONNEXIONAL BUDGET ACCOUNT

BALANCE SHEET AS AT 30TH JUNE 1985 (cont)

### GENERAL ACCOUNTING POLICIES

The measurement base adopted is that of historical cost. Reliance is based on the fact that the Fund is a going concern. Accrual accounting is used to match expenses and revenue.

### CHANGES IN ACCOUNTING POLICIES

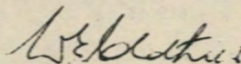
There have been no changes in accounting policies. All policies have been applied on bases consistent with those of previous years.

### STATEMENT OF ACCOUNTING POLICIES

Chairman: G E Hill

Secretary: A K Woodley

I have examined the books of accounts and records of the Methodist Church Connexional Budget Account for the year ended 30th June 1985. In my opinion, according to the information and explanations given to me 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 respectively a true and fair view of the state of affairs of the Fund as at 30th June 1985 and of its income and expenditure for the year ended on that date.

  
Chartered Accountant

CHRISTCHURCH

25 September 1985

# METHODIST CHURCH OF NEW ZEALAND

## METHODIST CHURCH BUILDING AND LOAN FUND

### LOAN ACCOUNT FOR YEAR ENDED 31ST MAY 1985

1984 \$		1985 \$	1984 \$		1985 \$
641,911	Loans at Beginning of Year	741,076			
	Working Expenses and Interest Charged for Year	56,107	287,450	Repayment of Principal Working Expenses and Interest	281,984
341,050	New Loans Advanced	293,696	741,076	Loans at End of Year	808,895
<u>1,028,526</u>		<u>1,090,879</u>	<u>1,028,526</u>		<u>1,090,879</u>

### SITE FUND ACCOUNT FOR YEAR ENDED 31ST MAY 1985

12,693	Balance at End of Year	14,340	11,894 799	Balance at Beginning of Year Interest Received	12,693 1,647
<u>12,693</u>		<u>14,340</u>	<u>12,693</u>		<u>14,340</u>

### DEVELOPMENT FUND ACCOUNT FOR YEAR ENDED 31ST MAY 1985

	Grants Paid:-		23,026	Balance at Beginning of Year	31,872
	Parklands Church Centre	1,875			
	Raumanga Building Project	4,000	575	Contribution From Budget	-
5,783	Camp Epworth	4,000			
		9,875		Share of Proceeds of Sale "Sunnynook Section" - Takapuna	-
31,872	Balance at End of Year	25,126	14,054	Interest Received	3,129
<u>37,655</u>		<u>35,001</u>	<u>37,655</u>		<u>35,001</u>

# METHODIST CHURCH OF NEW ZEALAND

## METHODIST CHURCH BUILDING AND LOAN FUND

### SPECIAL TRAINING SECTOR FUND ACCOUNT FOR YEAR ENDED 31ST MAY 1985

1984		1985	1984		1985
\$		\$	\$		\$
1,341	Grants Paid	94	11,125	Balance at Beginning of Year	9,972
			188	Contribution from Budget	-
9,972	Balance at End of Year	10,971	-	Interest Received	1,093
<u>11,313</u>		<u>11,065</u>	<u>11,313</u>		<u>11,065</u>

### ADMINISTRATION ACCOUNT FOR YEAR ENDED 31ST MAY 1985

20,625	Administration Fee	21,169		Working Expenses and Interest Received	
800	Audit Fee	1,000	45,609	Loans	52,156
5,800	Computer Processing and Programming	4,780	123,725	Interest Received - General Deposits	171,956
76,292	Interest Paid - Property Deposits	79,606			
-	Legal Fees	2,237			
1,928	Office and General Expenses	1,795	760	Dividends Received	355
435	Printing and Stationery	926			
579	Travelling Expenses	1,798	560	Sundry Income	1,093
64,195	Excess Income over Expenditure	112,249			
<u>170,654</u>		<u>225,560</u>	<u>170,654</u>		<u>225,560</u>

# METHODIST CHURCH OF NEW ZEALAND

## METHODIST CHURCH BUILDING AND LOAN FUND

### BALANCE SHEET AS AT 31ST MAY 1985

<u>1984</u> \$		<u>1985</u> \$	<u>1984</u> \$		<u>1985</u> \$
<u>17,643</u>	<b>CURRENT LIABILITIES</b>			<b>CURRENT ASSETS</b>	
	Sundry Creditors	25,789		Bank of New Zealand - Current	
			38,614	Account	12,036
			1,266,390	Term Deposits	1,132,567
			-	Sundry Debtors	8
			23,177	Interest Accrued	23,096
	<b>DEPOSITS HELD WITH FUND</b>			Methodist Trust Association	
			8,032	(Site Fund)	9,235
12,693	Site Fund	14,340	<u>1,336,213</u>		<u>1,176,942</u>
	Development Fund(for Church				
31,872	Extension)	25,126		<b>LOANS</b>	
9,972	Special Sector Training Fund	10,971		Ordinary and Inflation Adjusted	
	Deposits - Held for Nominated			Loans	462,898
281,500	Trust Advances	260,000		Nominated Trust Advanced Loans	257,629
	Deposits - Held from Church		368,583	Supplementary Building Fund	
922,127	Property Realisation	718,248	282,586	Loans	88,368
<u>1,258,164</u>		<u>1,028,685</u>	<u>89,907</u>		<u>808,895</u>
			<u>741,076</u>	<b>INVESTMENTS (At Cost)</b>	
	<b>ACCUMULATED FUNDS</b>			Shares Bequeathed to Fund:-	
663,495	Capital at 1st June 1984	809,202		Ordinary Shares	
	Add Legacies and Donations			(listed Companies) Note I	3,847
	M. E. White Estate	5,009		Share - Methodist Provident	
	M. B. Gilmore Estate	583		Society	1
	F. W. Walters Trust	7,089	3,719		<u>3,848</u>
81,182			<u>1</u>		
744,677		821,883	<u>3,720</u>	<b>DEFERRED CHARGES</b>	
	Add Inflation Adjusted				
330	Contributions	3,729		Accounting Development	2,650
	Add Excess Income over				
64,195	Expenditure	112,249			
<u>809,202</u>		<u>937,861</u>	<u>4,000</u>		
<u>2,085,009</u>		<u>1,992,335</u>	<u>2,085,009</u>		<u>1,992,335</u>

These Accounts should be read in conjunction with the Notes to the Accounts

METHODIST CHURCH OF NEW ZEALAND  
METHODIST CHURCH BUILDING AND LOAN FUND  
BALANCE SHEET AS AT 31st MAY 1985 (cont.)

STATEMENT OF ACCOUNTING POLICIES

GENERAL ACCOUNTING POLICIES

The measurement base adopted is that of historical cost. Reliance is based on the fact that the Fund is a going concern. Accrual accounting is used to match expenses and revenue.

PARTICULAR ACCOUNTING POLICIES

Loans - Loans have been valued at expected realisable value.

Investments - Share Investments are stated at Cost.

Deferred Charges - Deferred Charges relating to computer software development are to be written off over a three year term.

CHANGES IN ACCOUNTING POLICIES

There have been no changes in accounting policies. All policies have been applied on bases consistent with those of previous years.

These notes form part of and are to be read in conjunction with, the accompanying accounts.

NOTE 1 (a) Market Valuation of Company Shares at Balance Date amounted to \$13,459.

Chairman:

We have examined the books of account and records of the Methodist Church Building and Loan Fund for the year ended 31st May, 1985. In our opinion, according to the information and explanations given to us and as shown by the said books of account, the Balance Sheet, the Loans Account, the Site Fund Account, the Development Fund Account, The Special Training Sector Fund Account and the Administration Account 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 1985 and of its income and expenditure for the year ended on that date.

Secretary:

TOUCHE ROSS & CO.  
Chartered Accountants

CHRISTCHURCH  
27 August 1985

# METHODIST CHURCH OF NEW ZEALAND

## BOARD OF ADMINISTRATION INSURANCE ACCOUNT

### INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31ST MAY 1985

<u>1984</u>		<u>1985</u>		<u>1984</u>		<u>1985</u>
\$		\$		\$		\$
14,500	Administration Fee	16,150		14,428	Interest Received	21,492
1,250	Audit Fee	1,160				
9,735	Computer Programming and Processing	9,264		338,638	Premiums Received	328,216
923	General and Office Expenses	1,263				
34,733	Insurance Claims - Church Property	36,830				
248,776	Re-Insurance - Church Property	224,769				
43,149	Excess Income over Expenditure	60,272				
<u>353,066</u>		<u>349,708</u>		<u>353,066</u>		<u>349,708</u>

### PROFIT AND LOSS APPROPRIATION ACCOUNT FOR YEAR ENDED 31ST MAY 1985

	Transfer to Connexional Fire		43,149	Excess Income over Expenditure	60,272
40,000	Insurance Fund	57,000			
3,149	Carried to Balance Sheet	3,272			
<u>43,149</u>		<u>60,272</u>	<u>43,149</u>		<u>60,272</u>

# METHODIST CHURCH OF NEW ZEALAND

## BOARD OF ADMINISTRATION INSURANCE ACCOUNT

### BALANCE SHEET AS AT 31ST MAY 1985

1984 \$		1985 \$	1984 \$		1985 \$
	<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>	
<u>375,722</u>	Sundry Creditors	442,117	14,066	Bank of New Zealand - Current Account	9,409
	<u>PROVISIONS</u>		251,234	Sundry Debtors	282,582
	Insurance Claim - Church		325	Interest Accrued	2,003
<u>2,600</u>	Property	2,600	138,078	Deposits - Money Market Dealers	181,000
			<u>403,703</u>		<u>474,994</u>
	<u>ACCUMULATED FUNDS</u>		<u>3,250</u>	<u>DEFERRED CHARGES</u>	
25,482	Balance at 1st June 1984	28,630		Accounting Development	1,625
<u>3,149</u>	Add Appropriation Account	3,272			
<u>28,631</u>		<u>31,902</u>			
<u>406,953</u>		<u>476,619</u>	<u>406,953</u>		<u>476,619</u>

METHODIST CHURCH OF NEW ZEALAND  
BOARD OF ADMINISTRATION INSURANCE ACCOUNT  
BALANCE SHEET as at 31st May 1985

- continued

STATEMENT OF ACCOUNTING POLICIES

GENERAL ACCOUNTING POLICIES

The measurement base adopted is that of historical cost. Reliance is based on the fact that the Fund is a going concern. Accrual accounting is used to match expenses and revenue.

PARTICULAR ACCOUNTING POLICIES

Sundry Debtors and Deposits - have been valued at expected realisable value.

Deferred Charges - Deferred Charges relating to computer software development are to be written off over a 3 year term.

CHANGES IN ACCOUNTING POLICIES

There have been no changes in accounting policies. All policies have been applied on bases consistent with those of previous years.

Chairman: G E Hill

We have examined the books of accounts and records of the Methodist Church Board of Administration Insurance Account for the year ended 31st May 1985. In our opinion, according to the information and explanations given to us, and as shown by the said books of account, the Balance Sheet, the Income and Expenditure Account, and the Profit and Loss Appropriation Account are properly drawn up so as to give respectively a true and fair view of the state of affairs of the Fund as at 31st May 1985, and of its income and expenditure for the year ended on that date.

Secretary: A K Woodley

TOUCHE ROSS & CO.  
Chartered Accountants

CHRISTCHURCH  
22 August 1985

METHODIST CHURCH OF NEW ZEALAND

MAORI DIVISION

ADMINISTRATION INCOME AND EXPENDITURE ACCOUNT

FOR YEAR ENDED 30 JUNE 1985.

1984) I N C O M E

\$		\$	\$
122,605	Connexional Budget (99.44% Paid)		172,279
	Grey Institute 1983-84 Distrbution	49,324	
20,000	<u>Less</u> Held by Investment Funds Board for Allocation	<u>22,196</u>	27,128
14,219	Circuits Contributions		16,877
13,869	Interest Received		16,717
13,154	E.W.Blackwell Distribution		14,534
10,469	Legacies & Capital Donations	12,201	
--	<u>Less</u> Capitalised for Income Production	<u>12,201</u>	NIL
1,500	Tamaki Circuit, Whakatuora Donation		500
118	General Donations		119
<u>195,934</u>			<u>248,154</u>

EXPENDITURE

Divisional Costs

(Part Yr)	Tumuaki - Stipends, Allowances, Superannuation	
7,455	Subsidy, Travel etc.	22,481
	Presbyters - Stipends, Allowances, Superannuation Subsidy, Housing Support.	169,573
153,386	Educators - Salaries, Expenses, Travel	15,089
906	General Travel Costs	485
283	Removal Costs Presbyter	360
--	Whakatuora, Auckland Savings Bank	6,745
	E.W.Blackwell Loan	<u>2,444</u>
8,536		9,189
610	A. C. C. Levy	595
<u>171,176</u>		<u>\$ 217,772</u>

Office and General Costs

1,832	Accountancy	2,640
250	Audit Fee	250
130	Bank Charges and Interest (\$192)	219
--	Computer Processing	65
1,990	Office Rent and Operating Costs	1,710
3,206	Office Salaries	5,884
318	Postages	421
412	Printing and Stationery	1,039
<u>8,138</u>		<u>\$12,228</u>
<u>179,314</u>	<u>Total Expenditure</u>	<u>230,000</u>
16,620	<u>Net Income to Accumulated Funds</u>	18,154
--	<u>Add Balance of 1983/84 Connexional Budget Brought Forward into 1984/85 Year</u>	21,446
<u>\$16,620</u>	<u>Total Transferred to Accumulated Funds</u>	<u>\$39,600</u>

**METHODIST CHURCH OF NEW ZEALAND**

**MAORI DIVISION**

**BALANCE SHEET AS AT 30 JUNE 1985**

**(1984) CURRENT LIABILITIES**

\$	\$	\$
	Balance Rents due Investment	
--	Funds Board 1983 and 1984 Years	24,402
--	1985 Year	9,988
2,709	Sundry Creditors	725
2,709		35,115

**SPECIAL FUNDS**

473 9,756	Kaikarakia Training Fund	14,466	
27,479	Whakatuora Centre Special Fund	-	
942	Christian Education Materials	942	
2,500	Poneke Youth Christian Education Fund	2,500	
2,010	Maori Hymn Books	2,010	
-	Hui, Conferences Staff Meetings	119	
42,687			20,037

**CAPITAL AND RESERVES**

--	Capital Fund-Office Space	35,500	
--	Capital Fund-Legacies & Capital Donations	14,327	
4,215	Motor Vehicles Reserve	--	
78,168	Accumulated General Funds	99,977	149,804

82,383

\$127,779

\$204,956 \$127,779

**(1984) CURRENT ASSETS**

\$	\$
	Accrued Connexional Budget
	1984/85
25,979	
	Accrued E.W.Blackwell Trust
	1984/85
14,534	
	Sundry Debtors
375	
40,888	
	Current Account -B.N.Z.
26,089	
18,592	

66,977

**INVESTMENT FUNDS BOARD DEPOSITS**

71,939	General Funds at Call MTA
--	General Funds Term Loan MTA
35,500	Office Space Term Loan MTA
14,327	Legacies & Capital Donations Term Loan MTA
16,213	Seamer House Loan

137,979

**FIXED ASSETS**

2,869	Office Equipment - at cost less Depreciation
-------	--

--

\$204,956

These accounts should be read in conjunction with the Notes to the Accounts.

# METHODIST CHURCH OF NEW ZEALAND.

## MAORI DIVISION

### NOTES TO ACCOUNTS AND STATEMENT OF ACCOUNTS 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. There have been four variations from past years' policies:-

1.1 The "Connexional Budget Contributions" are those applicable to or for the Income Year ended 30 June in contrast to previous years where the income was shown as the amounts actually received in the year ended 30 June although a portion of the total was in respect of the previous year and the amount due as at 30 June was not accrued. The "one off" adjustment for 1984/85 is shown as an addition at the foot of the Income and Expenditure Account.

1.2 In previous years "Legacies and Capital Donations" were taken into the current year's income. The policy now is to capitalise all Legacies and Capital Donations and take the income from the invested sums into income, the first year for such investment income being as at 30 June 1986.

1.3 Whereas the Division held Investments and Fixed Assets, these assets have now been transferred to the new Maori Division Investment Funds Board to manage on behalf of the Division which will, from the year ending 30 June 1986, receive the resultant investment income from the Investment Funds Board.

Similarly, the "Whakatuora" Special Fund of \$27,479 has also been transferred to the Maori Division Investment Funds Board for management purposes.

1.4 From rents received from the Tumuaki and Presbyters for the 1983 and 1984 years, the Investment Funds Board was reimbursed for actual Parsonage costs expended. The remainder of the rents remained as income for the Maori Division. This procedure has changed and the Investment Funds Board will receive the surplus rents (\$24,402) to hold as funds for the respective individual Parsonages future maintenance and costs. The same procedure has been followed for the 1985 year.

2. The effect of the above is that the Maori Division will manage Divisional affairs and the Maori Division Investment Funds Board will manage properties, assets and investments.

3. A number of adjustments to the Accumulated Funds have been necessary to incorporate the above and other inaccuracies as follows:-

#### Movement in Accumulated General Funds

	\$
<u>Balance 1 July 1984.</u>	78,168
<u>Add</u>	
1. 1983 Innes Road Parsonage Loan Repayments paid to Investment Funds Board in error	4,257
2. Incorporation Balance of Office Space Funds on deposit with Investment Funds Board	16,049
3. Reverse 1984 Stale cheque for Air Travel	236
4. Balance of 1983/84 Connexional Budget brought forward into 1984/85 year	21,446
5. Redundant Motor Vehicles Reserve closed off	4,215
	<u>124,371</u>
<u>Less</u>	
6. 1983 and 1984 Parsonage Rentals transferred to Investment Funds Board	24,402
7. 1984 Office Space income accrued twice	4,549
	<u>28,951</u>

Corrected Balance 1 July 1984

95,420

Add

8. Whakatuora. Special Fund transferred to Investment Funds Board.		27,479
		<u>122,899</u>

Less

9. Transfers from General Funds to Capital Funds		
9.1 Office Space Funds	28,727	
9.2 Additional to allow for inflation	6,773	
	<u>35,500</u>	
9.3 Legacies and Capital Donations Funds already in Investment Funds Board	2,126 *	
10. Office Equipment transferred to Investment Funds Board	3,450	41,076
		<u>81,823</u>

Add

11. Net Income for year		18,154
<u>Balance 30 June 1985</u>		<u>\$ 99,977</u>
* Investment Funds Board Legacies, Above Divisional 1984/85 Legacies Capitalised		2,126
		<u>12,201</u>
<u>Capital Fund - Legacies 30 June 1985</u>		<u>\$ 14,327</u>

4. Movement in Special Funds During Year to 30 June 1985

		\$	\$
4.1 Kaikarakia Training Fund Opening	9,756		
Theological College Grant 1984/85	<u>5,250</u>		
	15,006		
<u>Less</u> Printing Resources	<u>540</u>		\$ <u>14,466</u>
4.2 Hui, Conferences, Staff Meetings Fund.			
Hui Contributions by Circuits	1,361		
<u>Less</u> Costs	<u>1,250</u>		
	111		
Sundry Contributions Staff Meeting	<u>118</u>		
<u>Less</u> Accomodation Costs	<u>110</u>		
	8		
		\$	<u>119</u>

AUDITORS' REPORT

We have examined the Books and Records of the Maori Division for the year ended 30 June 1985, and have obtained all the information and explanations that we have required.

In our opinion the Balance Sheet and Income and Expenditure Account, with attached Notes, are properly drawn up so as to give respectively a true and fair view of the state of the affairs of the Funds as at 30 June 1985, and of its Income and Expenditure for the year ended on that date.

*Markham & Partners*  
MARKHAM & PARTNERS  
CHARTERED ACCOUNTANTS

AUCKLAND

*20th September*  
.....1985

METHODIST CHURCH OF NEW ZEALAND.

MAORI DIVISION

APPENDIX 30 JUNE 1985.

1.	<u>Details of Circuits' Contributions</u>	\$ .
	Tai Tokerau	3,000
	Tamaki	3,366
	Waikato	3,330
	Rohe Potae	1,000
	Taranaki	4,487
	Otautahi-Waipounamu	1,694
		<u>\$16,877</u>
2.	<u>Details of Interest Received</u>	
	M.T.A. - At Call	6,758
	M.T.A. - Term Deposits	2,283
	Broadbank - Office Space	4,179
	Seamer House Loan	3,329
	Bank of N.Z. Current Account	168
		<u>\$16,717</u>
3.	<u>Details of Tumuaki Stipend etc.</u>	
	Stipend	15,696
	Superannuation Subsidy	1,427
	Car Allowance	2,216
	Expense Allowance	1,349
	Travel Costs	1,244
	Telephone	549
		<u>\$22,481</u>
4.	<u>Details of Presbyters Stipends etc</u>	
	Stipends	123,275
	Superannuation Subsidy	11,415
	Car Allowance	18,968
	Expenses Allowance	11,148
	Housing Costs	4,767
		<u>\$169,573</u>
5.	<u>Details of Educators Salaries etc</u>	
	Salaries	13,217
	Travel Costs	1,340
	Expenses	532
		<u>\$ 15,089</u>

un

# COUNCIL FOR MISSION AND ECUMENICAL CO-OPERATION

Code	Item	Estimate	Actual	Code	Receipts	Estimate	Actual
	<u>Hamilton Office Administration</u>						
1	Secretary - Stipend, House Allowance, Expense "	21,500	21,645.98	91	Methodist - Other Receipts	43,000	✓43,000.00
2	Supernumerary Fund Assessments	3,224	1,326.65	92	Presbyterian " "	34,500	55,636.18
3	A.C.C. Levy	500	431.66	93	Sundry Contributions	-	3,512.19
4	Typist	6,500	6,127.52	97	Council for World Mission	-	-
5	Office Expenses	2,000	6,170.28	98	Methodist Parish Contributions	283,775	✓270,199.15
6	Postage & Phones	1,500	2,888.10	99	Presbyterian Parish Contrib'ns	815,236	755,723.77
7	Rent & Rates	2,500	1,795.24				
8	Travel N.Z. Secretart	2,500	3,084.28				
9	Travel N.Z. Co-ordinating Secretary	2,000	3,256.01				
10	Travel N.Z. Unit	1,000	1,927.69				
11	Travel Overseas	4,500	7,420.16				
		47,724	56,073.57				
	<u>Hamilton Overseas Staff Support</u>						
12	Polynesia - Methodist	52,700	64,078.61				
13	" - Presbyterian	103,290	53,103.50				
14	N.E. Asia	66,904	48,628.98				
		222,894	165,811.09				
	<u>Hamilton Allocated Grants</u>						
15	Niue	2,000	1,100.00				
16	Samoan Scholarship	3,250	3,250.00				
17	Asian Seamen Mission	4,000	4,083.66				
18	Pacific Theological College	8,000	8,000.00				
19	Pacific Theological Scholarship	6,150	9,801.55				
20	Taiwan - Hakka	2,000	1,413.17				
21	Korea Scholarship	3,500	8,154.65				
22	Pacific Conference of Churches - Presbyt.	1,000	1,000.00				
23	" " " " - Meth.	545	1,090.00				
		30,445	37,893.03				
	carried forward	301,063	259,777.69			1,176,511	1,128,071.29

COUNCIL FOR MISSION AND ECUMENICAL CO-OPERATION

<u>Code</u>	<u>Item</u>	<u>b/fwd</u>	<u>Estimate</u>	<u>Actual</u>	<u>Code</u>	<u>Receipts</u>	<u>b/fwd</u>	<u>Estimate</u>	<u>Actual</u>
	<u>Wellington Office Administration</u>		301,063	259,777.69				1,176,511	1,128,071.29
24	Secretary - Stipend, House Allowance, Expense "		26,993	16,580.41					
25	Beneficiary Fund Assessments		3,224	-					
26	A.C.C. Levy		500	49.14					
27	Administrative Typist & Education Officer		25,500	4,429.72					
28	Office Expenses		3,000	11,263.86					
29	Postage & Phones		2,500	446.00					
30	Rent & Rates		7,000	452.89					
31	Travel N.Z. Secretary		2,500	2,705.85					
32	Travel N.Z. Co-ordinating Committee		600	1,259.58					
33	Travel N.Z. Unit		-	2,744.43					
34	Travel Overseas		4,500	2,571.24					
35	Financial Services		12,000	13,000.00					
			88,317	55,503.12					
	<u>Wellington Overseas Staff Support</u>								
36	Africa		16,000	22,317.24					
37	Switzerland		22,364	14,559.38					
			38,364	36,876.62					
	<u>Wellington Allocated Grants</u>								
38	New Relationships		5,000	2,243.02					
39	Council for World Mission		14,000	14,000.00					
40	World Council of Churches - Presbyterian		8,000	-					
41	" " " " - Methodist		2,730	2,730.00					
42	Programme to Combat Racism		670	670.00					
43	Overseas Travel Fund		3,170	5,210.00					
44	World Methodist Council		390	390.00					
45	World Alliance of Reformed Churches		650	-					
			34,610	25,243.02					
	carried forward		462,354	377,400.45				1,176,511	1,128,071.29

COUNCIL FOR MISSION AND ECUMENICAL CO-OPERATION

<u>Code</u>	<u>Item</u>	<u>Estimate</u>	<u>Actual</u>	<u>Code</u>	<u>Receipts</u>	<u>Estimate</u>	<u>Actual</u>
	<u>Wellington Allocated Fund</u>	<u>462,354</u>	<u>377,400.45</u>			<u>1,176,511</u>	<u>1,128,071.29</u>
46	2% Aid Presbyterian	75,000	70,424.00				
47	1.5% Aid Methodist	17,412	17,412.00				
		<u>92,412</u>	<u>87,836.00</u>				
	<u>Christchurch Office Administration</u>						
48	Secretary - Stipend & Expenses Allowance	21,493	25,094.94				
49	Beneficiary Fund Assessments	-	507.07				
50	A.C.C. Levy	500	-				
51	Housing - Interest on Advance, Rates, Insurance	5,500	8,465.02				
52	Typist	6,500	13,846.53				
53	Office Expenses	2,000	2,910.90				
54	Postage & Phones	1,500	1,485.65				
55	Rent & Rates	2,500	1,785.69				
56	Travel N.Z. Secretary	2,500	7,311.61				
57	Travel N.Z. Co-ordinating Committee	1,400	3,464.38				
58	Travel N.Z. Unit	1,000	1,929.26				
59	Travel Overseas	4,500	7,100.14				
		<u>49,393</u>	<u>73,901.19</u>				
	<u>Christchurch Overseas Staff Support</u>						
60	United Church - Methodist	43,500	55,148.28				
61	" " - Presbyterian	41,706	31,193.54				
62	Vanuatu		( 13,389.58				
63	Indonesia		( 139,150.89				
64	India	217,803	( 59,645.87				
66	Malaysia		( 45,476.57				
67	Thailand		( 26,332.93				
68	Singapore		( 7,290.78				
		<u>303,009</u>	<u>377,628.44</u>				
	carried forward	<u>907,168</u>	<u>916,766.08</u>			<u>1,176,511</u>	<u>1,128,071.29</u>

COUNCIL FOR MISSION AND ECUMENICAL CO-OPERATION

<u>Code</u>	<u>Item</u>	<u>Estimate</u>	<u>Actual</u>	<u>Code</u>	<u>Receipts</u>	<u>Estimate</u>	<u>Actual</u>
	<u>Christchurch Allocated Grants</u>	907,168	916,766.08			1,176,511	1,128,071.29
69	Vanuatu	88,000	89,594.70				
70	Papua New Guinea - Solomon Islands	109,000	97,176.98				
71	Indonesia	25,000	3,800.00				
72	India	47,500	45,331.00				
73	Trinity College Singapore	4,000	-				
74	Burma	250	250.00				
75	Knox College Library	350	-				
76	Indonesian Scholarship	3,000	-				
77	Solomon Islands Medical Grant	11,500	10,628.33				
78	Christian Conference of Asia - Presbyt.	2,000	-				
79	" " " " - Meth.	680	680.00				
80	National Council of Churches - Presbyt.	39,000	39,000.00				
81	" " " " - Meth.	13,658	13,658.00				
		<u>343,938</u>	<u>300,119.01</u>				
82	Overseas Travel Fund Transfer	-	3,000.00		Debit Balance, 31.7.85		98,544.16
83	Interest on Average Monthly Debit Balance	-	6,730.36				
		<u>-</u>	<u>9,730.36</u>				
	Less Budget Reductions not specified	(74,595)	-				
	 TOTAL:	 <u>\$1,176,511</u>	 <u>\$1,226,615.45</u>		 TOTAL:	 <u>\$1,176,511</u>	 <u>\$1,226,615.45</u>

## COUNCIL FOR MISSION AND ECUMENICAL CO-OPERATION

### AUDITORS' REPORT

We have audited the financial statement on pages 477 to 481 in accordance with accepted auditing standards and have carried out such procedures as we considered necessary.

In common with other organisations of a similar nature control over certain income prior to its being recorded is limited and there are no practical audit procedures to determine the effect of this limited control.

Subject to the possible effect of the limited control over income referred to in the preceding paragraph, in our opinion the financial statements give a true and fair view of the financial position of the Church as at 31 July 1985.

WELLINGTON

12 September 1985

*Kirk Barclay*

CHARTERED ACCOUNTANTS

# MEDIA AND COMMUNICATIONS COMMITTEE

## STATEMENT OF RECEIPTS AND PAYMENTS FOR YEARS ENDED 30 JUNE 1984 and 1985

"FOCUS" Printing, Preparation and Editing account and Convener's Account

	1983-84		1984-85	
	Convener	Focus	Convener	Focus
<u>RECEIPTS</u>				
Balance at 1 July		6,337	856	(3,053)
Administration Division	1,140	3,810	4,969	26,212
Administration Division (Supplementary)		1,615		2,824
Advertising		30		339
Donation		5		
Interest		211		194
Other income		61		
<b>TOTAL RECEIPTS</b>	<b>1,140</b>	<b>12,069</b>	<b>5,825</b>	<b>26,516</b>
Debit Balance at June 30		3,053		5,251
	\$	15,122		\$ 31,767

<u>PAYMENTS</u>				
Printing 'FOCUS'		13,320		30,924
Cards		315		
Typewriter		1,200		
General Expenses, Editor		64		
W.C.C. Publications		55		64
Telephone		126		413
Stationery		40		250
Travel, Workshops, etc.	275		2,279	89
Insurance	9	2	13	2
Video Series (2)			654	
P O Box Rental				25
	284	15,122	2,946	31,767
Balance at 30 June	856		2,879	
	\$ 1,140		\$ 5,825	

### FUNDS HELD AT 30 JUNE 1985

B.N.Z. - Trading Account	2,362.60
B.N.Z. - Term Deposit	1,029.59
B.N.Z. - Term Deposit	2,000.00
	<u>\$5,392.19</u>

# METHODIST CHURCH OF NEW ZEALAND

## METHODIST GENERAL PURPOSES TRUST BOARD (Inc)

### INCOME AND EXPENDITURE ACCOUNT 30TH JUNE, 1985

1984 \$		1985 \$		1984 \$		1985 \$
12,174	Administration Fee	14,130			<u>INTEREST RECEIVED:-</u>	
6,471	Computer Processing and Programming	4,996			Local Body Stock and Company	
1,786	General Office Expenses	2,211		919	Debentures	176
				10,771	Loans	-
	Distribution paid to Parishes and				Distribution - Methodist Trust	
58,179	Deposits	103,755		48,077	Association	49,403
					Capital Accretion Distribution:	
				6,138	Methodist Trust Association	60,544
				65,905		
				12,176	Commission Received	
				529	Dividends Received	
						110,123
						14,118
						851
<u>78,610</u>		<u>125,092</u>		<u>78,610</u>		<u>125,092</u>

# METHODIST CHURCH OF NEW ZEALAND

## METHODIST GENERAL PURPOSES TRUST BOARD (Inc)

### BALANCE SHEET AS AT 30TH JUNE, 1985

1984 \$		1985 \$	1984 \$		1985 \$
	<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>	
-	Bank of New Zealand Current Account	629		Bank of New Zealand - Current Account	-
<u>12,201</u>	Sundry Creditors	<u>5,827</u>	6,456	702	91,274
<u>12,201</u>			1,047	Deposits at Call	-
			910	Sundry Debtors	15,724
122,360	<u>DEPOSITS HELD ON BEHALF OF PARISHES</u>	176,231	<u>12,312</u>	Interest Accrued	-
			<u>14,971</u>		106,998
	<u>TRUSTS ADMINISTERED BY THE</u>			<u>INVESTMENTS (at Cost)</u>	
	<u>GENERAL PURPOSES TRUST BOARD</u>			Deposits - Methodist Trust Association	435,813
1,545,236	Depositors holding specific Investments	2,648,358	493,710	Debentures -Dunedin Central Mission	-
396,173	Walters Family Trusts	497,053	5,000	Shares in Public Companies (Note I)	6,868
<u>244,423</u>	Winstone Memorial Trust Fund	<u>303,309</u>			442,681
<u>2,185,832</u>		3,448,720			
	<u>ACCUMULATED FUNDS AND RESERVES</u>		6,830		
			<u>505,540</u>	<u>SPECIFIC INVESTMENTS HELD (at Cost)</u>	
32,021	Accumulated Funds at 1st July 1984	32,021		<u>ON BEHALF OF:-</u>	
<u>7,584</u>	General Reserves	<u>7,584</u>	39,605	Perpetual Trusts	3,095,974
<u>39,605</u>			1,813,605	Sundry Loans to Parishes	25,359
			<u>25,882</u>		3,121,333
			<u>1,839,487</u>		
2,359,998		3,671,012	2,359,998		3,671,012

# METHODIST CHURCH OF NEW ZEALAND

## METHODIST GENERAL PURPOSES TRUST BOARD (Inc)

BALANCE SHEET AS AT 30TH JUNE 1985 (cont)

### STATEMENT OF ACCOUNTING POLICIES

#### GENERAL ACCOUNTING POLICIES

The measurement base adopted is that of historical cost. Reliance is based on the fact that the Fund is a going concern. Accrual accounting is used to match expenses and revenue.

#### PARTICULAR ACCOUNTING POLICIES

Sundry Debtors - Debtors have been valued at expected realisable value.  
Investments - Investments have been valued at stated cost.

#### CHANGES IN ACCOUNTING POLICIES

There have been no changes in accounting policies. All policies have been applied on bases consistent with those of previous years.

#### NOTES TO FINANCIAL ACCOUNTS

These notes form part of and are to be read in conjunction with, the accompanying accounts.

- (1) (a) The Market Value of Company Shares at Balance Date amounted to \$21,141.  
(b) A Contingent Liability of \$1,800 on Shares being purchased.

Chairman: G E Hill

Secretary: A K Woodley

We have examined the books of accounts and records of the Methodist Church General Purposes Trust Board (Inc) for the year ended 30th June 1985. In our opinion, according to the information and explanations given to us and as shown by the said books of account, the Balance Sheet and the 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 Fund as at 30th June 1985 and of its income and expenditure for the year ended on that date.

TOUCHE ROSS & CO.  
Chartered Accountants

CHRISTCHURCH  
23 September 1985

# METHODIST CHURCH OF NEW ZEALAND

## METHODIST PROVIDENT SOCIETY LTD

### INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 31ST MARCH 1985

1984		1985		1984		1985
\$		\$		\$		\$
3,425	Administration Fee	3,074			Interest Received and Distribution	
800	Audit Fees	890		63,515	Received - Methodist Trust Association	59,476
4,045	Computer Processing and Programming	4,579			Capital Accretion Distribution - Methodist	
36	General and Office Expenses	21			Trust Association	26,814
1,135	Printing Stationery and Postage	1,875		826	Commission Received	1,141
58,524	Excess Income over Expenditure	77,841		2,624	Donations Received	849
				1,000		
67,965		88,280		67,965		88,280

### APPROPRIATION ACCOUNT FOR YEAR ENDED 31ST MARCH 1985

<u>Grants Paid:-</u>			24,036	Balance Carried Forward 1st April 1984	12,049
Youth Ministries	2,250		58,524	Excess Income over Expenditure	77,841
Women and Ministry Conference	500			Interest Donated by Members	1,262
Community of Women and Men					
in Church and Society	1,262				
Grants Held - still to be					
uplifted					
Methodist Women's					
Fellowship	1,275				
Maori Division	1,262	2,537			
18,537			6,549		
53,172	Interest Paid to Members	49,551			
12,049	Balance Carried to Balance Sheet	35,052			
83,758		91,152	83,758		91,152

# METHODIST CHURCH OF NEW ZEALAND

## METHODIST PROVIDENT SOCIETY LTD

### BALANCE SHEET AS AT 31ST MARCH 1985

<u>1984</u> \$			<u>1985</u> \$		<u>1984</u> \$		<u>1985</u> \$
	<u>CURRENT LIABILITIES</u>					<u>CURRENT ASSETS</u>	
5,945	Sundry Creditors	2,877			28	Bank of New Zealand -	
1,500	Grants Held	2,537			1,791	Current Account	1,923
<u>7,445</u>			5,414		<u>18,073</u>	Sundry Debtors	450
					<u>19,892</u>	Interest Accrued	67,650
	<u>CONTRIBUTORS DEPOSITS</u>						70,023
	Interest Bearing:-					<u>INVESTMENTS (at Cost)</u>	
103,886	Contributors Advances	96,402				Deposits:-	
279,203	Development Deposits	296,473			328,434	Methodist Trust Association	315,544
85,328	Nominated Trust Advances	63,040				Presbyters Deacons and Lay	
25,783	Vehicle Replacement Accounts	24,444			25,000	Workers Fund	25,000
	Interest Donated:-					Church Building and Loan	
22,211	Contributors Advances	21,040			<u>291,200</u>	Fund	260,000
<u>132,150</u>	Nominated Trust Advances	131,250			<u>644,634</u>		600,544
<u>648,561</u>			632,649			<u>DEFERRED CHARGES</u>	
	<u>APPROPRIATION ACCOUNT</u>				4,000	Accounting Systems	3,000
	Balance at 31st March 1985						
	available for distribution		35,052				
<u>12,049</u>	<u>SHARE CAPITAL</u>						
<u>471</u>	452 Members at \$1 each	452					
<u>668,526</u>			<u>673,567</u>		<u>668,526</u>		<u>673,567</u>

METHODIST CHURCH OF NEW ZEALAND

METHODIST PROVIDENT SOCIETY LTD

BALANCE SHEET AS AT 31ST MARCH 1985 (Continued)

STATEMENT OF ACCOUNTING POLICIES

GENERAL ACCOUNTING POLICIES

The measurement base adopted is that of historical cost. Reliance is based on the fact that the Society is a going concern.

PARTICULAR ACCOUNTING POLICIES

- Investments - All Investments have been valued At Cost.  
Sundry Debtors - Debtors have been valued at expected realisable value.  
Deferred Charges - Deferred Charges relating to computer software development are to be written off over a three year term.

CHANGES IN ACCOUNTING POLICIES

There have been no changes in accounting policies. All policies have been applied on bases consistent with those of previous years.

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 1985. In our opinion, according to the information and explanations given to us and as shown by the said books of account, The Balance Sheet, The Income and Expenditure Account and The Appropriation Account 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 1985 and of its income and expenditure for the year ended on that date.

Secretary: A K Woodley

TOUCHE ROSS & CO.  
Chartered Accountants

CHRISTCHURCH  
23rd September 1985

# NEW ZEALAND METHODIST TRUST ASSOCIATION (INC)

## INCOME AND EXPENDITURE ACCOUNT

FOR YEAR ENDED 31ST MARCH 1985

<u>1984</u>		<u>1985</u>	<u>1984</u>		<u>1985</u>
\$		\$	\$		\$
143,056	Administration Fee (Note 2)	177,759	15,310	Dividend Received	22,473
2,000	Audit Fee	2,500			
8,634	Cleaning - Caretaking	14,880	1,196,679	Interest Received on Investments	1,199,891
2,220	Electricity	6,320			
-	Fire Appliance Servicing	1,335			
256,048	Interest Paid	326,521	723,823	Rental Received	1,156,398
29,616	Insurance	31,582			
3,964	Land Tax	3,964			
844	Legal Fees	1,815			
1,040	Lift Maintenance	3,773			
53,034	Maintenance Buildings	86,744			
1,441	Miscellaneous Property Expenses	629			
1,788	Property Valuation Fees	8,322			
27,861	Rates	52,994			
1,310	Security Service	2,057			
2,129	Stationery Postage and General Expenses	2,947			
1,705	Telephone and Tolls	3,027			
6,769	Travelling Expenses	9,036			
1,392,353	Excess Income over Expenditure	1,642,557			
<u>1,935,812</u>		<u>2,378,762</u>	<u>1,935,812</u>		<u>2,378,762</u>

## APPROPRIATION ACCOUNT

FOR YEAR ENDED 31ST MARCH 1985

	Distributions Paid (Note 3)		1,392,353	Income available for Distribution	1,642,557
516,070	Short Term Deposits	651,709			
876,283	Long Term Deposits	990,848			
<u>1,392,353</u>		<u>1,642,557</u>	<u>1,392,353</u>		<u>1,642,557</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

# NEW ZEALAND METHODIST TRUST ASSOCIATION (INC)

## BALANCE SHEET AS AT 31ST MARCH 1985

1984 \$		1985 \$		1984 \$		1985 \$
<u>CURRENT LIABILITIES</u>				<u>CURRENT ASSETS</u>		
228,526	Sundry Creditors	212,001		57,546	Bank of New Zealand	20,083
				307,162	Interest Accrued	244,683
				3,854	Sundry Debtors	110,854
				<u>368,562</u>		<u>375,620</u>
<u>TERM DEPOSITS</u>				<u>INVESTMENTS (at Cost)</u>		
4,466,027	Short Term Deposits	4,466,200		64,000	Short Term:-	
9,335,216	Long Term Deposits	13,138,989			Deposits at Call	140,000
<u>13,801,243</u>		<u>17,605,189</u>		500,000	Transferable Certificates	
				3,263,445	of Deposits	2,124,788
					Commercial Bills	286,462
<u>TERM LIABILITIES</u>					Long Term:-	
398,885	Mortgage (Secured)	385,932		345,000	Savings Banks Deposits	345,000
3,825,941	Loans to Trusts	4,113,972		189,824	Shares (Note 3)	292,230
<u>4,224,826</u>		<u>4,499,904</u>		4,522,668	Debentures and Local Body	
				220,500	Stock	3,981,123
				284,900	Mortgage (Note 4)	220,500
				<u>9,390,337</u>	Loans to Trusts	181,000
						<u>7,571,103</u>
<u>PROVISIONS AND RESERVES</u>				<u>FIXED ASSETS (at Cost or Valuation)</u>		
77,382	Maintenance Provision Buildings	133,821			(Note 5)	
	Property Revaluation					
321,883	Reserve	2,573,514			Matthews Building - Auckland	342,000
-	Share Revaluation				Hallmark Building - Hamilton	705,300
	Reserve	111,400			Te Papapapa Building - Auckland	170,000
		<u>2,684,914</u>			Hobson Street Building - Akld	1,200,000
	Less Deferred Capital				Birkenhead Property - Auckland	546,000
319,164	Distribution	2,678,542			Riddiford Street Property	
<u>2,719</u>					- Wellington	1,208,108
-	Share Fluctuation Reserve	6,372		342,000	Hinemoa Street Property Rotorua	586,375
7,686	Realised Capital Reserve	5,576		522,700	Te Rapa Property - Hamilton	230,000
<u>87,787</u>		<u>167,686</u>		170,000		
				717,213		
				364,621		
				1,161,516		
				578,668		
				230,000		

# NEW ZEALAND METHODIST TRUST ASSOCIATION (INC)

## BALANCE SHEET AS AT 31ST MARCH 1985 (cont)

1984 \$	1985 \$	1984 \$	1985 \$
			<b>FIXED ASSETS (at Cost or Valuation)</b> <b>(Note 5) (continued:-)</b>
		183,097	Kohia Terrace Property - Auckland -
			Great North and Newton Road
		2,913,756	Property - Auckland 4,300,000
			Liverpool Street Property
		486,623	- Christchurch 493,701
			Point Chevalier Property
		150,828	- Auckland 150,828
			Kilmore Street Property
		-	- Christchurch 255,040
			Devon Street Property
		-	- New Plymouth 561,090
			Ryan Place Property - Manukau
		-	City 551,047
			Properties Under Development:-
			Cambridge Terrace Property
		762,461	- Christchurch 2,738,694
		<u>8,583,483</u>	Bainbridge Property - Rotorua 499,874
			<u>14,538,057</u>
<u>18,661,546</u>	<u>22,484,780</u>	<u>18,661,546</u>	<u>22,484,780</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

# NEW ZEALAND METHODIST TRUST ASSOCIATION (INC)

BALANCE SHEET AS AT 31ST MARCH 1985 (continued)

## STATEMENT OF ACCOUNTING POLICIES

### GENERAL ACCOUNTING POLICIES

The measurement base adopted is that of historical cost. Reliance is based on the fact that the Association is a going concern. Accrual accounting is used to match expenses and revenue.

### PARTICULAR ACCOUNTING POLICIES

- |              |   |  |
|--------------|---|--|
| Depreciation | - | No Depreciation has been provided for on Buildings.  |
| Investments  | - | Investments are stated At Cost.  |
| Fixed Assets | - | Fixed Assets are valued At Cost or Valuation.  |
| Maintenance  | - | A provision for Maintenance has been calculated at the rate of 1% on the cost of Buildings.  |
| Revaluation  |   |  |
| Capital      |   |  |
| Distribution | - | All properties are revalued as a triennial basis. The policy of the Association is to distribute such revaluations in conjunction with the annual valuation of investments in shares as noted in the changes in accounting policies. Such distributions are credited to long term depositors. In the event of a deposit withdrawal distributions are reversed to deferred capital distribution and redistributed from realised capital profits as available. |

### CHANGES IN ACCOUNTING POLICIES

Share Revaluation and Fluctuation Reserve - the Board has adopted the policy of revaluing annually at Balance Date the Association's Share Portfolio. Arising from this increase in valuation 45% is allocated to Long Term Depositors with 5% of the total market share valuation being credited to the Share Fluctuation Reserve Account.

All policies have been applied on bases consistent with those of previous years.

### NOTES TO FINANCIAL ACCOUNTS

These notes form part of and are to be read in conjunction with the accompanying accounts.

- Note 1. The administration fee charged is related to investment activities and internal accounting work involved.
- Note 2. 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 3. Market Valuation of Company Shares at Balance Date amounted to \$441,789.
- Note 4. Mortgage of \$220,500 is offset by a loan from Wesley College Trust Board.

Note 5. Land and Buildings

		<u>Cost</u>	<u>Capital Value</u>	<u>Value of Improvements</u>	<u>Unimproved Value</u>
Matthews Building - Auckland	Valuation 1984	201,087	342,000	290,700	51,300
Hallmark Building - Hamilton	Valuation 1985	396,616	705,300	599,500	105,800
Te Papapapa Building - Auckland	Valuation 1984	105,635	170,000	131,375	38,625
Hobson Street Building - Auckland	Valuation 1985	717,213	1,200,000	798,000	402,000
Birkenhead Property - Auckland	Valuation 1985	364,621	546,000	440,600	105,400
Riddiford Street Property - Wellington	Cost	1,208,108	1,208,108	1,033,108	175,000
Hinemoa Street Property - Rotorua	Cost	586,375	586,375	334,054	252,321
Te Rapa Property - Hamilton	Cost	230,000	230,000	64,400	165,600
Kohia Terrace Property - Auckland	Sold during the year - capital gain of \$4,746				
Great North and Newton Road Property - Auckland	Valuation 1985	2,896,135	4,300,000	2,623,000	1,677,000
Liverpool Street Property - Christchurch	Cost	493,701	493,701	406,301	87,400
Point Chevalier Property - Auckland	Cost	150,828	150,828	-	150,828
Kilmore Street Property - Christchurch	Cost	255,040	255,040	138,000	117,040
Devon Street Property - New Plymouth	Cost	561,090	561,090	448,898	112,192
Cambridge Terrace Property - Christchurch	Cost	530,000	530,000		530,000
Ryan Place Property - Manakau City	Cost	551,047	551,047	379,183	171,864
Bainbridge Property - Rotorua	Cost	370,663	370,663	120,663	250,000

Capital Commitment

- (1) A contract was let during the year for the construction of a Commercial Building on the Bainbridge Property, Rotorua for the sum of \$305,000  
less Construction Costs Paid \$129,211  
\$175,789
- (2) An agreement has been entered into for the construction of a Commercial Building on the Point Chevalier Property - Auckland for the sum of \$85,000.
- (3) It is anticipated that extensions to the Matthews Building - Auckland - will cost \$90,000 whilst internal alterations to the Te Papapapa Building, Auckland, will cost \$13,000.
- (4) The construction of the Commercial Building at Cambridge Terrace - Christchurch - is nearing completion.  
Contract Price \$2,500,000  
less Construction Costs Paid \$2,208,694  
\$ 291,306

# NEW ZEALAND METHODIST TRUST ASSOCIATION (INC)

BALANCE SHEET AS AT 31ST MARCH 1985 (continued)

Chairman: R J Fraser

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, 1985. In our opinion, according to the information and explanations given to us and as shown by the said books of account, The Balance Sheet, The Income and Expenditure Account and The Appropriation Account, 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, 1985 and of its income and expenditure for the year ended on that date.

TOUCHE ROSS & CO.  
Chartered Accountants

CHRISTCHURCH  
23rd August 1985

# METHODIST CHURCH OF NEW ZEALAND

## CONNEXIONAL FIRE INSURANCE FUND

### INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 31ST MAY 1985

1984		1985	1984		1985
\$		\$	\$		\$
2,500	Administration Fee	2,500		Interest Received:-	
200	Audit Fee	250			
2,174	Computer Processing	1,701	41,853	Bank and Deposits	50,110
15	Stationery and General Expenses	63	57	Loans to Parishes	52
			30	Local Body Stock	-
37,051	Excess Income over Expenditure	45,648			
41,940		50,162	41,940		50,162

### BALANCE SHEET AS AT 31ST MAY 1985

#### CURRENT LIABILITIES

#### CURRENT ASSETS

702	Bank of New Zealand - Current Account	-	7,285	Bank of New Zealand - Current Account	136
689	Sundry Creditors	785	40,000	Interest Accrued	10,024
1,391		785	47,285	Sundry Debtors	61,460
					71,620
	PROVISION				
	Removal Fund Insurance	14,513			
	ACCUMULATED FUNDS			INVESTMENTS (at Cost)	
338,631	Balance at 31st May 1984	445,938	1,366	Loans to Parishes	468
			398,678	Methodist Trust Association	569,203
			400,044		569,671
5,256	Add Capital Accretion - Methodist Trust Association	77,407			
37,051	Add Excess Income for Year	45,648			
	Add Transfer from Board of Administration - Insurance Account for Year	57,000			
65,000					
445,938		625,993			
447,329		641,291	447,329		641,291

# METHODIST CHURCH OF NEW ZEALAND

## CONNEXIONAL FIRE INSURANCE FUND

BALANCE SHEET AS AT 31ST MAY 1985 (cont.)

### STATEMENT OF ACCOUNTING POLICIES

#### GENERAL ACCOUNTING POLICIES

The measurement base adopted is that of historical cost. Reliance is based on the fact that the Fund is a going concern. Accrual accounting is used to match expenses and revenue.

#### PARTICULAR ACCOUNTING POLICIES

Investments - Investments have been stated at Cost.

Sundry Debtors - Debtors have been valued at expected realisable value.

#### CHANGES IN ACCOUNTING POLICIES

There have been no changes in accounting policies. All policies have been applied on bases consistent with those of previous years.

Chairman: G E Hill

Secretary: A K Woodley

I have examined the books of accounts and records of the Methodist Church Connexional Fire Insurance Fund for the year ended 31st May, 1985. In my opinion, according to the information and explanations given to me and as shown by the said books of account, the Income and Expenditure 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 Fund as at 31st May 1985 and of its income and expenditure for the year ended on that date.

  
Chartered Accountant

CHRISTCHURCH  
30 September 1985

# METHODIST CHURCH OF NEW ZEALAND

## PRESBYTERS, DEACONS AND LAY WORKERS LOAN FUND

### LOAN ACCOUNT FOR YEAR ENDED 30TH JUNE 1985

<u>1984</u>		<u>1985</u>	<u>1984</u>	<u>1985</u>
\$		\$	\$	\$
170,693	Loans at Beginning of Year	135,873	157,998	Loan Repayments
104,181	New Loans Advanced	95,035		
			135,874	Balance at End of Year
18,998	Interest Charged for Year	16,334		
<u>293,872</u>		<u>247,242</u>	<u>293,872</u>	<u>247,242</u>

### INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30TH JUNE 1985

1,500	Administration Fee	1,600	19,355	Interest Received	20,061
3,716	Computer Processing and Programming	3,650			
15,514	Interest Paid	13,518			
597	General Office Expenses	320			
(1,972)	Excess Income over Expenditure	973			
<u>19,355</u>		<u>20,061</u>	<u>19,355</u>		<u>20,061</u>

# METHODIST CHURCH OF NEW ZEALAND

## PRESBYTERS, DEACONS AND LAY WORKERS LOAN FUND

BALANCE SHEET AS AT 30TH JUNE 1985

1984		1985	1984	1985
\$		\$	\$	\$
<u>CURRENT LIABILITIES</u>		<u>CURRENT ASSETS</u>		
810	Sundry Creditors	1,277		
2,879	Interest Accrued	-	779	2,042
3,689		1,277	10,000	36,000
			-	1,467
			<u>10,779</u>	
				39,509
<u>LOANS</u>				
75,000	Board of Administration - Special Account	75,000	<u>135,874</u>	<u>LOANS - Currently Held</u>
25,000	Methodist Provident Society Limited	25,000		122,103
34,900	Special Loans - Methodist Trust Association (Inc)	44,603		
134,900		144,603		
			<u>1</u>	
<u>ACCUMULATED FUNDS</u>				<u>INVESTMENTS (at Cost)</u>
16,037	Balance at 1st July 1984	14,065		Methodist Provident Society Ltd
			<u>6,000</u>	<u>DEFERRED CHARGES</u>
	Add Donations			Accounting Development
	P & E F Rushton Charitable Trust			5,000
	Thorndon Trust			
	W F Walters Trust	5,695		
	Add excess income over Expenditure	973		
(1,972)		20,733		
14,065				
152,654		166,613	152,654	166,613

# METHODIST CHURCH OF NEW ZEALAND

## PRESBYTERS, DEACONS AND LAY WORKERS LOAN FUND

### BALANCE SHEET AS AT 30TH JUNE, 1985 (cont.)

#### STATEMENT OF ACCOUNTING POLICIES

##### GENERAL ACCOUNTING POLICIES

The measurement base adopted is that of historical cost. Reliance is based on the fact that the Fund is a going concern. Accrual accounting is used to match expenses and revenue.

##### PARTICULAR ACCOUNTING POLICIES

Loans - Loans Currently Held have been valued at expected realisable value.

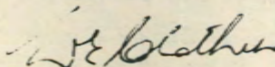
##### CHANGES IN ACCOUNTING POLICIES

There have been no changes in accounting policies. All policies have been applied on bases consistent with those of previous years.

Chairman: G E Hill

Secretary: A K Woodley

I 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 1985. In my opinion, according to the information and explanations given to me and as shown by the said books of account, the Loans Account, the Income and Expenditure 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 Fund as at 30th June 1985 and of its income and expenditure for the year ended on that date.



Chartered Accountant

CHRISTCHURCH

30 September 1985

BOARD OF ADMINISTRATION

INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30TH JUNE 1985

[illegible]

## BOARD OF ADMINISTRATION

1984		1985	1984	1985
\$		\$	\$	\$
92,036	Balance transferred to Balance Sheet	107,309	1,475	Excess Income over Expenditure
				1,642

26,528	- to Connexional Budget 1985/86	32,658	
64,033	Available for Allocation	73,009	
<u>90,561</u>			105,667

92,036	107,309	92,036	107,309
--------	---------	--------	---------

# METHODIST CHURCH OF NEW ZEALAND

## BOARD OF ADMINISTRATION

### BALANCE SHEET AS AT 30TH JUNE 1985

1984		1985	1984	1985
\$		\$	\$	\$
<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>	
Bank of New Zealand - Special			300	300
822,640 Account (Note I)	807,215		Bank of New Zealand - Current	
Bank of New Zealand - Current			240	-
- Account	852		23,342	49,014
45,676 Sundry Creditors	68,699		5,656	6,510
<u>868,316</u>		876,766	<u>29,538</u>	55,824
<u>MORTGAGE</u>			<u>INVESTMENTS (at Cost)</u>	
15,400 Canterbury Savings Bank	14,629		Special Loans and Investments	
			(Note I)	912,881
			Methodist Trust	
			83,051 Association	107,846
			Capital Accretion	
			1,231 Distribution	18,962
			<u>84,282</u>	126,808
			<u>1,010,314</u>	1
				1,039,690
<u>PROVISIONS</u>			<u>FIXED ASSETS</u>	
5,863 Staff Training	6,430		(Note 3)	41,739
6,000 Staff Overseas Travel	8,500			
4,410 Accounting Modernisation	4,410			
90,561 Special Account Income	105,667			
19,953 Loss on Development Costs	19,953			
Archives - Finding Aids and				
2,000 Catalogue Aids	2,000			
Archives - Auckland Establishment				
7,611 Costs	7,611			
Capital Accretion Distribution -				
1,231 Methodist Trust Association	18,962			
<u>137,629</u>		173,533		
<u>CAPITAL</u>				
69,208 Balance at 1st July 1984	70,683			
Transferred from Appropriation				
1,475 Account	1,642			
<u>70,683</u>		72,325		
<u>1,092,028</u>		<u>1,137,253</u>	<u>1,092,028</u>	<u>1,137,253</u>

# METHODIST CHURCH OF NEW ZEALAND

## BOARD OF ADMINISTRATION

### BALANCE SHEET AS AT 30TH JUNE 1985 (cont)

#### STATEMENT OF ACCOUNTING POLICIES

##### GENERAL ACCOUNTING POLICIES

The measurement base adopted is that of historical cost. Reliance is based on the fact that the Fund is a going concern. Accrual accounting is used to match expenses and revenue.

##### PARTICULAR ACCOUNTING POLICIES

Depreciation - Straight line depreciation basis was adopted to recover the cost of assets over their useful life. Sundry Debtors - Debtors have been valued at expected realisable value.

##### CHANGES IN ACCOUNTING POLICIES

There have been no changes in accounting policies. All policies have been applied on bases consistent with those of previous years.

##### NOTES TO FINANCIAL ACCOUNTS

These notes form part of, and are to be read in conjunction with, the accompanying accounts.

- (1) The Board of Administration - Special account has been amalgamated in the presentation of these accounts.
- (2) The Investment Board financial statements have been amalgamated in the presentation of these accounts.
- (3) Fixed Assets. (a) Assets held at 1st July 1976 have been valued at book value.

	Cost or Valuation	Depreciation to date	Book Value
(b)			
Home Property - Christchurch	\$ 53,500	\$ 11,806	\$ 41,694
Office Equipment, Furnishings			
Printing Machinery and Vehicles	\$ 96,085	\$ 96,040	\$ 45
	<u>\$149,585</u>	<u>\$107,846</u>	<u>\$ 41,739</u>

- (c) Government Valuation 1980 of the Home Property is \$60,000.

Chairman: G E Hill

I have examined the books of accounts and records of the Methodist Church Board of Administration for the year ended 30th June 1985. In my opinion, according to the information and explanations given to me and as shown by the said books of account, the Income and Expenditure Account, the 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 Fund as at 30th June and of its income and expenditure for the year ended on that date.

Secretary: A K Woodley

*A K Woodley*  
Chartered Accountant

CHRISTCHURCH  
30 September 1985

METHODIST CHURCH OF NEW ZEALAND

MAORI DIVISION INVESTMENT FUNDS BOARD

INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30 JUNE 1985

INCOME

	\$	\$	\$
Interest and Dividends (see below)			29,637
E.W. Blackwell Trust Distribution			12,534
Rents Received			6,950
Divisional Donations - Whakatuora Centre			
Loan Repayments			<u>6,745</u>
			\$ 55,866

LESS EXPENDITURE

Distribution of Income			
Trust Funds Interest	622		
Divisional Office Space Interest	<u>4,179</u>	4,801	
Parsonages Costs			
General Costs (see below)	-		
Brougham Street Rent Arrears	3,527		
Mortgage Interest, Innes Road	3,552		
Valuations	<u>73</u>	7,152	
Properties Costs			
Repairs and Maintenance	14,398		
Rates and Water	9,357		
Insurances	2,867		
Mortgage Interest	5,707		
Valuations	333		
Inspection Expenses	288		
Legal Expenses	<u>132</u>	33,082	
Administration Costs			
Accountancy	5,520		
Computer Processing	156		
Depreciation of Equipment	414		
Audit	520		
Bank Charges	46		
Postages, Printing, Stationery, etc.	<u>255</u>	6,911	
Car Loan Bad Debt Written Off		<u>2,639</u>	54,585
Net Income to Accumulated Funds			\$ 1,281

Details of Interest and Dividends Received

Divisional Debentures	4,179
Debentures	8,194
N.Z.M.T.A. Call Money	1,645
Short Term	191
Long Term	14,847
Bank of N.Z.	160
Loans on Mortgage	<u>419</u>
	\$29,637
	=====

Parsonages General Costs Reimbursed From Presbyters Rentals Received

Repairs and Maintenance	488
Rates and Water	4,167
Insurances	<u>870</u>
	\$5,525
	=====

Major renovations 11 Union Street included in "Properties Costs".

METHODIST CHURCH OF NEW ZEALAND

MAORI DIVISION INVESTMENT FUNDS BOARD

BALANCE SHEET AS AT 30 JUNE 1985

(1984)				(1984)			
\$	<u>CURRENT LIABILITIES</u>	\$	\$	\$	<u>CURRENT ASSETS</u>	\$	\$
4,549	Divisional Interest	-	-	-	Bank of N.Z. Current Account	76,808	
2,976	Sundry Creditors	7,084	18,126	-	Sundry Debtors & Accruals	2,251	
88	Presbyter Car Fund Deposits	210	-	-	Divisional Rents Due	34,390	
7,613			7,294	46,377	Cash at Call - N.Z.M.T.A.	-	
				64,503			113,449
	<u>TERM LIABILITIES</u>				<u>INVESTMENTS AT COST/CAPITAL ACCRETIONS</u>		
76,435	Mortgages on Properties	74,149			Divisional Deposits. Debentures	-	
28,727	Divisional: Office Space Deposits	25,500	28,727		N.Z. M.T.A. - Short Term	71,939	
-	Legacies Deposits	14,327	-		N.Z. M.T.A. - Long Term	35,500	
-	General Funds Deposits	71,939	-		N.Z.M.T.A. - Short Term	14,327	
-	Loan for Seamer House	16,213	137,979	-	Seamer House Loan	16,213	137,979
105,162			212,128	-	General Debentures	50,000	
	<u>SPECIFIC RESERVES</u>			57,386	N.Z.M.T.A. - Call	7,754	
-	Parsonages (7) Rentals Suspense	16,411	142,945	-	N.Z.M.T.A. - Short Term	170,554	228,308
2,214	Seamer House Painting Reserve	3,588	1,318	-	N.Z.M.T.A. - Maori Centre Project	-	2,146
1,800	Specific Trusts Funds	4,166	1,927	-	Loans: Hamilton District Trust	-	
	Grey Institute 45% 1983/84 Grant		5,386	-	Car Loans	-	
-	For Distribution	22,196	4,230	-	Dargaville Mortgage	566	566
-	Maori Centre Project Fund	2,146	241,919	-			368,999
-	Whakatuora Special Fund	25,969			<u>FIXED ASSETS AT GOVERNMENT VALUATION</u>		
4,014			74,476		Land Properties (13)	222,700	
	<u>CAPITAL AND ACCUMULATED FUNDS</u>			23,518(7)	Hostels (3)	642,000	
279,790	Properties Capital Reserves	1,376,723		241,315(3)	Centres (8)	238,000	
40,275	Kaeo Land Sales Capital Reserve	41,275		178,880(8)	Churches (4)	46,000	
2,126	General Legacies Fund	-		-	Parsonages (5)	299,000	
549,500	Accumulated General Funds	551,273		104,080(5)	Houses and Cottages (10)	331,300	
871,691			1,971,271	133,584(10)		1,779,000	
					<u>At Cost, Less Depreciation</u>		
					Office Equipment	4,135	
				681	Less 10% Depreciation	414	3,721
				682,058			1,782,721
<u>\$988,480</u>			<u>\$ 2,265,169</u>	<u>\$988,480</u>			<u>\$ 2,265,169</u>

These accounts should be read in conjunction with the Notes to the Accounts.

METHODIST CHURCH OF NEW ZEALAND

DEVELOPMENT DIVISION INVESTMENT FUNDS BOARD

NOTES TO ACCOUNTS AND STATEMENT OF ACCOUNTING POLICIES

1. These Notes should be read in conjunction with the Notes attached to the Development Division Annual Accounts.
2. These Accounts are the first Annual Accounts resulting from the separation of the Home Mission and Church Extension Investment Funds Board into its separate components of Maori Division Investment Funds Board and Development Division Investment Funds Board, as from 1 July 1984. Identifiable assets, liabilities and funds have been separated to the appropriate Divisional Investment Funds Board, with the few remaining items allocated proportionately.
3. The General Accounting Principles recognised as appropriate for the measurement and reporting of results and financial position, under the historical cost methods, have been observed in the preparation of these accounts, with the exception that Properties have been revalued at the most recent Government Valuation. Office Equipment has been depreciated at 10% of the balance as at end of financial year.
4. All properties are insured for replacement value.
5. Because the Astley Holdings shares have been subject to a take over bid by Mair and Company Ltd., and after completion of the take over may be sold, they have been kept at the market value as at 30 June 1984 together with the par value of the \$2,585 bonus issue during the year.
6. The long term static Property Sinking Funds and Capital Reserves (\$9,325) have been amalgamated in Properties Capital Reserves Fund, to which has been added credits (\$165,131) from properties revaluations to Government Valuations.
7. The property of the Mangungu Historic Mission Station and the investments of Friendship House, both of which come under the oversight of the Development Division, have been incorporated in the Accounts.

8. Movement in Accumulated General Funds

	\$	
<u>Share of I.F.B. Accumulated Funds 30.6.84</u>	39,756	
<u>Add Christchurch Funds 30.6.84 incorrectly included in Sundry Creditors 1984</u>	41,780	
<u>Corrected Share as per Balance Sheet 1.7.84</u>	81,536	
<u>Add Other Adjustments as at 30.6.84</u>		
Balance of Parsonages Rentals 1983 and 1984 years	4,656	
	86,192	
<u>Less Other Adjustments as at 30.6.84</u>		
Christchurch Debit Funds 30.6.84 incorrectly included in Sundry Debtors	977	
Interest on Trust Funds past years to 30.6.84	4,652	5,629
<u>Corrected Balance as at 1.7.84</u>		80,563
<u>Add 1984/85 Credit Adjustments</u>		
Value of Astley Holdings Bonus Issue		2,585
Additional Funds ex Christchurch Administration		847
Redundant Trust Funds transferred to Divisional Legacies Capital Funds		750
Divisional Equipment transferred into Investment Funds Board		7,266
		92,011
<u>Less 1984/85 Debit Adjustments</u>		
St. Judes Loan share of Capital increased value of 53 Fife Street Parsonage	18,592	
Loss on sale of C.S.R. Shares	206	18,798
		73,213
<u>Plus Net Income for Year</u>		7,238
<u>Balance 30 June 1985</u>		\$ 80,451

===== hnd

9. Movement in Trust Funds

	<u>Balance</u>	<u>Disbursed</u>	<u>Interest</u>	<u>Interest</u>	<u>Balance</u>
	<u>1984</u>	<u>1984/85</u>	<u>Past Years</u>	<u>1984/85</u>	<u>1985</u>
T.G. Brooke Memorial	8,237	(500)	3,667	1,106	12,510
Gerard Grounds Legacy	785	-	602	134	1,521
Emily Rishworth	500	-	383	86	969
	<u>\$9,522</u>	<u>(\$500)</u>	<u>\$4,652</u>	<u>\$1,326</u>	<u>\$15,000</u>

10. Movement in Property Values(a) Ledger Values 30.6.1984

11 Kakariki Avenue	7,387	
53 Fife Street	<u>34,731</u>	
<u>Total Ledger Values</u>		42,118

(b) Government Valuations

11 Kakariki Avenue (1984)	130,000	
53 Fife Street (1982)	<u>77,000</u>	
		<u>207,000</u>
		164,882

(c) Sales and Purchase

11 Kakariki Avenue sold June 1985 \$185,000 less		
Commission \$4,750 = Net \$180,250. Capital Gain		50,250
3 Steele Street purchased June 1985 \$165,000		
1983 Government Valuation \$115,000. Extra Capital Cost		<u>(50,000)</u>
<u>Total Increase in Properties Reserves</u>		<u>\$165,132</u>

(d) Ledger Values 30.6.1985

3 Steele Street G.V. 1983	115,000	
53 Fife Street G.V. 1982	<u>77,000</u>	
		<u>\$192,000</u>

AUDITOR'S REPORT

We have examined the Books and Records of the Development Division Investment Funds Board for the year ended 30 June 1985, and have obtained all the information and explanations that we have required.

In our opinion the Balance Sheet and Income and Expenditure Account, with the attached Notes, are properly drawn up, so as to give respectively, a true and fair view of the state of affairs of the Fund as at 30 June 1985, and of its Income and Expenditure for the year ended on that date.

*Markham & Partners*  
MARKHAM & PARTNERS  
CHARTERED ACCOUNTANTS

AUCKLAND

*20th September*  
 ..... 1985

METHODIST CHURCH OF NEW ZEALAND

MAORI DIVISION INVESTMENT FUNDS BOARD

SCHEDULE OF PROPERTIES 30 JUNE 1985

	<u>G.V. YEAR</u>	<u>G.V. LAND</u>	<u>G.V. BUILDINGS</u>	<u>G.V. TOTAL</u>	<u>BUILDINGS INDEMNITY INSURANCE</u>
<u>LAND: (13)</u>					
Kaeo, Hospital Road	1982	85,000	Not Cottage	85,000	
Kawa Kawa, Derrick Road	1983	8,000	-	8,000	
Te Poinga, Waima Valley Road	1981	8,000	-	8,000	
Pakanae, Opononi-Newark	1981	38,000	-	38,000	
Pakanae, Koutu Point Road	1981	14,000	Not House	14,000	
Mangawhare, Mt. Wesley	1984	32,000	-	32,000	
Mangawhai, Breeve Street	1984	6,300	-	6,300	
Tuakau, 21-33 Gibson Road	1980	15,000	-	15,000	
Pokeno, Bluff Road	1981	900	-	900	
Ngaruawahia, River Road	1982	9,000	Not Flats	9,000	
Te Kopua, Cannons Road (Cemetery)	1981	200	-	200	
Raglan, Tutchon Avenue	1980	1,000	-	1,000	
Kawhia, Te Waitere Road (Cemetery)	1984	5,300	-	5,300	
		<u>\$222,700</u>	<u>-</u>	<u>\$222,700</u>	
<u>HOSTELS (3)</u>					
Seamer House, Remuera	1983	172,000	68,000	240,000	458,320
Te Rahui Tane, Hamilton	1981	45,500	284,500	330,000	717,600
Te Rahui Wahine, Hamilton	1981	42,000	30,000	72,000	246,000
		<u>\$259,500</u>	<u>\$382,500</u>	<u>\$642,000</u>	<u>\$1,421,920</u>
<u>CENTRES (8)</u>					
Te Atawhai, Kawa Kawa	1983	8,500	15,000	23,500	35,300
James Buller Memorial, Dargaville	1981	10,000	9,000	19,000	6,900
Whakatuora, Mangere	1982	16,000	125,000	141,000	198,030
Te Piringa, Otorohanga	1981	7,500	8,500	16,000	5,190
Te Huinga, Te Kuiti	1984	19,000	4,000	23,000	8,120
Patea	1983	1,900	4,700	6,600	3,190
Tahupotiki Haddon Memorial, Hawera	1980	Not Owned	4,800	4,800	24,170
O Puna-Ke, Opunake	1981	3,000	1,100	4,100	1,850
		<u>\$ 65,900</u>	<u>\$172,100</u>	<u>\$238,000</u>	<u>\$282,750</u>

2.

BUILDINGS  
INDEMNITY  
INSURANCE

	<u>G.V.</u> <u>YEAR</u>	<u>G.V.</u> <u>LAND</u>	<u>G.V.</u> <u>BUILDINGS</u>	<u>G.V.</u> <u>TOTAL</u>	
<u>CHURCHES (4)</u>					
Te Patunga (Kaeo), Pupuke Road	1982	1,000	4,000	5,000	-
Otaua, Mangatawa Road	1981	1,000	5,000	6,000	1,060
Whirinaki, Jacksons Road	1981	2,000	7,000	9,000	19,500
Kawhia, Tainui Street	1981	<u>11,000</u>	<u>15,000</u>	<u>26,000</u>	<u>17,270</u>
		<u>\$15,000</u>	<u>\$31,000</u>	<u>\$46,000</u>	<u>\$37,830</u>
Church sites yet to be clarified at Oneroa, Kaipara; Mangatawa Road, Taheke; Mangamuka.					
<u>PARSONAGES (5)</u>					
38 Three Mile Bush Road, Kamo	1984	21,000	36,000	57,000	51,160
28 Mount Albert Road, Auckland	1981	31,000	45,500	76,500	57,000
11 Union Street, Hamilton	1981	26,000	13,000	39,000	82,680
3 Gladstone Road, Te Kuiti	1984	11,000	37,000	48,000	50,770
446 Innes Road, Christchurch	1984	<u>13,400</u>	<u>65,100</u>	<u>78,500</u>	<u>78,300</u>
		<u>\$102,400</u>	<u>\$196,600</u>	<u>\$299,000</u>	<u>\$319,910</u>
<u>HOUSES (7)</u>					
Waima, Hokianga	1981	1,800	8,800	10,600	12,000
Mt. Wesley, Mangawhare	1984	22,000	27,000	49,000	20,870
296 Massey Road, Mangere	1982	20,900	36,600	57,500	15,560
298 Massey Road, Mangere	1982	28,000	49,000	77,000	67,990
19 Gibson Road, Tuakau	1980	5,000	1,000	6,000	3,710
12 John Street, Tokoroa	1983	6,500	29,000	35,500	17,950
Tainui Street, Kawhia	1981	<u>6,300</u>	<u>17,500</u>	<u>23,800</u>	-
		<u>\$90,500</u>	<u>\$168,900</u>	<u>\$259,400</u>	<u>\$138,080</u>
<u>COTTAGES (3)</u>					
Taheke, Hokianga	1981	2,000	16,500	18,500	33,400
173 Waihi Road, Hawera	1985	16,000	28,500	44,500	30,210
Long Fellow Street, Opunake	1981	<u>2,900</u>	<u>6,000</u>	<u>8,900</u>	<u>1,850</u>
		<u>\$20,900</u>	<u>\$51,000</u>	<u>\$71,900</u>	<u>\$65,460</u>
<u>TOTAL PROPERTIES (43)</u>		<u>\$ 776,900</u>	<u>\$ 1,002,100</u>	<u>\$ 1,779,000</u>	<u>\$ 2,265,950</u>

METHODIST CHURCH OF NEW ZEALAND

MAORI DIVISION INVESTMENT FUNDS BOARD

APPENDIX 30 JUNE 1985

1. Details of Mortgages on Properties

	\$	\$
Whakatuora Centre - Auckland Savings Bank	35,900	
- E.W. Blackwell Trust	<u>15,274</u>	51,174
Te Rahui Tane - Maori Trust Office		4,044
Innes Road Parsonage - Trusteebank Canterbury		<u>18,931</u>
		\$ 74,149
		=====

2. Details of Parsonage Suspense Accounts  
(For Parsonages Costs)

28 Mount Albert Road, Auckland	2,284
38 Three Mile Bush Road, Kamo	2,048
11 Union Street, Hamilton	2,249
3 Gladstone Road, Te Kuiti	2,224
446 Innes Road, Christchurch	2,548
4 Bryce Street, Hamilton (Rented)	3,076
463 St. Aubyn's Street, New Plymouth (Rented)	<u>1,982</u>
	\$ 16,441
	=====

W.I.

METHODIST CHURCH OF NEW ZEALAND

MAORI DIVISION (SEAMER HOUSE)

ADMINISTRATION INCOME & EXPENDITURE ACCOUNT

FOR YEAR ENDED 30 JUNE, 1985.

<u>(1984)</u>	<u>INCOME</u>	<u>\$</u>	<u>\$</u>
36,654	Boarding Fees		38,900
13,450	Subsidy		21,920
-	Re-Union Donations		603
50,104			61,423
	<u>EXPENDITURE</u>		
	<u>Operating Costs</u>		
69	Accident Compensation Levy		62
429	Cleaning Materials		625
149	Depreciation		134
481	Fire Protection		649
-	Insurances		693
-	Interest - Maori Division Loan		3,328
900	- Bank of New Zealand		749
80	Licences		80
3,725	Light and Power		3,748
3,830	Maintenance		2,996
26,714	Provisions		26,319
4,555	Rates and Water		3,690
424	Sundry Hostel Costs		422
1,477	Telephones		1,633
462	T.V. Expenses		462
9,859	Wages		10,202
53,154			55,792
	<u>Administration &amp; General Costs</u>		
666	Accountancy	960	
90	Audit Fee	90	
99	Bank Charges	61	
-	Computer Processing	23	
-	Re-union Marquee	150	1,284
54,009			57,076
<u>\$(3,905)</u>	<u>Current Surplus(Deficit) transferred to</u>		
	<u>Accumulated General Funds</u>		<u>\$ 4,347</u>

METHODIST CHURCH OF NEW ZEALAND - MAORI DIVISION

SEAMER HOUSE

BALANCE SHEET AS AT 30 JUNE 1985

<u>(1984) CURRENT LIABILITIES</u>			<u>(1984) CURRENT ASSETS</u>		
\$		\$	\$		\$
11,413	Overdraft Bank of N.Z.	-	-	Bank of N.Z. Current Account	6,967
200	Creditors & Accruals	959	1,048	Post Office Savings Bank	1,922
2,885	Loan from Maori Division I.F.B.	16,214	685	Debtors and Accruals	--
<u>14,498</u>		<u>17,173</u>	<u>1,733</u>		<u>8,889</u>
<u>CAPITAL</u>			<u>FIXED ASSETS</u>		
(7,519)	Accumulated General Funds		1,880	Fixtures & Fittings at cost	1,880
1,784	(11,424)		539	Less: Depreciation	673
(3,905)	Plus: Surplus (Deficit) for Current Year	4,347	<u>1,341</u>		<u>1,207</u>
(11,424)	CAPITAL DEFICIENCY AT 30.6.85	(7,077)			
<u>\$ 3,074</u>		<u>\$ 10,096</u>	<u>\$ 3,074</u>		<u>\$10,096</u>

These accounts should be read in conjunction with the Notes to the Accounts.

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 Income and Expenditure administered by the Matron has been brought into account.
3. Depreciation of Furniture is at 10% of written down value, as in former years.

4. Movement in Accumulated Funds

	\$
Balance 1 July 1984 (Deficiency)	(11,424)
Add Net Income for year	4,347
<u>Balance (Deficiency) 30 June 1985</u>	<u>\$ ( 7,077 )</u>

AUDITORS' REPORT

We have examined the Books and Records of the Maori Division (Seamer House) for the year ended 30 June, 1985, 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 of the Fund, as at 30 June, 1985, and of its income and expenditure for the year ended on on that date.

AUCKLAND

*Markham & Partners*  
MARKHAM & PARTNERS  
CHARTERED ACCOUNTANTS

*21st September*  
..... 1985

METHODIST CHURCH OF NEW ZEALAND

DEVELOPMENT DIVISION

ADMINISTRATION INCOME AND EXPENDITURE ACCOUNT  
FOR YEAR ENDED 30 JUNE 1985

(1984)	<u>Income</u>			
\$		\$	\$	\$
98,107	Connexional Budget (94.448% Paid)			121,795
10,800	Interest Received			7,506
6,577	E.W. Blackwell Distribution			7,268
37,444	Legacies and Capital Donations		40,000	
	<u>Less Capitalised for Income Production</u>		<u>40,000</u>	<u>NIL</u>
152,928				136,569
	<u>Expenditure</u>			
	<u>Divisional Costs</u>			
	Superintendency - Stipends, Allowances, Superannuation Subsidy, Travel, Housing Support etc	23,210		
-	Superintendency Change of Appointment costs.	1,471		
25,396		24,681		
	Samoan Resources Ministry - Stipends, Allowances, Superannuation Subsidy, Travel, Housing Support, Clerical Assistance, etc.	24,187		
48,674			48,868	
	<u>Designated Ministries Support -</u>			
10,142	Samoan Ministry	8,583		
5,755	Tongan Ministry	7,000		
2,500	Fijian Ministry	2,815		
18,397			18,398	
	<u>Grants Shared Support Other Ministries -</u>			
12,373	Parishes	14,269		
875	Pastor At Large, Hanger	3,240		
-	Rural Support, Wairarapa	2,000		
1,773	Parish Supplies - Illness	3,821		
563	- Long Service Leave	950		
10,865	Hospital Chaplaincies	12,895		
-	Forirua Social Justice Unit	2,210		
377	Friendship House	-		
26,826			39,389	
	<u>Carried Forward</u>		<u>106,655</u>	<u>136,569</u>

(1984)	<u>Brought Forward</u>	106,655	136,569
Divisional Initiatives -			
3,766	Bi-Cultural Church (Separate Statement)	-	
2,384	Making Disciples Task Group	4,382	
-	Rural Ministry Consultation	2,389	
-	Proportion Church Union Costs	695	
-	Share Costs Proposed Church site Great Barrier Island	147	
-	Inter-Divisional Consultation	85	
6,150			7,698
Other Divisional Costs -			
300	Sundry Travel Costs	1,813	
-	Travel Grant to U.N. Women's Conference	150	
-	Attendance Clergy Training Session	94	
469	Conference Costs	447	
830	Membership Research	10	
156	Accident Compensation Levy	168	
519	Sundry Expenses	37	
2,274			2,719
			<u>117,072</u>
<u>Office and General Costs</u>			
2,164	Accountancy	3,180	
300	Audit Fee	300	
94	Bank charges and Interest	42	
-	Computer Processing	76	
6,512	Office Rent and Operating Costs	5,775	
9,617	Office Salaries	9,322	
1,124	Office Telephones	803	
878	Postages	736	
2,310	Printing and Stationery	3,091	
-	Repairs and Servicing Equipment	552	
1,677	Depreciation Equipment	-	
24,676			23,878
126,997	<u>Total Expenditure</u>		<u>140,950</u>
25,931	<u>Net Income to Accumulated Funds</u>	(Deficit)	<u>4,381</u>
-	<u>Add</u> Balance of 1983/84 Connexional Budget Brought Forward into 1984/85 Year		<u>16,790</u>
\$25,931	<u>Total Transferred to Accumulated Funds</u>		<u>\$12,409</u>

**METHODIST CHURCH OF NEW ZEALAND**  
**DEVELOPMENT DIVISION**  
**BALANCE SHEET AS AT 30 JUNE 1985**

(1984)	<u>CURRENT LIABILITIES</u>			(1984)	<u>CURRENT ASSETS</u>		
\$		\$	\$	\$		\$	\$
	Balance Rents due Investment				Accrued Connexional Budget 1984/85		
-	Funds Board 1983 & 1984 years	4,656		-	Divisional	18,395	
-	1985 year	2,857		-	Bi-cultural Church	1,205	19,600
-	Accrued Grants	6,950		-	Accrued E.W. Blackwell Trust 1984/85		7,268
787	Sundry Creditors/Reimbursements	1,167		1,018	Sundry Debtors/Reimbursements	7,245	
			15,626			34,113	
	<u>DESIGNATED FUNDS</u>			4,395	Current Account - B.N.Z.	6,498	
-	Bi-Cultural Church Funds	4,118		-	Petty Cash	100	
-	Making Disciples 1985/86 Funds	150					40,711
	Fijian Ministry Repatriation				<u>INVESTMENT FUNDS BOARD DEPOSITS</u>		
3,228	Funds	3,228		21,484	General Funds at Call M.T.A.	5,607	
-	Add interest to date	368	3,596	12,678	Office Space Term Loan M.T.A.	35,500	
			7,864	-	Legacies & Capital Donations	40,750	
	<u>CAPITAL AND RESERVES</u>				Term Loan M.T.A.		81,857
-	Capital Fund - Office Space	35,500			<u>FIXED ASSETS</u>		
-	Capital Fund - Legacies & Capital Donations	40,750		6,708	Office Equipment, at cost less Depreciation		-
42,268	Accumulated General Funds	22,828					
			99,078				
\$46,283		\$122,568	\$46,283			\$122,568	

These accounts should be read in conjunction with the Notes to the Accounts.

METHODIST CHURCH OF NEW ZEALAND  
DEVELOPMENT DIVISION

APPENDIX - 30 JUNE 1985

	\$
1. <u>Details of Interest Received</u>	
M.T.A. - At call	801
M.T.A. - Term Deposits	1,799
Broadbank - Office Space	4,179
Bank of N.Z. Current Account	142
Bulk Air N.Z. Deposits	585
	<hr/> \$7,506 <hr/>
2. <u>Details of Superintendency Costs</u>	
Stipend	15,922
Superannuation Subsidy	1,427
Car Allowance	2,216
Expenses Allowance	1,312
Travel Costs	1,654
Telephone	613
Sundry Expenses	66
Farewell Presentation Meal	300
New Superintendency Appointment and Induction/Welcome	1,171
	<hr/> \$24,681 <hr/>
3. <u>Details of Samoan Resources Ministry Costs</u>	
Stipend	15,896
Superannuation Subsidy	1,427
Car Allowance	2,910
Expenses Allowance	1,349
Travel Costs	1,576
Telephone	474
Sundry Expenses	115
Clerical Assistance	312
Stationery and Postage	128
	<hr/> \$24,187 <hr/>
4. <u>Details of Samoan Ministry Costs</u>	
(Rev S. Lemalu)	
Grant to Manukau North Parish	8,334
Samoan Policy Committee - Non Recoverable Costs	249
	<hr/> \$8,583 <hr/>

5.	<u>Details of Tongan Ministry Costs</u>	\$
	<u>(Rev. T. Moala)</u>	
	Grant to Auckland District	4,704
	Grant to North Canterbury District	500
	Grant for Travel to Tongan Conference	300
	Tongan Advisory Committee Non-Recoverable Costs	1,396
	Conference Levy	100
		<u>\$7,000</u>

6.	<u>Details of Fijian Ministry Costs</u>	
	<u>(Rev. E. Samusamuvodre)</u>	
	Grant to Auckland East Parish	2,190
	Special Travel Grant	450
	Year's Interest on Repatriation Funds	175
		<u>\$2,815</u>

7.	<u>Details of Making Disciples Costs</u>	
	Parish Evangelism School -	
	Resource Books	688
	Facilitator	144
	Melbourne Evangelism Conference, Travel	1,300
	Questionnaires and Postage	317
	New Zealand Travel Costs	1,933
		<u>\$4,382</u>

8.	<u>Details of Accrued Grants</u>	
	Porirua Social Justice Unit	1,860
	Porirua Hospital Chaplaincy	507
	Woodville Parish - Long Service Leave	950
	Tokanui Hospital Chaplaincy	3,633
		<u>\$6,950</u>

well

**METHODIST CHURCH OF NEW ZEALAND**  
**DEVELOPMENT DIVISION**

**NOTES TO ACCOUNTS & 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. There have been variations in the Accounts from those presented in former years.
- 1.1 The "Connexional Budget Contributions" are those applicable to or for the Income Year ended 30 June in contrast to previous years where the income was shown as the amounts actually received in the year ended 30 June although a portion of the total was in respect of the previous year and the amount due as at 30 June was not accrued. The "one off" adjustment for 1984/85 is shown as an addition at the foot of the Income and Expenditure Account.
- 1.2 In previous years "Legacies and Capital Donations" were taken into the current year's income. The policy now is to capitalise all Legacies and Capital Donations and take the income from the invested sums into income, the first year for such investment income being as at 30 June 1986.
- 1.3 Whereas the Division held Investments and Fixed Assets these assets have now been transferred to the new Development Division Investment Funds Board to manage on behalf of the Division which will, from the year ending 30 June 1986, receive the resultant Investment Income from the Investment Funds Board.
- 1.4 From Parsonages' Rents received, for the 1983 and 1984 years, the Investment Funds Board was reimbursed for actual Parsonage costs expended. The remainder of the Rents remained as income for the Development Division. This procedure has changed and the Investment Funds Board will receive the surplus rents (\$4,656) to hold as funds for the respective individual Parsonages' future maintenance and costs. The same procedure has been followed for the 1985 year.
2. The effect of the above is that the Development Division will manage Divisional affairs and the Development Division Investment Funds Board will manage properties, assets and investments.
3. A number of adjustments to the Accumulated Funds has been necessary to incorporate the above.

**Movement in Accumulated General Funds**

<u>Balances 1 July 1984</u>		42,268
<u>Add</u>		
1. Air Refunds 1983/84 Received 1984/85		4,142
2. Sector Ministry Fund Grant Pastor at Large for 3 months to 30 June 1984, Received 1984/85		875
3. Incorporation Balance of Office Space Funds on deposit with Investment Funds Board		16,049
4. Balance of 1983/84 Connexional Budget brought forward into 1984/85 year		16,790
		80,124
<u>Less</u>		
5. 1983 and 1984 Parsonage Rentals transferred to Investment Funds Board	4,656	
6. 1984 Office Space Income accrued twice	4,549	
7. 1983 and 1984 Interest due on Fiji Ministry Reserve	194	
		9,399
<u>Corrected Balance 1 July 1984</u>		70,725

Continued...

B/Fwd

70,725

Less

## 8. Transfers from General Funds to Capital Funds -

8.1 Office Space Funds

28,727

8.2 Additional to allow for inflation

6,773

35,500

8.3 Legacies and Capital Donations Funds already  
in Investment Funds Board

750 \*

9. Office Equipment transferred to Investment  
Funds Board

7,266

43,516

27,209

Less

10. Net Deficit for year

4,381

Balance 30 June 1985\$22,828\* Investment Funds Board Legacies, Above  
Divisional 1984/85 Legacies Capitalised

750

40,000

Capital Fund - Legacies 30 June 1985\$40,7504. Movement in Other Funds during year to 30 June 19854.1 Bi-cultural Church PromotionIncome

\$

\$

Grant General Purposes Trust Board

5,519

Connexional Budget

8,135

Sales of Resource Kits

342

13,996

Expenditure

Seminars - Costs

2,035

- Travel

1,028

3,063

Passport - Printing

1,854

- Postage

276

2,130

Resources - Printing &amp; Postage

4,653

General Postages and Tolls

32

9,878

Balance at 30 June 1985\$4,118AUDITORS' REPORT

We have examined the Books and Records of the Development Division for the year ended 30 June 1985, 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 Funds as at 30 June 1985, and of its Income and Expenditure for the year ended on that date.

AUCKLAND

*Markham & Partners*  
MARKHAM & PARTNERS  
CHARTERED ACCOUNTANTS

*20th September*  
.....1985

METHODIST CHURCH OF NEW ZEALAND

DEVELOPMENT DIVISION INVESTMENT FUNDS BOARD

INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30 JUNE 1985

<u>INCOME</u>	\$	\$	\$
Interest and Dividends (see below)			20,234
E.W. Blackwell Trust Distribution			<u>6,267</u>
			\$ 26,501
 <u>LESS EXPENDITURE</u>			
Distribution of Income			
Mangungu Historic Mission Committee Grant	350		
Trust Funds Interest	1,326		
Divisional Office Space Interest	4,179		
Overseas Division Office Space (As Agent)	<u>5,591</u>	11,446	
Parsonage Costs			
General Costs (see below)	-		
Valuations	811		
Legal Expenses Sales/Purchases	<u>2,835</u>	3,646	
Administration Costs			
Accountancy	2,760		
Computer Processing	78		
Depreciation of Equipment	795		
Audit	260		
Bank Charges	23		
Postages, Printing, Stationery, etc.	<u>235</u>	<u>4,171</u>	19,263
 <u>Net Income to Accumulated Funds</u>			<u>\$ 7,238</u>

Details of Interest and Dividends Received

Debentures Divisional	4,179
Overseas Division	5,591
Debentures	1,441
N.Z.M.T.A. Call Money	244
Short Term	7,311
Bank of N.Z.	81
Astley Holdings Shares	1,370
C.S.R. Shares	<u>17</u>
	\$ 20,234
	=====

Parsonages General Costs Reimbursed From Presbyters Rentals Received

Repairs and Maintenance	1,430
Rates and Water	1,136
Insurances	<u>291</u>
	\$ 2,857
	=====

METHODIST CHURCH OF NEW ZEALAND

DEVELOPMENT DIVISION INVESTMENT FUNDS BOARD

BALANCE SHEET AS AT 30 JUNE 1985

(1984)				(1984)			
\$	<u>CURRENT LIABILITIES</u>	\$	\$	\$	<u>CURRENT ASSETS</u>	\$	\$
4,549	Divisional Interest	-		790	Bank of N.Z. (Overdrawn)	(5,457)	
7,627	Overseas Division Interest	-		11,727	Sundry Debtors and Accruals	130	
4,226	Sundry Creditors	162		13,094	Joint Office Partners	4,601	
16,402			162	-	Joint Office Rent in Advance	2,364	
	<u>TERM LIABILITIES</u>			3,329	Divisional Rents Due	7,532	
13,000	St. Jude's Loan	-		6,882	Cash at Call - N.Z.M.T.A.	-	
28,727	Divisional Office Space Deposits	35,500		100	Petty Cash	50	
-	Divisional Legacies Deposits	40,750		35,930			9,220
-	Divisional General Funds Deposits	5,607	81,857		<u>INVESTMENTS AT COST/CAPITAL ACCRETIONS</u>		
48,160	Overseas Division Deposits	-		28,727	Divisional Deposits Debentures	-	
-	Friendship House Capital Funds	75,624		-	N.Z.M.T.A. - Long Term	35,500	
-	Friendship House Revenue Funds	13,130	89,754	-	N.Z.M.T.A. - Short Term	46,357	81,857
89,887			170,611	48,160	Overseas Division Debentures	-	
	<u>SPECIFIC RESERVES</u>				Friendship House - N.Z.M.T.A.		
9,522	Specific Trusts Funds	15,000		-	Short Term	88,754	
134	UBIX Copier Sinking Fund	1,448		44,534	N.Z.M.T.A. - Short Term	38,659	
-	Capital Fund Mangungu Historic Mission	55,000		-	- Long Term	15,000	
9,656			71,448	1,728	Car Loan	1,728	
	<u>CAPITAL AND ACCUMULATED FUNDS</u>				<u>At Market Value</u>		
9,325	Properties Capital Reserves	174,456		5,676	Shares, Astley Holdings	7,755	
750	General Legacies Fund	-		126,827			233,753
81,536	Accumulated General Funds	80,451		42,118	<u>FIXED ASSETS AT GOVERNMENT VALUATION</u>		
91,611			254,907	-	Parsonages (2)	192,000	
					Mangungu Mission Station Property	55,000	
					<u>At Cost, Less Depreciation</u>		
					Office Equipment	7,950	
				681	Less 10% Depreciation	795	7,155
				42,799			254,155
\$207,556		\$ 497,128	\$207,556			\$ 497,128	
=====		=====	=====			=====	

These accounts should be read in conjunction with the Notes to the Accounts.

DEVELOPMENT DIVISION INVESTMENT FUNDS BOARD

NOTES TO ACCOUNTS AND STATEMENT OF ACCOUNTING POLICIES

1. These Notes should be read in conjunction with the Notes attached to the Development Division Annual Accounts.
2. These Accounts are the first Annual Accounts resulting from the separation of the Home Mission and Church Extension Investment Funds Board into its separate components of Maori Division Investment Funds Board and Development Division Investment Funds Board, as from 1 July 1984. Identifiable assets, liabilities and funds have been separated to the appropriate Divisional Investment Funds Board, with the few remaining items allocated proportionately.
3. The General Accounting Principles recognised as appropriate for the measurement and reporting of results and financial position, under the historical cost methods, have been observed in the preparation of these accounts, with the exception that Properties have been revalued at the most recent Government Valuation. Office Equipment has been depreciated at 10% of the balance as at end of financial year.
4. All properties are insured for replacement value.
5. Because the Astley Holdings shares have been subject to a take over bid by Mair and Company Ltd., and after completion of the take over may be sold, they have been kept at the market value as at 30 June 1984 together with the par value of the \$2,585 bonus issue during the year.
6. The long term static Property Sinking Funds and Capital Reserves (\$9,325) have been amalgamated in Properties Capital Reserves Fund, to which has been added credits (\$165,131) from properties revaluations to Government Valuations.
7. The property of the Mangungu Historic Mission Station and the investments of Friendship House, both of which come under the oversight of the Development Division, have been incorporated in the Accounts.

8. Movement in Trust Funds

	Balance	Disbursed	Interest	Interest	Balance
	1984	1984/85	Past Years	1984/85	1985
T.G. Brooke Memorial	8,237	(500)	3,667	1,106	12,510
Gerard Grounds Legacy	785	-	602	134	1,521
Emily Rishworth	500	-	383	86	969
	<u>\$9,522</u>	<u>(\$500)</u>	<u>\$4,652</u>	<u>\$1,326</u>	<u>\$15,000</u>

9. Movement in Property Values

(a) Ledger Values 30.6.1984

11 Kakariki Avenue	7,387
53 Fife Street	34,731
<b>Total Ledger Values</b>	<b>42,118</b>

(b) Government Valuations

11 Kakariki Avenue (1984)	130,000
53 Fife Street (1982)	77,000
	<u>207,000</u>
	164,882

(c) Sales and Purchase

11 Kakariki Avenue sold June 1985 \$185,000 less Commission \$4,750 = Net \$180,250. Capital Gain	50,250
3 Steele Street purchased June 1985 \$165,000	
1983 Government Valuation \$115,000. Extra Capital Cost	(50,000)
<b>Total Increase in Properties Reserves</b>	<b>\$165,132</b>

(d) Ledger Values 30.6.1985

3 Steele Street G.V. 1983	115,000
53 Fife Street G.V. 1982	77,000
	<u>\$192,000</u>

METHODIST CHURCH OF NEW ZEALAND

DEVELOPMENT DIVISION INVESTMENT FUNDS BOARD

NOTES TO ACCOUNTS AND STATEMENT OF ACCOUNTING POLICIES  
cont'd

AUDITOR'S REPORT

We have examined the Books and Records of the Development Division Investment Funds Board for the year ended 30 June 1985, and have obtained all the information and explanations that we have required.

In our opinion the Balance Sheet and Income and Expenditure Account, with the attached Notes, are properly drawn up, so as to give respectively, a true and fair view of the state of affairs of the Fund as at 30 June 1985, and of its Income and Expenditure for the year ended on that date.

*Markham & Partners*  
MARKHAM & PARTNERS  
CHARTERED ACCOUNTANTS

AUCKLAND

*Bob G. G. G.*  
..... 1985

METHODIST CHURCH OF NEW ZEALAND  
THE EDITH WINSTONE BLACKWELL TRUST FUND  
ADMINISTRATION INCOME & EXPENDITURE ACCOUNT  
FOR YEAR ENDED 30 JUNE 1985

(1984)	<u>Income</u>	\$	\$
\$			
53,788	Rents	61,314	
9,310	Interest and Dividends	11,074	
<hr/> 63,098		<hr/>	72,388
	<u>Expenditure</u>		
999	Accountancy	1,590	
150	Audit	150	
-	Computer Processing	38	
775	Insurances	912	
(46)	Miscellaneous	-	
-	Postage	2	
1,084	Rates and Water	1,256	
647	Repairs and Maintenance	2,013	
<hr/> 3,609		<hr/>	5,961
<hr/> \$59,489	<u>Net Income</u>		<hr/> \$ 66,427
	<u>Less Distribution of Net Income</u>		
5,485	Depreciation Reserve	6,419	
952	Maintenance Reserve	1,075	
13,590	Capital Reserve	15,330	
19,731	Investment Funds Board	18,301	
13,154	Maori Division	14,534	
6,577	Development Division	7,268	
-	Epworth Bookroom Special Grant	3,000	
<hr/> 59,489		<hr/>	66,427
<hr/> NIL	<u>Net Surplus, Transferred to Accumulated Funds</u>		<hr/> NIL

W-1

METHODIST CHURCH OF NEW ZEALAND - THE EDITH WINSTONE BLACKWELL TRUST FUND  
BALANCE SHEET AS AT 30 JUNE 1985

(1984) <u>CURRENT LIABILITIES</u>			(1984) <u>CURRENT ASSETS</u>		
\$	<u>DISTRIBUTIONS DUE TO -</u>	\$	\$		
12,931	Investment Funds Board	18,801	7,439	Current Account - B.N.Z.	26,328
8,621	Maori Division	14,534	4,005	Sundry Debtors - Tenants	699
(690)	Development Division	7,268	54,000	Cash at Call - M.T.A.	84,000
-	Sundry Creditors & Accruals	18	65,444		111,027
20,862		40,621			
<u>CAPITAL RESERVES</u>			<u>INVESTMENTS AT COST</u>		
59,784	Capital Reserve	75,114	15,274	Whakatuora Centre Loan	15,274
53,471	Depreciation Reserve	59,890	3,000	Epworth Bookroom Loan	-
3,035	Maintenance Reserve	4,110	25,000	Broadbank Debenture (1986)	25,000
-	Property Revaluation Reserve	181,566	43,274		40,274
116,290		320,680			
			<u>FIXED ASSETS AT G.V. (1980)</u>		
			At cost)	Freehold Land	186,000
			28,434)	Shops Building	24,000
					210,000
\$137,152		\$361,301	\$137,152		\$361,301

These accounts should be read in conjunction with the Notes to the Accounts.

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. Buildings are not depreciated, but a Depreciation Reserve is maintained by annual allocations of net income, as per Will requirements below.
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. From the Distribution to the Investment Funds Board (\$21,801) the loan of \$3,000 to Epworth Bookroom, Auckland, has become a grant to eliminate the loan.
4. The Land and Buildings are now recorded in the Balance Sheet at current (1980) Government Valuation of \$210,000. The capital increase of \$181,566 has been credited to Property Revaluations Reserve.

5. Movement in Capital Reserves during year to 30 June 1985

	\$	\$
5.1 <u>Capital Reserve, opening</u>	59,784	
Plus, Interest credited direct	4,429	
Plus, Net Rental Income credited	10,901	
	-----	<u>\$75,114</u>
5.2 <u>Depreciation Reserve, Opening</u>	53,471	
Plus, Interest credited direct	5,869	
Plus, Net Rental Income credited	550	
	-----	<u>\$59,890</u>
5.3 <u>Maintenance Reserve, Opening</u>	3,035	
Plus, Interest credited direct	775	
Plus, Net Rental Income credited	300	
	-----	<u>\$4,110</u>

AUDITORS' REPORT:

We have examined the Books and Records of the Edith Winstone Blackwell Trust Fund for the year ended 30 June 1985, 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 30 June 1985, and of its Income and Expenditure for the year ended on that date.

MARKHAM & PARTNERS  
CHARTERED ACCOUNTANTS

AUCKLAND

# METHODIST THEOLOGICAL COLLEGE

## INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30TH JUNE 1985

1984 \$		1985 \$	1984 \$		1985 \$
	<u>COLLEGE</u>			<u>COLLEGE</u>	
69,904	Student Allowances and Expenses	61,721	27,928	Connexional Budget	15,313
50,770	Staff Stipends and Allowances	32,070		Methodist Trust Association	
	Rent and Maintenance - Staff		77,454	Probert Trust	132,530
4,080	Housing	8,011	21,132	Interest Received	32,428
6,083	Secretarial	8,139	4,317	Donations and Grants	3,500
4,244	Travel - General	5,704	5	Sundry Income	236
2,386	- Overseas	6,549	<u>130,836</u>		
1,583	Principals' Discretionary Fund	714			184,007
3,030	Cultural Education Programme	2,600			
	Resources Teaching Aids and		6,650	<u>HOME SETTING EDUCATION</u>	
1,549	Archives	4,432	1,360	Donations and Grants	-
12,016	Administration Expenses	16,358	105	Rents Received	1,427
<u>155,645</u>			<u>8,115</u>	Sundry Income	338
		146,298			1,765
	<u>HOME SETTING EDUCATION</u>				
22,185	Staff Stipends and Allowances	22,003		<u>COMMUNICATIONS UNIT</u>	
-	Secretarial	4,250		Sales:	
	Rent and Maintenance - Staff			- Audio Visual Material	1,496
4,437	Housing	6,685	858	- Printing	4,494
1,353	Book and Fees Allowances	1,255	3,563		
311	Supervisor Fees	665	<u>4,421</u>		5,990
3,343	Conferences and Seminars	7,459			
922	Home Setting Travel	1,643			
1,310	Resource Development	288		<u>PROPERTIES</u>	
1,650	Office Expenses	3,375	80,011	Rents Received	79,560
239	Supervisors' Education	1,896	<u>80,011</u>		79,560
5,000	Maori Division	5,250			
78	Ministry Strategy Consultations	1,392		<u>EDUCATION CENTRE</u>	
	Samoaan Ministry School of			Rents Received	3,838
1,247	Theology	1,600	1,170	Donations and Grants	410
-	Warden Expenses	219	1,625		
<u>42,075</u>			<u>2,795</u>		4,248
	<u>COMMUNICATIONS UNIT</u>				
662	Audio Visual Costs	2,191			
3,011	Printing Costs	1,413			
<u>3,673</u>					
		3,604			

# METHODIST THEOLOGICAL COLLEGE

## INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30TH JUNE 1985 (CONTINUED)

1984		1985	1984	1985
\$		\$	\$	\$
	<u>EDUCATION CENTRE</u>			
-	Administration Costs	2,312		
1,348	Property Costs	20,821		
-	Resources and Programme Costs	262		
-	Staff Stipends and Allowances	5,243		
-	Travel Costs	138		
<u>1,348</u>		<u>28,776</u>		
	<u>PROPERTY EXPENSES</u>			
22,961	Grafton Properties	14,614		
<u>22,961</u>		<u>14,614</u>		
476	Excess Income over Expenditure	24,298		
<u>226,178</u>		<u>275,570</u>	<u>226,178</u>	<u>275,570</u>

# METHODIST THEOLOGICAL COLLEGE

BALANCE SHEET AS AT 30TH JUNE 1985

1984 \$		1985 \$	1984 \$		1985 \$
<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>		
41,225	Sundry Creditors	53,413		Bank of New Zealand - Current Account	4,253
2,700	Special Purposes Fund	22,574	3,765	Interest Accrued	6,533
43,955			5,491	Sundry Debtors	4,994
		75,987	4,781		
			<u>14,037</u>		15,780
<u>FUNDS ADMINISTERED</u>			<u>INVESTMENTS (At Cost)</u>		
17,640	New Organ Fund	20,330		Deposits	167,208
5,907	Student Library Fund	5,418	202,729	Loans	3,441
3,351	Theological College Travel Fund	3,899	5,841	Securitibank Ltd (In Liquidation)	21,736
43,599	Staff and Student Bursary Fund	50,405	21,736		
1,740,878	Probert Trust Board	1,916,697	<u>230,306</u>		192,385
1,811,375		1,996,749			
<u>TERM LIABILITIES</u>			<u>SPECIFIC INVESTMENTS (At Cost)</u>		
	Presbyterian Church - Lay Training Centre (Secure!)	102,000		<u>OF FUNDS ADMINISTERED</u>	
102,000			10,520	Methodist Trust Association	
			7,120	- New Organ Fund	12,069
			<u>17,640</u>	Shares - New Organ Fund (Note 1)	8,260
			3,149		20,329
			358	Methodist Trust Association	
			<u>2,400</u>	- Library Fund	2,660
			<u>5,907</u>	Shares - Library Fund (Note 1)	358
			3,351	Securitibank Ltd (In Liquidation)	2,400
			<u>43,599</u>		5,418
			1,740,878	Methodist Trust Association	
			<u>1,811,375</u>	- College Travel Fund	3,899
				Methodist Trust Association	
				- Bursary Fund	50,405
				Methodist Trust Association	
				- Probert Trust	1,916,697
					1,996,798

524

METHODIST THEOLOGICAL COLLEGE

## BALANCE SHEET AS AT 30TH JUNE 1985 (CONTINUED)

[illegible]

# METHODIST THEOLOGICAL COLLEGE

BALANCE SHEET AS AT 30TH JUNE 1985 (CONTINUED)

## STATEMENT OF ACCOUNTING POLICIES

### GENERAL ACCOUNTING POLICIES

The measurement base adopted is that of historical cost. Reliance is based on the fact that the Theological College is a going concern. Accrual accounting is used to match expenses and revenue, except for income earned on the Probert Trust Deposit which is taken into revenue upon receipt and not on an earnings basis.

### PARTICULAR ACCOUNTING POLICIES

- Investments - Investments have been valued at cost price.
- Sundry Debtors - Debtors have been valued at expected realisable value.
- Depreciation - No depreciation has been provided on assets owned by the College.

### CHANGES IN ACCOUNTING POLICIES

There have been no changes in accounting policies. All policies have been applied on bases consistent with those of previous years.

### NOTES TO FINANCIAL ACCOUNTS

These notes form part of and are to be read in conjunction with the accompanying accounts.

- (1) The Market Value of Company Shares at balance date amounted to \$47,738.00.
- (2) (a) Fixed Assets - Government Valuation of properties at 1st October 1979:

	Capital Value	Value of Improvements	Unimproved Value
College Buildings, Grounds and Ranston House	710,000	480,000	230,000
House - 134 Grafton Road	100,000	41,000	59,000
House - 2 College Road	41,000	41,000	-
Lay Training Centre - Lintane Place (at Valuation)	308,971	178,971	130,000
	1,159,971	740,971	419,000

# METHODIST THEOLOGICAL COLLEGE

## BALANCE SHEET AS AT 30TH JUNE 1985 (CONTINUED)

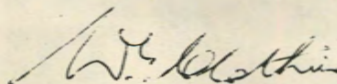
### NOTES TO FINANCIAL ACCOUNTS - Continued

- (b) Capital Commitment = It is the College Council's intention to re-develop its buildings for future needs at an expected cost of \$250,000.00  
less paid               \$ 72,141.00  
                              \$177,859.00
- = The alteration to the Education Centre is estimated to cost \$115,000 against which \$42,000 has been paid.
- (3) These Accounts have been prepared by The Board of Administration Division on information and instructions supplied by the Trinity Methodist Theological Council.

Chairman: P P Rushton

Treasurer: F W Claridge

I have examined the books of accounts and records of the Methodist Theological College for the year ended 30th June 1985. In my opinion, according to the information and explanations given to me and as shown by the said books of account, the Income and Expenditure 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 Fund as at 30th June 1985 and of its income and expenditure for the year ended on that date.



Chartered Accountant

CHRISTCHURCH

4 October 1985

EPWORTH BOOKROOM ( WELLINGTON )

	<u>Year Ended</u>	
	<u>30.6.85</u>	<u>30.6.84</u>
<u>Trading</u>		
Sales - General	128408	113507
Sales - Living Faith	136786	178496
Sales - Religion in Life	<u>101643</u>	<u>63739</u>
Sales	<u>366817</u>	<u>355742</u>
Opening stock	63124	56943
Purchases - General	89981	88971
- Joint Board	<u>193639</u>	<u>188230</u>
Less closing stock	<u>72878</u>	<u>63124</u>
Cost of sales	<u>273866</u>	<u>271020</u>
Gross profit	92971	84722
Miscellaneous Income	<u>5225</u>	
<u>Expenses</u>	<u>98196</u>	
Bad debts	792	147
Exchange variance	(10,458)	3556
General expenses	818	1058
Insurance	307	282
Packing materials	911	316
Postages	5382	4137
Printing and Stationery	3592	1937
Promotion Expenses	1475	2140
Rent	6950	5050
Staff salaries	66794	62852
Staff Super Subsidy	2466	960
Staff ACC levy	287	-
Tolls and telegrams	1437	775
Travelling expenses	473	38
 Total Expenditure	 <u>81226</u>	 <u>83265</u>
 Direct surplus/(deficit)	 16970	 1457
Office overhead allocation	<u>46874</u>	<u>19145</u>
 Final deficit	 (29904)	 (17688)

EPWORTH BOOKROOM (AUCKLAND)

	<u>Year Ended</u>	
	<u>30.6.85</u>	<u>30.6.84</u>
<u>Trading</u>		
Sales - General	93382	105090
Living Faith	8065	14613
Religion in Life	13941	12293
	<hr/>	<hr/>
Sales -	115388	131996
	<hr/>	<hr/>
Opening stock	35254	35946
Purchases	92860	98411
Closing stock	36574	35254
	<hr/>	<hr/>
Cost of sales	91540	99103
	<hr/>	<hr/>
Gross profit	23848	32893
	<hr/>	<hr/>
<u>Income</u>		
Misc. Income	11063	4059
	<hr/>	<hr/>
Total Gross profit & Misc.Income	34911	36952
	<hr/>	<hr/>
<u>Expenses</u>		
Bad debts	206	82
General expenses	1204	1647
Insurance	88	87
Packing materials	120	
Postages	1829	677
Printing and stationery	1252	1479
Promotion expenses	85	446
Rent	5960	5157
Staff salaries	34310	32639
Staff ACC levy	116	199
Tolls & telegrams	1784	543
Travelling expenses	1337	865
Set-up expenses	628	-
	<hr/>	<hr/>
Total direct expenses	48919	43821
	<hr/>	<hr/>
Direct deficit	(14008)	(6869)
	<hr/>	<hr/>
Office overhead allocation	16682	9571
	<hr/>	<hr/>
Final Deficit	(30690)	(16440)
	<hr/>	<hr/>

EDUCATIONAL MINISTRY

	<u>Year Ended</u>	
	<u>30. 6.85</u>	<u>30.6.84</u>
<u>Income</u>		
Grants - Connexional Budget	33353	66330
Other	82800	20015
St. Paul's Hamilton	-	5000
Robert Gibson Trust	16500	11856
Holiday Camps total income		
Holiday camps total expenses		
Miscellaneous income	98	15
Total income	<u>132751</u>	<u>103216</u>
<u>Expenses</u>		
General expenses	586	27
Postages	467	73
Printing & stationery	1941	1489
Rent	13742	14050
Resource materials	807	682
Staff salaries	30171	30743
Staff personal allowances	2676	2120
Staff super subsidy	2853	901
Staff ACC levy	183	266
Synod Education Convenors Expenses	163	177
Special activities expenses	4052	102
Special activities Samoan Res.	656	925
Tolls and telegrams	1474	1274
Travelling expenses	11041	8753
Training expenses - overseas	795	1700
Training expenses - N.Z.	15	221
Youth ministry - General	1815	
- Robert Gibson Trust	1737	5145
Salaries Youth Ministry	17442	6423 )
Personal Allowance Youth Ministry	1083	417 )
Travelling exp. Youth Ministry	3777	3575 )
Total direct expenses	<u>97476</u>	<u>79063</u>
Direct surplus	35275	24153
Office overhead allocation	<u>36945</u>	<u>17548</u>
Final surplus/(Deficit)	<u>(1670)</u>	<u>6605</u>

STEWARDSHIP

	<u>Year Ended</u>	
	<u>30.6.85</u>	<u>30.6.84</u>
<u>Income</u>		
Stewardship Services	57801	64307
Grants - Connexional Budget	9098	7689
- Assembly Budget	19026	16671
- Budget promotion	-	2478
Total income	<u>85925</u>	<u>91145</u>
<u>Expenses</u>		
Budget promotion	3195	3478
General Expenses	527	268
Insurance		
Postages	72	41
Printing & Stationery	1133	2019
Rent	4048	6134
Resource materials & Subs.	643	374
Staff salaries	45637	42488
Staff personal allowances	1785	1717
Staff super subsidy	3895	2811
Staff A.C.C.levy	155	-
Tolls and telegrams	2184	107
Travelling expenses	23052	13419
Training expenses	648	2215
Total direct expenses	<u>86974</u>	<u>74071</u>
Direct Deficit	<u>(1049)</u>	<u>17074</u>
Office overhead allocation	<u>18730</u>	<u>17549</u>
Final Deficit	<u>(19779)</u>	<u>(475)</u>

ADMINISTRATION

	<u>Year Ended</u>	
	<u>30.6.85</u>	<u>30.6.84</u>
<u>Income</u>		
Interest received	1212	2625
Miscellaneous income	2113	1271
Total income	<u>3325</u>	<u>3896</u>
<u>Expenses</u>		
Accounting and Audit Services	18433	10062
Debt servicing	21265	7665
Depreciation - Equipment	3119	1033
Equipment repair & maintenance	584	2206
General expenses	2374	2569
Insurance	36	-
Postages	5374	2940
Printing & Stationery	6874	3089
Rent	2430	2050
Staff Salaries	59604	34696
Staff A.C.C.levy	238	-
Staff recruitment	1882	38
Tolls and telegrams	2015	1360
Total direct expenses	<u>124228</u>	<u>67708</u>
Direct Deficit/Surplus - Re-allocated to Sections	<u>120903</u>	<u>63812</u>
Epworth Wellington	46874	19145
Epworth Auckland	16682	9571
Stewardship	18730	17548
Educational Ministry	36945	17548
Property	1672	-
	<u>120903</u>	<u>63812</u>
<u>Property Income &amp; Expenditure Account</u>		
Rentals received and recharges to Sections	27128	22750
Less operating expenses	<u>19619</u>	<u>14008</u>
Property Surplus	<u>7509</u>	<u>8742</u>

METHODIST EDUCATION DIVISION

PROPERTY INCOME AND EXPENDITURE ACCOUNTS FOR THE YEAR ENDED 30 JUNE 1985

1984		Total 1985	Naenae Property		Avalon Property		Auckland Property		Wellington Property	
			1985	1984	1985	1984	1985	1984	1985	1984
22,750	Rents Received	<u>27,128</u>	<u>4,978</u>	<u>3,398</u>	<u>7,250</u>	<u>5,852</u>	<u>6,800</u>	<u>5,400</u>	<u>8,100</u>	<u>8,100</u>
	Expenses									
600	Office Cleaning	441							441	600
765	Depreciation	774							774	765
1,132	Electricity	2,293							2,293	1,132
782	Insurances	1,232	208		250	182	208		566	600
1,010	Interest	2,251	1,078	570			1,173	440		
1,988	Rates	2,179	739	424	991	978	427	564		
5,118	Repairs-Maintenance	3,941	1,919	3,331	1,270	773	744	1,014	30	22
2,613	Telephone Rental	<u>4,836</u>	<u>301</u>		<u>201</u>		<u>329</u>	<u>221</u>	<u>4,005</u>	<u>2,392</u>
14,008	Total Direct Expenses	17,947	4,245	4,325	2,712	1,933	2,881	2,239	8,109	5,511
	Office overhead allocation	<u>1,672</u>	<u>418</u>		<u>418</u>		<u>418</u>		<u>418</u>	
14,008	Total Expenses	<u>19,619</u>	<u>4,663</u>	<u>4,325</u>	<u>3,130</u>	<u>1,933</u>	<u>3,299</u>	<u>2,239</u>	<u>8,527</u>	<u>5,511</u>
8,742	Surplus(Deficit) for year	<u>7,509</u>	<u>315</u>	<u>(927)</u>	<u>4,120</u>	<u>3,919</u>	<u>3,501</u>	<u>3,161</u>	<u>(427)</u>	<u>2,589</u>

# METHODIST EDUCATION DIVISION

## BALANCE SHEET AS AT 30TH JUNE 1985

<u>Current Liabilities</u>	<u>Epworth Bookroom</u>	<u>Educational Ministry</u>	<u>Total</u>	<u>Current Assets</u>	<u>Epworth Bookroom</u>	<u>Educational Ministry</u>	<u>Total</u>
Bank Overdraft		551	551	Cash on hand at Bank	530	80	610
Sundry Creditors	23,173	17,704	40,877	Trade Debtors	35,010		35,010
Subs. paid in advance	5,130		5,130	Miscellaneous Debtors	28,525	17,466	45,991
Grants in advance	7,500		7,500	Less Provision for	(700)		(700)
Unsecured loans	74,000		74,000	Doubtful Debts			
C.Y.M.M. Conference		5,924	5,924				
	<u>109,803</u>	<u>24,179</u>	<u>133,982</u>		<u>63,365</u>	<u>17,546</u>	<u>80,911</u>
<u>Long Term Liabilities</u>				Stocks on hand -			
Secured Loans & Mortgages		68,875	68,875	Trade	109,452		109,452
Other Long Term Loans		5,500	5,500	Stationery		8,205	8,205
		<u>74,375</u>	<u>74,375</u>	Short Term Investments			
					<u>172,817</u>	<u>25,751</u>	<u>198,568</u>
<u>Reserves</u>				<u>Investments</u>			
Properties				Reserve Funds - Properties		25,320	25,320
<u>Accumulated Funds</u>				<u>Fixed Assets</u>			
Balance 1.7.84	71,737	(67,214)	4,523	Furniture & Equipment (at cost)	12,335	9,688	22,023
Add (Subtract)				Less: Accumulated			
Income (deficit) for year	(594)	6,020	5,426	depreciation	4,206	4,720	8,926
					<u>8,129</u>	<u>4,968</u>	<u>13,097</u>
Add Transfer of Property				Properties (at cost)		151,461	151,461
Reserves		156,013	156,013	Less: Accumulated			
	<u>71,143</u>	<u>94,819</u>	<u>165,962</u>	depreciation on		14,127	14,127
				office property		<u>137,334</u>	<u>137,334</u>
	<u>\$180,946</u>	<u>\$193,373</u>	<u>\$374,319</u>		<u>\$180,946</u>	<u>\$193,373</u>	<u>\$374,319</u>

THE EDUCATION DIVISION OF THE METHODIST CHURCH OF NEW ZEALAND

FINANCIAL STATEMENTS FOR THE YEAR ENDED 30 JUNE 1985

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 as follows:

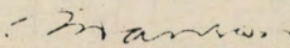
Office Building 2.5% of cost  
Equipment, Furniture and Fittings (Office/Bookshops only)-  
20% per annum on the diminishing value.

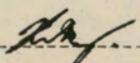
2. Valuation of Properties has been made at cost plus value of improvements.

3. Bookroom stocks are valued on the basis of the lower of cost or market value.

C. Changes in Accounting Policy

There have been no significant changes in accounting policies during the year.

  
-----  
E.F.I. Hanson  
Executive Director

  
-----  
K.W. Pratley  
Finance Director

# NOTES TO THE ACCOUNTS

## 1. Unsecured Loans

CBL	54,000
Wesley Social Services	20,000
	<u>\$74,000</u>

## 2. Secured Loans and Mortgages

Housing Corporation (Secured by Auckland Parsonage)	8,381
Wellington Savings Bank (Secured by Avalon Parsonage)	55,481
Wellington Savings Bank (Secured by Naenae Parsonage)	<u>5,013</u>
	<u>\$68,875</u>

## 3. Other Long Term Loans

Anglican Diocesan Board	<u>\$ 5,500</u>
-------------------------	-----------------

## 4. Property Reserves

Balance at 1.7.84	156,013
Transferred to Accumulated Funds	<u>(156,013)</u>
	-
Balance at 30.6.85	<u>-</u>

The Funds to support these reserves have been unable to be separately invested.

## 5. Accumulated Funds

Balance at 1.7.84		4,523
Income/Deficits for the year		
Epworth Bookroom-Wellington	(29,904)	
-Auckland	<u>(30,690)</u>	
	<u>(60,594)</u>	
Grant from Prince Albert College	<u>60,000</u>	
Net Deficit for Epworth		(594)
Educational Ministry	( 1,670)	
Stewardship	<u>(19,779)</u>	
	<u>(21,449)</u>	
Presbyterian Assembly 1/4 Share of 1982/83 Stewardship Deficit	5,183	
Loans forgiven during the year		
EWB Trust	3,000	
Auckland Methodist Connexion	<u>5,000</u>	
Net Deficit for other		(8,266)
Increase in Property Investment	6,777	
Net Rental Income	<u>7,509</u>	
Net Property Income		<u>14,286</u>
Net Income for year		5,426
Add Property Reserves at 1.7.84		<u>156,013</u>
Balance at 30 June 1985		<u>\$165,962</u>
		=====

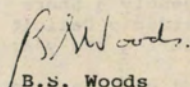
AUDITOR'S REPORT

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 1985, and the results of its activities for the year to that date.



B.S. Woods  
Chartered Accountant

Wellington  
October 1985

THE METHODIST CHURCH OF NEW ZEALAND

R E S O L U T I O N S

of

C O N F E R E N C E

held at

N E W P L Y M O U T H

1 9 8 5

## CONFERENCE STAFF 1985

President	:	Rev. Dr Phyllis M Guthardt, M.A., Ph.D.	
Vice-President	:	Mr Kenneth M Fay	
Ex-President	:	Rev. E Francis I Hanson, B.A., B.D.	
Ex-Vice-President	:	Mrs Joyce K Dey	
Secretary	:	Rev. Alan K Woodley, B.A.	
Associate Secretary	:	Rev. Robert S Andrews	
Assistant Secretaries			
Journal	:	Rev. Ian L Clarke, A.C.A.	&
		Rev. Shirley V Ungemuth	
Minute Book	:	Mrs Patricia M Teague	&
		Rev. Ashley J Sedon, B.T.P., L.Th. (Hons)	
Year Book	:	Rev. Richard J Waugh, L.Th., S.Th.	
Daily Record	:	Rev. Graham E Hawkey	&
		Ms Ramai Kingi	
Corresponding Secretary	:	Rev. Barbara I Miller	
Media Officer	:	Rev. Michael W Greer, L.Th.	
Organist	:	Rev. John S Hosking, M.A., Dip.Mus.	
Convener of Scrutineers	:	Mr T Kilifi Heimuli	
Typists' Liaison Officer	:	Mrs Vin Pearcy	

QUESTION 1--Who are members of this Conference?

- (a) Ministerial Representatives in Full Connexion with the Conference except Presbyters recorded as not employed in another Church or Church related position not available for stationing. Ministers of other denominations who are appointed to Union and Co-operating Parishes or other Co-operative Ventures serving with the Conference and whose names are printed in the Report pages 21.
- (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 and recorded in the Journal.

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 Presbyterian or Deacon?

- (a) Deacon: Shirley J Barrow (Self-Supporting Home Setting Training)  
Valma E Hallam (Self-Supporting Home Setting Training)  
Dianne C Hight (Self-Supporting Home Setting Training)  
David Pond (Self-Supporting Home Setting Training)  
Elva M Reynolds (Self-Supporting Home Setting Training) (See Q.6)
- (b) Presbyters: G Jean Bruce  
Clive H Chandler (Self-Supporting Home Setting Training)  
Levao Lefua Elisara (Self-Supporting Home Setting Training)  
Marian Emslie  
Feretī Fa'afuata  
Colin S Leadley (Self-Supporting Home Setting Training)  
Lorraine J Reid (Self-Supporting Home Setting Training)  
William R Rice  
JeaM M Waugh

QUESTION 4--Who are to continue as Deacon(s) or Presbyterian(s) in training:

- (A) For a Second Year?
  - (a) Deacon: June L Gibson (Self-Supporting Home Setting Training)
  - (b) Presbyters: John E Bennett  
Phillp L Did-Dell  
Christopher R Dombroski  
Edna J Garner  
Gregory A Hughson

Gillian M Watkin (Self-Supporting Home Setting Training)

Raymond G Wicks (Self-Supporting Home Setting Training)

(B) For a Third Year or further?

(a) Deacons: Raewyn Cubin (Self-Supporting Home Setting Training)

R Anne Ramsay (Self-Supporting Home Setting Training)

(b) Presbyters: Alan J Baker  
Gary A M Clover  
Doris E Cliphick (Self-Supporting Home Setting Training)  
Wendie Hansen (Self-Supporting Home Setting Training)  
V Salafai Mika  
Susan E Paterson  
Lesley M Shekleton  
Paul R Trebilco, B.Sc.(Hons) (with permission study overseas)

(C) Post Ordination:

(a) Deacons: B June Higham (Self-Supporting Home Setting Training)

A Joan Lawry (Self-Supporting Home Setting Training)

Elva M Reynolds (Self-Supporting Home Setting Training)

(b) Presbyters: Bruce A Caygill (Self-Supporting Home Setting Training)  
Nomani Noa (Self-Supporting Home Setting Training)

QUESTION 5--Who are to be stationed by the Conference as Deacon(s) or Presbyter(s) in training?

(a) Deacon: Shirley J Barrow (Self-Supporting Home Setting Training)

Valma E Hallam (Self-Supporting Home Setting Training)

Dianne C Hight (Self-Supporting Home Setting Training)

David Pond (Self-Supporting Home Setting Training)

Elva M Reynolds (Self-Supporting Home Setting Training)

(b) Presbyters: Clive H Chandler (Self-Supporting Home Setting Training)

Mark Francis Cooper

Levao Lefua Elisara (Self-Supporting Home Setting Training)

Robyn D Goudge

John M Grant

Colin S Leadley (Self-Supporting Home Setting Training)

Lorraine J Reid (Self-Supporting Home Setting Training)

QUESTION 6--Who are now ordained Deacon(s) or Presbyter(s)?

- (a) Deacon: B June Higham  
A Joan Lawry  
Elva M Reynolds
- (b) Presbyters: Bryant S L Abbott  
Bruce A Caygill, B Com.  
Christopher J Dyson, B.Sc., L.Th.  
David Harding, B.Ag.Sc., L.Th.(Hons)  
Neil R Keesing, L.Th., S.Th.  
Margaret Springett, L.Th.  
Richard J Waugh, L.Th., S.Th.

QUESTION 7--Who continue to be stationed by the Conference as Deacon(s) or Presbyter(s) in training?

- (a) Deacons: Raewyn Cubin  
B June Higham (Post Ordination)  
A Joan Lawry (Post Ordination)  
B Anne Ramsay  
Elva M Reynolds (Post Ordination)
- (b) Presbyters: Stuart J Bowring, L.Th.  
Bruce A Caygill, B. Com. (Post Ordination)  
Mary E Caygill, Dip Soc. Work  
Doris E Elphick (Self-Supporting Home Setting Training)  
Wendie Hansen (Self-Supporting Home Setting Training)  
Nomani Noa (Post Ordination)  
Kenneth Smith, L.Th.  
Sione Tavake Tupou  
F Anne Vaughan, B.A.  
Gillian M Watkin  
Raymond G Wicks (Self-Supporting Home Setting Training)

QUESTION 8--Who is now admitted as Presbyter(s) in Full Connexion with the Conference?

Bryant S L Abbott  
Bruce A Caygill, B.Com.  
Christopher J Dyson, B.Sc., L.Th.  
David Harding, B.Ag.Sc., L.Th. (Hons)  
Neil R Keesing, L.Th.(Melb.), S.Th.  
Margaret Springett, L.Th.,  
Richard J Waugh, L.Th., S.Th.  
Peter J L West (from the Zimbabwe Conference)

QUESTION 9--Are there any objections to any Deacon, Minita-a-Iwi or Presbyter?

None

QUESTION 10--What Presbyterian(s) in Full Connexion now ceases to be recognised as Presbyterian(s) of the Conference?

Ian E M Anderson as from 31/1/1986  
David Arrowsmith as from 31/1/1986  
Ronald W Ferguson as from 31/1/1986  
Lawrence E Salter as from 31/1/1986  
Napi T Waaka

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 authorised for Self-Supporting Ministries?

In Preparation for Ordination as a Deacon

June L Gibson	2003 Ministry with Partners of Ministers
David Pond	2130 Devonport
Dianne C Hight	3050 Te Aroha
Valma E Hallam	3190 Tauranga
Shirley J Barrow	3210 Te Puke
Raewyn Cubin	6010 Wellington Central

Deacons:

	2410 Manukau North
Edna E Webster	3110 Chartwell Co-operating
B June Higham	3250 Te Awamutu
P Anne Hunt	3330 Hillcrest Co-operating
Desmond A. Hill	4080 Okato
Margaret G Harris	8190 Rangiora
Rachel A Tregurtha	8190 Rangiora
A Joan Lawry	9110 Invercargill

QUESTION 12(B)

- (A) What Presbyters are available for Self-Supporting Ministries? (B) What appointments are authorised for Self-Supporting Ministries?

In Preparation for Ordination as a Presbyterian

Doris J Elphick	1080 Whangarei Uniting-Onerahui/Whangarei Heads
Loraine J Reid	1080 Whangarei Uniting - St Johns Raumanga
Levao L Elisar	2100 Henderson
Wendie Hansen	2140 Takapuna
Raymond G Wicks	2450 Tuakau Union
Clive H Chandler	6120 Lower Hutt
Colin S Leadley	8380 Ashburton

## Presbyters

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-operating
Fa'aoso Tugia	2100 Henderson
Nomani Noa	2370 Auckland-Samoan
Glenys R Anderson	3170 Rotorua
J Mervyn Dickinson	4010 New Plymouth
T Tanielu Sa'o	5020 Hastings
Unasa Su	5040 Gisborne
William E Elderton	6020 Wellington West (Northland)
Edith J Little	6070 Johnsonville Union
Bruce A Caygill	8100 Christchurch (Spreydon)
	8190 Rangiora
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?

B Anne Ramsay

1080 Whangarei Uniting - St John's Raumanga

Marcia J Baker

8900 Connexional Archivist

### 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

2060 Orakei

W Geoffrey Tucker

2410 Manukau North (Mangere)

Ashley I Corlett

3280 Taumarunui

Gillian A Telford

3360 Dinsdale

Margaret Springett

4050 Hawera

5130 Marton

Amos W Burroughs

5180 Milson Community Church

Malakai Curulala

6010 Wellington Central

Alan R Upson

9040 West Harbour Union Parish

QUESTION 13--What Deacon(s) or Presbyter(s) is designated for service through the Overseas Division with a Church or Conference overseas?

None

QUESTION--14What Deacon(s) or Presbyter(s) is transferred to or from any other Conference?

Robert G Stringer to the Uniting Church in Australia  
Tu'uau Tiatia to the Methodist Church in Samoa

QUESTION--15 What Presbyterian(s) formally member(s) of the Conference is now exercising ministry in another Church(es) overseas, such Presbyterian(s) having the right to return to the Conference on the completion of service overseas?

Richard J. Hendry  
Frederick E. Waine

William R.G. Loader

(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 Presbyterian(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?

Arthur W. Dickie

Graham H. Whaley

(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?

Frank Glen

(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 Presbyter(s) has been received from another Church(es) to serve under the Conference, such Presbyter(s) having the right to return to such Church(es) on the completion of such service?

Ioane A Afoa

Malakai Curulala

Seilala Mapusua

Taniela T Moala

Elia Samusamuvodre

Manase Tafea - (part-time, supply to Tongan Fellowship North Canterbury)

- (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 Presbyter(s) is now received from another Church(es) to serve under the Conference, such Presbyter(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?

Norma George from 1 May 1985

Marcia J Baker

- (n) For what Deacon(s) or Presbyter(s) is no appointment available?

Laurence H Currie

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  
Loyal J Gibson, Director Education Centre (Auckland)  
Peter E Glensor, N.C.C. Regional Secretary, Wellington  
I Marie Greenwood, General Secretary, Churches Education Commission  
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.I.M., Canterbury  
 John C F Mabon, Director, I.T.I.M., Wellington  
 Bruce E Mackie, Director, Life-Line, Auckland.  
 G Douglas Pratt, Chaplain Waikato University  
 Donald F Prince, N.C.C. Prison Chaplain  
 Robert D Short, Chaplain to the Forces

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      | Harold C Pomeroy     |
|     | William A Chessum  | A Kerry Taylor       |
|     | John B Currie      | Robert Te Whare      |
|     | C Brice Herbert    | W J Douglas Wakeling |
|     | Colin G Jamieson   | Alan C Webster       |
|     | Graeme M McIver    |                      |
|     | C Russell Marshall |                      |

QUESTION 18--What Deacon(s) and Presbyter(s) retire at this Conference?

- |     |                          |                  |
|-----|--------------------------|------------------|
| (a) | Rona W Collins           |                  |
| (b) | H Mary Astley            | Irwin J Fowler   |
|     | Restel A Burton          | Edmund D Grounds |
|     | Michael Jackson Campbell | John H Osborne * |
|     | Ivan J Clucas            | John A Penman    |
|     |                          | Ian C E Ramage   |

\*Record of Service & Tribute to be made in 1986

QUESTION 19--What Deacons, Home Missionaries and Presbyters 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     |                      |
|     | H R Wright            |                      |
| (c) | Presbyters            |                      |
|     | William K Abbott      | Andrew J Johnston    |
|     | Robert H Allen        | Alan O Jones         |
|     | Stanley G Andrews     | Clifford J Keightley |
|     | David Armstrong       | Derek G Laws         |
|     | A Francis Attwood     | William R Laws       |

Edward Baker  
 Charles H Bell  
 R Graham Bell  
 T Ralph Benny  
 F Gardner Brown  
 Harold K Brown  
 Leslie F Bycroft  
 W E Allon Carr  
 M Jackson Campbell  
 George G Carter  
 Wesley A Chambers  
 Owen L Christian  
 Colin D Clark  
 R Frederick Clement  
 Leslie C Clements  
 Frederick J Climo  
 Herbert A Cochrane  
 James H Conway  
 Gordon A R Cornwell  
 Hughan M Craig  
 George A Cramond  
 Harold A Darvill  
 John B Dawson  
 W Selwyn Dawson  
 Reginald Day  
 Haddon C Dixon  
 Clifford L Duder  
 Wilfred G Eisner  
 Wilfred E Falkingham  
 Wilfred F Ford  
 William R Francis  
 R Leslie George  
 George H Goodman  
 Stanley R Goudge  
 Ian D Grant  
 William W H Greenslade  
 Reginald Grice  
 Charlie O Hailwood  
 Allen H Hall  
 John R Hall  
 Alan J Handyside  
 George C Hopkins  
 H Ian K Hopper  
 Leonard C Horwood  
 William C Jenkin

E Clarence Leadley  
 Gordon A Leary  
 E Raymond Le Couteur  
 John J Lewis  
 Campbell P Lucas  
 M Alexander McDowell  
 Archibald W McKay  
 Edward M Marshall  
 Howard C Matthews  
 William J Morrison  
 Harry Moore  
 Dorothea M Noble  
 Leslie T Norwell  
 A Roger G Nuttall  
 Norman W Olds  
 O McLennan Olds  
 Francis H Parker  
 Gordon Parker  
 J Wesley Parker  
 Walter Parker  
 Ralph E Patchett  
 Athol R Penn  
 Frederick D Peterson  
 Gordon R H Peterson  
 Andrew G Reid  
 Idris J Ruck  
 Leonard Shapcott  
 Trevor Shepherd  
 Donald G Sherson  
 John Silvester  
 Sydney J Spindler  
 Peter A Stead  
 Lane E Tauroa  
 Gordon V Thomas  
 John H Thompson  
 Neville Thornicroft  
 Robert Thornley  
 Davild L Trebilco  
 Alexander C Watson  
 Robert W Widdup  
 David O Williams  
 Leonard V Willing  
 Frank H Woodfield  
 J Henry Woolford

QUESTION 20--What Deacons, Home Missionaries, Minita-a-Iwi and Presbyters have died since last Conference?

- (a) Deacons
- (b) Home Missionary and Minita-a-Iwi

Roy Coombridge \*  
 Hemi Dick Morgan

Eric Hill  
 Herbert S Ratcliffe

(c) Presbyters  
Leslie A D Hayman  
Herbert W Payne

A Henry Voyce  
Arthur T Witheford

\* Tribute to be made in 1986

QUESTION 21--What Lay Persons who have given leadership in the Conference have died since last Conference?

William Elliott  
Doris A Johnston  
Amy Leadley

Charles Russell  
Elisabeth Watson  
John Hagas Yarr

#### QUESTION 22

(A) Are there any congregations where through unavailability of Presbyters, the Sacraments are not being provided?

The Vice-President  
Tai Tokerau

Tamaki  
Manukau

Waikato

Rohe Potae

Taranaki  
Whangarei Uniting  
Mt Albert  
Auckland-Manukau Tongan Parish

Manukau North  
Tuakau  
Hamilton East  
Lepperton

Otorohanga  
Ohura

Stratford  
Hastings  
Dannevirke-Norsewood  
Okato (until a Presbyter appointed)  
Marton & North Manawatu Region  
Lower Hutt-Petone  
Christchurch East  
Christchurch Central Mission (Home  
    Communion within Parish)  
Lyttelton Harbour Union

(B) Who are now given special authority to administer the Sacraments during the ensuing year?

Joyce K Dey  
Mack Morunga  
Tohu Cassidy  
Para Lilvingstone  
Waha Wiki  
Winiata Morunga  
Robert Taka  
Marunui Toki  
Huia Martin  
Piriniha Tawhai  
Rau Raunatiri  
Charlie Herewick  
Henare Gray  
Mary Te Whare  
Phillip Te Uira  
Hoani Heremaia  
Doris J Elphick  
Mary E Caygill  
Tevita K Heimuli  
Songe F Tonga  
'Uhatne Metuisela  
Pene M Ta'ufo'ou  
Sione Tavake Tupou  
Raymond G Wicks  
Robyn D Goudge  
Alan K Surrey  
Marv Te Whare  
James L Woodhouse  
May Mossman  
John M Grant  
Mark F Cooper  
Stuart J Bowring  
Desmond A Hill  
Rona W Collins  
F Anne Vaughan  
E John Overton  
Doreen M Hill  
Geoffrey E Hill  
Arthur T Couch

Heathcote

Dunedin

Gore

Tokomairiro Co-operating

Otautau Union

Tongan Fellowship Wellington

John Baird

Duncan R Graham

Setaleki 'Ofamo'oni

Raymond Nelson-lauer

Kenneth Smith

Douglas Rogers

Siosifa Latu

Samuela Taufa

QUESTION 23(A)--Does the Conference sanction the amalgamation or division of any District, Parish, or does it originate any proposal having reference thereto?

1. That Conference agrees subject to the approval of the Development Division and authorisation of the President, to the Wellington South Parish and the Lyall Bay Methodist congregation amalgamating to form the Wellington South Lyall Bay Union Parish.
2. PORIRUA: Ministry to be exercised by the 'District Pastoral Ministry'.

QUESTION 23(B)--What other Agreements affecting Parishes and/or Use of buildings are approved by Conference?

1. LEPPERTON: Conference gives approval to the Joint Use of Buildings Agreement involving the Waitara Methodist Parish and Bell Block Parochial District of the Anglican Church.
2. BROOKLYN (Wellington): Conference gives approval to the Joint Parish Agreement between the Wellington Central Methodist Parish, St Matthews Anglican Parish and Calvin Presbyterian Parish on the basis of the Co-operating Parish Guidelines in the guide to Procedures for Co-operating Ventures.

QUESTION 24--To what Parishes are additional Deacons or Presbyters appointed?

1. AUCKLAND DISTRICT

TAMAKI CIRCUIT

That the Staffing be two Ordained Presbyters.

QUESTION 25--From what Parishes are Deacons, Minita-a-lwi 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----Phyllis M Guthardt, M.A., Ph.D.  
Vice-President----Kenneth M Fay  
Secretary----Alan K. Woodley, B.A.

+ + +

PRESBYTERS, DEACONS AND  
MINITA-A-IWI 1986

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 Parterson, B.A.

**1040 KAEO-KERIKERI UNION PARISH**

I W Les Ferguson, L.Th.

**1050 NORTH HOKIANGA COMMUNITY CHURCH**

Anglican Appt: William (Bill) Smith (Self-Supporting Priest)

- 1060 SOUTH HOKIANGA CO-OPERATING PARISH  
Anglican appt: Toro Ihaka
- 1070 HIKURANGI UNION PARISH  
Presbyterian appt: Frank Boggs
- 1080 WHANGAREI UNITING CHURCH  
Kenneth H Russell (St John's-Raumanga)  
One Wanted  
Doris J Elphick (Self-Supporting Presbyterian in Training)  
Lorraine J Reid (Self-Supporting Presbyterian in Training)  
B Anne Ramsay (Self-Supporting Deacon in training)  
Presbyterian Appts:  
J Grahame Drummond (St Andrew's-Trinity)  
Alan C Bycroft (St Andrew's-Trinity)  
Edward W Body (St Paul's, Kamo)  
One Wanted: (St James, Onerahi)
- 1090 DARGAVILLE  
G Basil W Bell  
C Brice Herbert See Q.17b
- 1100 RUAWAI CO-OPERATING PARISH  
Anglican appt: Kevin Gwynne
- 1110 PAPAROA  
Frank S Rigg
- 1120 WELLSFORD CO-OPERATING PARISH  
Ronald C Collingwood
- 1510 TAI TOKERAU  
Samson N Toia, J.P. (Tumuaki Rohe)  
Hana P Hauraki  
Shirley Wiki (Deacon) See Q.17a  
Te Wairoa Alan S Pickering: Minita-a-Iwi  
Hokianga Mack Morunga: Minita-a-Iwi  
Tohu Cassidy: Minita-a-Iwi  
Rameka J Cope: Minita-a-Iwi  
Matiu Rakena: Minita-a-Iwi  
Timaru Rogers: Minita-a-Iwi  
Tahuhu Heremaia: Minita-a-Iwi  
Peowhairangi Para Livingstone: Minita-a-Iwi  
Waha Wiki: Minita-a-Iwi  
Whangarei Atawhai George (Retd Deaconess)  
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

## 2007 MINISTRY WITH PARTNERS OF MINISTERS

June L Gibson (Self-Supporting Deacon in training)

## 2500 MAORI DIVISION

Ruawai D Rakena, B.A. (Tumuaki)

## 2600 DEVELOPMENT DIVISION

Norman E Brookes, M.A.

Siauala T Amituana'i, B.A., B.D.

## 2700 COUNCIL FOR MISSION & ECUMENICAL CO-OPERATION

Alan J Leadley B.D., M.A. (See also 3700)

## 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 TRINITY METHODIST THEOLOGICAL COLLEGE

Methodist Staff:

B Keith Rowe, B.A., B.D., S.T.M. (Union N.Y.), Ranston Lecturer  
in Ministry, Education Homiletics; Principal

Enid J Bennett, M.A., B.D., Dip. Ed., Wesley Lecturer in Systematic  
Theology

David S Mullan, M.A., Dip.Ed. Field Worker in Ministry.

Loyal J Gibson: Director Education Centre (See Q.16b)

## 2010 AUCKLAND CENTRAL PARISH AND MISSION

D Bruce Gordon, M.A.

Warwick Gust, B.A., B.D.(Melb.)

Graham Brazendale, M.A. (who shall supervise Mt Albert Parish)

Leonard P Schroeder, B.A., B.D.(Melb.)

Brian J Malcouronne, B.A. Minister for Aged Care (who shall supervise  
Waterview Parish)

Edna J Garner (Presbyter in Training, Ministry to the Deaf)

Iosua L Sefuiva (Self-Supporting Presbyter) See Q12(A)(b)

Maynard Rutherford (Self-Supporting Presbyter) See Q.12(A)(b)

B Keith Rowe, B.A., B.D., S.T.M.(Union N.Y.) (Trinity College)

Allen H Hall, M.A., Dip.Tchg.(NZ) M.A., Ph.D.(Qld), Dip.Theol., ATCL.,  
(Sup)

Walter Parker (Sup)

J Wesley Parker, M.A., B.D. (Sup)

Peter A Stead, B.A. (Sup)

Airini P I Hobbs (Retd Deaconess)

O Madeline Holland (Retd Deaconess)

## 2030 BALMORAL-ROSKILL

Brian N France

One Wanted:

Lynfield: Anglican appt: John Wilson

W E Allon Carr (Sup)

Edmund D Grounds (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

Percy P Rushton, B.A., B.D.  
Audrey N Dickinson, L.Th. See Q.12(D)  
David S Mullan, M.A., Dip.Ed. (Field Worker In Ministry)  
Loyal J Gibson (Director Education Centre) (See Q.16b)  
Norman E Brookes, M.A. (2nd Class Hons) (Development Division)  
Roy M Alexander, Hospital Chaplain  
Roger J E Hey See Q.16b

2070 GLEN INNES CO-OPERATING PARISH

Gillian M Richards, (Self-Supporting Presbyterian) See Q.12(A)(b)  
W Selwyn Dawson (Sup.)

2080 MT ALBERT

Mary E Caygill, Dip Soc Work, L.Th. (who shall be supervised by  
G Brazendale M.A.)  
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)  
John A Penman, B.A. (Sup)  
Constance E Sage (Retd Deaconess)

2090 AVONDALE UNION PARISH

Presbyterian appt: Judith F Bedford  
Presbyterian appt: Leao T Siitia, L.Th.

2100 HENDERSON

Henry W Kitchingman  
Owen T Woodfield, B.A.  
Fa'aoso Tugia (Self-Supporting Presbyterian) See Q.12(A)(b)  
Levao L Elisara (Self-Supporting Presbyterian in training)  
Irwin J Fowler (Sup)

2120 TE ATATU UNION PARISH

Presbyterian appt:

2130 DEVONPORT

Ian C Norwell  
David Pond (Self-Supporting Presbyterian in training)  
Bruce E Mackie See Q.16b

2140 TAKAPUNA

Mervyn L Dine  
Wendie Hansen (Self-Supporting Presbyterian in training)  
Athol R Penn (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)  
 Rita F Snowden, O.B.E. (Retd Deaconess)
- 2150 BIRKENHEAD  
 Supply: John H Osborne, M.A. (Sup)  
 Donald G Sherson B.A. (Sup)
- 2160 GLENFIELD-ALBANY CO-OPERATING PARISH  
 One Wanted  
 Anglican appts: Peter Beck, M.A. (Oxon) 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)  
 Harold A Darvill (Sup)
- 2170 BIRKDALE-BEACHHAVEN UNION PARISH  
 Presbyterian appt:
- 2180 NORTHCOTE  
 Philip F Taylor  
 J Henry Woolford, M.A. (Sup)
- 2270 SOUTH KAIPARA CO-OPERATING PARISH  
 Anglican appt: Anthony W Sutton, LL.B., G.O.E.  
 Anglican appts: Richard Coles (Self-Supporting Priest)  
 A Peter Nunn (Self-Supporting Priest)
- 2280 WHANGAPARAOA  
 David J Bush, B.Sc.  
 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)  
 Robert W Widdup (Sup)  
 M Jackson Campbell (Sup)
- 2290 MAHURANGI  
 Christopher J Dyson, B.Sc., L.Th.  
 Lane M Tauroa, B.A. (Sup)  
 Neville Thornicroft (Sup)
- 2300 ST AUSTELL'S CO-OPERATING PARISH - New Lynn  
 Hendrik Gerritsen, B.A., B.D.  
 Gillian M Watkin (Self-Supporting Presbyter in training)
- 2310 WATERVIEW  
 Supply: See 2100 Supervised by Brian J Malcouronne, B.A.
- 2320 EAST COAST BAYS  
 Anthony D Stroobant, L.Th., C.Eng., M.I.E.R.E., N.Z.C.  
 William J Morrison, M.A. (Sup)  
 Charles B Oldfield (Sup)  
 Derek G Laws, F.C.A., A.C.I.S. (Sup)

2340 AUCKLAND-MANUKAU TONGAN PARISH

Taniela T Moala, L.Th., Dip.R.E. See Q.15(i) (See also 2410)

2370 AUCKLAND-SAMOAN PARISH

Ioane A Afoa, L.Th., M.Div., D.Min. See Q.15(i)  
Nomani Noa (Self-Supporting Presbyter) See Q.12(A)(b)

2510 TAMAKI

Runga	Barbara I Miller (Rohe Co-ordinator)
Waenganui	John I Manihera
	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
	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

2410 MANUKAU NORTH

George L Bennett (Papatoetoe)

S Tavake Tupou (Otahuhu and part-time 2340) (who shall be supervised by W G Tucker)

Michael M Greer, L.Th. (Pakuranga)

Siologa T Lemalu (Otara)

W Geoffrey Tucker (Mangere) See Q.12D Shared Ministry

Margaret E Tucker Shared Lay Ministry (Mangere)

Fisiga Tuimaseve (Self-Supporting Deacon) See Q.12(A)(A)

A Kerry Taylor, B.A., Dip.Ed., See Q.17b

William A Chessum, Mus.B. See Q.17b

Stanley G Andrews, M.A., Dip.Ed., (Sup)

John Silvester, M.A. (Sup)

R Frederick Clement, Q.S.O., M.A. (Sup)

George G Carter, M.A., Dip.Ed. (Sup)

Dorothy Pointon (Retd Deaconess)

2420 MANUREWA

Edwin B Clarke, M.A., B .D.(hons) (Melb) - Shared Ministry

Lois R H Clarke, B.A., L.T.C.L. - Shared Ministry

2430 PAPAKURA

Edgar R Horblow, LL.B.

R Graham Bell, M.A., B.D. Theol.M. (Sup)

2440 PUKEKOHE

J Cedric Hay

Graham A Kane (Chaplain - Wesley College)

Edward Baker (Sup)

- 2450 TUAKAU UNION PARISH  
Raymond G Wicks (Self-Supporting Presbyter in training)
- 2460 FRANKLIN WEST CO-OPERATING  
Maxwell L Bruce, B.Comm., A.C.A.  
Frederick J Climo (Sup)
- 2470 BUCKLANDS BEACH CO-OPERATING  
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

- 3000 HOSPITAL CHAPLAIN: Brian W Sides
- 3700 COUNCIL FOR MISSION AND ECUMENICAL CO-OPERATION  
Alan J Leadley, B.D., M.A. (See also 2700)
- 3010 THAMES UNION PARISH  
Presbyterian appt:  
Reginald Day (Sup)
- 3020 HAURAKI PLAINS CO-OPERATING PARISH  
Anglican appt: B H Flower
- 3030 PAEROA  
D Ian MacLeod (shared with Waihi Parish, with  
pastoral oversight of Coromandel)
- 3040 WAIHI  
D Ian MacLeod (shared ministry with Paeroa Parish)  
A Francis Attwood (Sup)  
John R Hall (Sup)
- 3050 TE AROHA CO-OPERATING PARISH  
Jack Wright  
Dianne Wright (Self-Supporting Deacon in Training)
- 3060 MORRINSVILLE  
Trevor L Bennett  
Lucy H Money (Retd Deaconess)
- 3070 CAMBRIDGE UNION PARISH  
One Wanted:  
Reginald Grice (Sup)  
Leslie T Norwell (Sup)  
Leonard Shapcott (Sup)
- 3080 HAMILTON  
Brian H Turner, M.A.(Hons), Dip.R.E.(Melb)  
Harry I Shaw (Melville)  
Alan J Leadley, B.D.,M.A. (Joint Secretary - C.M.E.C.) (who shall  
supervise Hamilton East)

- A Roger G Nuttall, B.A. (Sup)  
 Charlie O Hailwood (Sup)  
 Wilf G Eisner, B.A. (Sup)  
 Wilfred F Ford, C.M.G., B.A. (Sup)  
 H Mary Astley (Sup)  
 Restel A Burton (Sup)
- 3090 RAGLAN UNION PARISH  
 Presbyterian appt: J Donald Cullingford
- 3100 HAMILTON EAST  
 Robyn D Goudge, B.A. (who shall be supervised by Alan J Leadley)  
 G Douglas Pratt, M.A., B.D., L.Th., A.S.B., Ph.D. (St And) See Q.16b.  
 Idris J Ruck (Sup)  
 Grace M Clement (Retd Deaconess)  
 Heeni T Wharemaru (Retd Deaconess)
- 3110 CHARTWELL CO-OPERATING PARISH  
 Presbyterian appt:  
 Edna E Webster (Self-Supporting Deacon) See Q.12a  
 Anglican appt: Dianne Miller-Keeley \*  
 Bruce Keeley \* \* Shared Ministry
- 3120 NGARUAWAHIA UNION PARISH  
 Presbyterian appt: D A Botting
- 3130 HUNTLY CO-OPERATING PARISH  
 Dougal H C Bruce, L.Th.
- 3140 MATAMATA UNION PARISH  
 One Wanted: Supply  
 Campbell P Lucas, L.Th. (Melb) (Sup)
- 3150 PUTARURU CO-OPERATING PARISH  
 Anglican appt: Bernard M Faul
- 3160 TOKOROA  
 One Wanted:
- 3170 ROTORUA  
 Norman J Goreham, B.A. (B'ham), B.D. (Lond.)  
 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)  
 Betty Yearbury (Retd Deaconess)
- 3180 TAUPO UNION PARISH  
 Presbyterian appt: E Johnston
- 3190 WESTERN BAY OF PLENTY  
 David H Ansell  
 Neil R Keesing, L.Th. (Melb.), S.Th.  
 Valma E Hallam (Self-Supporting Deacon in Training)  
 Wesley A Chambers, M.A. (Sup) Omokoroa Supply ministry  
 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)  
 David L Trebilco (Sup)  
 Ivan J Clucas (Sup)
- 3200 ST JAMES UNION PARISH, GREERTON  
 Stuart G Slinn
- 3210 TE PUKE  
 Wilfred S Gilbert  
 Shirley J Barrow (Self-Supporting Deacon in Training)  
 Ian D Grant (Sup)  
 Leslie F Bycroft (Sup)
- 3220 WHAKATANE CO-OPERATING PARISH  
 John S Murray  
 Anglican appt: Geoff Crawshaw
- 3230 KAWERAU
- 3240 OPOTIKI UNION PARISH  
 Presbyterian appt: W John MacDonald, B.Theol.
- 3250 TE AWAMUTU  
 Barry W Neai, M.A., C.F., Dip.Ed. (who shall supervise the Otorohanga Parish)  
 B June Higham (Self-Supporting Deacon) See Q.12A  
 Francis H Parker (Sup)
- 3260 OTOROHANGA  
 One Wanted: Lay Supply Mary Te Whare
- 3270 TE KUITI  
 See 3260
- 3280 TAUMARUNUI  
 Ashley I Corlett, L.Th. (Self-Supporting Presbyterian) See Q.12(D)
- 3290 TURANGI CO-OPERATING PARISH  
 Presbyterian appt: Perema Alofivae  
 R Leslie George (Sup)
- 3300 OHURA  
 One Wanted Lay Supply James I Woodhouse
- 3310 KAWHIA  
 Ministry exercised through the Rche Potae Parish.
- 3320 COROMANDEL  
 See 3040  
 Gordon Parker (Sup)
- 3330 HILLCREST CO-OPERATING PARISH  
 Presbyterian appt: Donald Glenny B.A.  
 Anglican appt: Kelvin Peter Wright, B.A., B.D.  
 P Anne Hunt (Self-Supporting Deacon) See Q12(A)
- 3340 PIO PIO-ARIA MOKAU CO-OPERATING PARISH  
 Anglican appt:

3360 DINSDALE CO-OPERATING PARISH

Gillian A Telford, M.A.N.D. (Partially Self-Supporting) See Q.12(D)

3510 WAIKATO

Moke A G Couch, B.A. (Tumuaki Rohe)

Diana A Tana

Waaka Kukutai: 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

Jim Heemi Rauwhero: Minita-a-Iwi

Heke Jim Eketone: Minita-a-Iwi

3520 ROHE POTAE

Morehu Te Whare (Tumuaki Rohe)

Stanley R. Gilmore: Minita-a-Iwi

Charlie Turner: Minita-a-Iwi

Phillip Te Uira: Minita-a-Iwi

MOREHU TE WHARE District Superintendent

DEPUTY SUPERINTENDENT--

DAVID H ANSELL

4000 TARANAKI-WANGANUI DISTRICT

4010 NEW PLYMOUTH

Stanley J West \* (who will supervise Stratford Parish)

Russell G Rigby, B.A.(Hons.) \* \*Team Ministry

John Hainsworth (Exchange Ministry till June 1986)

Bruno W Egli Bellblock Shared Ministry

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

John M Grant (who shall be supervised by Stanley J West)

William K Abbott (Sup)

4040 ELTHAM-KAPONGA CO-OPERATING PARISH

Presbyterian Appt: D W Earp

4050 HAWERA

Margaret Springett, L.Th. (part-time) See Q.12(D)

4060 MANAIA UNION PARISH

Presbyterian appt: J Peill

4070 OPUNAKE CO-OPERATING PARISH

P Joan Wedding

- 4080 OKATO CO-OPERATING PARISH  
 Anglican appt:  
 Desmond A Hill (Self-Supporting Deacon) See Q12(A)
- 4090 WANGANUI  
 (With pastoral oversight of Taihape, Ohakune and Raetihi)  
 David C Pratt \* \*Team Ministry  
 Patricia M Jacobson, B.A., L.Th., \*  
 Alan O Jones (Sup)

- 4110 INGLEWOOD UNION PARISH  
 Supply: Methodist Appt W A Abbott (Sup)

- 4510 TARANAKI-WAIMARINO  
 North Henare H Pate (Tumuaki Rohe)  
 Ruanui North Leonard V Willing (Sup)  
 Ruanui South Hoani Heremaia: Minita-a-Iwi  
 Ngaonepu Kahu: Minita-a-Iwi

STANLEY J WEST (District Superintendent)

## 5000 HAWKES BAY-MANAWATU DISTRICT

- 5010 NAPIER  
 David G Stubbs  
 Niven G Ball  
 Howard C Matthews, B.A. (Sup)
- 5020 HASTINGS  
 Keith C Griffith  
 Mark F Cooper  
 T Tanielu Sa'o (Self-Supporting Presbyter) See Q.12(B)  
 John B Currie, B.A. See Q.17b
- 5040 GISBORNE  
 Bruce Scammell  
 Unasa Su (Self-Supporting Presbyter) See Q.12(B)  
 Basil J Hilder See Q.16b
- 5050 MANGAPAPA UNION PARISH  
 Presbyterian Appt:
- 5060 PRESBYTERIAN-METHODIST PARISH OF WAIROA  
 Noel D Billingham  
 Presbyterian appt:
- 5070 DANNEVIRKE-NORSEWOOD  
 Stuart J Bowring, L.Th. (who shall be supervised by Robert A Ferguson,  
 B.A., L.Th.)
- 5080 WOODVILLE UNION PARISH  
 Ludwig Felderhof  
 William C Jenkin (Sup.)
- 5090 PAHIATUA UNION PARISH  
 J Allan Oliver, M.Sc., L.Th.

5100 PALMERSTON NORTH

John S Hosking, M.A., Dip. Mus. \* \*Team Ministry  
Robert A Ferguson, B.A., L.Th. \*  
Alan C Webster, M.A., M.Div., Ed.D., Ph.D. See Q.17b  
Robert D Short See Q.16b  
George C. Hopkins (Sup)

5110 ASHHURST-BUNNYTHORPE

Richard J Waugh, L.Th., S.Th. \* \* Who will jointly exercise  
a shared Ministry in the North  
Manawatu Region (Ashhurst-  
Bunnythorpe, Feilding-Oroua  
and Marton Parishes)

5120 FEILDING-OROUA

Alan J Newman \*

5130 MARTON

Supply: Marton and North Manawatu Region Rona W Collins  
(Deacon) (Sup) \*

5140 RONGOTEA-SANSON CO-OPERATING PARISH

Presbyterian appt: Itione Faaue-Eli

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) See Q.12(D)

BRUCE SCAMMELL (District Superintendent)

6000 WELLINGTON DISTRICT

Laurence H Currie See Q.15(n)

I Marie Greenwood See Q.16b

6700 COUNCIL FOR MISSION & ECUMENICAL CO-OPERATION

James A Veitch, B.A., B.D., M.Th., Ph.D (B'ham)

6800 EDUCATION DIVISION

E Francis I Hanson, B.A., B.D. (Executive Director)

6010 WELLINGTON CENTRAL

Keith J Taylor, B.A.

Seilala Mapusua See Q.15(i)

Malakai Curulala (Self-Supporting Presbyter) See Q.15(i)

Presbyterian appt: Alistair J McBride (part-time Brooklyn)

C Russell Marshall See Q.17b

Raewyn Cubin (Self-Supporting Deacon in training)

William W H Greenslade, M.B.E. (Sup)

- 6020 WELLINGTON WEST  
 Gavin B Sharp, B.Sc  
 William E Elderton, M.A., A.N.Z.I.A., Dip.N.Z.L.S., L.Th. (Self-Supporting  
 Presbyterian) See Q.12(B)  
 Gordon R H Peterson (Sup)
- 6030 WELLINGTON SOUTH-LYALL BAY UNION  
 Brian R J Eagle
- 6050 MIRAMAR CO-OPERATING PARISH  
 K Desmond Cooper
- 6060 NGAIO UNION PARISH  
 Presbyterian appt:
- 6070 JOHNSONVILLE UNION PARISH  
 Presbyterian appt: Richard H Lawrence, BA, BD M Th, DPS (Birm)  
 Edith J Little, J.P. (Self-Supporting Presbyterian) See Q.12(B)
- 6080 NEWLANDS UNION PARISH  
 Presbyterian appt: Lindsay S Day
- 6090 PORIRUA  
 District Pastoral Ministry
- 6100 PLIMMERTON-PAEKAKARIKI  
 One Wanted (Part time) Supply  
 Gordon V Thomas, B.A. (Sup)  
 George H Goodman (Sup)  
 Colin D Clark, M.A. (Sup)
- 6110 TAWA UNION PARISH  
 Derek V McNicol  
 Presbyterian appt: Eric S Mattock, B.Theol.  
 Edward P Boyd (See Q.16b)  
 Porirua Hospital Chaplain: Ian Bayliss
- 6120 LOWER HUTT-PETONE  
 Barry E Jones, B.A. (Laings Rd)  
 Aso T Samoa Saleupolu, Dip.Trop.Agr., L.Th.  
 Margaret E Burnett B.Sc., Dip.App.Soc.S.,  
 F Anne Vaughan, B.A. (Stokes Valley) (who shall be supervised by  
 Barry E Jones, B.A.)  
 Clive H Chandler (Self-Supporting Presbyterian in Training)  
 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  
 Peter E Glensor, B.A. See Q.16b
- 6130 TAITA UNION PARISH  
 Ministry will be exercised by the Ministers of the Lower Hutt Parish.
- 6140 UPPER HUTT CO-OPERATING PARISH  
 Ann M Thomas, M.P.S.  
 Presbyterian appts: 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:
- 6200 ST JAMES, MASTERTON UNION PARISH  
J Murray Peat, B.Mus., A.T.C.L. Dip.
- 6210 EKETAHUNA UNION PARISH (see 6260)
- 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 KAPITI CO-OPERATING  
Geoffrey T Gilbert  
Presbyterian appt: Gordon E Hall  
M Alexander McDowell, D.D.(Mt Union, U.S.A.) (Sup.)  
Frank H Woodfield (Sup.)  
W J Douglas Wakeling See Q.17(b)  
Graeme M McIver See Q.17b
- 6250 HATAITAI-KILBIRNIE CO-OPERATING PARISH  
Anglican appt: Ian Bourne, B.A.,B.D.,L.Th.
- 6260 NORTH WAIRARAPA RURAL SUPPORT MINISTRY  
Keith J Allen
- 6510 PONEKE  
Robert Te Whare See Q.17b

E FRANCIS I HANSON, B.A., B.D., (District Superintendent)  
DEPUTY SUPERINTENDENTS--  
ROGER M GIBSON  
GRAEME M McIVER  
BARRY E JONES, B.A.

## 7000 NELSON DISTRICT

- 7010 NELSON  
Wallace C Chapman  
Stuart C Grant, B.A., LL.B., L.Th. (Hons)

- 7020 NELSON, ST LUKE'S UNION PARISH  
Presbyterian appt: Laurence H Ennor, Mus.B., B.D., L.T.C.L.
- 7030 WAIMEA  
Beverley Pullar
- 7040 MOTUEKA-MOUTERE HILLS REGIONAL CO-OPERATING  
Presbyterian appt: D Iain McMillan, M.A.(Glas), B.D.(Glas.),  
S.T.M.(UnionNY)
- 7060 MURCHISON  
Derek Robers (Part-time Supply)
- 7070 BLENHEIM  
Norman J West  
David Harding, B.Ag.Sc., L.Th.(hons)  
Clifford L Duder (Sup)
- 7080 PICTON UNION PARISH  
R John Hamlin
- 7090 REEFTON DISTRICT UNION PARISH  
Clive G Dyson, A.S.B., L.T.C.L.
- 7100 BULLER UNION PARISH  
Stanley J Barnes, B.A. (Rhodes)
- 7110 GREYMOUTH DISTRICT UNION PARISH  
Graham E Hawkey  
Presbyterian appt: Graeme M Prattley  
Gordon A Leary, M.A., Dip.Ed., J.P. (Sup)
- 7120 HOKITIKA UNION PARISH  
Presbyterian appt: John F Drylie, LL.B  
Elva M Reynolds (Self-Supporting Deacon)
- STUART C. GRANT, B.A., LL.B., L.Th.(Hons) (District Superintendent)  
GRAHAM E HAWKEY (Deputy District Superintendent)

## 8000 NORTH CANTERBURY DISTRICT

- 'PASTOR-AT-LARGE' Presbyterian appt: Maurice A Chapman, L.Th.
- 8700 COUNCIL FOR MISSION & ECUMENICAL CO-OPERATION  
Simon H Rae, M.A. (See also 9700)
- 8900 CONNEXIONAL OFFICE and ADMINISTRATION DIVISION  
Alan K Woodley, B.A. General Secretary, Conference Secretary and  
Authorised Representative  
Marcia J Baker (Deacon) Connexional Archivist
- 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  
James F Cropp Special Ministry  
Norma George (Deacon)  
Ralph E Patchett (Sup)  
H Ian K Hopper, B.A. (Sup)  
Owen A Kitchingman (Sup)

- 8020 CHRISTCHURCH SOUTH  
Ashley J Sedon, B.T.P., L.Th.(Hons)  
C Seton Horrill. See Q.16b
- 8030 CHRISTCHURCH EAST  
Frederick J K Baker (Exchange Ministry with Ray Rowland to April 1986)  
Jeffrey W Sanders, L.Th.  
William L Wallace, B.A. - shared ministry with Parklands  
Co-operating Parish  
E John Overton - Lay Ministry ( Partially Self-Supporting)  
J Herbert Thompson (Sup)  
William R Laws, M.A., B.D.(Melb.) (Sup)
- 8040 NEW BRIGHTON UNION PARISH  
Graeme R White L.Th.
- 8050 SUMNER-REDCLIFFS UNION PARISH  
Presbyterian appt: R Coates, M.A.  
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  
Manase Tafea (part-time supply to Tongan Fellowship) See Q.15(k)  
Colin G Jamieson, Dip.R.E. (Melb.) See Q.17b  
Harold K Brown (Sup)  
Archibald W McKay (Sup)
- 8100 CHRISTCHURCH (SPREYDON)  
Bruce A Caygill, B.Comm. (Self-Supporting Presbyterian) See Q.12B  
Herbert A Cochrane (Sup)
- 8110 HALSWELL UNION PARISH  
Prebyterian appt: D L McIntyre  
Alexander C Watson (Sup)
- 8120 CHRISTCHURCH (RICCARTON)  
Phyllis M Guthardt, M.A., Ph.D.  
Bryant S L Abbott
- 8130 CHRISTCHURCH (ST. ALBANS)  
Lynne J Wall, B.A., B.D., - Shared ministry  
Terence W Wall, M.A., B.Sc., S.T.M. - Shared ministry  
One Wanted:  
George G Cramond (Sup)
- 8140 CHRISTCHURCH (PAPANUI)  
Robin J G Gray  
Albert A Grundy, M.A.

Alan K Woodley, B.A. (Administration Division)  
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  
Donald F Biggs Shared Ministry with 8230
- 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  
Margaret G Harris (Self-Supporting Deacon)  
Rachel A Tregurtha (Self-Supporting Deacon)  
Ian C E Ramage, M.A., M.N.Z.A.P.C. (Sup)
- 8200 MALVERN CO-OPERATING PARISH  
Presbyterian appt: Lionel E Brown, B.A.
- 8210 OXFORD DISTRICT UNION PARISH  
Presbyterian appt: James Soper
- 8220 PARKLANDS CO-OPERATING PARISH  
William L Wallace, B.A. - Shared ministry with Christchurch East  
Parish
- 8230 ROLLESTON COMBINED CHURCH  
Donald F Biggs - Shared Ministry with 8150  
Presbyterian appt: Robert A Allan  
Anglican appt: Laurie Ward
- 8510 OTAUTAHU-TE WAIPOUNAMU  
Wati Tahere (Tumuaki Rohe)

ALBERT A. GRUNDY, M.A. (District Superintendent)

## 8300 SOUTH CANTERBURY DISTRICT

- 8310 TIMARU  
Wilfred J Cable  
David S Bell, B.A., 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 appt: Scott Thomson

- 8350 WAIMATE  
Ian L Clarke, A.C.A.
- 8360 GERALDINE CO-OPERATING PARISH  
Presbyterian appt: Hendrik W Kaspers
- 8370 TEMUKA  
See 8310
- 8380 ASHBURTON  
John Bilverstone  
Colin S Leadley (Self-Supporting Presbyter in Training)  
T Ralph Benny (Sup)
- 8390 ALLENTON UNION PARISH  
One Wanted: Supply Manfred Selle
- 8400 OAMARU UNION PARISH  
Sifa Hingano, L.Th., S.Th.

WILFRED J CABLE (District Superintendent)

## 9000 OTAGO-SOUTHLAND DISTRICT

- David R Alley See Q.17b.
- 9700 COUNCIL FOR MISSION AND ECUMENICAL CO-OPERATION  
Simon H Rae, M.A. (See also 8700)
- 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)  
Andrew G Reid (Sup)
- 9040 WEST HARBOUR UNITED PARISH  
Alan R Upson (part-time)
- 9050 WEST DUNEDIN UNION PARISH  
Peter J L West  
Presbyterian appts: Colin Hay, Graeme McRaid
- 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  
Kenneth R Smith, L.Th. (who shall be supervised by John  
A Stringer, Dip.Theol.(Melb.))  
Presbyterian appt: A F Taylor

- 9090 BALCLUTHA  
Anglican Pastoral Ministry
- 9100 GORE  
One Wanted (Part-time Ministry) Lay Supply Ray Nelson-Hauer
- 9110 INVERCARGILL  
Evan R Lewis, M.Sc.,B.A. (who shall supervise Gore Parish)  
Lindsay E Cumberpatch, B.A.  
A Joan Lawry (Self-Supporting Deacon)
- 9120 RIVERTON UNION PARISH  
Presbyterian appt: N Cowie
- 9130 OTAUTAU UNION PARISH  
Douglas Rogers, LL.B.(Hons), B.D.(Hons) (Graduate Theological  
Student Supply)
- 9140 WAIONO UNION PARISH  
Presbyterian appt: Keith Fuller
- 9150 BLUFF CO-OPERATING PARISH  
Presbyterian appt: Howard M Smith, B.A., B.D.
- 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: Ronald W Gilder

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. 51-52  
299-300

### RESOLUTIONS:

1. The Reports be received.

QUESTION 28—What are the decisions of Conference on matters relating to the Ministry?

## COMMITTEE ON MINISTRY

### REPORT TO CONFERENCE

Over and above the routine but important tasks of the Committee on Ministry, which demand considerable time and pastoral sensitivity and adherence to standards, guidelines of the Church relative to training, etc, etc, etc, we report briefly on the non routine aspects of our work in the year 1985.

#### MATERNITY LEAVE:

This matter was referred to both the Welfare of the Church Committee and the Standing Committee on Ministry. Paternity leave was not felt by our Committee to be a matter of urgency. The recommendations relative to this (No. 2) are set out below.

#### MINISTRY TO THE DEAF:

At last Conference the decision to accept Mrs Edna Garner as a Presbyter in training with a special ministry to the deaf, was dependent upon funds being made available. It is gratifying to report that funding is now available for the next two years of \$10,000 per annum, with some possibility of this being extended up to five years. This means that the training and ministry can proceed in 1986. This pioneering form of ministry, meeting the special needs of the deaf is an exciting and demanding and urgently needed development.

#### CONSULTATION WITH THE GENERAL SECRETARY:

The Standing Committee explored many issues with the General Secretary. The most significant area of concern was relative to the following....

**INTENTIONAL RECRUITMENT** of Presbyters and Deacons, Stipendiary and Non-Stipendiary. How intentional should recruitment be? The stationing process highlights an evident shortage of competent presbyters. Statistically the Church loses 10 members a Sunday. Sustaining Church viability and growth is likely to depend in some degree upon the adequate ratio between stipendiary and non-stipendiary Presbyters. Full time Presbyters are often overloaded, the Church family needs adequate Ministry and support....Increasing ordained Self-Supporting Ministry, both Presbyterate and Diaconal is a strategy the whole Church must take seriously. The questions that need to be asked initially are (1) Where do Ministers and Parishes need the support of S.S.P's? (2) What initiative should Districts

take in this? (3) Is there a ratio that the Church could affirm as a guideline (e.g. It has been suggested in some quarters that there should be three non-stipendiary self-supporting Presbyters to every paid Presbyter and in each Parish or local Congregation the calling forth of three Deacons.) The Committee on Ministry together with the General Secretary have reached the point in challenging the Connexion with this vision in taking intentional recruitment seriously.

We note the work of the Fieldworker in Ministry in producing for the wider Church the Information Brochure entitled "Serving Your Church In Special Ministry".

### THE PLACE FOR THE ORDINATION OF DEACONS:

This debate continues. The Fieldworker in Ministry through the Committee on Ministry circulated a draft Report to Synods in March 1985 entitled... "Deacons in the Methodist Church of N.Z." (Revision of Leaflet No. 27). Only two Synods corresponded with the Committee on Ministry with some critical appraisal relative to the nature of the Diaconate. (e.g. Questioning the Community Facing emphasis as made for the Diaconate standing over against the more secondary Church supporting function.)

Currently a further document of background giving perspective to the Methodist understanding of the Diaconate is being distributed to selected people in the wider Church. It is hoped to share this widely in 1986 with the view to guiding the Church in a deeper understanding of what is meant by Diaconal Ministry and the place and significance of Ordination of the same.

### THE PROCESS OF GUIDING CANDIDATES:

District Candidate Conveners are key people in facilitating this process and it is important for both the Candidates and Synods and Assessors that this task be undertaken with care and awareness of the guidelines. Synods must process Candidates with great care. Inadequate processing this year has created difficulty for Candidates and Assessors.

During the year the question has been raised regarding the equivalents required for Candidates who are not accredited Lay Preachers of the Methodist Church. Our thinking on this is summarised as under....

"In a Candidate there needs to be evidence of proficiency in preaching and in the conduct of worship. The Candidate should have the opportunity of leading worship and preaching within the congregation."

### SELF-SUPPORTING PRESBYTERS:

The Church needs to be aware that Self-Supporting Presbyters in training have begun ministry and are appointed by Conference but are not authorised as of right to administer the Sacraments or become Marriage Celebrants, unless authorised by the Conference to meet special circumstances. This presbyterial ministry is conferred after and upon the act of Ordination.

### DIRECTOR OF ORDINANDS RETREAT:

During 1985 the Standing Committee on Ministry, approached a number of Presbyters and considered Lay Persons for nomination as Director of Ordinands Retreats. We are glad to bring before this

Conference Committee the name of the Reverend Graham Hawkey who has accepted this responsibility for 1985. The matter of a three year commitment, (either more or less) is still being discussed with Mr Hawkey. We hope a decision on this matter can be made in early 1986.

### DEACONESSES AND RESIGNATION:

The Deaconess Warden, Reverend Graham Brazendale is continuing to work through with Reverend Wesley Chambers, on this matter concerning Deaconesses who upon marriage were expected to resign. The Pastoral implications of this are being addressed as are the past injustices. A report will be tabled in 1986.

### RESOLUTIONS:

1. That the Report be received.
2. That recognising the need for provision to be made for Maternity leave, the Conference agrees:
  - (a) That women ministers (Presbyters and Deacons) be eligible for maternity leave of up to three months.
  - (b) That the arrangements for this leave be made between the Minister concerned and Parish Stewards or other appropriate executive officers.
  - (c) That during such maternity leave: The Minister shall receive appropriate stipend and allowances, or on a pro rata basis for partially stipendiary ministers. The Minister shall continue to pay rent and personal supernumerary fund contributions.
  - (d) That the Parish will meet the stipend and allowances for the first month of maternity leave and the Conference Supply Ministers Fund shall pay the balance of stipend and allowances for a period not exceeding two months.
  - (e) This leave shall be additional to any other leave or holiday entitlements and is effective immediately.
3. That the issues raised in the report "Intentional Recruitment" be referred to Synods and District Ministerial Synods for discussion and affirmative action during 1986.
4. That the draft Report on Deacons together with the document entitled "The Ordination of Deacons" remain in circulation for a further year and comments on the reports be forwarded to the Convener for consideration early in 1986.
5. That the Conference Guidelines for Presbyter Candidates include a copy of the statement on the Lay Preachers requirements or the equivalent of these requirements for Presbyter Candidates.
6.
  - (a) That the Standing Committee for 1986 be the Members of the Conference Committee residing in Auckland, Manukau, Waikato-Bay of Plenty Synod areas together with such additional members approved by the President.
  - (b) The Convener Reverend Henry W. Kitchingman; Associate Convener (Deacon's Warden), Reverend Graham Brazendale, M.A. Supervisor of Probationary Studies Reverend David S. Mullan, M.A., Dip. Ed.; Assessment Convener Reverend Owen T. Woodfield, B.A.; Chairman Reverend Peter A. Stead, B.A.
7. That the Conference congratulates the following Ministers on their Academic and Professional achievements and agrees to these

being printed in the record:

Ian C. E. Ramage, M.N.Z. APC (Assoc. of Psychotherapists and Counsellors)

Robert A. Ferguson, L.Th.

Mary E. Caygill, L.Th.

Kenneth Smith, L.Th.

Stuart J. Bowering, L.Th.

William E. Elderton, L.Th.

Terence W. Wall, B.Sc. (Philosophy)

Richard J. Waugh, S.Th. (Diploma)

8. That Conference express thanks to the Tidd Foundation for making available a grant of \$10,000.00 per year for five years for Ministry to the Deaf.

QUESTION 29—What are the decisions of Conference on matters relating to the Welfare of the Church? pgs 149-150

#### RESOLUTIONS:

1. The Report is received.
2. (a) For the purposes of electing President and Vice-President at Conference 1986, the Clause in Section 5-6.7(2a) requiring "the consent of presbyters to nomination" and "not more than one nomination shall normally be made by each District for each office" are suspended.  
All other provisions in the existing procedures shall continue to apply pending more detailed consideration and report on "presidential election procedures" by the Welfare of the Church Committee.  
(b) Pursuant to Section 5-5.1 that the above Resolution be deemed not to effect the rights of the Ministry and Laity.
3. That the memorial from Auckland Central Parish and Mission with regard to Election of President be forwarded to the Welfare of the Church Committee for consideration.
4. That the Welfare of the Church Committee be requested to send its report on "Procedures for Election of President and Vice-President" to District Synods by 31st May 1986, for consideration before Conference 1986.
5. That the Memorial from Nelson District on Stationing be forwarded to the Welfare of the Church Committee for consideration.
6. (a) That the Conference establish a Special Commission to consider the issues relating to Stationing to report to Synods and Conference 1986. The persons involved to be nominated by the Conference Welfare of the Church Committee to a later session of Conference.  
(b) Conference appoints the following as the personnel of the Commission on Stationing (subject to their consent).  
Convener: Albert Grundy (North Canterbury)  
Parish Ministers: Lynne Wall (North Canterbury)  
Aso Saleupolu (Wellington)  
Norman West (Nelson)  
Ann Thomas (Wellington)  
Superintendent: Donald Phillipps (Dunedin)

Welfare of Church:	Tim Langley	(Dunedin)
Ex-President:	Frank Hansen	(Wellington)
Maori Division to appoint one or two representatives		
Development Division: Norman Brookes		
Laypersons:	Pat Teague	(North Canterbury)
	Joyce Dey	(Waikato-Bay of Plenty)
	John R. Osborn	(Auckland)
Pres. Spouses:	(one person from Christchurch)	

(c) Conference invites persons wishing to make submission to communicate them to the Convener by end of February 1986.

7. That the Welfare of the Church Committee consider further the issues relating to stationing and report to Synods and Conference 1986.
8. Acknowledging the importance of awareness of and dialogue about, the sharing of power in the Methodist Church, the Welfare of the Church Committee is asked to summarise the issues raised in the "Exercise of Power" report 1983 and to forward such summary to Synods, Parish Councils and Leaders' Meetings for discussion and response to the Welfare of the Church Committee.
9. The Committee for 1986 be as printed in the Year Book on page 11.

QUESTION 30—What are the decisions of Conference on matters relating to the Lay Preachers' Association? Pg 55

## LAY PREACHERS' ASSOCIATION

### RESOLUTIONS:

1. The Report is received.
2. That the consultation between the Education Division and the Lay Preachers' Association on consideration of the appointment of a Connexional Lay Preachers' Secretary be continued.
3. That the Dominion Executive be:  
 President: Mr Brian C. Jillings  
 Secretary: Mrs Joan Lawry  
 Treasurer: Mr Bill Worley

QUESTION 31—What are the decisions of Conference on matters relating to the Women's Fellowship? pg 268

## WOMEN'S FELLOWSHIP

1. The Report is received.

QUESTION 32—What are the decisions of Conference on matters relating to the Media? pg 266-268

## MEDIA

### RESOLUTIONS:

1. The Report is received.
2. That the Reverend D. V. McNicol be re-appointed Editor of Focus for a further two years.
3. Conference records its warm appreciation of the work done so effectively by the Reverend Michael Greer as Convener of the Media and Communications Committee and for his contribution in

consolidating the various activities encompassed by that Committee.

4. The Committee for 1986 is as printed **in the Year Book** on page 10.
5. Conference commends to all parishes the educational resource kit "Media Matters" and encourages parishes to make use of this small group programme in 1986.

QUESTION 33—What are the decisions of Conference on matters relating to Chaplaincies? Pg 57

## ARMED SERVICES CHAPLAINCIES

### RESOLUTIONS:

1. The Report is received.
2. That the Senior Methodist Chaplain arrange with the Principal of Trinity Theological College for a Chaplain to visit the students every two years.

## HOSPITAL CHAPLAINCIES Pg 272-273

### RESOLUTIONS:

1. The Report is received.
2. That the General Secretary be requested to arrange for reports to Conference of all Chaplaincies (viz. University, Prison, I.T.I.M., Police and any others).

QUESTION 34—What are the decisions of Conference on matters relating to the Wesley Historical Society? Pg 58

## WESLEY HISTORICAL SOCIETY

### RESOLUTIONS:

1. The Report is received.

QUESTION 35—What are the decisions of Conference on matters relating to The Community on Women and Men in Church and Society? Pg 269ff

## COMMUNITY ON WOMEN AND MEN

### RESOLUTIONS:

1. The Report is received.
2. That the Community of Women and Men continue to support June Gibson as Deacon in Training in her self supporting ministry to Ministers' Partners and Families.
3. Conference records its appreciation for the Occasional Bulletin series and commends the bulletins on "Singles in Ministry" and "Death and Dying to Parishes.
4. That Church members actively support the establishment of a Women's Appointment File by forwarding names to the task group Convener, Sylvia Jamieson, 23 Highgate, Dunedin.
5. Conference asks the Education Division to convene a "Using Our Gifts" Workshop during 1986, to include representation from at least Welfare of the Church, Maori and Education Divisions, and Community of Women and Men.
6. The Membership of the Community for 1986 is as printed in the Year Book on page 9.

## FAITH AND ORDER

### RESOLUTIONS:

1. The Report is received.
2. Conference encourages Parishes and districts to provide opportunities for sharing faith experiences and open debate on the key issues of our experience as Christians in all our diversity.
3. Conference records its appreciation of the contribution made by the Reverend Norman Brookes as Convener of the Faith and Order Committee over a period of five years.
4. That in order to assist study on homosexuality a further discussion paper be distributed by Faith and Order Committee looking at biblical and theological issues concerning homosexuality from a conservative viewpoint.
5. That the Faith and Order Standing Committee prepare a further Theological-Biblical paper in order to help the Methodist Church develop a contemporary understanding of the moral issues of homosexuality.
6. Conference encourages parishes, groups and individuals to study the Biblical and theological issues related to heterosexuality and homosexuality and the resultant Christian attitudes to heterosexual and homosexual persons and groups.
7. That Faith and Order Committee engage in a study of the wider issue of a Christian approach to sexuality in general.  
(Memorial from Nelson, Marlborough, West Coast District)
8. That the following Notice of Motion be referred to the Faith and Order Standing Committee for consideration:  
"That Conference promote the preparation of a Prayer Cycle for use in weekly Worship services."
9. Conference encourages participation in the Australasian Conference of Science and Theology in Action to be held at Massey University, Palmerston North, August 14-17 1986.
10. That in view of:
  - (a) the statement in the document. "Baptism, Eucharist and Ministry" that the Eucharist is appropriately celebrated each day of the Lord's Resurrection, and
  - (b) the teaching in Wesley's Sermon on the Duty of constant Communion, the Faith and Order Committee write into its agenda for the coming year a study of the feasibility of making every Sunday morning service a celebration of the Eucharist.
11. That in view of Conference Resolution 14, p.633, 1981, the Faith and Order Committee and the Administration Division jointly give urgency to the preparation of "guidelines for future Conference decisions on the use of our material resources", indicating both the "faith" foundations and the "financial" implications, for interim report to Synods and Conference 1986.
2. The Faith and Order Committee is no longer required to work towards producing a statement on religious experience.

13. Recognising that the issues of lay celebration of Holy Communion, lay leadership (especially the Superintendency of the District), and re-baptism, amongst others, have their basis in the wider questions of the nature of the church and ministry (both lay and ordained), Conference asks the Faith and Order Committee to undertake with urgency a study of Methodist Theology of Church, Ministry and Sacraments and to prepare a statement. In order to facilitate this study, the Faith and Order Committee is asked to invite the wider Church to make submissions, and to consult with staff of the Theological College.
14. That the following Notice of Motion be referred to the Faith and Order Standing Committee.
  - (a) That the appropriate Committees of Conference consider favourably the implications of opening the position of "Superintendent of the District" to lay people.
  - (b) That Conference take with utmost seriousness the pastoral dilemma created by its present stance on the non-repeatability of baptism and that the Faith and Order Committee be asked to look for a creative way forward that takes into account present pastoral needs as well as the traditional theological perspective.
15. That the official response of the Methodist Church of New Zealand to the Baptism, Eucharist and Ministry text be:

We gathered in Annual Conference as the Methodist Church of New Zealand, make the following response to the document Baptism, Eucharist, and Ministry:

  - 1.1 We recognise the core of the faith of the Church through the ages in this text.
  - 1.2 As Methodists, we miss a clear emphasis on God's grace. We recognise this underlies the whole document, but feel the lack of its direct expression. We note that 'initiation' is not presented explicitly as an aspect of Baptism's meaning and role within the Church. We would also tend to see ministry more in terms of functions carried out within the overall ministry of the whole people of God that the text emphasises with episcopate being exercised as one function within this overall ministry. It is from that viewpoint that we have implemented an order of permanent deacons along lines similar to those expressed in the statement.
  - 1.3 We note that Northern hemisphere cultural perspectives dominate the text, and we are concerned that other cultural perspectives and heritages may not readily relate to the way Christian faith is expressed in this text. We also consider a rather institutional view of the Church permeates the document and out of our New Zealand Methodist history, the definite place given to bishops may be uncomfortable for some people.
  - 2.1 The text continues to challenge us to seek avenues of mutual understanding, further dialogue and closer co-operation in the search for unity with other Churches.

- 2.2 Specifically, this document is a reminder that baptism is into the whole Church and therefore that many barriers are already broken down by baptism, if not recognised in our attitudes and actions. The text also calls us towards mutual recognition of one another's ministries. This seems to us a key step in the move towards unity. We are also encouraged to take further opportunities for eucharistic sharing, especially with those churches whose eucharistic understanding and practice we have considered significantly different from ours.
- 3.1 The text challenges us at a number of points. It calls us to underline the importance of baptism and to continue to grapple with the consequences of differing views on baptism within our Church. It reminds us of the proper links between worship and particularly the Eucharist and our life in the world, with a responsibility for issues of social justice. This text also confronts us with the question of the centrality of the eucharist in our worshipping life, especially as this may be expressed by more frequent, perhaps weekly celebration. We are also challenged to look closely at our understanding of ordination and ministry, and of the way episcopal oversight is exercised. We must also be open to the different styles and emphases in ministry, including those contributed by women.
- 3.2 In all the areas covered by this text, we are called to be open to a diversity of views and practices, each of which may express the faith and witness of the Church. Particularly, we are called to enable and affirm expressions of baptism, eucharist and ministry which arise out of various cultures. As Methodists in Aotearoa (New Zealand), that means moving towards bi-cultural and multi-cultural expressions of our faith and life.
- 4.1 We would suggest that the Faith and Order Commission of the W.C.C. pick up as part of its ongoing work a clearer expression of the theology of grace. Out of our Methodist heritage we regard that as a central part of any theology and feel it requires greater explicit stress than is present in this text.
- 4.2 We would suggest also further work on the issues surrounding the unrepeatability of baptism. This touches on an issue of real concern, relevant both for many churches in their ongoing life and also for the cause of unity. A bald statement of unrepeatability does not meet the need. Related to this is the question of appropriate symbolic and ritual expressions of faith and forms of baptismal reaffirmation.
- 4.3 The ordination of women obviously still needs addressing. We would not rest until a clear statement can be made that women have a proper and rightful place in ordained ministry and that to exclude them is a clear injustice. As we suggest, more work could helpfully be done on the perspective and style women bring to ministry.

- 4.4 More work is needed to make clear that ministry must not be built on an hierarchical model.
16. That the Faith and Order Committee provide such explanatory material as necessary to support the Methodist Church's response to the WCC Faith and Order Commission.
17. The Committee for 1986 is as printed in the Year Book on Page 9.

QUESTION 37—What are the decisions of Conference on matters relating to Law Revision? Pg 279ff

## LAW REVISION

### RESOLUTIONS:

1. The Report is received.
2. (a) The Negotiating Churches Unity Council Guide to procedures (published in 1985) is received.
- (b) The Common Provisions contained in Part II are adopted by the Conference.
- (c) The guidelines contained in Parts III and IV are accepted by the Conference.
3. The following amendments or additions to the Law Book, are approved and adopted:-
  - (a) The following additional Section is inserted in Section 2-1.2 A Minister is not an employee of the Church.  
Ministers are persons in a special relationship with and appointed by the Conference of the Church, with powers, duties, rights and functions as set out in this Law Book, and entitled to such living allowance (a stipend) as from time to time determined by the Conference.
  - (b) Section 4-7.4 is hereby amended to read:-  
Each District Superintendent may appoint one or more Presbyters in Full Connexion to act as Deputy Superintendent of the District. Such Presbyters shall perform the duties assigned to them by the District Superintendent. The District Superintendent may appoint a member of Synod (either Ministerial or Lay) to preside at meetings of the District Synod.
  - (c) Sections 2-3.2(c) and (d) and 2-9.2(c) and (d) are repealed and the following provisions are adopted in their stead:-  
2-3.2(c) The Candidate's appearance before the Ministerial Committee of the August Synod which may comment on or add to the report received from the District Candidates Committee. The District Ministerial Committee shall vote on the Report. The number voting for, against and neutral shall be recorded and be reported to the Conference Committee on Ministry.
  - 2-3.2(d) The District Ministerial Committee to express, if it desires, its opinion on the suitability or otherwise of each Candidate in its District. A vote may be taken and the number voting for, against and neutral shall be recorded and reported to the National Candidates Assessment

Convener and to the Conference Committee on Ministry.

2-9.2(c) The Candidate's appearance before the Ministerial Committee of the August Synod which may comment on or add to the report received from the District Candidates Committee. The District Ministerial Committee shall vote on the Report. The number voting for, against and neutral shall be recorded and be reported to the Conference Committee on Ministry.

2-9.2(d) The District Ministerial Committee to express, if it desires, its opinion on the suitability or otherwise of each Candidate in its District. A vote may be taken and the number voting for, against and neutral shall be recorded and reported to the Conference Committee on Ministry.

(d) Section 2-7.2 is amended to read:-

A Candidate for ordination, being a Probationer, Presbyter-in-Training or such other person as may be appropriate, before being received into Full Connexion, shall be required to appear before the District Ministerial Synod and share in discussion about the Candidate's beliefs and the practice of ministry. The District Ministerial Synod shall satisfy itself that the Candidate has read John Wesley's "Notes on the New Testament" and the Forty-Four Standard Sermons of John Wesley. Reports of the District Assessor of Probationers or Study Supervisor or Field Worker in Ministry on the progress of studies shall be provided and the Superintendent Minister shall provide answers to the questions in clause 2-6.7. If satisfied the Ministerial Synod may recommend to the Conference reception into Full Connexion.

(N.B.: Alteration adds additional words in lines 1 and 2)

(e) Section 3-1.2 is amended to read:-

For the purpose of maintaining historical links, receiving information and benefitting from the nurture and relationship with the Connexion, a congregation or group not within a Methodist Parish but including a significant number of members with a Methodist heritage may with the consent of its local Parish Council and of the District Superintendent have representation on the District Synod and relate to the District Superintendent.

(f) Section 5-4.4 is amended by adding, after Wesley Historical Society (N.Z.):-

Robert Gibson Trust Board  
The Aldersgate Fellowship

(g) Section 7-11.1 is amended by adding subclause:-

(e) any borrowing or proposal to borrow funds sourced from outside New Zealand.

- (h) Section 9-3.8ff is repealed and the following provisions are adopted:

- 9-3.8 (a) The stewardship work of the Church shall be the responsibility of the Joint Stewardship Unit jointly established by the Methodist Church of New Zealand and the Presbyterian Church of New Zealand.
- (b) The Joint Stewardship Unit shall report annually to the Conference and shall operate in terms of such agreement or constitution (to be printed in an Appendix to this Law Book) as shall from time to time be approved by or on behalf of both the Conference and by the Presbyterian Church of New Zealand.

Add as Appendix A-4:

AGREEMENT FOR THE WORKING ARRANGEMENT OF THE JOINT STEWARDSHIP UNIT OF THE METHODIST AND PRESBYTERIAN CHURCHES OF NEW ZEALAND

(See Journal and as distributed for inclusion in the Law Book)

- (i) Add new Section 10(a):-

THE ALDERSGATE FELLOWSHIP

- 6.1 There shall be an Aldersgate Fellowship under the control and discipline of the Conference of the Methodist Church of New Zealand.

Note: A full copy is placed in the Journal and distributed for inclusion in the Law Book as an appendix.

- (j) Add the following to Section 9-4.3(1) (a):-

PROVIDED that when the chairperson of the Co-ordinating Committee is a member of a Unit, that Unit may have an additional full member on the Co-ordinating Committee for the duration of that person's term as Chairperson.

- (k) Amend both Sections 9-4.3(3) and 9-4.9(8) to read:-

The Assembly Executive Secretary and the General Secretary of the Methodist Church shall ex officio be members.

- (l) Amend Section 10A-2.5(1)(a) and (b) to read:-

(a) All Officers of the Convention and District Council shall be members of Methodist, Union, Co-operating Parishes or Union Districts.

(b) Officers of a Local Women's Fellowship where practicable, shall be members of Methodist, Union Co-operating Parishes or Union Districts.

- (m) Add to Section 5-27.3:-

The Tumuaki of the Maori Division.

- (n) Add to Section 2 as:-

2-7.7 A Presbyterian in Full Connexion may cease to be recognised as such by the Conference upon either:

- (a) The Conference accepting the resignation of such Presbyterian, or
- (b) By Conference resolving that it ceases to so recognise such Presbyterian.

2-7.8 Before the Conference acts in terms of Clause 2-7.7(b), normally,

- (a) the General Purposes Committee would have encouraged the District Superintendent within whose District the Presbyter is situated to have fully discussed the position with such Presbyter, and
- (b) such Presbyter would have been listed under Question 17 for at least the preceding 5 years and at the time of consideration such Presbyter,
  - (i) is not in good relationship with a local congregation, and
  - (ii) has declined to enter into a covenanted self-supporting ministry, and
  - (iii) has declined to accept or to take up a Conference appointment, and
  - (iv) has not tendered his or her resignation.
- (o) Amend Question 10 of the Standing Orders of Conference to read:
  - 10. What Presbyters now cease to be recognised as in Full Connexion with the Conference by (a) Resignation, or (b) Decision of the Conference.
- (p) Add to Section 2 a new clause, and heading, as follows with consequential renumbering of rest of Section 2:

2-17.9 In applying the Common Provisions for Co-operative Ventures, unless there are special circumstances the maximum initial period of appointment for a Methodist Minister in a Co-operative Venture be for 5 years. (with consequential re-numbering to the rest of the Section)
- 4. (a) The Constitution of the Methodist Literature and Colporteur Society be revised by the Administration Division, including the adoption of a new, shorter name, including the words "Methodist Publishing" and that the President, on the recommendation of the Legal Adviser, the Media and Communications Committee and the General Secretary, authorise and approve a revised Constitution.
- (b) Following such revision, all Connexional publishing activities be undertaken by the newly named and constituted Society.
- 5. Conference endorses the approval given to the amendment of the constitution of the Churches Education Commission.  
(N.B. The amendment was required to comply with Inland Revenue requirements.)
- 6. That the Law Revision Committee, in consultation with the Committee on Ministry consider out-of-date provisions or inconsistencies contained in Section 2 of the Law Book and report to Synods and Conference 1986.
- 7. That the Law Revision Committee during 1986 consider amending Standing Order Section 6-3.12(1) to provide that if an amendment to a motion is lost debate may then continue on the motion (or previously amended motion) before the Conference prior to the loss of the amendment.
- 8. The Law Revision Committee is requested to prepare suitable provisions for the Law Book to implement the intention of the Report (pp 293ff)

- relating to Ministers not employed in another Church related position; and refer such provisions to Synods and Conference 1986.
9. The Law Book is amended by adding to Section 5-16.1 the words "The Committee may also take account of longer term strategy matters bearing on future deployment of Ministry".
  10. The Common Provisions for Co-operative Ventures Section 1-5.0f be applied by the Methodist Church as follows:-
    - "Unless there are special circumstances (for example, impending retirement) the maximum initial period for Methodist Ministers in Co-operative Ventures will be for five years",
    - and that this be referred to the Law Revision Committee for a suitable additional Clause to Section 2 of the Laws and Regulations of the Methodist Church.
  11. The Committee for 1986 shall be as printed in the Year Book on page 10.

QUESTION 38—What are the Resolutions of the Conference respecting the laws of the Church including the rulings of the President during the year?

No Presidential Rulings

QUESTION 39—What are the decisions of Conference on matters relating to International Affairs?

See Question 45

QUESTION 40—What are the decisions of Conference on matters relating to Public Questions?

Pgs 67-130

## PUBLIC QUESTIONS

### RESOLUTIONS:

1. The Report is received.
2. (a) Conference expresses support for the law providing for therapeutic abortions in the following circumstances:-
  - (a) the life of the mother is in danger
  - (b) the physical or mental health of the mother is in serious danger
  - (c) there is substantial risk that the foetus is abnormal
  - (d) the pregnancy has resulted from incest
  - (e) the mother is severely subnormal.
- (b) Conference urges Government to provide for therapeutic abortion in the following additional circumstance:
  - (a) the pregnancy has resulted from rape.
3. Conference reaffirms its previous decision:
  - (a) That it upholds the sanctity of persons, individually and in community and all that promotes their welfare, while recognising no absolute right to life where it conflicts with the right to life of others.

- (b) The belief that the foetus is a potential human being who warrants a measure of protection.
  - (c) That the foetus does not have an absolute right to life.  
 "If it did, then human life with full conscious development would have to yield to it, and a greater value might be placed on foetal life with its potential still unformed, than on human life, with full conscious development."  
 (Report of the Royal Commission on Contraception, Sterilisation and Abortion, p.192 (2) ).
  - (d) (i) Because the foetus is a potential human being who warrants a measure of protection, Conference asks Methodist people to encourage the alternative of adoption.  
 (ii) Conference asks that Methodist people take into account the very real care and support required for a pregnant woman who chooses to bear her child and offer it for adoption rather than have it aborted.
4. Conference urges Government to ensure that greater emphasis is given to more adequate education regarding:-
    - (a) The association between promiscuity, venereal infection and infertility;
    - (b) contraception and sexually transmitted diseases generally; this information to be provided through the Health and Education Departments.
  5. Conference notes with concern that a significant proportion of those receiving abortions are under 16 years of age; it urges Government to review present legislation which prohibits the giving of contraceptive advice to this age group except under special circumstances.
  6. Conference calls on Government to make further efforts through the Abortion Supervisory Committee to provide adequate counselling services and certifying consultants in all provincial centres in New Zealand in accordance with the requirements of the Contraception, Sterilisation and Abortion Act.
  7. Conference urges Government through the Health Department to promote research in the area of male contraception.
  8. Conference commends the Department of Justice on the increased allocation of resources to the provision of psychiatric and psychological care to prisoners and expresses its strong concern that improvement of such services should continue as a priority.
  9. Conference refers the report "Psychiatric Care" to parishes and urges them to become involved in Community Care sentences imposed under the terms of the Criminal Justice Act, 1985.
  10. Conference urges the Department of Justice to provide funding to community organisations, including Churches, to enable them to implement the Community Care sentence provision of the Criminal Justice Act, 1985.
  11. Conference affirms that In Vitro fertilisation (I.V.F.) is an acceptable treatment for infertility.
  12. Conference urges Government to legislate against commercial surrogacy arrangements.

13. Conference refers to Synods, Parish Councils, United District Councils and Congregations the paper, "Surrogate Motherhood" for discussion and response to the Public Questions Committee by June 30, 1986.
14. Conference recommends to the Department of Health that further research be undertaken into the causes of infertility in Women and Men.
15. Conference gives its support to the establishing of a special advisory committee in New Zealand to investigate issues of reproductive technology including surrogacy.
16. Conference reaffirms its previous statement that homosexual acts between consenting adults in private should no longer be a criminal offence.
17. Conference refers the paper "Violence and the Family" back to the Public Questions Committee.
18. Conference asks parishes to study the paper on Health Education Legislation.
19. That the content of the paper on Health Education Legislation be published in "Focus".
20. Conference affirms the action of the Minister of Education and the Government in introducing Health Education Legislation.
21. Conference requests the Joint Methodist-Presbyterian Public Questions Committee, in consultation with the Justice Department, to prepare a paper on "Community Care Sentences of the Criminal Justice Act, 1985, and the Role of the Church" and such paper be distributed to all Parishes.
22. The Membership of the Committee for 1986 be as printed in the Year Book on page 10.

QUESTION 41—What are the decisions of Conference on matters relating to the N.Z.M.S.S.A.?

Pg 131-134

### THE N.Z.M.S.S.A.

#### RESOLUTIONS:

1. The Report and Financial Statements are received.
2. The Reverend J. H. Roberts is appointed as Convener of the N.Z.M.S.S.A.
3. Mr M. E. Lloyd is appointed as treasurer of the N.Z.M.S.S.A.
4. The Conference commends the Theological Statement "God is for us - we are for others" for study by parishes.

QUESTION 42—What are the decisions of Conference on matters relating to the M.S.S.A. Branches?

Pg 135-148

### AUCKLAND CENTRAL MISSION & PARISH

Pg 135-137

#### RESOLUTIONS:

1. The Report is received.
2. That the Board of Management for 1986 is as printed in the Year Book on page 13.

METHODIST SOCIAL SERVICES - NORTHERN SOUTH ISLAND  
CHRISTCHURCH CENTRAL MISSION - PARISHES - REGIONS Pg 138-141  
RESOLUTIONS:

1. The Report is received.
2. Conference records with deep appreciation the devoted work of Sister Rona Collins over 39 years in Methodist Family and Child Care activities and extends its good wishes as she approaches retirement.
3. The Board of the Christchurch Methodist Central Mission for 1986 is as printed in the Year Book on page 14.

DUNEDIN METHODIST MISSION Pg 142-143  
RESOLUTIONS:

1. The Report is received.
2. That the membership of the Board for 1986 is as printed in the Year Book on page 14.

CENTRAL DISTRICTS METHODIST SOCIAL SERVICES ASSOCIATION Pg 144-148  
RESOLUTIONS:

1. The Report is received.
2. The Membership of the Wesley Social Services Trust Board for 1986 is as printed in the Year Book on page 13.
3. The Management Committee of the Manawatu Methodist Social Services Centre for 1986 is as printed in the Year Book on page 13.

WESLEY SOCIAL SERVICES

RESOLUTIONS:

1. That the Notice of Motion:  
"Conference strongly commends any Christian person who sets up in business (either on a self employed basis or on a basis of employing others) and recognises this as a positive contribution towards reducing unemployment in New Zealand, and considers that Methodist Church Trust Funds could be used locally to encourage employment intensive business where appropriate"  
be referred to the N.Z.M.S.S.A.

QUESTION 43—What are the decisions of Conference on matters relating to Trinity Theological College? Pg 248ff

TRINITY THEOLOGICAL COLLEGE

RESOLUTIONS:

1. The Report of the Trinity Theological College Council is received.
2. The report of the Principal of Trinity Theological College is received.
3. Conference confirms the appointment of the Reverend Enid J. Bennett, M.A., B.D., as Wesley Lecturer for an initial term of five years and expresses its warm support to her as she moves into this important position.
4. (a) Conference welcomes the new partnership agreement for shared work in residential ministerial education at St John's College and thanks those who represented the Council and the Church.  
(b) The agreement shall be printed in the Law Book as an Appendix.
5. Conference expresses its thanks to the Reverend D. B. Gordon and the Reverend N. E. Brookes for the outstanding contribution each

has made to the work of the Trinity Theological College Council.

6. Conference notes that the student allowances for the 1986 Academic Year are:

Single Students	\$1,540.00
Married Students	\$4,400.00

7. The Council membership for 1986 is as printed in the Year Book on page 13.

QUESTION 44—What are the decisions of Conference on matters relating to Wesley College? Pg 15lff

## WESLEY COLLEGE

### RESOLUTIONS:

1. The report is received.
2. The Reverend G. A. Kane is reappointed Chaplain for a further three year term from February 1986.
3. Conference expresses its appreciation to the Wesley College Trust Board for the excellent work it is doing on behalf of the Conference.
4. (a) Conference requests the President, after consultation with Auckland, Manukau and Waikato Synods, to appoint a small committee to act as a consultative group with the Wesley College Trust Board as it prepares its Report on Forward Policy.  
(b) Aware of the significance to the whole Church of such Report, it be referred to Synods, prior to being considered by a subsequent Conference.
5. The Investment Board is hereby delegated authority by the Conference to act on behalf of the Conference to authorise specific investments by the Wesley College Trust Board in accordance with Section 2(d) of the Methodist Charitable and Educational Trusts Amendment Act 1985, or 1986.
6. In addition to its powers of investment conferred by:  
The Methodist Charitable and Educational Trusts Act 1911, and  
The Methodist Charitable and Educational Trusts Amendment Act, 1914,  
and  
The Methodist Charitable and Educational Trusts Amendment Act 1971,  
and  
The Methodist Charitable and Educational Trusts Amendment Act 1976,  
this Conference, in accordance with Section 2(d) of the Charitable and Educational Trusts Amendment Act 1985, hereby authorises the Wesley College Trust Board, in each case with the prior specific approval of the Investment Board:-
  - (a) To engage in joint venture investments with College Holdings or with such other Companies or entities as shall from time to time be approved by the Investment Board, for the development either of lands owned by the Board and perpetually leased, or of such other land as the Wesley College Trust Board shall own on such terms and conditions as the Investment Board from time to time approve, and
  - (b) To invest in commercial bills of exchange, if endorsed by a Trading Bank operating in New Zealand and as from time to time approved by the Investment Board, and

- (c) To make such other specific investments not specifically provided for in the Act and its amendments, as agreed to by the Investment Board, under its delegated authority from the Conference.
7. The membership of the Board for 1986 is as printed in the Year Book on page 13.

QUESTION 45—What are the decisions of Conference on matters relating to the Council for Mission and Ecumenical Co-operation?

Pg 155-182m

## COUNCIL FOR MISSION AND ECUMENICAL CO-OPERATION

### RESOLUTIONS:

#### A. GENERAL

1. The Report and Appendices are received.
2. Conference, having considered the matters raised in the Notice of Motion presented in 1984 by the Hamilton Parish, declares that the concerns expressed are not such as to justify a moratorium on public statements regarding matters than can be seen as political, as proposed in the Notice of Motion. At the same time Conference recognises that some members of the Church in various places share the concerns expressed in the Notice of Motion and is mindful of their convictions and of the value of their contribution to the formulation of the Church's viewpoint on international issues.

#### B. TAIWAN AND NEW CALEDONIA (KANAKY)

1. That Parishes, Synods and Presbyteries be encouraged to study the Reports on Taiwan and New Caledonia and use them in conjunction with further material to be supplied by the Council for Mission and Ecumenical Co-operation during 1986.
2. Conference records its prayerful and concerned support for the Christian leaders and people in New Caledonia as they seek to bear the peacemaking role that they have been called to exercise in the turmoil of their country.

#### C. PEACEMAKING

1. Conference, recalling its commitment to peacemaking, commends the Government for its policy towards visits of nuclear powered and nuclear armed ships to New Zealand ports.
2. Conference, recalling its commitment to peacemaking, commends the Government for its stand on a nuclear free zone for the South Pacific.
3. Conference receives the document "Nuclear Weapons and ANZUS" and refers it to Congregations, Parish Councils, Leaders' Meetings and Synods for discussion, comment and report to the next Conference through the Council for Mission. (Replies to the Co-ordinating Secretary by 30th June, 1986.)
4. Conference encourages all sections of the Church to participate in an informed way in the Government 1986 Defence Review.
5. Conference declares August 3, 1986 as Peace Sunday and invites all Congregations to pray on that day for peace in our region and in our World.
6. Since 1986 is the United Nations International Year of Peace, Conference affirms that peacemaking is a high priority in all

aspects of life in our Church. Conference requests the Council for Mission to consult with the Parish Development and Mission Department of the Presbyterian Church and with the Education and Development Divisions of the Methodist Church on this matter and take appropriate initiatives.

7. That Conference adjourns at 12.10p.m. on Wednesday for the purpose of marching to and meeting at the first Official Peace Pole to be erected on public ground in New Zealand, in Devon Street West at 12.30p.m. Wednesday 6th November and Conference resumes at 1.45p.m.

D. SOUTH AFRICA

1. That Conference cables greetings and warm good wishes to Bishop Desmond Tutu and Dr Byers Naude assuring them of the prayers and firm support of New Zealand Methodists at this time, to Reverend Abel Henriks.
2. That Conference cables Dr Allan Boesak and his family assuring them of its good wishes and prayers during his trial on November 6th.
3. That Conference sends letters of greetings to its sister Churches in South Africa, namely, the Evangelical Presbyterian Church of Africa, the Presbyterian Church of Southern Africa, the United Congregational Church of Southern Africa, the Methodist Church of Southern Africa, and the Dutch Reformed Mission Church, expressing its solidarity with each of them and of its prayers.
4. That Conference sends letters to the Moderator of the Dutch Reformed Church asking the Church to reconsider its policy towards apartheid, and assuring him of its prayers for the Churches and people of South Africa at this time.
5. That Conference sends greetings and best wishes to the President of the anti-apartheid white women's movement, the Black Sash, on the occasion of the organisation's 30th anniversary.
6. Conference declares itself in favour of economic sanctions against South Africa in order to try and bring about peaceful change and the dismantling of apartheid and that it inform the New Zealand Government of its view, by communicating such view to the Prime Minister and to the Department of Foreign Affairs.
7. Conference notes the document called the Kairos Document, produced by over a hundred South Africa Christians, and offering a theological comment on the political crisis in South Africa today and asks the Council for Mission to study and publicise the document to help the whole Church incorporate the understandings contained in the document into the response of the N.Z. Methodist Church to the ongoing situation in South Africa.

E. CHRISTIAN WORLD SERVICE

1. Conference commends the 1985 Christmas Appeal of the Christian World Service to Parishes.

F. INTER-CHURCH COMMISSION ON IMMIGRATION

1. Conference encourages Parishes to observe Refugee Sunday on the 6th July and to support I.C.C.I's appeal for funds.

G. KOREAN MINISTRY

1. That Conference sends greetings to and welcomes the appointment of Reverend Kim Yong Hwan in terms of the Agreement in Mission signed by the Presbyterian Church of New Zealand and the Presbyterian Church of Korea at Assembly in 1982. Conference requests the Wellington Synod to join the Wellington Presbytery in recognising his appointment to this special ministry in an appropriate manner.

H. SOLOMON ISLANDS

1. That this Conference sends its greetings in Christian fellowship to the Solomon Islands Church and expresses its sympathy on the death of the Reverend Timothy Piani whose ministry included a ministry to New Zealand servicemen in the Treasuries during World War II.

I. NEW ECUMENICAL BODY

1. Conference receives the proposal for the New Ecumenical Body, approves in principle the draft Constitution of the Conference of Churches in Aotearoa (New Zealand) and forwards it to Congregations, Parish Councils, Leaders' Meetings, and Synods, for discussion and response to the three questions appended to the document and for report back to the Council for Mission and Ecumenical Co-operation, Christchurch Office, (P.O. Box 931) by 30th April 1986, with the intention of final ratification at the 1986 Conference.
2. Conference approves the following questions to be appended to the New Ecumenical Body proposal:
  - (i) Do you support the Methodist Church becoming a member of the New Ecumenical Body?
  - (ii) Do you support your Parish participating in the regional forums on the basis of this proposal?
  - (iii) In what ways would you see your Parish being involved in the regional forums?
3. Conference's representatives on the Inauguration Committee for the New Ecumenical Body shall be the President, Reverend Doctor Phyllis M. Guthardt, Reverend John H. Roberts and Ms Bronwyn Olds.

J. N.C.C.

1. Conference congratulates Mr Geoff Hill on his becoming the President of the National Council of Churches.
2. Conference expresses its deep appreciation to the Reverend Brian Turner and Mrs Te Rua Turner for Brian's years of service to Christian World Service and sends its greetings to them as they re-enter parish ministry.
3. Conference encourages Parishes to become involved in the activities of the Programme on Racism, in particular the proposed nationwide discussion for pakeha people on the Treaty of Waitangi.

K. CHRISTIAN CONFERENCE OF ASIA

1. Conference receives Mrs Joy Rakena's report on the C.C.A. 1985 Assembly and records its appreciation.

L. WORLD METHODIST COUNCIL AND CONFERENCE, 1986

1. Conference reaffirms its commitment to the wider Church World family through involvement in the life and work of the following bodies and reaffirms the priority concerning financial allocations as:-
  - (i) World Council of Churches
  - (ii) Christian Conference of Asia and Pacific Conference of Churches
  - (iii) World Methodist Council.
2. Conference notes that the following will be attending the World Methodist Conference meetings in Nairobi, 1986: Rev. Alan & Mrs Patricia Woodley, Rev. Bruce & Mrs Margaret Gordon, Reverend Keith Rowe, Mesdames Judith Parkes, Marjorie Mannell, Vera Dowie, Dorothy Jenner, and Mr Earle Taylor.
3. Conference appoints as its representatives to these meetings:  
Council: President Doctor Phyllis M. Guthardt,  
General Secretary Reverend Alan K. Woodley  
Conference: Mrs Judith Parkes, Reverend B. K. Rowe,  
Mrs Margaret Gordon and one other of those attending to be nominated by the President.
4. Conference notes that its limited size and resources and its stated priorities mean that the Methodist Church of New Zealand is unable to guarantee regular financial support for New Zealand Methodist people participating in World Methodist Council events.

M. AFGHANISTAN

1. Conference expresses its strong opposition to the continued presence in Afghanistan of troops of the U.S.S.R. and the oppression of the Afghan people: this view to be communicated to the Soviet Government through the Soviet Ambassador to New Zealand.

N. C.M.E.C. MEMBERSHIP

1. That the Conveners and membership of Units 1, 2, 3, 4 and 5 of the Council for Mission and Ecumenical Co-operation be as printed in the Year Book on Page 12.

QUESTION 46—What are the decisions of Conference on matters relating to the Development Division?

## DEVELOPMENT DIVISION

RESOLUTIONS:

1. That the report be received.
2. The Schedule of Grant-in-Aid allocations for 1985-86 be:-

PARISH	APPROVED GRANTS IN AID
1. South Bay of Islands C.P.	809 2,773
2. Avondale U.P.	3,236
3. Glenfield-Albany C.P.	1,387
4. St Austell's (New Lynn)	693
5. Franklin West C.P.	2,773
6. Waihi/Paeroa	2,404
7. Dinsdale	1,156
8. Turangi	693
9. Brooklyn C.P.	693
10. Reefton District U.P.	1,479
11. New Brighton U.P.	2,196
12. Lyttelton Harbour U.P.	1,271
13. Parklands C.P.	1,387
14. Waimate M.	555)
15. West Dunedin U.P.	1,109)
16. Corstorphine-Concord U.P.	740 347
17. Grant Braes C.P.	1,849
18. Tokomairiro C.P.	2,773
19. Gore M.	1,387
20. Bluff-Greenhills C.P.	<hr/> \$31,710

3. In view of the fragmented way in which the ecumenical workload is handled, the Development Division, in consultation with other groups involved in Ecumenical Affairs, give consideration to greater co-ordination of this workload.
4. Conference invites:
  - a) The Making Disciples Task Group to select and train nine people as Regional Resource people in evangelism on the basis of the criteria set out in the Report.
  - b) The Making Disciples Task Group to select one person to be the Church's part-time National Co-ordinator in Evangelism.  
(Note: the names of the people chosen will be forwarded to the President for final approval)
  - c) That \$15,000 be made available from the Connexional Budget to facilitate the training, resourcing and releasing of the persons chosen to serve the Church in evangelism.
  - d) The Making Disciples Task Group to report to the Connexion on the progress made on the implementation of this proposal through the regular Connexional mailing.
5. Conference agrees to the provision of funding for the North Canterbury Pastor at Large (\$3,600) and the Wairarapa Rural Support Ministry (\$3,000).
6. The Development Division Board for 1986 is as printed in the Year Book on Page 11.

QUESTION 46A—What are the decisions of Conference relating to becoming a bi-cultural Church?

#### RESOLUTIONS:

1. Conference asks the Joint Working Committee to review the processes being used to achieve the goals of becoming bi-cultural and multi-cultural and to report to both the Development Division and the Maori Division.
2. (a) That the Divisional Boards and Standing Committees place on their agendas the question "How can we facilitate bi-culturalism within our life and the life of the Connexion?" and confer with the Joint Working Committee on how they can address this question.  
(b) That the Divisions and Committees share their action in their reports to Conference 1986.
3. Conference, in affirming its commitment to the principles of bi-cultural power sharing and consultation, adopts the procedures for appointment outlined in this report and that these procedures apply to the Connexional and Resource positions named in the report.
4. Conference deems Resolution 3. to affect rights or privileges of Ministry or Laity under Section 5-5.1.
5. The New procedures falling within Section 5-5.1 of the Law Book be adopted for experimental use only in 1986.
6. The new procedures are referred to Synods during 1986 for discussion and report to Conference 1986.
7. The New procedures are referred to the Law Revision Committee

for preparation of appropriate law for presentation to Conference 1986 on the assumption that Conference 1986 will adopt the new procedures.

QUESTION 47—What are the decisions of Conference on matters relating to the Fijian Fellowship?

### FIJIAN FELLOWSHIP

#### RESOLUTIONS:

1. That the report be received.
2. That the Development Division submit the guidelines for the employment of ministers from the Fijian Conference, working in New Zealand, to the President for approval once present discussions with the Administration Division are completed.

QUESTION 48—What are the decisions of Conference on matters relating to the Samoan Policy Committee?

### SAMOAN POLICY COMMITTEE

#### RESOLUTIONS:

1. That the Report be received.
2. Noting that the full-time appointment of a Samoan Resource Person within the Development Division is due to conclude at the end of 1986, the Development Division set up a Committee to review the resourcing of Samoan ministry. Following consultation with the Samoan Policy Committee, the Division shall report to the May Meeting of the General Purposes Committee for resolution of the issues involved.
3. The Development Division shall report to Conference 1986 on ways in which appropriate resources can be provided for Samoan Ministry.
4. Conference requests the Development Division, in consultation with the members of the Samoan Policy Committee to select a group of people who shall be responsible to the Division, to ensure the continuance of the discussions with both the Samoan Conference and the District of that Conference present in New Zealand.

QUESTION 49—What are the decisions of Conference on matters relating to the Tongan Advisory Committee?

### TONGAN ADVISORY COMMITTEE

#### RESOLUTIONS:

1. That the Report be received.
2. That Conference considers the needs of the Tongan Ministry.
3. That the Committee Members for 1985/86 be as printed in the Year Book on Pages 10 and 11.

QUESTION 50—What are the decisions of Conference on matters relating to Church Union?

Pg 191-195

### CHURCH UNION

#### RESOLUTIONS:

1. The report is received.
2. Conference encourages the Church Union Committees of both the Methodist and Presbyterian Churches to continue their discussions.
3. Conference requests that the Church Union Committee meet with the Anglican Provincial Commission on Ecumenism, at the suggestion of the Provincial Committee, to discuss and clarify matters related to Church Union and that the Church Union Committee report on the outcome of that discussion to the next Methodist/Presbyterian bi-lateral meeting.
4. That the Associated Churches of Christ and the Congregational Union be informed of the continuing bi-lateral discussions with the Presbyterian Church and of the meeting for clarification with the Anglican Church.
5. Conference approves the following as criteria for pursuing the direction outlined in the report:
  - (a) The affirmation of the Gospel insight that unity and mission belong together.
  - (b) The intention to build upon past discussions and shared experiences, yet not be bound by those attempts to give form to our unity in Christ.
  - (c) The acknowledgement of the impact of Union and Co-operating Parishes and shared work in many areas of the Church's life.
  - (d) The intention to affirm the positive contribution of diversity in the life of the Church, safeguard and welcome different heritages and cultural perspectives.
  - (e) The commitment to become bi-cultural on the way to being a multicultural Church.
  - (f) The intention to provide an environment for the Churches to grow into visible unity in mission at a pace appropriate to location, need and conviction.
  - (g) The leaving open of the possibility of other denominations sharing the life of the Uniting Church, either immediately or in the future.
  - (h) The intention to ensure that the rights of all are safeguarded.
  - (i) The provision for decision making, by the Assembly and the Conference along the journey.
6. That in sending the proposal "Growing Together in Union" to Synods and Parishes, etc. (as in Resolution 8), for discussion and comment during 1986 notice be given and information included with regard to the clarification of matters relating to Church Union with the Anglican Church.
7.
  - (a) That the Church Union Committee and the Joint Working Committee on Bi-culturalism prepare a paper setting out the theological and structural implications of the Methodist Church's commitment to become a bi-cultural Church as an essential first step toward becoming a multi-cultural Church.
  - (b) When prepared, such paper shall be shared and discussed with the Presbyterian Church Union Committee and the Provincial Commission on Ecumenism in order to clarify

for them that this is a priority for the Methodist Church in shaping any United Church.

- (c) This process of interpretation and clarification shall take place prior to any firm commitment being made by the Methodist Church towards "Growing into Union".
8. That Synods, District Union Councils, Parish Meetings, Parish Councils, Maori Circuit Quarterly Meetings, Fijian Advisory Committee, Samoan Policy Committee, Tongan Advisory Committee, Youth Consultation, and all Divisions and Standing Committees, be invited to comment on the report to the Convener of the Church Union Committee by 30th June 1986.
  9. That each of the Negotiating Churches be invited to appoint an observer to the ongoing Methodist-Presbyterian Church Union discussions.
  10. The Church Union Committee for 1986 is as printed in the Year Book on Page 11.

QUESTION 51—What are the decisions of Conference on matters relating to Statistics?

## STATISTICS

RESOLUTIONS:

1. That the report be received.

QUESTION 52—What are the decisions of Conference on matters relating to the Maori Division? Pg 301-2

## MAORI DIVISION

RESOLUTIONS:

1. That the report is received.
2. The Maori Division representatives on Te Runanga Whakawhangaunga Hahi in 1986 are: Heremia Pate, Samson Toia, Heke Eketone, Morehu Te Whare, Diana Tana and Ruawai Rakena.
3. The Board membership for 1986 is as printed in the Year Book on Page 11.

## RANGIATEA MAORI COLLEGE TRUST BOARD

Pg 275-277

RESOLUTIONS:

1. The report is received.
2. The membership of the Board for 1986 is as printed in the Year Book on Page 13.

QUESTION 53—What are the decisions of Conference on matters relating to the Education Division? Pg 209ff

## EDUCATION DIVISION

RESOLUTIONS:

1. The report is received.
2. In order to develop Youth Ministry nationally in the Church, Conference encourages Parishes and Synods to keep informing the Yough Directors on youth matters so that they can continue to build two-way communication.
3. Recognising 1985 as the International Year of Youth and also

recognising the importance of having a significant youth component at every Church Conference, Conference resolves:

- (a) That the Youth Directors be ex officio members of Conference. (N.B. Involves alteration of Law Book Section 5-4.1)
  - (b) In addition at least ten youth and young adult persons (to be nominated by the Methodist Youth Consultation taking into account race, sex, age and geographic distribution) be members of Conference. (N.B. Involves alteration to Law Book Section 5-4.)
4. In order to give full expression to the Conference 1983 decision setting up the position of Youth Director, the full costs of this position be met from Methodist Connexional Funds and that the implications of this resolution be referred to the Finance and Stewardship Committee.
  5. In order to promote the development of small group life within the Church, Conference encourages Parishes to make resource material used with small groups available through the Education Division, so they can be shared throughout the Church.
  6. Reverend Frank Hanson is reappointed as Executive Director for a further term of up to three years as from 1st February 1986.
  7. Conference adopts the revised agreement for the working arrangement of the Joint Stewardship Unit of the Methodist and Presbyterian Churches of N.Z.
  8. Conference expresses its warm appreciation to Mr Walter Scott for the dedicated service he has given the Methodist Church as Director of the Joint Stewardship Section during the past three years.
  9. The accounts to 30th June 1984 and 30th June 1985 are received.
  10. Conference commends the Minister of Education for moves to improve the quality and provision of education in New Zealand and for inviting public discussion on educational issues, especially curriculum and assessment in schools, but at the same time expresses caution about determining educational policy and practice by opinion polls.
  11. Conference urges the Minister of Education to give full place in our schools to educating about religion, as recommended by previous enquiries into education in New Zealand, and supports the proposals of the Churches Education Commission for Religious Studies in upper secondary schools, but request them to prepare proposals for Religious Studies in the lower Secondary Schools.
  12. Conference affirms the progress Trinity College has made in moving towards Bi-culturalism and Multi-culturalism and recommends that the Joint Working Group consult with

- Trinity College and other Bodies to encourage further progress in this area.
13. Conference supports the Catherine and Ian Wilson Scholarship Fund and encourages Methodist people to generously support the Fund.
  14. The membership of the Board for 1986 is as per printed in the Year Book on Page 11.

QUESTION 54—What are the decisions of Conference on matters relating to the Administration Division?

## ADMINISTRATION DIVISION

### A. SUPERNUMERARY FUND - Pg 224

#### RESOLUTIONS:

1. The report is received.
2. That the Trustee of the Supernumerary Fund continue to explore the concerns raised by the Committee on Ministry with respect to the provision of death-in-service benefit for self-supporting Deacons.

### AA. TOWARDS A RETIREMENT HOME - Pg 230

#### RESOLUTIONS:

1. The report is received.

### B. LAY WORKERS RETIRING FUND - Pg 230

#### RESOLUTIONS:

1. The report is received.

### C. INSURANCE - Pg 231

#### RESOLUTIONS:

1. The report is received.

### D. PRESBYTERS DEACONS AND LAY WORKERS' FUND FINANCING THE MINISTER'S CAR Pg 232-236

#### RESOLUTIONS:

1. The report is received.
2. The Plan to Finance the Minister's Car contained in the report is adopted.
3. The Board of Administration is authorised to establish the necessary procedures within the Presbyters Deacons and Lay Workers' Fund and to determine the commencing date.
4. The funding request from the Connexional Budget to implement the plan is referred to the Finance and Stewardship Committee.

### E. CONNEXIONAL BANKING ARRANGEMENT - SPECIAL ACCOUNT - Pg 236

#### RESOLUTIONS:

1. The report is received.

### F. THE GENERAL PURPOSES TRUST BOARD - Pg 237

#### RESOLUTIONS:

1. The report is received.
2. BRADLEY TRUST FUND;  
Conference approves the following grants from the Bradley Trust Fund:

- (i) previously granted in 1983 and not so far uplifted
  - (a) Trinity College Task Force on Methodist Spirituality \$3,500
  - (b) Development Division - continuing project on the recession of Methodist membership \$4,000

New grants:-

- (ii) Methodist Education Division for a study in market strategy re: Epworth Shops \$5,000
- (iii) I.T.I.M. Wellington for study with I.T.I.M. Australia \$1,000
- (iv) Christchurch Archives:
  - (a) to assist and develop finding aids enabling research projects \$2,500
  - (b) for a consultation in 1986 for reviewing and furthering the usefulness of Archives and resources in the Church community \$1,500

THORNDON DEPOSIT:

33-1/3% of the income of the Thorndon Deposit account for the year ended 31st January 1986 shall be paid as a capital contribution to the Presbyters, Deacons and Lay Workers Fund to strengthen that Fund's ability to assist with loans to ministers and particularly those ministers commencing their ministry.

DISTRIBUTION OF INCOME FROM UNDESIGNATED LEGACIES:

Conference notes that the sum of \$4,485.86 is available for distribution and shall be at the disposal of the Finance and Stewardship Committee.

G. CHURCH BUILDING & LOAN FUND - Pg 238

RESOLUTIONS:

1. The report is received.
2. Conference encourages the Board to increase the maximum lending on loans to \$60,000.00.
3. St Luke's Union Parish, Masterton, is encouraged to consult with the Wellington Synod in developing a policy for the use of the \$32,000.00 presently deposited with the Church Building and Loan Fund.

GG. REPORT ON THE CONSENT FOR PROPERTY SALES, PURCHASES, BUILDINGS LOANS - Pg 241

RESOLUTIONS:

1. The report is received.

H. ARCHIVES - Pg 244

RESOLUTIONS:

1. The report is received.
2. Conference encourages as many Methodist Churches as possible or groups of Methodist Church's in the Connexion to hold Methodist Archives and Records Exhibitions in 1988 as part of our celebration of the 250th Anniversary of Methodism worldwide and the conversion of John Wesley at Aldersgate.
3. Conference notes that a further Methodist Archives consultation will be held in 1986.

I. STIPENDS - Pg 245

RESOLUTIONS:

1. The report is received.

MEMORIALS:

1. From Upper Hutt Co-operating Parish asking "That Conference in consultation with Presbyterian Assembly, establish a review committee to examine the situation, whereby ministers of different denominations doing identical work, are paid on different stipendiary scales and allowances."
2. Conference encourages the Board of Administration to continue to explore policies relating to stipends and allowances with a view to achieving a policy as common as possible with other denominations, especially those involved in co-operative ventures.
3. That the Conference refers the matter of the allocation of the book allowance to the Board of Administration in consultation with the Education Division, for report to Synods and Conference 1986.

J. REMOVAL FUND - Pg 245

RESOLUTIONS:

1. The report is received.

K. CONNEXIONAL MAILING - Pg 246

RESOLUTIONS:

1. The report is received.

L. TRANSFER OF TITLE - Pg 247

RESOLUTIONS:

1. The report is received.

M. GENERAL - Pg 247

RESOLUTIONS:

1. The Financial Statements for the following Funds administered by the Board of Administration are received and adopted.
  - (a) Board of Administration
  - (b) Church Building and Loan Fund
  - (c) Supernumerary Fund
  - (d) Lay Workers' Retiring Fund
  - (e) Supernumeraries Benevolent Fund
  - (f) Deferred Stipend
  - (g) Board of Administration Ministers Property Account
  - (h) General Purposes Trust Fund
  - (i) Presbyters Deacons and Lay Workers Loan Fund
  - (j) Connexional Expenses Fund
  - (k) Removal Expenses Fund
  - (l) Board of Administration Insurance Account
  - (m) Connexional Fire Insurance Account
  - (n) Connexional Budget
2. That the Notice of Motion "That the date of Conference be changed to the last week of the August school holidays so that young people may attend" be referred to the Board of Administration for consideration in consultation with the Welfare of the Church Committee.

3. The Membership of the Board of Administration for 1986 is as printed in the Year Book on Page 11.

### REPORT OF THE GENERAL SECRETARY TO CONFERENCE 1985

I report that I have received all audited Annual Accounts for the Financial Year ended since last Conference of the Boards and Funds under the Conference, with the exception of the following:

- (1) Grey Institute Trust.

All audited accounts will be included in the Conference Journal.

I further report that those Financial Accounts listed as ... outstanding at last Conference have now been received and placed in the appropriate Journal.

QUESTION 55—What are the decisions of Conference on matters relating to the Investment Board? Pg 220

### INVESTMENT BOARD

#### RESOLUTIONS:

1. The Report is received.
2. That the Law Book be amended to provide that any borrowing or proposal to borrow funds sourced from outside New Zealand require the consent of Conference through the Board of Administration.
3. The members of the Investment Board for 1986 are as printed in the Year Book on Page 12.

QUESTION 56—What are the decisions of Conference on matters relating to the Methodist Trust Association? Pg 218-220

### METHODIST TRUST ASSOCIATION

#### RESOLUTIONS:

1. The report is received.
2. The Financial Statements are received and adopted.
3. The Board of the Methodist Trust Association for 1986 is the members of the Investment Board (see Year Book Page 13).

QUESTION 57—What are the decisions of Conference on matters relating to Connexional Trusts.

## CONNEXIONAL TRUSTS

### ROBERT GIBSON TRUST - Pg 274-275

#### RESOLUTIONS:

1. The report is received.
2. (a) That grants and bursaries for the 1985/86 year be made on the following basis:

Bursaries	\$40,500
Manaia (Robert Gibson Hall)	\$ 2,500
Child Care	\$ 7,000
Youth Work	\$20,000
Reserves	\$12,264
	<u>\$82,264</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 1985 are received.
4. The Board for 1985-86 be as printed in the Year Book on page 13.

### PRINCE ALBERT COLLEGE TRUST Pg 221

#### RESOLUTIONS:

1. The Report is received.
2. The Financial Statements are received and adopted.
3. Conference notes that \$70,000 is available to the Conference from the Trust for the year ended 31st March 1986 and shall be at the disposal of the Finance and Stewardship Committee.

### GREY INSTITUTE TRUST - Pg 278

#### RESOLUTIONS:

1. The report is received.
2. That Conference receive the full written statement presented by Mr Ted Tamita from Ngati-te-Whihi on the Grey Institute land.
3. That because of the serious issues raised in this statement from the Ngati-te-Whihi and the historical and legal framework in which the issue is presented that it be further considered by the -
  - (a) Grey Institute Trust
  - (b) Taranaki Maori Circuit
  - (c) Methodist Maori Divisionand a progress report presented to the May Church Council 86.

THE BOARD OF THE WELLINGTON METHODIST CHARITABLE  
AND EDUCATIONAL ENDOWMENTS TRUST Pg 277

RESOLUTIONS:

1. The Report is received.

THE METHODIST PROVIDENT SOCIETY

- Pg 285

RESOLUTIONS:

1. The Report is received.
2. The Financial Statements are received and adopted.
  - (i) In order to recognise the importance of Christian publications to the life and work of the Methodist Church, Epworth Bookrooms, Auckland, is granted \$3,500.00 towards the setting up costs of its new bookroom.
  - (ii) In order to recognise the important place that our history has in the life and work and future of the Methodist Church of New Zealand, a grant of \$12,000.00 is made to assist with the provision of an adequate storage system for the Christchurch Archive.
  - (iii) In order to again recognise the assistance given to the Society by Parishes, each Synod is granted \$250.00 to be used within its District.
  - (iv) If the policy of appointing Connexional Evangelism Resource Persons in order to recognise the importance of evangelisation and spiritual renewal and enrichment in the life of the Church, a grant of \$4,302.00 is made to the Development Division towards the costs.

QUESTION 58—What are the decisions of Conference on matters relating to the Connexional Budget?

CONNEXIONAL BUDGET

1. That the report be received.
2. 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.
3. That each District be encouraged to establish a Budget Promotion Work Group to examine issues of promotion raised by the Finance and Stewardship Committee and to provide an interim report to the General Secretary by 15th March 1986.
4. That the amount of the 1986-87 Connexional Budget be determined by the Finance and Stewardship Committee at its April 1986 meeting taking into account:-
  - (a) Changes in personal spendable incomes.
  - (b) The effect on the Budget of G.S.T.
  - (c) The rate of inflation as shown by C.P.I.
  - (d) The response of members to the present year's budget.
  - (e) Any other relevant matters.
  - (f) And noting the Acting-Finance Manager's projected Budget Figure for 1986/87 for "askings" of \$1,230,000.

4. From Nelson-Marlborough West Coast District Synod offering the suggested name "Fund for Mission and Service" to replace "Connexional Budget".  
The memorial is referred to the Board of Administration for consideration of a new name for the Connexional Budget.

QUESTION 59—What are the decisions of Conference on matters relating to Stipends and Allowances?

## STIPENDS AND ALLOWANCES

### RESOLUTIONS:

1. That the report be received. (See Resolutions page 662)

QUESTION 60—Who is elected President of the Church for induction at next Conference?

REVEREND DONALD J. PHILLIPPS, 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?

MR LANI TUPU, B.A., A.C. I.S., J.P.

QUESTION 64—Who are elected as District Superintendents for the ensuing year?

The District Superintendents for 1986 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 1986 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 Financial Secretaries of Synods for 1986 are as printed in the Year Book on Page 5.

QUESTION 67—Who are elected as Property Secretaries of Synods for the ensuing year?

The Property Secretaries of Synods for 1986 are as printed in the Year Book on Page 5 and 6

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 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.
- (d) President's Committee of Advice  
Vice-President, Ex-President, the Ex-Vice-President, the President-Elect, the Vice-President-Elect, the General Secretary, Rev. J. S. Hosking and Mr G. E. Hill

QUESTION 69—When and where shall the next Conference be held?

31st October 1986 to 6th November 1986

in the Manukau District

QUESTION 70—When shall the Annual Meeting of Synods be held?

between 10th and 19th August 1986

QUESTION 71—(a) What is God saying to us now?

(b) What more can be done to promote the work of God?

ALDRSGATE FELLOWSHIP

p.282 ff

#### RESOLUTIONS:

- 1(a) Conference approves the establishment of the Aldersgate Fellowship.
- (b) Conference approves the Constitution of the Aldersgate Fellowship which appears as Resolution 5(g) of the Law Revision Resolutions.

#### ADDITIONAL RESOLUTIONS:

#### INTER-DIVISIONAL CONSULTATION ON MISSION - LAY MEMBERS:

Conference hereby appoints Charlie Fenwick and Bernice Dey.

#### DATES FOR 1986

Inter-Divisional Consultation on Mission	14-16 March
	5-7 September

General Purposes Committee )	
Finance and Stewardship )	29 April 9 a.m. to 1 May 4 p.m. at
Church Council )	Wellington

Pastoral Committee	28 April 10 a.m. Wellington
August Synods	between 10-19 August
Pastoral Committee	4 September 10 a.m. at Auckland
General Purposes Committee )	
Stationing Committee )	30 September 9 a.m. to 2 October at
Church Council )	Wellington
Finance and Stewardship )	
Conference	Friday 31 October to Thursday 6 November

#### CONNEXIONAL PUBLISHING ACTIVITIES

The General Purposes Committee has been considering the Connexional publishing activities. There has been consultation with the Law Revision Committee, and the Convener of the Media and Communications Committee, as to the most suitable "vehicle" for our Church to undertake its Connexional publishing activities within a framework that meets current needs. It is recognised that future consultation as to details will be required after Conference acceptance of the "vehicle".

#### RESOLUTION:

1. Conference approves in principle the Methodist Connexional publishing activities being undertaken through the re-constituted Methodist Literature and Colporteur Society.  
(N.B. Appropriate resolutions contained in Law Revision material.)

#### LOCATION OF STANDING COMMITTEES

General Purposes Committee has been made aware that there are now recognised procedures for the review of locations of Standing Committees of the Conference.

#### RESOLUTION:

1. Conference requests the General Purposes Committee to arrange review and report on locations of Standing Committees, and to report to Synods and to Conference 1986.

+ + + + + + + +

#### E R R A T U M

Conference Report pge 100 item 3.4 replace sentence beginning with "We did not etc. with the following correction "We did not find any discussion which related the disproportionate number of Maoris to the mental health problems in prisons."

Reports page 405 tribute to Frederick (Eric) Hill 5th paragraph change name from Kath and Merlin Campbell to read Kath and Merlin Chappell.

Reports page 290 Nominations for Vice-President, last line of Lani Tupu's should read "Recently been appointed Justice of the Peace in New Zealand."

# INDEX - CONSOLIDATED

NOTE: These pages have not been used Reports 22-50, 303-402, 528

	Y.B.	REP.	F.S.	RES.
<b>Addresses—</b>				
Officials of Conference	1			
Divisions, Boards, Synods	2			
Conference Committees, Associations etc. -				
Conveners	13			
Churches Education Secretary	17			
District Candidates Conveners	7			
Negotiating Churches Unity Council (JCCU, JNCCE)	17			
N C C	17			
- Deacons, Minita-a-Iwi, Presbyters, Students,				
Supply Ministries, etc.	18			
- Ministers in Union and Co-operating Parishes	32			
- Samoan Ministers for New Zealand District	36			
- Council for Mission & Ecumencial Co-operation	37			
<b>Administration Division</b>	2,11	223	500	660
A. Supernumerary Fund		224	445	660
AA. Towards a Retirement Home		230		660
B. Lay Workers' Retiring		230	449	660
C. Insurance		231	469	660
D. Presbyters, Deacons & Lay Workers'				
Loan Fund		232	497	660
E. Connexional Banking Scheme - Special A/c		236		660
F. Methodist General Purposes Trust Board		237	483	660
Winstone Memorial Fund		237		
Walters Family Trust		237		
Kingswood Trust		237		
Bequests and Legacies		237		
Publications		238		
G. Church Building and Loan Fund		238	465	661
GG. Consent for Property Sales, purchase buildings				
Loans				661
H. Archives		244		661
I. Stipends		245		662
J. Removal Expenses Fund		245	457	662
K. Connexional Mailing		246		662
L. Transfer of Titles		247		662
M. General		247		662
Board of Administration - Ministers Housing				
Fund			453	
Supernumerary Benevolent Fund		247	451	
Connexional Budget		291	462	665
Connexional Expenses			459	
Connexional Fire Insurance			495	
Aldersgate Fellowship				667
Amalgamation - District, Parish				612
Annual Synod Meetings				668
Armed Services Chaplaincy	9,14	57		637
Astley, Hilda Mary		415		
Audited A/cs Report for Journal				663
Bi-cultural Church				655
Burton, Restel A		416		
Business Day to Day		1		
Bradley Trust				660
Campbell, Michael Jackson		417		
Candidates received as training for Deacons				602
Candidates received as training for Presbyters				602
Chaplaincies - Armed Services	9,14	57		637
- Hospital	7	272		637
Collins, Rona W		423		

	Y.B.	REP.	F.S.	RES.
Christian Audio-Visual Society in N Z	14			
Chronological List of Presbyters	40			
Church Council		51)		632)
		299)		667)
Church Union	11	195		656
Church Union Representatives - JCCU	10			
- JNCCE	10			
Clucas, Ivan J		418		
Committee on Ministry	9,15			632
Community of Men & Women in Church & Society	9	269		637
Conference—				
Business Day to Day		1		
En Bloc Procedures		9		
Powers of a Lay Representative		8		
Representatives - Departments, Boards, etc		20		
- Lay		14		
- Ministers in Full Connexion		10		
- Standing Orders		8		
Nomination of President and Vice-President		286		666
Standing Committees	9			
1986, Place, Date				667
Connexional Budget 1984/85		291		665
Council for Mission and Ecumenical Co-operation	2,12	155	477	650
	14			
A New Ecumenical Body (See separate Section)				
Anzus		182k		
Chaplaincies		182c		
Christian Conference of Asia		182e		
C.C.A. - Assembly		182n		
Christian World Service		182a		
Church & Society Committee		182c		
Inter-Church Commission on Immigration and				
Refugee Resettlement		182b		
International Affairs		182b		
Mission and Evangelism		182c		
National Council of Churches		182a		
Nuclear Weapons and Anzus		182i		
New Caledonia		171		
Partner Church Relationships		182m		
Peace Network		182b		
Racism Programme		182a		
South Africa		182h		
Taiwan		177		
Women's Committee		182c		
Youth		182b		
Connexional Publishing Board				668
Deacons				
- continuing in training				602
- to be stationed in training				602
- employed in another Church Overseas				607
- not available for stationing				609
- continue in retirement				609
- available for Self-Supporting Ministries				604
Development Division	2,11	183	510	653
Edith Winstone Blackwell Trust			519	
Consultation on the role of the Division and				
the Superintendency		186		
Evangelism Resource Personnel		186		
Fijian Advisory Committee		195		
Making Disciples Task Group		184		
Presbyterian-Methodist Bi-lateral Church				
Union Discussions		191		
Towards a Bi-cultural Church		183)		655
		197)		
District Superintendents	3			666
Synod Secretaries	4			666
Financial Secretaries	5			666

	Y.B.	REP.	F.S.	RES.
District Property Secretaries	5,6			666
Property Advisory Committee	6			
Candidates Conveners	7			
Edith Winstone Blackwell Trust			519	
Education Division	2,11	209	528	658
Elliott, William C H		403		
Erratum				668
Faith and Order Committee	9,15	59		
Baptism		63		
Charismatic Renewal		62		
Church & Homosexuality		63		
Committee Leadership		64		
Lay Celebration of Holy Communion		60		
Lectionary		63		
Methodist-Roman Catholic Dialogue		63		
Religious Experience		59		
Resources for Holy Communion		62		
Response to Baptism, Eucharist & Ministry		61		
Fijian Fellowship - Auckland		201		656
Fijian Advisory Committee	9,15			
Finance and Stewardship Committee		52)		
		296)		
Fowler, Irwin J		419		
General Purposes Committee Special Report		293		667
Grey Institute		278		
Grounds, Edmund D		420		
Hayman, Leslie A D		404		
Hospital Chaplaincies	7	272		637
Hill, Frederick (Eric)		405		
Investment Board	12,15	220		663
Inter-Divisional Consultation on Mission				667
Johnston, Doris Averil		406		
James & Martha Trounson Trust		208		
JCCU Report (Negotiating Churches Unity Council)				
Law Revision	10,15	279		641
Leadley, Ethel F M		407		
Media and Communications Committee	10,15	266	482	636
Methodist Hospital Chaplaincies		272		637
Methodist Investment Board	12,15	220		663
Methodist Lay Preachers' Association	15	55		636
Methodist Maori Division	3,11	301	472)	658
			504)	
Methodist Provident Society		285	486	663
Methodist Peace Fellowship	14			
Methodist Trust Association	13	218	489	663
Mission, Council for	2,12,14	155	477	650
Morgan, Hemi Tiki-Tiki- Richard		408		
N Z M S S A	15	131		647
Auckland	13	135		647
Christchurch	14	135		648
Dunedin	14	142		648
Central Districts Methodist Social				
Services Assn		144		648
Manawatu Social Service Centre	13	144		648
Wesley Social Services Trust	13	144		648
NZ Methodist Women's Fellowship	15	262		636
Negotiating Churches Unity Council	17			
National Council of Churches	17			
Nominations President & Vice-President		286		636

	Y.B.	REP.	F.S.	RES.
Pastoral Committee	9,16			667
Payne, Herbert William (Will)		409		
Penman, John A		421		
Powers of a Lay Representative		8		
Presbyters - continuing in Training				602
- to be stationed in Training				603
- ordained				604
- continue to be stationed - in training				604
- admitted to Full Connexion				604
- available for Self-Supporting Ministry				605
- ceased to be recognised				605
- exercising ministry in another Church Overseas				607
- exercising ministry in another Church within New Zealand				607
- received from another Church				608
- employed in another Church (or related position) not available for stationing				608
- not employed in another Church or Church related position, not available for stationing				609
- retiring at this Conference				609
- continue in retirement				609
- died since last Conference				611
- transferred to another Conference				606
Prince Albert College Trust		221	441	664
President's Committee of Advice	10			
President-Elect	1			666
President's Legal Adviser	1			666
Public Questions	10,16	67		645
Abortion		74		
Health Education Legislation		122		
Homosexual Law Reform Bill		91		
In Vitro Fertilisation		69		
Legislation		90		
Psychiatric Care in Prisons		97		
Springbok Tour		89		
Surrogate Motherhood		103		
Violence in the Family		115		
Ramage, Ian C E		422		
Ratcliffe, Herbert Spencer		410		
Rangiatea Maori College Trust	13,16	275		658
Robert Gibson Trust	13	274		664
Russell, Charles Arthur		411		
Sacraments - Authority to administer				611
- not provided (presbyter unavailable)				611
Samoan Ministers - New Zealand District address	36			
Samoan Policy Committee	10,16	203		656
Standing Committee, location of				668
Standing Orders		8		
Statistics				658
Statistical Returns			425	
Stipends		245		662
Synods - Annual Meetings				667
Thorndon Trust				661
Tongan Advisory Committee	10,16	205		656
Trinity Theological College	13,16	248	525	648
Council Report		248		
Principal's Report		254		
Partnership Agreement		257		
Trounson, James and Martha, Benevolent Fund		208		

	<u>Y.B.</u>	<u>REP.</u>	<u>F.S.</u>	<u>RES.</u>
Undesignated Legacies				661
Vice-President-Elect				666
Voyce, Arthur Henry		412		
Watson, Elisabeth			441a	
Welfare of the Church Committee			149	635
Wellington Methodist Charitable & Educational	11,16			
Endowments Trust		17	277	665
Wesley College	13,17		151	649
Wesley Historical Society N Z		17	58	637
Witheford, Arthur R			413	
Yarr, Jack Haggas			414b	

