

METHODIST CHURCH OF NEW ZEALAND
CONNEXIONAL ARCHIVES

The Methodist Church of New Zealand

REPORTS
and
RESOLUTIONS
of the
ANNUAL
CONFERENCE
1986

THE METHODIST CHURCH OF NEW ZEALAND

REPORTS, MINUTES AND

YEAR BOOK

of the

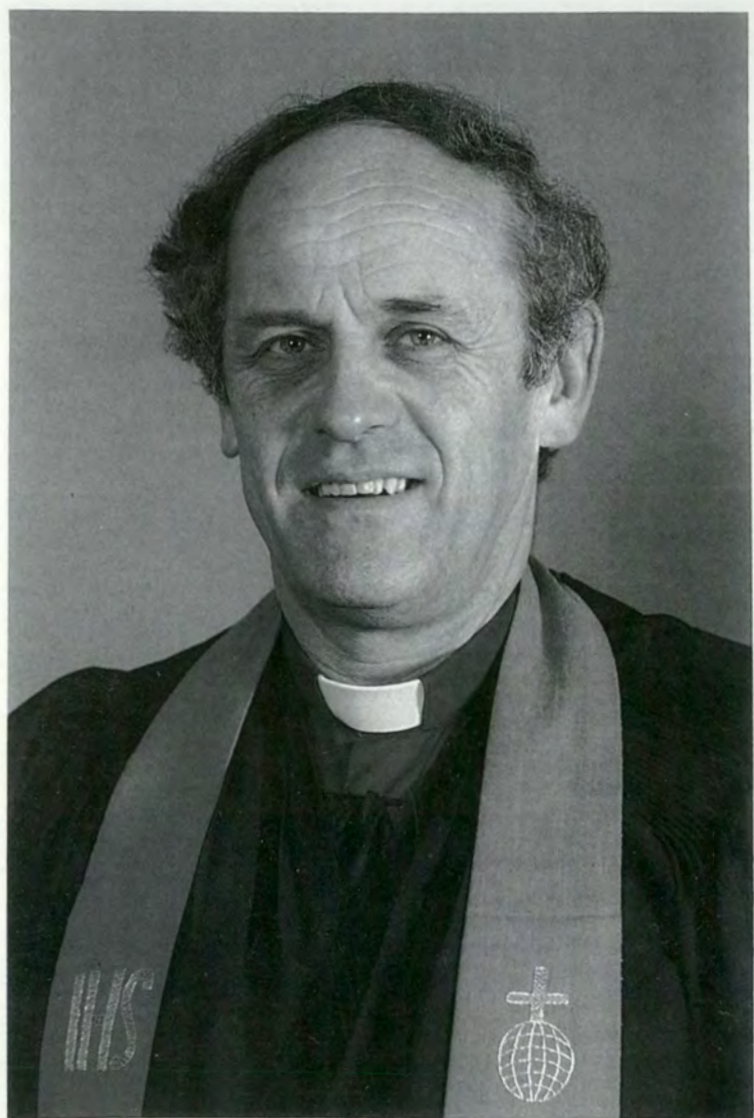
C O N F E R E N C E

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REV. DONALD J PHILLIPPS, B.A., B.D.
PRESIDENT OF THE METHODIST CHURCH OF NEW
ZEALAND 1986-87



MR LANI TUPU, B.A., A.C.I.S., J.P.
VICE-PRESIDENT OF THE METHODIST CHURCH OF NEW
ZEALAND 1986-87

THE METHODIST CHURCH OF NEW ZEALAND

YEAR BOOK

of the

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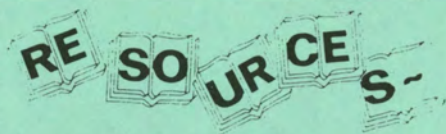
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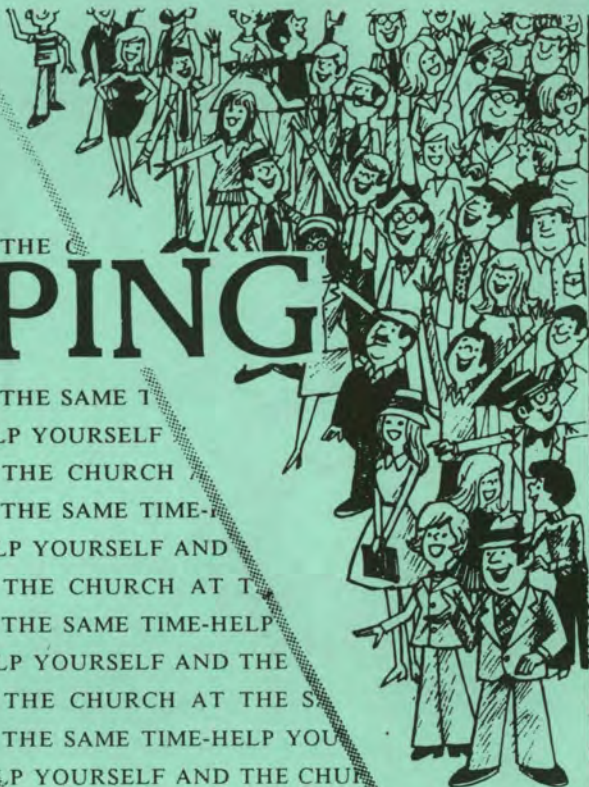
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HELP YOURSELF AND THE CHURCH

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Contact:

METHODIST PROVIDENT SOCIETY
P O Box 931
CHRISTCHURCH.
PHONE 66 049.

INFORMATION LEAFLETS

	Free
Methodist Provident Society - Nominated Trust Advances etc.	No. 1
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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.9/2
Stipends - Reimbursing Allowances (May 86)	No.9/3
Guidelines on Stipend related matters (May 80)	No. 9A
Guidelines for Presbyters/Deacons wishing to receive partial minimum stipends (No. 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
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Available from: Administration Division
Methodist Church of New Zealand
P O Box 931
CHRISTCHURCH

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	Price
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(Cash with order please) without cover	\$12.50
LAWS AND REGULATIONS OF THE METHODIST CHURCH	\$13.00
PARISH SCHEDULE BOOK (Currently being revised)	
ELECTORAL ROLL BOOK (for reprinting)	
BAPTISMAL AND CONFIRMATION REGISTER	\$ 5.00
PASTORAL ROLL CARS	\$2.75 a hundred
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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
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RECEIPTS FOR CHURCH DONATIONS for use by Parishes	Free
RECEIPTS FOR CHURCH DONATIONS for use by Union and Co-op. Parishes	Free
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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 Com.)	65c each
"SO YOU WANT TO BUILD A CHURCH" (Order in multiples of 10)	20c each

* * * * *

DIARY DATES FOR 1987

1. BOARD OF ADMINISTRATION

Wednesday	18 March
	20 May
	1 July
	26 August
	25 November

2. CHURCH BUILDING AND LOAN FUND

Wednesday	25 February
	25 March
	29 April
	27 May
	24 June
	22 July
	19 August
	23 September
	21 October
	18 November
	16 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 Wednesday prior to the meeting to enable the Plans Committee to consider the proposals.

3. METHODIST TRUST ASSOCIATION INVESTMENT BOARD

Wednesday	11 February
	25 March
	24 June
	2 September
	21 October
	2 December

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

4. CANDIDATES ASSESSMENT WEEKEND COURSE

Weekend	28-30 August
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5. **DIVISIONAL CONSULTATION**

19 - 20 March

6. **PASTORAL COMMITTEE**

27 April 10.00 a.m. Wellington

3 Sept. 10.00 a.m. Auckland

7. **CHURCH COUNCIL
GENERAL PURPOSES
STATIONING
FINANCE & STEWARDSHIP**

29 April 9.00 a.m. to 30 April
4.00 p.m. at Wellington

29 September 9.00 a.m. to 1 Oct-
ober 4.00 p.m.

8. **CONFERENCE**

31 October to 5 November (Nelson)

9. **AUGUST SYNODS**

Material from Committees and Boards to be considered by the August Synods must be in the hands of the Synod Secretaries for effective distribution by 20 July. If material is to be printed and distributed via the Administration Division, Boards/Divisions/Committees should make arrangements with the Division by the end of June to enable printing and distribution in the Connexional Mailing of 16 July.

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P O Box 279

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(Work) Telephone 08133 7695)

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Mrs Patricia M Teague

50A Bainton Street

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(Home) Telephone 598-807)

General and Conference Secretary and Authorised

Representative:

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P O Box 931

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69 Parkstone Ave Chch 4
ph. 482-412

Telephone 66-049

(Home)

Finance Manager:

(Acting) Mr Dick Yates

P O Box 931

CHRISTCHURCH

Telephone: 66-049

President's Legal Adviser:

Mr Geoffrey H Peak, LL.B.

P O Box 5310

AUCKLAND

Telephone: 798-425

THE DIVISIONS

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Division Office: Morley House, 25 Latimer Square,
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(P O Box 931, Christchurch) Telephone: 66-049.

General Secretary: Rev. Stan J West,
(Telephone: Home)

Archivist: Marcia J Baker
(Time of Attendance: Tuesday & Fridays, 9.00 a.m. -12.30 p.m.)

6104
Auckland Office: Hames House, 1 Turner St, Auckland.
(P O Box 6103, Auckland) Telephone: 775546.

Property Development Manager: Mr Graham B Keightley

Archivist: Rev. George G Carter, M.A., Dip.Ed.
(Time of Attendance: Tue. 10 a.m.-2.30 p.m. other
times by appointment - home phone 668-704

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114 The Terrace, Wellington 1.
(P O Box 10-000, The Terrace, Wellington)
Telephone: 721-899

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

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

Christchurch Office: Morley House, 25 Latimer Square,
Christchurch 1.
(P O Box 931, Christchurch) Telephone: 66-049.

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Division Office: Newpark Centre, 5 Short Street,
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Telephone: 505-450 & 505-499

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

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Division Office: 75 Taranaki Street, Wellington 1.
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Telephone: 850-352

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(Telephone - Home - 672-871)

Director RESPONSE: Rev. Ashley J Sedon, B.T.P, L.Th. (Hons)
Programme Co-ordinator RESPONSE: Rev. W R Vinten.

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

Director-Educational Ministry: Rev. Dr John B Salmon, M.A.,Th.
(Princeton), Ph.D., L.Th., S.Th., A.C.A., A.C.I.S., (Telephone - Home :
From the 1st September 1986 to 30th June 1987 the following will act
as resource people for the Rev. Dr John Salmon who is on Study and
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Northland: Mrs Margaret Hellyer, 100 Onerahi Road, Whangarei.
Phone 60-963 (In association with the p.d. 7 m. Committee of the
U.D.C.)

Auckland: Mrs Winifred Murray, 470 Glenfield Rd, or P O Box 9573,
Newmarket Auckland. Phone Home: 484-707 or Bus. 505-450.

Manukau: Ms Margaret Ziegler, 6 Brouder Place, Manurewa. Phone:
267-6515.

Waikato-Bay of Plenty: Rev. Harry Shaw, 12 Bowen St, Cambridge.
Rev. Glen Anderson, 412 Pukehangi Road, Pomare, Rotorua.

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 68-483, Auckland) Telephone 771-841

Methodist Home Sunday School and Bible Class:
75 Taranaki St, P O Box 613, Te Aro, Wellington 1.

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Divisional Office: Newpark Centre, 5 Short Street, Newmarket,
Auckland 1

(PO Box 9573, Newmarket, Auckland),
Telephone 505-450 & 05-499.

Tumuaki: Rev. Ruawai D Rakana
(Telephone - Home - 867-364)

DISTRICT SUPERINTENDENTS

Northland:

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

Auckland:

Rev. D Bruce Gordon, P O Box 5104, Auckland.
(Telephone: Office 32-443 Home 535 7582

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, Otorohanga. (Telephone: Office 0813 37 7695 Home 0813 30 740).

Taranaki-Wanganui:

Rev. Russell G Rigby, 3 Carver Place, New Plymouth. (Telephone: Home 88-298)

Hawkes Bay-Manawatu:

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

Wellington (Poneke):

Team Facilitator - Rev. Ann M Thomas, 16 Rata Street, Upper Hutt.
(Telephone: Study 269280 Home 268848 Office 288915)
Rev. Margaret E Burnett, 205 Riverside Drive, Lower Hutt. Rev.
Desmond K Cooper, 80 Darlington Rd, Wellington 3. Mrs Helen
Wright, 50 Titoki St, Masterton.

Nelson:

Rev. Stuart C Grant, 4 Lichfield St, Stoke, Nelson.
(Telephone Home 77322)

North Canterbury:

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Rev. Maxwell A Hornblow, P O Box 22077, Christchurch.
(120 Colombo St, Christchurch 1.) (Telephone: 327-017)
Mrs Margaret E Hamilton, ~~P O Box 22077~~, Christchurch.
(18 Guildford St, Christchurch 5.) (Telephone: 582-740)

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(Telephone: Office 772-000 Home 778-929)

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(Telephone: Office 52-396 Home 50-916)

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Rev. Ian C Norwell, 26 Waterview Rd, Devonport, Auckland 9.
(Telephone: 450-042)

Manukau:

Rev. Maxwell L Bruce, 31 King Street, Waiuku.
(Telephone: 549-312 (Pukekohe Exchange) *(STD 085)*)

Waikato-Bay of Plenty:

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

Taranaki-Wanganui:

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

Hawkes Bay-Manawatu:

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

Wellington:

Mr Cliff H Couch, P O Box 6133, Te Aro, Wellington.
(Telephone: Office 850-351 Home 677-982)

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Mrs Ella M Trathen, P O Box 327, Nelson.
(22a Wainui St, Nelson) Telephone 88711)

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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)

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Dr D Warren Featherston, The Lodge, Selwyn College, 560 Castle St,
Dunedin. (Telephone: Office 771-640 Extn 8898, Home 773-326)

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Northland:

Mrs I K Corry, R D 6, Wellsford.
(Telephone: 8761)

Auckland:

Mr David R Grounds, P O Box 9885, Newmarket, Auckland 7.
(Telephone: Office 391-524)

Manukau:

Mr Edgar B Mudford, 1 Bemrose Place, Howick.
(Telephone: 534-3912)

Waikato-Bay of Plenty:

Mr Alan Bettany, 39 Beech Crescent, Hamilton.
(Telephone: (071) 68593)

Taranaki-Wanganui:

Mr Colin Row, 117 Hamlet Street, Stratford.
(Telephone: Stratford 6256)

Hawkes Bay-Manawatu:

Mr Gordon Green, P O Box 1887, Palmerston North.
(Telephone: 744-344)

Wellington:

Graeme Pitcher
24 Mission St Lower Hutt
~~Mr Harry Gibbon~~, 54 Fraser Crescent, Upper Hutt.
(Telephone: Office 721259 Home 288427)

Nelson:

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

North Canterbury:

Mr Lester E Armstrong, 7 Pembroke St, Christchurch 6. (Telephone:
887-171)

South Canterbury:

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

Otago-Southland:

Mr Harvey Hosking, 15 Littlebourne Rd, Dunedin.
(Telephone: Office 740-999 Home 779-552)

DISTRICT PROPERTY SECRETARIES

Northland:

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

Auckland:

Rev. Phillip F Taylor, 5 Lenihan Street, Northcote, Auckland 9.
Telephone: 489-332

Manukau:

Mr C Wills, 62 Motatau Rd, Papatoetoe.
Telephone: 2786350 (Secretary); Mr F P Norris, 2/41 Pigeon
Mountain Rd, Bucklands Beach, Auckland. Telephone: 5358477)
(Returns)

Waikato-Bay of Plenty:

~~Mr Alan Bettany, 39 Beech Cres., Hamilton. Telephone: (071)~~
68593. *Mr Ken Dey PO-Box 556 Hamilton*

Taranaki-Wanganui:

Mr John P Harding, ~~13 Lorne Street, Kaponga.~~
Telephone: ~~593~~ Kaponga. *6 Quin Cres Hawera*

Hawkes Bay-Manawatu:

(062) 84-845 Hawera.
Mr Len Davis, P O Box 68, Napier. Telephone 53 852

Wellington:

Mr Peter D Thompson, 5 Fairburn Grove, Wellington 4. Telephone:
Office 720367 Home 784673

Nelson:

Mr John B Lyth, 26a Wastney Terrace, Nelson. Telephone 520214

North Canterbury:

Rev. Jeffrey W Sanders, 24 Golf Links Road, Christchurch 1.
Telephone: Office 853473 Home 852147 (Secretary)
Mr Howard E Thomas, 47 Hills Rd, Christchurch 1.
Telephone: 56-521. (Returns)

South Canterbury:

Mr P A McGeorge, 6 Totara Crescent, Timaru.
Telephone: 80 201.

Otago-Southland:

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

DISTRICT ADVISORY PROPERTY COMMITTEE MEMBERS

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

Auckland: District Superintendent, Rev. P F Taylor, Mrs M E Brookes, Messrs.
F Forsyth, E H Laurenson, L V Riesterer.

Manukau: Messrs C Wills, B Shaw, R Buchan, M Buttimore, Mrs V Vince, Rev. T Tupou, with power to co-opt.

Waikato-Bay of Plenty: District Standing Committee, Convener Mr Alan Bettany.

Taranaki-Wanganui:

North Committee - Rev. Russell Rigby, Messrs Eric Kitchingman, John P Harding, John Wharton, plus one other.

South Committee: Rev. David Pratt, Messrs E G Bycroft, A R Wallis, Les Fordyce.

Hawkes Bay-Manawatu: District Superintendent, Messrs Len Davis, Ken Fay, Don Macgaard, Rev's Jock Hosking and David Stubbs, with power to co-opt.

Wellington: Rev. R S Andrews, Messrs P D Thompson, L G W Brown, R G Potts, E G Heggie, L E M Grace, L W Holdaway, B Hussey, O C Cundall.

Nelson: District Superintendent, Messrs H Hebden, F Logan, Mrs Jean Chisnall.

North Canterbury: Rev's. J W Sanders (Convener), B S L Abbott, A A Grundy, W L Wallace, Mesdames P M Teague, N Farrant, Messrs M Tunncliffe, K S Ayers, H E Thomas, L E Armstrong.

South Canterbury: District Superintendent, District Property Secretary, Messrs R E Littler, W J Traves, A L Williams.

Otago-Southland: Messrs Graham Fergusson, Nigel Pitts, Peter Lankshear, Rev. Lindsay Cumberpatch, plus one to be nominated.

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. Edgar R Hornblow, 12 Halberg St. Papakura.

Waikato-Bay of Plenty:
Rev. David H Ansell, P O Box 2019, Tauranga South.

Taranaki-Wanganui:
Rev. Margaret Springett, 52 King Edward Street, Eltham.

Hawkes Bay-Manawatu:
Rev. Niven G Ball, P O Box 5119, Greenmeadows, Napier.

Wellington:
Rev. F Anne Vaughan, 21 Horoetia St, Stokes Valley, Lower Hutt.

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

North Canterbury:
Rev. Terence W Wall, 82 Murray Place, Christchurch 1.

South Canterbury:
Rev. David S Bell, 79 Arthur Street, 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 Hospital) Rev. Brian J Malcouronne
Greenlane - Rev. J R Battersby (Presbyterian)
Carrington and Oakley Hospitals - Rev. Roger J E Hey

MANUKAU DISTRICT:

Kingseat Psychiatric -
Ravensthorpe Psychiatric - Mr Raymond G Wicks
Middlemore - (Presbyterian)

WAIKATO-BAY OF PLENTY DISTRICT:

Waikato Hospital - Rev. Brian W Sides
Queen Elizabeth (Rotorua)) - Rev. G Robertson
Rotorua Hospital) (Ecumenical Chaplain)
Tauranga - Rev. Michael Fahey (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 Burnett (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 - Rev. Jonathon Boyes (Ecumenical Chaplain)

WELLINGTON DISTRICT:

Wellington Public Hospital - Rev. Brian R J Eagle
Lower Hutt Public Hospital -
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) Rev. Bill McEwan
Ngawhatu Psychiatric) (Methodist/Presbyterian)
Braemar Psychopaedic)
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 - Rev. Donald F Prince
Coronation Hospital - Rev. Edwin B Clarke
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 & Terry Wall
St George's Hospital - Rev's Lynne & Terry Wall

SOUTH CANTERBURY DISTRICT:

Oamaru - Rev. Sifa Hingano
Timaru Hospital - Rev. Ken Davy (Anglican)
Ashburton - Rev. John Silverstone

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. Lindsay Cumberpatch..

STANDING COMMITTEES OF THE CONFERENCE

ARMED SERVICES CHAPLAINCY

Rev's J S Hosking (Chairperson), M L Dine (Senior Chaplain), R D Short
(Secretary), Messrs J B McKinney, D Sellens, H Chamberlain, G Little.

CHURCH UNION:

Rev's S T Amatuana'i, N E Brookes (Convener), T T Moala, L P
Schroeder, K H Russell, Miss Marion Neller, Mrs Elizabeth Kolhase, two
members appointed by the Maori Division Board, plus two women, plus two
people representing the Co-operating Ventures.

COMMITTEE ON MINISTRY

Rev's Peter A Stead (Chairperson), Henry W Kitchingman (Convener),
Graham Brazendale (Associate Convener), David S Mullan (Fieldworker in
Ministry), Owen T Woodfield (Candidates Assessment Convener), David H
Ansell, Siaualia T Amituana'i, George L Bennett, Maxwell L Bruce, Taniela T

Moala, Rua D Rakena, B Keith Rowe, Percy P Rushton, John B Salmon, Elia Samusamuvodre, Messrs Charlie B Fenwick, Fred P Norris, Mesdames Anna Beaumont, Joyce K Dey, with additional members as appointed by the President.

COMMUNITY ON WOMEN AND MEN

Wendy Conwell, (co-ordinator-contact person) Gillian Thornley, Dawn Ferguson, Ann Pritchard, Jan Jones, Richard Waugh, Matthew Laurenson, with additional members approved by the President.

FAITH AND ORDER

Rev's E J Bennett, R C Collingwood, C J Dyson, H Gerritsen, W Gust, E R Hornblow, B J Malcouronne, B I Miller, Dr D G Pratt, B K Rowe, J B Salmon, A D Stroobant, G A Telford, Mesdames A Baker, J Dine, J Moore, Messrs I Hayter, R Webb.

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

Rev's N E Brookes, E R Hornblow, D G Laws, A K Woodley, Misses Jan Tasker, Karen Taylor, Messrs P D Hollings, G H Peak (Convener), D G Smith, the General Secretary (Secretary).

MEDIA AND COMMUNICATIONS

Edith Little (Convener), Frank Hanson, Michael Greer, Mollie Sage, Althea Story, Gordon Little, Derek McNichol, plus Maori and Pacific Island membership, and other members as appointed by the President.

PASTORAL COMMITTEE

The President, Ex-President, President-Elect, the Vice-President, Ex-Vice-President, Vice-President-Elect, General Secretary, Superintendent of the Development Division, The Tumuaki, 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 and

PUBLIC QUESTIONS

Don Borrie, Jill Harris, Eric Heggie, Barry Jones, Lyn Price, Bob Sullivan, Fletcher Thomas (Convener), and up to four others to be appointed by the President.

SAMOAN ADVISORY COMMITTEE

President, President-Elect, Rev. Norman E Brookes, Superintendent of the Development Division; Rev's Siaualia Amituana'i, 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.

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 Siuilangapo, Kasi Leka; 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

Jean Bruce, Lynne Frith-Upson (Convener), Timothy Langley, Donald Phillipps, Paul Sinclair, John Stringer, Peter West, and as many additional members as necessary to ensure adequate representation in terms of laity, age, sex and ethnic heritage.

B O A R D S - D I V I S I O N S

ADMINISTRATION

Rev's E R Hornblow, A A Grundy, D J Phillipps, J W Sanders, Mesdames S Mangels, H Waters, Messrs J Goffin, P Gurney, G H Peak, P Rakena, D A White, General Secretary, Finance Manager, and an additional four members to be appointed by the President.

ALDERSGATE FELLOWSHIP

Edgar Hornblow (President), Russell James (Vice-President), Bryan White (Secretary), Anne White (Treasurer), Bruce McNair, Owen Woodfield, Mona Harris, Frank Rigg, Paul Grant, Brian France, Aso Saleupolu, Cedric Hay, Ron Collingwood, Pam Rae.

DEVELOPMENT

Rev's G Brazendale, N E Brookes, M L Dine, E D Grounds, T T Moala, E Samusamuvodre, R W Widdup, Messrs. I L Haynes, T K Heimuli, G B Keightley, I Matawalu, D Peat, Mesdames W Murray, P Rae, T Solomona, L Taofauata, C Toeieiu, M Tucker, two people appointed by the Maori Division, plus up to four additional persons to be appointed with the approval of the President, two from Co-operating or Union Parishes

CHURCH UNION COMMITTEE

Miss Marion Neller, Mrs Elizabeth Kolhase; Rev's S T Amatauan'i, N E Brookes (Convener), T T Moala, K H Russell, L P Schroeder, two members appointed by the Maori Division Board, plus two women whose consent has yet to be obtained, plus two people who shall represent the Co-operating Ventures.

EDUCATION

Rev's R S Andrews, W E Elderton, E F I Hanson, E J Little, S Mapusua, L Reid, Dr J B Salmon, A M Thomas, Mesdames B Halliwell, G J Pitcher, J Taylor, Ms S C Laurenson, B A Olds, Messrs, C Couch, A M Dine, H Farr, D J Hanna, R G Jones, plus a representative from RESPONSE Staff.

MAORI

Samson Toia, Matiu Rakena, Tohu Cassidy, Barbara Miller, Joy Rakena, Maru Toki, Moke Couch, Jess Marcom, Morehu Te Whare, Ripeka Anderson, Polly Hepi, Heremia Pate, Hoani Heremaia, Sue Watson, Wati Tahere, Inu Farrar, Elaine Dell, Ruawai Rakena.

COUNCIL FOR MISSION AND ECUMENICAL CO-OPERATION CO-ORDINATING COMMITTEE

(1) Regional Representatives:

Mrs Jennifer Orange & Ms Laurel Tauofuata (Unit I)

Mr David Moir & Mrs Margaret Rushbrook (Unit II)

Mrs Joan Lawry & Mrs Betty Scarlet (Unit III)

Mrs Jan McCormack & Mr Geoff Hill (Unit IV)

Ms Heather Macfarlane & Rev. Brian Eagle (Unit VI)

(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:

Rev's John McKinlay, Paul Ranby and Mrs Judy Allison

(4) Joint Secretaries:

Rev's Alan J Leadley and Simon H Rae.

UNIT I - AUCKLAND Mrs Jennifer Orange (Convener)

Rev's George Carter, Enid Bennett, Dr Allan Davidson, Murray McMeikan, Liu Tepou, Len Schroeder; Mesdames Eric Carley, Laurel Tauofuata, Alison Kane, Hilda Schroeder, Alice Hill, Miss Naomi Howell; Messrs John Bennett, Moli 'Ilohahia, Bruce McLean, Barry Pilkinton, Rev. Ray Galvin (Associate)

UNIT II - HAMILTON Mr David Moir (Convener)

Rev's Morehu Te Whare, Warren Foster; Mesdames Alison Kehely, Tui McLeay, Margaret Rushbrook, Joan Wallace, Rerekau Foster; Messrs Peter Grant, Ron Kilgour, Lex Riddell.

UNIT III - OTAGO-SOUTHLAND - Rev. Russell Rofe (Convener)

Rev's Norma Graves, Timothy Langley, Peter West, Mana Taavelia, Robert McPhail; Mesdames Jill Whimp, Betty Scarlet, Mae Cairns, Joan Lawry, Marion Kitchingman, Grace Rogerson; Dr Henry McKinlay, Dr Norris Jefferson, Mr Stephen McLeary; Rev. Scott Thompson (Corresponding).

UNIT IV - CHRISTCHURCH - Mrs Jan McCormack (Convener) Dr George Chisholm (Deputy Convener)

Rev's John Roberts, Dr Phyllis Guthardt, Alan Woodley (Associate); Misses Judy Watson, Sue Reed, Ataga'i Esera; Mesdames Pam Templeton, Inu Farrar, Judy Allison, Rangī Oberg, Mr Geoff Hill, Dr David Scott, Dr David Troughton.

UNIT V - WELLINGTON - Ms Heather Macfarlane (Convener)
Rev's Brian Eagle, Richard Lawrence, Alistair McBride, Kenape
Faletose; Mesdames May Thomas, Rachel Hornblow, Nancy Jansen;
Messrs Richard Lander, Owen Labrum, Ralph Pannett.

INVESTMENT BOARD

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

METHODIST TRUST ASSOCIATION

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

RANGIATEA MAORI COLLEGE TRUST

L Willing, H Pate, R Rigby, R Fenton, E Tamati, D Te Awhe, D Erueti,
J Fawcner, S Watson, B Phillips, L J Fordyce, T Wetere, V Tamati, R Kingi, I
Pate, District Superintendent.

ROBERT GIBSON TRUST

The District Superintendent Taranaki-Wanganui District, Connexional
Secretary, Messrs J P Harding, N Laursen, H B Duthie, V Morgan, G Marx, A
Hughson, P Bulfin, B Busing, Rev's L Willing, W Ford and J Peill.

TRINITY THEOLOGICAL COLLEGE COUNCIL

Rev's Percy P Rushton (Chairperson), Mrs J van de Geer (Secretary),
Rev. D Bush (Minute Secretary), Mr F Claridge (Treasurer), Rev. K Rowe
(Principal), Rev's M Caygill and L Gibson, Messrs G Hill and C Fenwick, Mrs J
Dey, Dr C Small. All staff attend each meeting, 2 as associates.

WESLEY COLLEGE TRUST

Mesdames M E Clark, R Rountree and P J Tauroa; Rev's J A Penman, R
D Rakena; Messrs E J Beavis, J Beever, B K Caughey, W F Christian, W K S
Christiansen, H M Denton, C W Firth, D R Grounds, J W Hull, G Matheson, A
H McAulay, H McCoskrie, J Peters, T G M Spooner and A M Winstone.

BOARDS/COMMITTEES OF CENTRAL MISSIONS, CHILDREN'S HOMES

AUCKLAND CENTRAL MISSION (P O Box 5104, Auckland)

Rev's D B Gordon (Chairperson), G Brazendale, M E Caygill, W Gust, B J
Malcouronne, J A Penman, G M Richards; 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; Mesdames K
A Rowe, G White, D E Winkleman, J V Young.

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

Jim Andrew, Ruth Blakeley, Ian Boddy, Sonia Boniface, Bruce Devonport, Ken Fay, Rob Ferguson (Chairman), Stan Good, Cecily Gordon, Gordon Green, John Harding, John Hildred, Jock Hosking, Philip McConkey, Murray Patchett, Prue Patrick, Margaret Perowne, David Petersen, Graham Pritchard, Allan Robert, John Thornley, Bertha Zurcher.

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

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

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

Rev's John Roberts, Cliff Russ, Stuart Grant, John Bilverstone, Wati Tahere, Bryant Abbott, Mesdames Doreen Hill, Eileen Shamy, Eleanor Hulsman, Mavis Barnett, Yvonne Overton, Messrs John Kidd, Alan Dingwall, Naylor Hillary, Mal Lloyd, David Patrick, Robin Moor, Robin Mitchell, Miss Pat Hulks, the District Superintendent or nominee and three others to be approved by the President.

DUNEDIN REGIONAL MISSION (P O Box 5076, Dunedin)

Donald J Phillipps Superintendent), Bruce 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**

ALDERSGATE FELLOWSHIP:

President	Rev. Edgar R Hornblow, 12 Halberg St, Papakura (Telephone 2988110)
Secretary	Mr Bryan White, 597 Richardson St, Mt Roskill, Auckland 4. (09) 696-473

ARMED SERVICES:

Senior Chaplain	Rev. M L Dine, 1 Tennyson Ave, Takapuna, Auckland 9.
Secretary	
Treasurer	Mr J B McKinney, 104 Mortimer Tce, Brooklyn, Wellington 2.

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

P O Box 6561, Auckland.
Telephone (09) 399-065.

COMMUNITY OF MEN AND WOMEN IN CHURCH AND SOCIETY

Co-ordinator

Wendy Conwell, 58 Featherston St,
Palmerston North. Phone 63-4387.

CHURCH UNION - DEVELOPMENT DIVISION

Convener

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

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 St)

Units III and Iv Otago-Southland and Christchurch:

Joint Secretary

Rev. Simon H Rae, P O Box 931,
Christchurch - Office 66-049) (Office
Address Morley House, 25 Latimer Sq

Unit V and Co-ordinating Secretary:

Joint Secretary

COMMITTEE ON MINISTRY

Convener

Rev. H W Kitchingman, P O Box 20-273,
Glen Eden, Auckland. Phone 818-6285

Ass. Convener

Rev. G Brazendale, M.A., 19 Hillside
Cres, Auckland 3.
Phone - Office 602-286, Home 32-443.

Fieldworker in
Ministry

Rev. D S Mullan, M.A., Dip.Ed.,
202 St John's Rd. Meadowbank,
Auckland 3

Assessment Convener

Rev. Owen T Woodfield, B.A.,
4 Lincoln Rd, Henderson, Auckland 3.

FAITH & ORDER

Contact

Rev. Warwick Gust, 130 Grafton Rd,
Auckland

FIJIAN ADVISORY COMMITTEE

Convener

Mr Isoa Matawalu, 17 Bond Place, Onehunga.

INVESTMENT BOARD

Secretary

Rev. Stanley J West, P O Box 931,
Christchurch.

LAW REVISION

Convener

Mr G H Peak, P O Box 5310, Auckland.

MEDIA AND COMMUNICATIONS:

Convener

Rev. Edith J Little, 5 Miriona Grove,
Paekakariki.

METHODIST LAY PREACHERS' ASSOCIATION

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

METHODIST PEACE FELLOWSHIP

Secretary	Mr W Roy Hill, 66 Pitt St, Wadestown, Wellington
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N Z METHODIST SOCIAL SERVICES ASSOCIATION

Convener	Rev. John H Roberts, P O Box 1449, Christchurch.
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N Z METHODIST WOMEN'S FELLOWSHIP

President	Mrs Judith Parkes, "Windermere", Tua Marina, Marlborough. Phone Blen. 25-848
Secretary	Mrs Kay Buckner, 7/2 Auckland St, Picton. phone 36-300
Treasurer	Mrs Betty Parker, 12 Houghton St, Blenheim. phone 83-205

PASTORAL

Convener	Rev. Stanley J West, P O Box 931, Christchurch.
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PUBLIC QUESTIONS

Convener	Mr Fletcher Thomas, 16 Rata Road Akatarawa, Upper Htt, phone 268848
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RANGIATEA MAORI GIRLS' HOSTEL

Secretary	P O Box 6017, New Plymouth
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SAMOAN ADVISORY COMMITTEE

Convener	Mr Lani Tupu, 61 Duncan Terrace, Kilbirnie, Wellington.
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TONGAN ADVISORY COMMITTEE

Convener	Mr T Kilifi Heimuli, 507 Sandringham Rd, Auckland. phone 864-855.
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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 Rd, Meadowbank, Auckland 5. phone 580-426 College; 586-613 Home.
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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 Rd, Meadowbank, Auckland 5. Ph.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. ph. 502-507.

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 EDUCATIONAL ENDOWMENTS TRUST

Secretary	Mr Eric H Russell, P O Box 11-573, Manners St, Wellington.
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WESLEY COLLEGE

Principal	Mr John B McDougall, E.D., B.Agri.Sc., PO Box 58, Pukekohe. Ph. 87-014 Pukekohe.
Secretary	Mr N L Johnston, P O Box 313, Auckland. Telephone 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, Duncedin. (away May - Sept)
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THE NEGOTIATING CHURCHES UNITY COUNCIL

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

Methodist Representatives on the Negotiating Churches Unity Council:

Committee on Church Union:

Mrs Iriene Girvan, Rev. E F I Hanson, and the Superintendent of the Development Division or his Nominee.

Committee on Co-operative Ventures:

Rev. Gillian A Telford, the General Secretary or his nominee, and the superintendent of the Development Division or his nominee.

NATIONAL COUNCIL OF CHURCHES

General Secretary - Mrs Jocelyn Armstrong, 176 Hereford Street. Christchurch 1. 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 1987

<u>Ent:</u>	Indicates the year of first appointment by the Conference.
<u>Years:</u>	Indicates the Year(s) of current appointment (including the Connexional Year).
	OR denotes the year of retirement, OR when not known -Ret.
<u>SS:</u>	Denotes a Self-Supporting Ministry and is followed by the Years of the current appointment. See Q.12
<u>UFS:</u>	Denotes unavailability for Stationing by the Conference. See Q.17.
<u>Deacon:</u>	Deacons are indicated by the use of this designation after their name.
<u>Chaplain:</u>	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.
<u>HM:</u>	Home Missionaries are indicated by the use of this designation following their name and address.
<u>MI:</u>	Minita-a-Iwi.
<u>Supply:</u>	Denotes Lay or Ministerial Supply and is indicated by the use of this designation following their name and address.
<u>SOC:</u>	Denotes those serving with other Churches, Conferences, and Ecumenical agencies.
<u>ASC:</u>	Denotes members of other Conferences or Churches associated or serving with the Conference.
<u>Student:</u>	Includes those training in Theological College or in a Home Setting in a Parish.

Ent.	Years	Name and Address	Parish
1984	4	Abbott, Bryant S.L., 8A Fovant St, Christchurch 4.	8120
1955	1983	Abbott, William K., 62 Celia St, Stratford	4030
1984	ASC4	Afoa, Ioane A, L.Th., M.Div., D.Min., 2 West End Rd, Herne Bay, Auckland 2	2370
1966	8	Alexander, Roy M, 2/778 New North Road, Mt Albert, Auckland 3, (Chaplain)	2060
1968	CHP 1	Allan, Robert, A, 4 Hayton's Road, Sockburn.	8150
1944	1983	Allen, Robert H, B.A., 31 Bay View Rd, Cass Bay Lyttelton.	8140
1969	UFS14	Alley, David R, 78 Cedar Drive, Kelvin Heights, R D 2 Queenstown	9000
1987	SS1	Ambler, Mavis, Post Office, Opononi, Northland	1060

Autagavaiia Halefoti 1 Boru M. Mangere (Samoa Youth Director)

Ent.	Years	Name and Address	Parish
1957	1	Amituanai, Siaula T, B.A., B.D., 1 Grundy Place, Otara	2410
1984	SS4	Anderson, Glenys R, 412 Pukehangi Rd, Pomare, Rotorua	3170
1984	MI	Anderson, Wikitoria, 41 Porchester St, Papakura	2510
1956	4	Andrews, Robert S, 92 Cambridge St, Levin	6220
1943	1977	Andrews, Stanley G, M.A., Dip.Ed., 84B Kolmar Rd, Papatoetoe, Auckland	2410
1963	2	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.	3040
1987	1	Baker, Alan J, 5 Hexham St, Warkworth	2290
1949	1979	Baker, Edward, 7 Park Ave, Tuakau.	2440
1953	9	Baker, Frederick J K, 61 Wainoni Road, Christchurch 6.	8030
		Baker, Marcia J, 61 Wainoni Rd, Christchurch 6 (Student)	8030
1963	5	Ball, Niven G., 67A Gloucester St, Taradale, Napier. (P.O. Box 5119, Greenmeadows, Napier)	5010
1965	2	Barnes, Stanley J, B.A. (Rhodes), 50 Wakefield St, Westport	7100
1986	SS2	Barrow, Shirley J, 14 Puriri Avenue, Te Puke (Student)	3210
1975	8	Bell, Anthony N, L.Th., 72 Otaki St, Kaiapoi	8180
1941	1967	Bell, Charles H, B.A., 52 Paine St, Tauranga.	3190
1981	4	Bell, David S, B.A., B.D., 79 Arthur St, Timaru	8310
1957	5	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	2	Bennett, Enid J, M.A., B.D., Dip.Ed., St John's College, 202 St John's Rd, Meadowbank, Auckland	2820
1956	6	Bennett, George L, 83 Kolmar Rd, Papatoetoe Bennett, John E, St John's College, 202 St John's Rd Auckland 5 (Student)	2410
1955	6	Bennett, Trevor L, 406 Thames St, Morrinsville.	3060
1949	1967	Benny, T Ralph, 7 Hanrahan Street, Ashburton	8380
1980	1	Biggs, Donald F, 164 High St South, Carterton	6180
1954	4	Billinghurst, Noel D, 60 Lahore St, Wairoa, H.B.	5060
1962	7	Bilverstone, John, 89 Eton Street, Ashburton	8380
1985	3	Bowring, Stuart J, L.Th., 214 High Street, Dannevirke	5070
1971	SOC	Bowen, Lesley H, Deacon, United Church, Tonu, Bougainville, Papua New Guinea	
1959	CHP7	Bowen, Lewis A, Dip.R.E., 67 Kennedy Drive, Levin.	6220
1955	CHP6	Boyd, Edward P, 55 Bayview Rd, Paremata, Wellington	6110
1960	7	Brazendale, Graham, M.A., 19 Hillside Crescent, Mt.Eden, Auckland 3	2020
1969	2	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

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Baker Mr David W 30 Kelso St Tokoroa
(Lay supply) 3160

Ent.	Years	Name and Address	Parish
1941	1980	Brown, Harold K, 17 Whaka Tce, Huntsbury, Christchurch 2	8090
		Bruce, G Jean, Theological Hall Knox College, Opoho, Dunedin (Student)	
1964	7	Bruce, Maxwell L, B.Comm,A.C.A., 31 King St, Waiuku	2460
1983	5	Burnett, Margaret E, B.Sc.,Dip.App.Soc.Sc., 205 Riverside Drive, Lower Hutt	6120
1951	1987	Burrough, Amos W, 46 Kimberley Grove, Palmerston North	5180
1949	1987	Burt, Douglas H, 32 Shelley St , Cambridge <i>26 Shelley St.</i>	3070
1974	1986	Burton, Restel A, 35 Crosby St, Hamilton	3110
1979	4	Bush, David J, B.Sc., 13 Holiday Rd, Stanmore Bay, Whangaparaoa.	2280
1944	1983	Bycroft, Leslie F, 12 Gisborne St, Te Puke	3210
1955	3	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, P.O. Waima, Hokianga	1510
1985	3	Caygill, Bruce A, B.Com., 40 Somerset Crs, Christchurch 2	8100
1985	3	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	SS2	Chandler, Clive H, 18 Hill Grove, Naenae, Lower Hutt (Student) (ph. 679-135)	6120
1969	8	Chapman, Wallace C, 364 Hardy Street, Nelson	7010
1965	UFS5	Chessum, William A, Mus.B.,20 Church St, Otahuhu	2410
1950	1985	Clark, Colin D, M.A., 120 Kahu Road, Paremata	6100
1965	1	Clarke, Edwin B, M.A.,B.D.(Hons.) (Melb.), 62 Barrington St, Christchurch 2 <i>P.O. Box 33197 Barrington</i>	8020
1963	4	Clarke, Ian L,(A.C.A.), 67 Shearman St, Waimate	8350
1981	1	Clarke, Lois R H, B.A.,L.T.C.L., L.Th., 62 Barrington St, Christchurch 2	8150
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, Q.S.O., 90 Francis St, Takapuna, Auckland 9	2140
		Clifford, William John, St John's College, 202 St John's Rd, Meadowbank, Auckland, (Student)	
1958	1974	Climo, Frederick J, Flat B, 112 Queen St, Waiuku	2460
1987	1	Clover, Gary A.M, 44 Kenilworth St, Waipawa	5170
1951	1986	Clucas, Ivan J, R D 1, Te Puna, Tauranga	3190
1987	SS1	Cochrane, Airdre R, Takahue Road, R.D.1, Kaitaia (student)	1010
1939	1975	Cochrane, Herbert A, 26 Diamond Ave, Christchurch 2	8100

Ent.	Years	Name and Address	Parish
1965	4	Collingwood, Ronald C, 244 Rodney St, Wellsford	1120
1948	1986	Collins, Rona W, Deacon, 9 Dalrymple Place, Marton	5130
1960	1981	Conway, James H, 7 Meadowland St, Tauranga	3190
1980	3	Cooper, K Desmond, 80 Darlington Rd, Wellington 3	6050
1986	2	Cooper, Mark F, 'Arohanui Family Village', 81 Middle Rd, Havelock North	5020
1984	MI	Cope, Rameka J, Taheke, Hokianga	1510
1969	UFS	Corlett, Ashley I, L.Th., No. 4 R D, Taumarunui	3280
1949	1977	Cornwell, Gordon A R, 14 Range View Rd, Owairaka, Mt Albert, Auckland 3	2080
1968	3	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	2	Cropp, James F, 116 Stanmore Rd, Christchurch 1	8010
1983	SS5	Cubin, Raewyn F, (Deacon) 88 Nicholson Rd, Khandallah, Wellington	6010
1980	5	Cumberpatch, Lindsay E, B.A., 100 Jed St, Invercargill (P.O. Box 453)	9110
1962	UFS14	Currie, John B, B.A., P O Box 1104, Hastings	5020
1983	ASC5	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	SOC3	Dickie, Arthur W, C.Eng., M.Inst.F., M.N.Z.I.E., P O Box 156, White Salmon, Washington 98672	3030
1983	5	Dickinson, Audrey N, L.Th., 153 Kohimarama Rd, Auckland 5	2060
1958	SS4	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	7	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)	
		Doubleday, Andrew D, St John's College, 202 St John's Rd, Auckland 5 (Student)	
1935	1974	Duder, Clifford L, 6A Farmer St, Blenheim	7070
		Durrant, Joan A, St John's College, 202 St John's Rd Auckland 5 (Student)	
1984	1	Dyson, Christopher J, B.Sc., L.Th., 25 Chivalry Rd, Glenfield, Auckland	2160
1981	4	Dyson, Clive G, A.S.B., L.T.C.L., 3 Pitt St, Reefton	7090
1969	4	Eagle, Brian R J, 70 Duncan Tce, Kilbirnie, Wellington 3	6030
1980	3	Egli, Bruno W, 30 Murray St , Bell Block, Taranaki	4010

Ent.	Years	Name and Address	Parish
1948	1980	Eisner, Wilf G, B.A., 38 Greenwood Park Lane, Greenwood Park, Tauranga	3190
1984	MI	Eketone, Heke Jim, 17 Grace St, Tokoroa (mil)	3510
1980	SS8	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	SS2	Elisara, Levao L, 116 Seabrook Ave, New Lyn, Auckland (Student)	2100
1984	SS4	Elphick, Doris J, R.D. 4, Whangarei	1080
		Emslie, Marian, M.S.T.(T), St John's College, 202 St John's Rd, Meadowbank, Auckland 5 (Student)	
		Fa'afuata, 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	1	Felderhof, Ludwig, 28 Oxford St, Richmond, Nelson	7030
1980	MI	Fenwick, Charles B, 72 Mardon Rd, Hamilton	3510
1982	6	Ferguson, I W Les, L.Th., P O Box 166, Kerikeri (4 Butler St)	1040
1979	4	Ferguson, Robert A, B.A., L.Th., 8 Tabak Cres, Palmerston North	5100
1955		Fuller, Deacon June E, 37 Waimairi Rd, Christchurch 4	8120
1949	1985	Ford, Wilfred F, C.M.G., B.A., 122 Totara Drive, Hamilton	3080
1957	1986	Fowler, Irwin J, 54 Buscomb Ave, Henderson Auckland 8	2100
1982	3	France, Brian N, 28 Marion Ave, Mt Roskill, Auckland 4	2030
1937	1974	Francis, William R, B.A., B.D.(Lond.), 67 Stanaway St, Northcote Auckland 9	
1981	7	Frith-Upson, Lynne O, 145 Larnach Rd, Waverley, Dunedin <i>check May - Sept '87</i>	9070
		Fonokalafi, Sione, 44 Beach Rd, Te Atatu, Auckland 8 (retired x Free Wesleyan Church in Tonga (Methodist)	
		Garner, Edna J, (Mrs) 48 Hollywood Ave, Auckland 7 (Student)	2010
1968	1973	George, Atawhai, Q.S.M., Deacon, C/- P.O. Box, Waihaiha, Bay of Islands	1510
1960	3	George, Deacon, Norma, 47C Harris Cres, Ch'ch 5	8140
1952	1985	George, R Leslie, 6 Paehoro Grove, Turangi	3290
1964	UFS	Gerritsen, Hendrik, B.A., B.D., 30 Gardner Ave, New Lynn, Auckland 7	2300
1985	SS3	Gibson, June L, (Deacon) 12 Lintaine Place, Glen Innes, Auckland 6	2007
1952	3	Gibson, Loyal J, 12 Lintaine Place, Glen Innes, Auckland 6	2820
1959	6	Gibson, Roger M, C/- P O Box 789, Masterton	6190
1951	4	Gilbert, Geoffrey T, 3 Goldsbrough Ave , Box 2051, Raumati Beach	6240
1958	1987	Gilbert, Wilfred S, 25 Bay View Rd Raglan	3090
1984	MI	Gilmore, Stanley, 107 Rimu Rd, Hamilton	3520
1958	SOC3	Glen, Frank, Dip.Theol., Dip.Soc.Wk, Memb.Aust.Inst.Soc.Wkrs P O Box 544, Thames (608 Rolleston Ave)	3010

Ent. Year	Name and Address	Parish
1976 SOC6	Glensor, Peter E, B.A., 8 Nelson St, Petone	6120
1934 1969	Goodman, George H, 6A Cluny Road, Plimmerton	6100
1950 16	Gordon, D Bruce, M.A., C.B.E., P O Box 5104, Wellesley St, Auckland 3 Blackhouse Rd Howick	2020
1955 2	Goreham, Norman J, B.A.(B'ham), B.D.(Lond), 48 Hillcrest Ave, Rotorua (P O Box 5010)	3170
1986 2	Goudge, Robyn D, B.Sc., 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 2	Grant, John M, 43 Cassandra St, Stratford	4030
1980 4	Grant, Paul H, B.Man. Studies, 24 Mouatt St, Waitara	4020
1973 5	Grant, Stuart C, B.A., LL.B., L.Th.(Hons) 4 Lichfield St, Stoke, Nelson	7010
1969 5	Graves, Norma M, 75 Scotland St, Roxburgh	9160
1972MI	Gray, Henare Te H, Te Kowhai Rd, Horotiu	3510
1983 5	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 SOC2	Greenwood, I Marie, B.Theol., P.G.Dip.(Theol), P O Box 27-364, Wellington	6000
1976 2	Greer, Michael W, L.Th., P O Box 82056, Highland Park, Auckland	2410
1959 3	Griffith, Keith C, 801E Queen Street East, Hastings	5020
1943 1986	Grounds, Edmund D, 5 Paice Ave, Mt Eden, Auckland	2030
1960 1	Grundy, Albert A, M.A., 18 Chapel St, Papanui, Ch'Ch until 31/5/87 - P O Box 453 Invercargill (from 1/6/87)	9110
24 Norwood St.		
1960 2	Gust, Warwick, B.A., B.D.(Melb.), 130 Grafton Rd, Auckland 4	2010
1957 4	Guthardt, Phyllis M, M.A., Ph.D., Hon.D.(Waik.), 20 Yaldhurst Rd, Christchurch 4 (P O Box 6134, Upper Riccarton,)	8120
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 SS2	Hallam, Valma E, (Mrs) 68 Te Hono St, Maungatapu, Tauranga (Student)	3190
1958 2	Hamlin, R John, 15 Wairau Rd, Picton	7080
1954 1	Hammond, George M, 83 Allens Rd, Ashburton	8390
1952 1977	Handyside, Allan J, 164A East St, Greytown 43 South Rd	6160
1960 10	Hanson, E Francis I, B.A., B.D., 44 Garden Rd, Lower Hutt, Wellington (P O Box 6133)	6800
1983 SS5	Hansen, Wendie, 28 Belmont Tce, Westlake, Auckland 10	2140
1983 3	Harding, David, B.Ag.Sc., L.Th.(Hons), 49 Murphys Rd, Blenheim	7070
1969 10	Harkness, Barry G, B.A., B.D., 29 McGregors Road, Christchurch 6	8060
1982 SS6	Harris, Deacon Margaret G, 83 Ashley St, Rangiora	8190
1972 3	Hauraki, Hana Pae, 38/3 Mile Bush Rd, Kamo, Whangarei	1510
1962 6	Hawkey, Graham E, 43 Cowper St, Greymouth	7110
1968 6	Hay, J Cedric, 23 Landscape Rd, Pukekohe	2440
1980 MI	Hemara, Hemara, Gibbey's Ave, Hikurangi	1510
1987 SS1	Hemmes, Lynette R, (Mrs) 1 Carlton St, Te Aroha (Student)	3050

Ent, Year	Name and Address	Parish
1966 SOC4	Hendry, Richard J, 4285 Ramblewood Dr, Colorado Springs, CO 80903 U.S.A.	6220
1954 13	Heppelthwaite, Ernest, 12 Hockey St, Christchurch 5 (Chaplain)	8140
1965 UFS6	Herbert, C Brice, P O Box 262, Dargaville	1090
1969 MI	Heremaia, Hoani J, 20 Manchester St, Patea	4510
1979 MI	Heremaia, Tahuu, Taheke, Hokianga	1510
1983 MI	Heta, Te Uru, Te Patunga, Pupuke, R D Kaero	1510
1968 10	Hey, Roger J E, 4 Tahuri St, Epsom, Auckland 6 (Chaplain)	2060
1982 SS6	Higham, Deacon B June, McGee Rd, R.D.2, Te Awamutu	3250
1986 SS2	Hight, Dianne C, (Mrs) 7 Road, Springdale, R D Te Aroha (Student)	3050
1948 10	Hilder, Basil J, 43 Einstein St, Gisborne (Chaplain)	5040
1983 2	Hingano, Sifa, L.Th., S.Th., 24 Eden St, Oamaru	8400
1980 MI	Hinkley, Grahame (Dr), 5 Armagh St, Hamilton	3510
1982 SS6	Hill, Deacon, Desmond A, Hoari Rd, 37 R.D., Okato	4080
1983	Hill, Doreen M, 7 Rudleigh St, Christchurch 4 (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 2	Hornblow, Edgar R, LL.B., 12 Halberg St, Papakura	2430
1960 6	Hornblow, Maxwell A, 120 Colombo St, Christchurch 2	8090
1960 CHP13	Horrill, C Seton, 178A Lyttelton St, Christchurch	8020
1929 1968	Horwood, Leonard C, 34B La Veta Ave, Mt Albert, Auckland 3	2080
1959 5	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 SS6	Hunt, Deacon P Anne, 109 Howell Ave, Hamilton	3080
1975 2	Jacobson, Patricia M, B.A., L.Th., P O Box 4195, Wanganui	4090
1961 13	James, Russell E, 10A Grange St, Christchurch 2	8080
1967 UFS5	Jamieson, Colin G, Dip.R.E.(Melb.), C/- Mental Health Service, P O Box 845, (48 Laing Cres, Heathcote) Christchurch	8090
1940 1975	Jones, Alan O, 8 Eden Place, Wanganui	4090
1962 3	Jones, Barry E, B.A., 79 Pretoria St, Lower Hutt	6120
1978 MI	Kahu, Ngaonepu Sidney, 22 Elizabeth St, Patea, South Taranaki	4510
1983 5	Kane, Graham A, Wesley College, P.O. Box 58, Pukekohe (Chaplain)	2440
1949 1984	Keightley, Clifford J, 69 Carruthers St, Christchurch 4	8140
1984 4	Keesing, Neil R, L.Th.(Melb.), S.Th., 15 Brookfield Tce, Tauranga	3190
1987 SS1	Kilikiti, Vaikoloa, (Mrs) 26A Israel Ave, Otara, South Auckland (Student)	2340

Johnston Mr A 25 (key) C. 4 Megas Rd.
Manurewa Akid Lay supply 2x40

Ent.	Year	Name and Address	Parish
1957	5	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	SS7	Kopelani, Falea'ana, 20 Ireland Rd, Panmure, Auckland 6	2040
1946	MI	Kukutai, Waaka, Te Kohanga, via Tuakau, South Auckland	3510
1961	1987	Langley, John E, <i>PO Box 10123 Te Mai Whangarei</i>	1080 9020
1982	6	Langley, Timothy J, B.Th., 31 Whitby St, Dunedin	9020
1927	1968	Laurensen, George I, C.B.E., (Fellow of Wesley College) Everill Orr Homes, 63 Allendale Rd, Mt Albert, Auckland <i>357 B Tweed St.</i>	2040
1985	SS3	Lawry, Deacon A Joan, 61 White St , Invercargill	9110
1963	1985	Laws, Derek G, F.C.A., A.C.I.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	3	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	SS2	Leadley, Colin S, "Westleydale", No. 7 R.D., Ashburton (Student)	8380
1977	1981	Leary, Gordon A, M.A., Dip. Ed., J.P., Moana, West Coast	7110
1953	1983	Le Couteur, E Raymond, 7 Bowman Place, Upper Riccarton, Christchurch 4	8120
	Ret	Lee, Ada L, 54 Merrin Cres, Christchurch 5	
1983	1	Lemalu, Sialoga T,	2430
1958	1987	Lewis, Evan R, M.Sc., B.A., 31 Springhill Rd, Dunedin	9020
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	SS6	Little, Edith J, J.P., 5 Miriona Grove, Paekakariki	6100
1964	MI	Livingstone, Para Piripi, Pokere, R.D.12, Moerewa, Northland	1510
1968	SOC9	Loader, William R G, B.A., B.D., Dr.Theol.(Mainz), 37 Eastwood Way, Hamersley, W.A.6022, Aust.	
1939	1977	Lucas, Campbell P, L.Th.(Melb), 15 Tawari St, Matamata	3140
1957	8	Mabon, John C F, 20 Waikare Ave (P.O. Box 30-570) Hutt (Chaplain)	6120
1930	1970	McDowell, M Alexander, D.D. (Mt.Union U.S.A.), 4 Huia St, Waikanae	6240
1968	UFS2	McIver, Graeme M, B.A., 103 Tutere St, Waikanae Beach	6240
1953	1981	McKay, Archibald, W, 235 Eastern Tce, Christchurch 2	8090
1960	1	McKenzie, Ian H, M.Sc., B.D., 9 Paynters Ave, New Plymouth	4010
1965	UFS6	Mackie, Bruce E, P.O. Box 5104, Auckland	2130
1972	2	MacLeod, D Ian, 24 Tauranga Rd, Waihi	3040
1982	2	McNicol, Derek V, P O Box 51-019, Tawa	6110
1978	MI	Mahara, Alan, 15 Kent St, Ngaruawahia	3510
1983	ASC4	Mapusua, Seilala, 7 Clevedon St, Wellington 3	6010
1968	5	Malcouronne, Brian J, B.A., 568 South Titirangi Road, Titirangi, Auckland 7	2020

Ent.	Year	Name and Address	Parish
1966	2	Manihera, John I, 296 Massey Road, Mangere, Auckland	2510
		Manoa, Setiveni, C/- Flat 1, 4 Herbert Rd, Mt Eden, Auckland. (retired x Free Wesleyan Church in Tonga (Methodist)).	
		Mansell, Graham (Lay Supply part-time)	5180
1961	UFS17	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	SS4	Meredith, John D, 49 Broadway Ave, Timaru	8310
1987	1	Mika, Vaelua S, 149 Hillhead Rd, Corstorphine, Dunedin	9060
1963	10	Miller, Barbara I, Unit 2, 73 Eskdale Road, Birkdale, Auckland 10	2510
1978	6	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	6	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, Whirinaki, Hokianga	1510
1972	MI	Morunga, Winiata, 4 Griffin St, Kamo, Northland	1510
1960	6	Mullan, David S, M.A., Dip.Ed., 2 College Rd, Glen Innes, Auckland 6	2060
1980	2	Murray, John S, P O Box 164, Whakatane	3220
1964	3	Neal, Barry W, C.F., M.A., Dip.Ed., 37 Bank St, Te Awamutu	3250
1987	SS1	Nelson-Hauer, Raymond P, 5A William St, Gore (Student)	9100
1953	5	Newman, Alan, M.A.(Hons) 100 West St, Feilding	5120
1980		Noa, Nomani, 142 Wordsworth St, Manurewa	2370
1959	1982	Noble, Dorothea M, B.A., 113 Oroua Street, Eastbourne, Wellington	6120
1968	3	Norwell, Ian C, 26 Waterview 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	2	Oliver, J Allan, M.Sc., L.Th., 5 Duke St, Pahiatua	5090
		Olsen, Kenneth W, St John's College, 202 St John's Rd, Meadowbank, Auckland	
1953	1986	Osborne, John H, M.A., 97 Birkenhead Ave, Birkenhead, Auckland 10	2150

Nesbit Mr John 27 92 Kimihia Rd Huntly.

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Ent. Years	Name and Address	Parish
	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
1933 1965	Patchett, Ralph E, 118 Knowles St, Christchurch 5	8010
1969 3	Pate, Henry H, 463 St Aubyn St, New Plymouth	4510
1987 1	Paterson, Susan E, <i>Mt Tiger Rd R.D. 1</i> Maungatika, via Whangarei <i>Parua Bay</i>	1080
1982 UFS	Peat, J Murray, Mus.B., A.T.C.L.Dip.,	6000
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 6	Phillipps, Donald J, B.A., B.D., (P O Box 5076) 10 Lynwood Ave, Dunedin	9020
1939 1973	Pointon, Dorothy, Deacon, C/- Everil Orr Homes, 63 Allendale Rd, Mt Albert, Auckland	2410
1962 UFS4	Pomeroy, Harold C, B.A., B.D., A.C.A., C.M.A., A.C.I.S., <i>238A Crawford St, Invercargill 52 Buller St</i> <i>Waikiki</i>	9110
1986 SS2	Pond, H David, 27 Summer St, Devonport, Auckland (Deacon)	2130
1980 MI	Popata, Wiki, 111 Galway St, Onehunga, Auckland 6	2510
1967 6	Pratt, David C, (P O Box 4195), 8 Ingestre St, Wanganui	4090
1975 CHP4	Pratt, G Douglas, M.A., B.D., L.Th.(Hons.), A.S.B., Ph.D.(St And), 110A Knighton Rd, Hamilton	3100
1966 14	Prince, Donald F, MNZAPC, 7 Ilfracombe Pl, Burnside, Christchurch 5 (Chaplain)	8140
1957 1987	Pullar, Beverley, 10 Hunter Ave, Richmond, Nelson	7030
1984 MI	Rakena, Matiu, Te Pua Road, Kaikohe. (MI)	1510
1954 26	Rakena, Ruawai D, B.A., 28 Mt Albert Rd, Auckland (P.O. Box 9573, Newmarket, Auckland)	2500
1949 1986	Ramage, Ian C E, M.A., M.N.Z.A.P.C., Moody St, Gore Bay, Cheviot	8190
1984 SS4	Ramsay, B Anne, (Deacon) 120 Kamo Rd, Whangarei	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 SS4	Reid, Loraine J, (Mrs) 5 Haronui St, Whangarei (Student)	1080
1987 SS1	Reid, Rita J (Mrs), 76 Mountford St, Christchurch 2 (Student)	8120
1986 SS2	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 SS6	Richards, Gillian M, 202 Kohimarama Rd, Auckland 5	2070
1969 7	Rigby, Russell G, B.A.(hons.), 3 Carver Place, New Plymouth	4010

Ent. Year	Name and Address	Parish
1955 4	Rigg, Frank S, The Parsonage, Hook Rd, (P O Box 10) Paparoa	1110
1974 9	Roberts, John H, B.A., L.Th., Dip.Crim.(Hons.), 54 Chester Street, Christchurch 1	8010
	Rogers, Derek, 2 Pigeon Valley Rd, Wakefield (Supply)	7060
1987 1	Rogers, Douglas I, LL.B.(Hons), B.D. (Hons), 68 Main St, Otautau	9130
1984 MI	Rogers, Timaru (Mrs), 42 Orrs Rd, Kaikohe	1510
1963 8	Rowe, B Keith, B.A., B.D., S.T.M.(Union N.Y.), St. John's College, 202 St John's Rd, Auckland 5	2820
1951 1966	Ruck, Idris J, 48 Nixon St, Hamilton	3100
1954 3	Rushton, Percy P, B.A., B.D., 14 St Vincent Ave, Remuera, Auckland 5	2060
1957 7	Russell, Kenneth H, Box 8104, Kensington, Whangarei (149 Kamo Rd)	1080
1962 SS5	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 5	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 1	Samoa Saleupolu, Aso T, Dip.Trop.Agr., L.Th., 17 Pukehana Ave, Epsom, Auckland	2040
1983 ASC5	Samusamuvodre, Elia, 12 Poronui St, Mt Eden, Auckland	2040
1982 2	Sanders, Jeffrey W, L.Th., 24 Golf Links Rd, Christchurch 1	8030
1981 SS7	Sa'o, Tanielu T, 20 Caernarvon Drive, Flaxmere, Hastings	5020
1956 9	Scammell, Bruce, 463 Gladstone Rd, Gisborne	5040
1950 2	Schroeder, Leonard P, B.A., B.D.(Melb.), 50 Kitemui St, 13 Browne Pl, Otten Eden, Mt Albert Auckland 3 ^{80 Bolton St. Blockhouse Bay AK. 7}	2010
1983 1	Sedon, Ashley J, B.T.P., L.Th.(Hons.), P O Box 6133, Te Aro, Wellington	6800
1984 SS4	Sefuiva, Iosua, 27 Grosvenor St, Auckland	2010
1945 1977	Shapcott, Leonard, 42 Bowen St, Cambridge ^{13 Lucinda Pl. Otten Eden 7}	3070
1975 UFS1	Sharp, Gavin B, B.Sc., 235 Karori Rd, Wellington 5	6020
1952 2	Shaw, Harry I, 12 Bowen St, Cambridge	3080
1987 1	Shekleton, Lesley M, 2 Hohaia Crescent, Matamata	3140
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 CHP4	Short, Robert D, Chaplain's Dept., H.Q.N.Z. For Sea C/- F.P.O. 5, G.P.O. Auckland ^{64 Houghens Rd.}	5100
1961 CHP2	Sides, Brian W, 31 Beatty St, Melville , Hamilton	3000
1938 1978	Silvester, John, M.A., Flat 3, 28 King Street, Papatoetoe	2410
1975 4	Sinclair, Paul F, 52 Queens Drive, St Kilda, Dunedin	9020
1987 SS1	Slinn, Ngaire P, (Mrs) 72 Poole Rd, Greerton , Tauranga (student) ^{4 Seaforth Grove}	3200
1964 5	Slinn, Stuart G, 72 Poole Rd, Greerton , Tauranga	3200
1970 8	Smith, G Clive, L.Th., The Union Church Manse, 44 Winchester St, Lyttelton	8070

Ent.	Years	Name and Address	Parish
1985	1	Smith, Kenneth R, L.Th., 246 King Street, Rangiora.	8190
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	3	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	5	Stringer, John A, Dip.Theol.(Melb.), 87 Forfar St, Mosgiel	9020
1979	6	Stroobant, Anthony D, L.Th., C.Eng., M.I.E.R.E., in Montgomery Ave N.Z.C.E., 19 Rothesay Bay Road, Rothesay Bay, Auckland 10 (Personal 13 Brighton Glenfield 0	2320
1953	4	Stubbs, David G, 151 Kennedy Rd, Napier	5010
* 1980	SS8	Su, Unasa, 64 Ormond Rd, Gisborne	5040
1954	13	Tahere, W Te Awha, 446 Innes Road, Ch'ch.5.	8510
1975	8	Tana, Diana A, c/- 4 Bryce St, Hamilton (P.O.Box 1405)	3510
1987	SS1	Ta'ufobu, Peni Mafi (Mrs), 14 Bingara Place, Mangere, Auckland (student)	2430
1987	SS1	Taungapeau, Epeli, 14 St John's College, 202 St John's Rd, Meadowbank, Auckland (Student)	
1955	1985	Tauroa, Lane M, B.A., 22 Hauiti St, Warkworth	2290
1979	MI	Tawhai, Piriniha S, 41 Meyers Rd, Manurewa	2510
1966	8	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	2	Taylor, Philip F, 5 Lenihan St, Northcote, Auckland 9	2180
1968	MI	Te Hiko, Wiremu Huirama, 31 Manaia St, Tokoroa	3510
1983	SS2	Telford, Gillian A, M.A.N.D., 7 Balfour Cres, Hamilton (P O Box 15-125, Dinsdale, Hamilton)	3360
1967	MI	Te Uira, Phillip, Taharoa, via Te Kuiti Te Whare, Mrs C Mary, P O Box 279, Otorohanga (Lay Supply)	3510
1968	10	Te Whare, Morehu, P O Box 279, Otorohanga	3260
1983	2	Thomas, Ann M, M.P.S., 16 Rata Rd, Akatarawa, Upper Hutt	3510
1941	1978	Thomas, Gordon V, B.A., 36A Kennedy Drive, Levin.	6140
1952	1971	Thompson, J Herbert, 15 De Blage Place, Ch'ch. 6.	6220
1955	1983	Thornicroft, Neville, 30 Hauiti Drive, Warkworth	8030
1935	1975	Thornley, Robert, M.A., Dip.Soc.Sc., Flat 6, 58 Allendale Rd, Mt Albert, Auckland 3	2290
1967	13	Toia, Samson N, J.P., 26 Pirika St, Dargaville	2080
1973	MI	Toki, Te Marunui, 26 Whitely Cres, Otara ASC Towers, Kenneth J, 238 Clyde St, Balclutha (retired ex British Conference)	1510
1954	1983	Trebilco, David L, 16 Coppelia Ave, Omokoroa, Bay of Plenty	2510
		Trebilco, Paul R, B.Sc.(Hons.), B.D., St John's College, Durham DH1 3RJ, England (Student)	3190
1982	S65	Tregurtha, Deacon Rachel A, 208 King St, Rangiora	8190
1963	3	Tucker, W Geoffrey, 1 Waterview Rd, Mangere	2410
1981	SS7	Tugia, A Fa'aoso, 18 Renton Rd, Mt Albert, Auckland 4	2370
1981		Tuimaseve, Deacon Fisiga, 6 Liverpool St, Papatoetoe	2410

30
Su Mrs Piula Unasa
64 Ormond Rd. Gisborne (student)

5040

Ent.	Year	Name and Address	Parish
1985	2	Tupou, S Tavake, Th.Dip., Dip.Min. (Australia College of Theo, Sydney), L.Th., 80 Fairburn Rd, Otahuhu	2410
1969	2	Turner, Brian H, M.A.(Hons.) Dip,R.E.(Melb.), 104 Beerescourt Rd, Hamilton	3080
1964	20	Ungemuth, Shirley V, P O Box 5076, Dunedin (17 Edwin St,)	9020
1987	SS1	Unasa-Su, Piula (Mrs) 64 Ormond Rd, Gisborne (Student)	5040
1978	5	Upson, Alan R, 145 Larnach Road, Waverley, Dunedin	9040 <i>check</i>
1985	3	Vaughan, F Anne, B.A., 21 Horoeaka St, Stokes Valley	6120
1962	SOC5	Waine, Frederick E, B.A., 17 Norray Ave, Mt Waverley, Victoria 3149, Australia	5100
1962	UFS4	Wakeling, W J Douglas, 12 Forrest Lane, Raumati Beach	6240
1978	5	Wall, Lynne J, B.A., B.D., 82 Murray Place, Christchurch 1	8130
1978	5	Wall, Terence W, M.A., B.Sc., S.T.M., 82 Murray Place, Christchurch 1	8130
1961	6	Wallace, William L, B.A., 129 Queenspark Drive, Christchurch 9	8220
1985	SS3	Watkin, Gillian M, (Mrs) 17 Havelle Ave, Titirangi, Auckland 7 (Student)	2300
1954	1985	Watson, Alexander C, 376 Halswell Rd, Christchurch 3	8110
1987	1	Waugh, Jean M, 39 Bryndwr Rd, Christchurch 5	8130
1984	4	Waugh, Richard J, L.Th., S.Th., 101 Stanford St, Ashhurst	5110
		Webb, Ronald H, St John's College, 202 St John's Rd, Meadowbank, Auckland (student)	
1977	UFS11	Webster, Alan C, M.A., M.Div., Ed.D., Ph.D., Massey University, Palmerston North	5100
1982	SS6	Webster, Deacon Edna E, 5 Comrie Rd, Chartwell, Hamilton	3080
1960	2	Wedding, P Joan, 38 Gisborne Tce, Opunake	4070
1965	4	West, Norman J, 3 Henry St, Blenheim (Home - 54 Leefield St)	7070
1971	4	West, Peter J L, 99 Centennial Ave, Wakari, Dunedin	9050
1966	1	West, Stan J, P O Box 931, Christchurch	8900
1981	SOC3	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	3	White, Graeme R, L.Th., 24 Collingwood St, New Brighton, Christchurch 7	8040
1987	SS1	Wicks, Kay (Mrs) P O Box 143, Tuakau (student)	2450
1985	SS3	Wicks, Raymond G, P O Box 143, Tuakau	2450
1959	1985	Widdup, Robert W, 12 Melandra Rd, Whangaparaoa	2280
1075	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
1986	MI	Winikerei, Barney, R D 3, Te Kuiti	3520
1950	1984	Woodfield, Frank H, 3 The Crescent, Raumati South	6240
1950	5	Woodfield, Owen T, B.A., 4 Lincoln Rd, Henderson, Auckland 8	2100
1962	1	Woodley, Alan K, B.A., 32 Ambleside Drive, Burnside, Christchurch 5.	8900
1941	1979	Woolford, J Henry, M.A., 14 Raleigh Road, Northcote, Auckland 9	2180

Ent.	Year	Name and Address	Parish
1939	1960	Wright, H R, Tainui Home, P.O.Box 5016, New Plymouth (HM)	4010
1971	4	Wright, Jack, 25 Centennial Ave, Te Aroha	3050
1949	1979	Yearbury, Betty, Deacon, Flat 1, 20 Ann St, Rotorua.	3510

This List was prepared 2/12/1986. Corrections and additional information for this List should be sent to:

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

It is anticipated to produce a list early in the New Year which with telephone numbers.

MINISTERS IN CO-OPERATING AND UNION PARISHES

NORTHLAND (1000)

- Mangonui County Union Parish: Rev. Norman Wilkins,
Te Reinga St, Kaitaia, (P.O. Box 173) (1010)
- Kaikohe Union Parish: Colin A. Milner, 3 de Merle Street, Kaikohe. (1020)
- South Bay of Islands Co-operating Parish: Bruce M. Patterson, B.A.,
P.O. Box 175, Kawakawa, Northland. (1030)
- Kaeo-Kerikeri Union Parish: I.W. Les Ferguson, L.Th., Church House,
Butler Rd, (P.O. Box 166) Kerikeri. (1040)
- North Hokianga Community Church: The Parish Secretary,
The Manse, P.O. Box 7, Broadwood, Northland. *Deacons
Dawn Keryon* (1050)
- South Hokianga Co-operating Parish: Toro Ihaka
Kokohuia Road, Omaperu. (P.O. Box 20, Opononi) (1060)
- Hikurangi Union Parish: C/- Mrs S Redfern, Mountain 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: Christopher J Dyson, B.Sc.,
L.Th., 25 Chivalry Road, Glenfield,
Anglican Appts: Jackie Sewell, B.Mus.(Perf), L.T.C.L.,
25 Chivalry Road, Glenfield. Susan Adams, (2160)
- Birkdale-Beachhaven Union Parish: F W Bealing,
293 Rangatira Rd, Beachhaven, Auckland 10. (2170)
- South Kaipara Co-operating Parish: Anthony W Sutton, LL.B.,
P.O. Box 87, Helensville. Richard Coles,
A. Peter Nunn, (2270)
- St. Austell's Co-operating Parish- New Lynn:
The Parish Secretary, Mrs J Sanders, 16 Arawa Street,
New Lynn. (2300)

MANUKAU (2400)

- Tuakau Union Parish: Raymond G Wicks, 31 Jellicoe St,
Tuakau. (P O Box 143) (2450)
- 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: Frank Glen, P O Box 544, Thames
(608 Rolleston Street) (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: D A Botting, 30 Galileo St,
Ngaruawahia. (3120)
- Huntly Co-operating Parish: The Parish Treasurer,
Mrs M J Langsford, P O Box 107, Huntly (3130)
- Matamata Union Parish: Lesley M Shekleton, 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 Alofivae, 4 Hingaia Street,
Turangi. (3290)
- Hillcrest Co-operating: Kelvin P Wright, B.D.,
3 Eton Drive, Hamilton.
Donald Gleny, 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, (P O Box 15-125) (3360)
- Omokoroa Combined Church Rv David Hall
5 Rua Moana Pl. Omokoroa RD 2 Tauranga.*
- ## 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: Allan Everitt, 2 Gosling Street, Okato.
Deacon D A Hill, 37 R.D., Okato. (4080)
- Inglewood Union: The Parish Secretary,
62 Celia St, Stratford (4110)

HAWKES BAY-MANAWATU (5000)

- Mangapapa Union: The Parish Secretary,
314 Ormond Road, Gisborne, (5050)
- Presbyterian-Methodist Parish of Wairoa:
Noel D Billinghamurst, 60 Lahore Street, Wairoa. H.B. (5060)
- Woodville Union: The Parish Secretary,
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: Gary A M Clover, The Manse,
44 Kenilworth Street, Waipawa. (5170)
- Milson Community Church: ~~Graeme~~ Marsell 4 Dorset Cres.
Graham p. 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: Shirley Simmers, 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. (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. 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: Donald F Biggs,
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: The Parish Secretary,
112 High St, Masterton. (6200)
- Eketahuna Union: The Parish Secretary,
6 Haswell Street, Eketahuna. (6210)

- Kapiti Co-operating: Geoffrey T. Gilbert,
3 Goldsbrough 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)
- Brooklyn Co-operating: Colin Pinker, 13 Garfield Street,
Brooklyn, Wellington 2. (6270)

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. Thomas M Corkill, 11 Eginton
Street, Motueka. (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. Deacon Elva M Reynolds, 241 Hampden St,
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.L.McIntyre, 436 Halswell Road,
Halswell, Christchurch 3. (8110)
- Lincoln Union: The Parish Treasurer, Mr C A Johns,
27 Coles Street, Lincoln. (8160)
- Leeston Co-operating: Laurie G. Richards, B.A.,
47 Pennington Street, Leeston. (8170)
- Kaiapoi Co-operating: Anthony N. Bell, L.Th., 72 Otaki St,
Kaiapoi. (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)

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: George M Hammond,
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)
- Corstorphine Concord Union: The Parish Secretary,
149 Hillhead Road, Corstorphine, Dunedin. (9060)
- Grants Braes Union: Lynne O. Frith-Upson,
145 Larnach Road, Waverley, Dunedin. (9070)
- Tokomairiro Co-operating: A F Taylor, The Manse,
7 Ajax St, Milton. (9080)
- Riverton Union: The Parish Secretary,
67 Palmerston St, Riverton. (9120)
- Otautau Union: Douglas I Rogers, LL.B. (Hons), B.D. (Hons),
68 Main St, Otautau. (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: The Parish Secretary,
21 Fox St, Alexandra. (9170)
- Port Chalmers Union: R W Gilder,
1 Currie St., Port Chalmers. (9180)
- Flagstaff Co-operating: Peter J L West, 99 Centennial Ave,
Wakari, Dunedin. (9190)
- Kaikorai-Brockville Co-operating: Graeme McRaid, 5 Caldwell St,
Brockville, Dunedin. Colin Hay, 29 Farley St, Dunedin (9210)
- Blueskin Co-operating:
Rev Arthur J. Templeton MA
Ariana 2000konui Rd Waitati. (9220)

METHODIST CHURCH IN SAMOA NEW ZEALAND DISTRICT ADDRESSES AS AT OCTOBER 1986

DISTRICT CHAIRMAN:

TUIMASEVE, Apelu 2 Blair Place, Otara South Auckland

DISTRICT SECRETARY:

TUIOLEMUTU, Ieremia 26 Dean Street, Grey Lynn,
Auckland

FAULALO, Leti 5 Doone Place, Massey

TOSO, Pati 8 Norcross Avenue, Henderson

MOSE, Alaimoana 28 Courts Town Close, Mangere

IAPO, Kalama 28 Albion Road, Otahuhu

NONOA, Uatoo 36 Preston Road, Otara (Wiri)

AMIOMIO, Pita 73 Higgins Rd, Frankton, Hamilton

SU'A, Faai'u 66 Wills Crescent, Ashhurst,
Palmerston North

SETU, Faaniniva 131 Sievers Groves, Porirua East,
Wellington

ELIA, Suisala 54 Hyde Street, Wainuiomata

TULIMANU, Taotua 22 Waitoa Road, Hataitai,
Wellington

SOTI, Soti 11 Nelson Street, Petone

NOA, Siaosi 52 Kerrs Road, Christchurch

SUAKIGA, Sialoga 4 Reinfrew Street, Dunedin

VAOIVA, Seve 194 Nelson Street, Invercargill.

COUNCIL FOR MISSION & ECUMENICAL CO-OPERATION

JOINT SECRETARIES:

Rev Alan J Leadley, M.A., B.D., P O Box 9549, Hamilton North.

Rev Simon H Rac, M.A., P O Box 931, Christchurch.

New Zealand partners in mission 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

Free Wesleyan Church of Tonga

Mr Fraser & Mrs Betty Mitchell

P O Box 57,

Nuku'alofa,

Tonga.

Financial Secretary

Apia Protestant Church

Rev Bill & Mrs Mary Francis

P O Box 184,

Apia,

Western Samoa.

Parish Minister

Methodist Church of Samoa

Mr Harry & Mrs Daphne Jessep

P O Box 1254,

Apia,

Western Samoa.

Land development
scheme.

Ekalesia Niue

Rev Afeke & Mrs Makelina Paea

P O Box 25,

Alofa,

Niue.

Director of Christian
Education

Pacific Theological College

Dr Raeburn & Mrs Nushka Lange

P O Box 388

Suva,

Fiji.

Lecturer in
Church History

St Andrew's Church, Suva

Rev Bruce & Mrs Gwen Deverell

P O Box 25,

Suva,

Fiji.

Parish Minister
Position shared with
PCNZ Ministry
Committee

UNIT 2

Institute of Theology & Cultures in Asia

Rev John & Mrs Rita England Staff member.
c/- Institute of Theology & Cultures in Asia,
Kansai Seminar House,
Takenouchi-cho 23,
Ichijoji, Sakyo-ku,
Kyoto 606,
Japan.

Presbyterian Church of Taiwan

Rev Stuart & Dr Alison Vogel Hakka Evangelism
- on extended study leave in Programme
in New Zealand
c/- Council for Mission,
P O Box 9549,
Hamilton North.

Presbyterian Church in the Republic of Korea

Rev Kim Yong-Hwan Minister, Korean
7 Breton Grove, Church in Wellington/
Kingston, Korean Seamen in N.Z.
Wellington. (P O Box 12096,
Wellington)

UNIT 3

United Church of Papua New Guinea & the Solomon Islands

Sister Lesley Bowen Tonu Health Centre
United Church,
Tonu Mail Bag,
Arawa P.O., N.S.P.,
Papua New Guinea.

Mr Athol & Mrs Carol Newson Printing & Publishing
c/- SPAN Enterprises, Advisor, Trinity Press
P O Box 501, Rabaul
Rabaul, E.N.B.P.,
Papua New Guinea.

Sister Lucy Money M.B.E., Translation work
United Church,
Sasamuqa,
Choiseul, W.P.,
Solomon Islands.

Miss Catherine M Logan,
Helena Goldie Hospital,
P O Box 82,
Munda, W.P.,
Solomon Islands.

Nurse Tutor

(until August 1987)

Dr Robert & Mrs Josephine Eason
Helena Goldie Hospital,
P O Box 82,
Munda, W.P.,
Solomon Islands.

Medical Superintendent
and Physiotherapist

(until February 1987)

Dr Peter & Mrs Marion Strang
Helena Goldie Hospital,
P O Box 82,
Munda, W.P.,
Solomon Islands.

Medical Superintendent

(from February 1987)

Rev Seru Beraki & Mrs Beraki
United Church,
Nipa,
P O Box 35,
Mendi, S.H.P.
Papua New Guinea.

Fijian Minister
serving with United
Church and supported
by Council for Mission
& Ecumenical Co-op.

UNIT 4

Church of Christ in Thailand

Mr Gavin & Mrs Josepheen Maclean
Payap University,
L.P.O. San Sai 101,
Chiang Mai 50000,
Thailand.

Gavin: Lecturer in
Music
Josepheen: Artist in
Residence, Payap Uni./
CCT Archives

Mrs Kathryn & Dr Edwin McDaniel,
11 Gaonavarat Rd, Soi 2,
Chiang Mai 50000
Thailand.

Kathryn: Hon. Assistant
Chiang Mai Community
Church

Church of North India

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

Chaplain & Head of
Henderson Jubilee
School

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

Principal, St Thomas
School

Miss Sonia D. Kapoor cl- Nursing Dpt (Staff)
Christian Med. College + Hospital
Ludhiana, Punjab India 141008

Protestant Church of South East Sulawesi (Gepsultra)

Rev Robert M Paterson
Kotak Pos 2,
Gunung Sari,
Ujung Pandang, Sulsel,
Indonesia.

Lecturer in Old
Testament Studies,
Theological College
for East Indonesia
(STT Intim, Ujung
Pandang)

Bethesda Hospital/Rehabilit Trust

Mr Colin F A McLennan
P O Box 10/YKGD,
Gondolayu,
Yogyakarta,
Indonesia.

Project Leader, Proyek
Rehabilitasi Bethesda
(Rehabilitim) -
Rehabilitation of
disabled children.

Seminari Theoloji Malaysia

(Methodist-Anglican-Lutheran Churches of Malaysia)

Rev Dr John & Mrs Jenny Roxborough,
44 Jalan Rumpai,
Taman Bandaraya Bangsar,
59100 Kuala Lumpur,
Malaysia.

Lecturer in Church
History & New
Testament Studies

International Nepal Fellowship

Mr Nelson & Mrs Judith Dodge,
c/- I.N.F.,
P O Box 5,
Kaski Jailla, Gandaki Anchal,
Pokhara,
Nepal.

Hospital maintenance
engineer

UNIT 5

Associated Churches of Christ, Zimbabwe

Rev Graham & Mrs Marion Whaley,
Dadaya Secondary School,
P.O. Dadaya,
Zimbabwe.

High School Chaplain

ADDRESS OF PRESBYTERS AND HOME MISSIONARIES WIDOWS

- Besant, Mrs J R, 1 Arlington Street, Christchurch 5.
 Beckingsale, Mrs A J, 6 Keru St, Onerua, Waiheke Island
 Blight, Mrs E M, 76 Halton Street, Christchurch 5
 Blight, Mrs M E, 472 Tremain Avenue, Palmerston North.
 Brown, Mrs C O, 1 Armagh Tce, Marton
 Brown, Mrs J A, 33A Cobham Rd, Kerikeri
 Bruce, Mrs P, 92 Kimihia Rd, Huntly
 Burnet, Mrs D M, 6 Horseshoe Lake Rd, Christchurch 6
 Carr, Mrs P G, 1/79 Studholme St, Christchurch 2
 Christian, Mrs S M, 28 Colenso St, Sumner, Christchurch 8
 Churchill, Mrs M J S, 22B Bunnythorpe Rd, Papakura.
 Daglish, Mrs G A, 63 Victory Cres, Tawa, Wellington
 Divers, Mrs V E J, 25A Galloway Cres, Bucklands Beach, Auckland
 Draper, Mrs J C, C/- Mrs Jill Draper, 10 Gretel Place, Birkenhead,
 Auckland 10
 Dudley, Mrs W M, 2/1A Gordon Ave, Milford, Auckland 9
 Dunn, Mrs B M, Flat 4, 55 Cook St, Howick, Auckland
 Gilmore, Mrs K B, 8 Tampin Road, Manurewa
 Greening, Mrs P M, Flat 1, 7 Willock St, St Martins, Christchurch 2.
 Greenslade, Mrs P I, 2D Golf Road, Epsom, Auckland
 Grocott, Mrs M L, 3 Chislehurst Place, Christchurch 5
 Grice, Mrs O M, Unit 1, Kelly Rd, Cambridge
 Hall, Mrs E C, 53 Spring St, Onehunga, Auckland 6
 Hames, Mrs M H, Caughey Preston Home, 17 Upland Road, Auckland 5
 Handy, Mrs M E, 4/13 Domett Ave, Epsom, Auckland
 Hanna, Mrs D E, 46 Viponds Rd, Whangaparaoa
 Hickman, Mrs N W, C/- 7B Dallington Tce, Christchurch 6
 Hoddinott, Mrs M B, 31 Titoki Road, Raumati Beach
 Hopper, Mrs M, C/- Wesley Lodge, 138 Park Tce, Christchurch 1
 Ivory, Mrs H P, 7 Linkwater Place, Cherrywood, Tauranga
 Jamieson, Mrs A M, ~~50 Fenwick Cres, Hamilton~~ *Everill Orr Home*
 Jenkin, Mrs M J, 77 Grey St, Woodville *61 Allandale Rd. Mr Albert Akld.*
 Johnson, Mrs E, Waitoki R.D., Kaukapakapa
 Jolly, Mrs R E M, Flat 4, 194 14th Avenue, Tauranga
 Kent, Mrs L, Hodgson House, 512 Botanical Rd, Tauranga
 Larsen, Mrs E I, C/- Eversley Home for the Aged, Nelson Street, Hastings
 Lawrence, Mrs C E, C/- Public Trustee, Public Trust Office, Nelson
 Luxton, Mrs E M, 157 Ocean View Road, Onerua, Waiheke Island
 McDonald, Mrs L A, 65 Farrington Street, Glen Innes, Auckland 6
 Maaka, Mrs K, ~~Waiohia, Kawakawa, Bay of Islands~~ *4 Te Ra Rd. Kaikohe.*
 Moody, Mrs B S, 7 Balquidder Road, Napier
 Olds, Mrs A V, 14 Sheridan Cres., Upper Hutt
 Olsen, Mrs P A, 31 Riley St, Mt Wellington, Auckland 6
 Parker, Mrs A M, 261 Manukau Road, Auckland 3
 Payne, Mrs E, 995 Beach Road, Torbay, Auckland 10
 Peart, Mrs, 79 Clarkin Road, Hamilton
 Darvill Mrs A.M. ⁴³ 9A View Rd. Glenfield Akld 10
 Patchett Mrs J.R. 3 Dale Rd. Raumati Str

Petch, Mrs G E, 62A Morrinsville Rd, Hamilton
 Raynor, Mrs E M L, Unit No. 1, 14 Wellington Street, Hamilton
 Riseley, Mrs E, Everill Orr Homes, 63 Allendale Road, Mt Albert, Auckland 3
 Rogers, Mrs M M, 42 Park Avenue, Papatoetoe, Auckland
 Roke, Mrs G E, 141 Ocean View Road, Mt Maunganui
~~Silvester, Mrs E M, 23 McBreen Ave, Northcote, Auckland 9~~ deceased
 Slade, Mrs M, 22A Whitby Street, Christchurch 5
 Steele, Mrs M, 243 King Street, Rangiora
 * Tardif, Mrs C M, ~~Deborah Bay, Port Chalmers, Otago~~
 Thompson, Mrs N E, ~~P O Box 19-329, Avondale, Auckland 7~~ 1582 Gt North Rd. Waterview Akid 7.
 Toothill, Mrs L E H, Flat 1, 25 Mahon Road, Papakura.
 Utting, Mrs G R, Fairhaven, 93 Harewood Rd, Christchurch 5
 Voyce, Mrs B T, 17 Prospect Tce, Milford, Auckland
 Watson, Mrs S F, 274 Centaurus Road, Christchurch 2
 Whitfield, Mrs M W, ~~67 Gladson Ave, Christchurch 4~~ F4/5 Lydecke Pl. Chch 4
 Williams, Mrs F A, F9/58 Allendale Road, Mt Albert, Auckland
 Witheford, Mrs E E., 113 Nayland Street, Sumner, Christchurch 8.
 * 291 Gladstone Rd, Wingatui, Mosgiel

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) Pern, 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)	1939	Cochrane, Herbert A (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)		
1931	Carr, W E Allon (Sup) Greenslade, William W H M.B.E., (Sup) Parker, Gordon (Sup) Williams, David O (Sup)	1940	Dawson, John B (Sup) Dixon, Haddon C, O.B.E., (Sup) Jones, Alan O (Sup)
1932	Day, Reginald (Sup)		
1933	Patchett, Ralph E (Sup)	1941	Bell, Charles H (Sup) Brown, Harold K (Sup) Darvill, Harold A (Sup) Thomas, Gordon V (Sup) Woolford, J Henry (Sup)
1934	Goodman, George H (Sup) Matthews, Howard C (Sup)		
1935	Duder, Clifford L (Sup) Holland, Madeline (Deacon ret) Thornley, Robert (Sup)	1942	Clement, R Frederick Q.S.O., (Sup) Lewis, John J (Sup) Morrison, William J (Sup) Willing, Leonard V (Sup)

- 1943 Andrews, Stanley G (Sup)
Cramond, George W (Sup)
Dawson, W Selwyn (Sup)
Falkingham, Wilfred E, M.B.E. (Sup)
Grounds, Edmund D (Sup)
- 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, Michael J (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) (Rtd)
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 (Sup)
- 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 (Sup)
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)
Handyside, 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 (Sup)
Stubbs, David G
- 1954 Billinghamurst, 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
Grant, Ian D (Sup)
Kitchingman, Owen A (Sup)
Scammell, Bruce

- 1957 Amutuanai, Siauala T.
Bell, G Basil W
Cropp, James F
Fowler, Irwin J (Sup)
Guthardt, Phyllis M
Kitchingman, Henry W
Mabon, John C F
Pullar, Beverley (Sup)
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
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
Wallace, William L
- 1962 Bilverstone, John
Currie, John B
Hawkey, Graham E
Hornblow, Edgar R
Jones, Barry E
Pomeroy, Harold C
Rutherford, Maynard G
Waine, Frederick E
- 1962 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,
- 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
- 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
Loadèr, 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
West, Peter J L
- 1973 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 Glensor, Peter E
Greer, Michael W
White, Graeme R
- 1976 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
Upton, Alan R
- 1979 Astley, H Mary (sup)
Bush, David J
Ferguson, Robert A
Greenwood, I Marie
Little, Edith J
Short, Robert D
- 1979 Stroobant, Anthony D
Webster, Edna E (Deacon)
- 1980 Anderson, Glenys R
Biggs, Donald
Cooper, K Desmond
Cumberpatch, Lindsay E
Egli, Bruno
Elderton, William E
Grant, Paul H
Murray, John S
Su, Unasa
Telford, Gillian A
Thomas, Ann M
- 1981 Bell, David S
Dyson, Clive G.
Frith-Upton, Lynne O
Noa, Nomani
Sa'o, Tanielu T
Sefuiva, Iosua
Tugia, A Fa'aoso
Tuimaseve, Fisa (Deacon)
Whaley, Graham H
- 1982 Clarke, Lois R H
France, Brian N
Harris, Margaret (Deacon)
Hill, Desmond A (Deacon)
Hunt, P Ann (Deacon)
Langley, Timothy J
McNicol, Derek V
Ferguson, I W Leslie
Peat, J Murray,
Richards, Gillian M
Samoa Saleupolu, A T
Sanders, Jeffrey W
Tregurtha, Rachel A
- 1983 Burnett, Margaret E
Cubin, Raewyn (Deacon)
Dickinson, Audrey N
Gray, Robin J G
Hansen, Wendie
Harding, David
Hingano, Sifa
Kane, Graham A
Lemalu, Sialoga T
Oliver, J Allan
Sedon, Ashley J

- 1984 Abbott, Bryant, S L
 Dyson, Christopher J
 Elphick, Doris J
 Higham, B June (Deacon)
 Keesing, Neil R
 Ramsay, B Anne
 Springett, Margaret
 Waugh, Richard J
- 1985 Bowring, Stuart J
 Caygill, Bruce A
 Caygill, Mary E
 Gibson, June L (Deacon)
 Lawry, A Joan (Deacon)
 Smith, Kenneth R
 Tupou, Sione Tavake
 Vaughan, F Anne
 Wicks, Raymond G
- 1986 Barrow, Shirley J (Deacon)
 Chandler, Clive H
 Cooper, Mark F
 Elisara, Levao L
 Goudge, Robyn D
 Grant, John M
 Hallam, Valma E (Deacon)
 Hight, Dianne C (Deacon)
 Leadley, Colin S
 Pond, H David (Deacon)
 Reid, Loraine J
 Reynolds, Elva M (Deacon)
 Watkin, Gillian M
- 1987 Ambler, Mavis
 Baker, Alan J
 Clover, Gary A M
 Cochrane, Airdre R (Deacon)
 Hemmes, Lynette R
 Mika, V Salafai
 Nelson-Hauer, Raymond P
 Paterson, Susan E
 Shekleton, Lesley M
 Slinn, Ngaire P (Deacon)
 Reid, Rita J (Deacon)
 Unasa-Su, Piula
 Waugh, Jean M
 Wicks, Kay

METHODIST CHURCH OF NEW ZEALAND

IN MEMORIAM

MINISTERS AND PROBATIONERS

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

Name of Minister	Birthplace	Year of Birth	Entered the Ministry	Date of Death	Place of Burial
Abbey, William H.E.	Melbourne	1883	1907	8th August 1944	Fawcner, Melbourne
Abernethy, Christopher	Shetland Islands	1845	1879	29th April 1927	Christchurch
Aldred, John	Suffolk, England	1818	1839	14th January 1894	Christchurch
Allen, Alexander	Christchurch, New Zealand	1884	1910	8th May 1918	France
Allen, James Henry	Normanby, New Zealand	1891	1922	6th December 1955	Whangarei
Alley, Donald C.	Clinton	1906	1932	— June 1942	Lost at Sea
Armitage, John	Leeds, England	1834	1875	29th April 1881	Drowned in Taranua
Ashcroft, Arthur	Lancashire, England	1869	1895	15th December 1943	Palmerston North
Avery, William W.	Blenheim	1878	1906	15th March 1954	Christchurch
Ayrton, Moses	Yorkshire, England	1879	1924	3rd October 1950	Wellington
Bailey, John H.	Oldham England	1895	1924	2nd March 1983	Cremated, North Shore
Bailey, Samuel	Staffordshire, England	1872	1901	27th October 1949	Wellington
Barley, Charles E.	Fincham, England	1851	1874	5th October 1888	Hawera
Bateup, Frank	Patea, New Zealand	1884	1924	29th November 1962	Hamilton East
Bathey, Percy	Yorkshire, England	1886	1913	12th July 1923	New Plymouth
Baumber, William	Lincolnshire, England	1852	1876	8th September 1932	Christchurch
Bavin, Rainsford	Lincolnshire, England	1845	1866	2nd August 1905	Gore Hill, N.S.W.
Baxter, Matthew	Cumberland, England	1812	1831	1st May 1893	Oxford, Nth Canty
Beck, William Henry	Sussex, England	1837	1869	20th November 1922	Blenheim
Beckingsale, George E.	Christchurch	1910	1936	23rd June 1983	Purewa, Auckland
Beecroft, Charles E.	Lowestoft, Suffolk	1844	1870	17th November 1913	Auckland
Bellhouse, Harold E.	Leeds, Yorkshire, England	1869	1894	4th October 1948	Auckland
Benning, Job	Wednesbury, England	1858	1905	22nd November 1915	Waikouaiti
Benny, Henry	Broadfield	1888	1921	16th December 1956	New Plymouth
Bensley, Arthur A.	Sydenham, Christchurch	1884	1913	26th February 1974	Auckland
Berry, Joseph	Preston, England	1846	1865	9th July 1907	Payneham, S. Aust.

Name of Minister	Birthplace	Year of Birth	Entered the Ministry	Date of Death	Place of Burial
Besant, H. David, B.A., B.D.	Minster, Isle of Sheppey, Eng.	1926	1951	13th February 1983	Timaru
Best, Edward	Newry, Ireland	1824	1848	18th November 1900	Auckland
Binet, Vincent Le C.	Channel Islands	1883	1914	10th January 1943	Auckland
Blakemore, Albert	Leicester, England	1886	1923	13th February 1979	Nelson
Blair, Charles	Creswick, Victoria	1881	1907	4th September 1972	Christchurch
Blamires, Edgar Percy	Melbourne, Australia	1878	1900	16th March 1967	Auckland
Blamires, Ernest O.	Warrnabool, Victoria	1881	1904	6th June 1963	Auckland
Blamires, Henry L.	Bendigo, Victoria, Australia	1871	1896	18th August 1965	Auckland
Blight, J. Montgomery	Temuka, New Zealand	1902	1930	10th May 1972	Matamata
Blight, Joseph	Clare, South Australia	1858	1887	24th October 1933	Auckland
Blight, William T., B.A., B.D. Melb.	Dargaville	1892	1917	22nd August 1983	Christchurch
Bond, George	Durham, England	1848	1871	6th November 1931	Auckland
Bowie, William S.	Scarsdale, Victoria	1865	1896	19th December 1914	Victoria
Brasell, H. Maurice	Masterton, New Zealand	1910	1949	9th July 1953	Napier
Brooke, Thomas G.	Berkshire, England	1849	1880	31st August 1931	Auckland
Brooks, Leslie A.G.	Christchurch	1894	1922	25th February 1964	Hamilton
Brown, Clifford G.	Dargaville	1917	1943	6th April 1981	Opunake
Brown, George E.	Dunedin	1889	1916	23rd January 1973	Hamilton
Brown, Hubert G.	Murchison	1899	1924	16th October 1979	Christchurch
Bruce, Dougal H C	Gourock, Scotland	1932	1976	22 April 1986	Cremated Hamilton
Buddle, Thomas	Durham, England	1812	1835	26th June 1883	Auckland
Bull, Henry	Middlesex, England	1843	1868	1st August 1919	Christchurch
Buller, James	Cornwall, England	1812	1837	6th November 1884	Christchurch
Bumby, John Hewgill	Thirsk, England	1808	1829	26th June 1840	Drowned Hauraki Gulf
Bunn, Robert S.	Dublin, Ireland	1835	1860	22nd June 1907	Sydney, N.S.W.
Burley, William, A., M.A.	Otago, New Zealand	1885	1910	20th May 1969	Hamilton
Burnet, Oswald	Woodend, North Canterbury	1888	1914	4th March 1960	Christchurch
Burton, Ormond E., M.A., M.C.	Auckland	1893	1935	7th January 1974	Otaki
Buttle, George	Yorkshire, England	1810	1838	10th July 1874	Auckland
Buttle, Joseph Newman	Waipa, New Zealand	1850	1878	23rd December 1914	Christchurch
Cannell, William	Manchester, England	1836	1861	8th September 1921	New Plymouth
Carr, Thomas Goodwill	Eastwood, Notts, England	1846	1871	2nd August 1935	Auckland
Carr, Thomas H.	Masterton	1905	1931	21st December 1977	Auckland
Chambers, Ernest Bernard	Northamptonshire, England	1892	1917	22nd February 1967	Auckland
Chappell, Albert B., M.A.	Southsea, England	1872	1896	28th August, 1942	Auckland
Chapman, James G.	London, England	1865	1889	30th December 1925	Wellington
Christian, Owen L	Christchurch	1915	1960	17 February 1986	Christchurch
Chrystall, Bernard M., B.A.	Foxton	1909	1933	4th September 1974	Auckland
Churchill, John	Northwood, England	1909	1937	5th November 1972	Auckland
Clark, James R.	Maysbury, Bucks., England	1854	1906	1st August 1928	Christchurch
Clement, George	Yorkshire, England	1860	1887	4th October 1948	Dunedin

Name of Minister	Birthplace	Year of Birth	Entered the Ministry	Date of Death	Place of Burial
Clover, James	Suffolk, England	1850	1874	7th December 1919	Hamilton
Coatsworth, Thomas	Durham, England	1877	1902	21st March 1953	Palmerston North
Cocker, James	Derbyshire, England	1862	1890	6th March 1935	Masterton
Collins, Alan F.	Kaipoi	1916	1942	2nd September 1959	Dunedin
Cook, George S.	Braidwood, N.S.W.	1864	1901	23rd February 1945	Otaki
Cooke, Percy L.	Blenheim, New Zealand	1885	1915	24th June 1970	Auckland
Copeland, Fred	Waikato, New Zealand	1880	1905	19th September 1970	Auckland
Costain, Alfred Moore	Isle of Man	1890	1918	16th February 1975	Nelson
Cossum, Percy J.	Kent, England	1869	1897	9th September 1933	Wellington
Cottam, Harry	Birmingham, England	1879	1909	10th February 1963	Christchurch
Creed, Charles	Somerset, England	1812	1837	18th February 1879	Rookwood, N.S.W.
Crump, John	Kingsland, Herefordshire, Eng.	1828	1857	28th May 1912	Stoke, Nelson
Daglish, John Ainsley	Stanley, Durham	1908	1933	14th November 1967	Wellington
Daniel, Herbert	London, England	1881	1906	21st February 1939	Matamata
Dawson, John	Keighly, Yorks, England	1859	1888	13th September 1925	Wellington
Dawson, William	Northumberland, England	1865	1894	24th July 1906	Christchurch
Dean, William John	Hereford, England	1826	1854	9th September 1905	Wellington
Dellow, John	Kent, England	1851	1879	21st November 1897	Woodend
Dennis, John	Otago, New Zealand	1885	1917	25th August 1969	Auckland
Dewsbury, Henry R.	Alloa, Scotland	1849	1871	8th June 1926	Auckland
Dickens, Charles E.	Belfast, Christchurch	1902	1929	26th November 1974	Christchurch
Divers, W. Lloyd	Dunedin	1921	1947	— 1966	Medford, Oregon, U.S.A.
Dorrian, Arthur Peter	Shannon, New Zealand	1902	1944	12th September 1977	Feilding
Drake, Edward	Staffordshire, England	1868	1893	28th April 1953	Christchurch
Draper, Joseph C.	Teddington, England	1903	1930	24th February 1969	Auckland
Dudley, Ben	London	1873	1898	1st January 1948	Christchurch
Dudley, Raymond, M.A., D.D., F.R.E.S.	Suva, Fiji	1904	1931	10th December 1963	Napier
Dukes, John	Staffordshire, England	1845	1880	16th August 1919	Manurewa, Auckland
Dumbell, John	Isle of Man	1830	1852	28th September 1923	Wellington
Eaton, Clarence	Auckland	1878	1901	26th August 1949	Christchurch
Eketone, Hare	Kawhia	1828	1857	1862	Mokau
Elliott, William J.	Waikato	1866	1893	16th August 1946	Auckland
Ellis, Henry	Bundoran, Ireland	1828	1877	17th June 1879	Woodend
Emmitt, Ernest S., M.C.	Hull, England	1879	1903	4th June 1944	Auckland
Enticott, Walter J.	Lewisham, England	1880	1911	23rd June 1969	Auckland
Evans, Matthew Joseph	Thames, New Zealand	1882	1912	3rd May 1920	Auckland
Fairclough, Paul W.	South Australia	1852	1874	17th April 1917	Christchurch
Featherston, Jacob	Weardale, England	1864	1901	23rd June 1951	Christchurch
Fee, Thomas	County Down, Ireland	1850	1876	18th April 1940	Christchurch
Fellows, Samuel B.	Derbyshire, England	1858	1888	21st October 1933	Mt Barker, W. Aust.

Cotton

Name of Minister	Birthplace	Year of Birth	Entered the Ministry	Date of Death	Place of Burial
Fiebig, Herbert L., B.A.	Wellington	1899	1924	31st March 1974	Christchurch
Fletcher, Joseph Horner	St Vincent, West Indies	1823	1847	30th June 1890	Rookwood, N.S.W.
Fletcher, William, B.A.	Granada, West Indies	1829	1856	20th June 1881	Rookwood, N.S.W.
Ford, Herbert	Latchford, England	1882	1919	28th November 1962	Christchurch
Fordyce, Robert E.	London	1894	1916	6th September 1981	New Plymouth
Foston, Charles A.	Lincolnshire	1870	1914	4th June 1944	Levin
Fowles, Arthur H.	Davenham, England	1885	1911	7th April 1963	Christchurch
Frost, George	Suffolk, England	1866	1893	29th March 1944	Auckland
Garland, Charles H.	London, England	1857	1881	4th November 1918	Auckland
Garlick, Samuel J.	Greenwich, England	1848	1876	27th August 1917	Wellington
Gatman, William	Hull, England	1884	1919	21st September 1960	Auckland
Gilmour, Leslie R.M., B.A.	Pukekohe	1915	1940	18 July 1982	Pukekohe
Ginger, Barton H.	Watford, England	1861	1885	27th January 1914	Hutt
Gittos, William	Durham, England	1829	1856	26th May 1916	Auckland
Goldie, John F.	Hobart	1870	1897	29th June 1954	Melbourne
Gordon, Aldwyn Remington, M.A.	St Leonards, New Zealand	1890	1915	26th August 1918	France
Gosnell, Robert B.	Sydney, N.S.W.	1882	1912	20th August 1944	Ashburton
Gray, Joseph H.	Cornwall, England	1841	1878	3rd January 1902	Greymouth
Greening, G. Kingsley	Richmond, Nelson	1927	1959	19th September 1974	Christchurch
Greenslade, Lawrence	Dunedin	1915	1940	24th September 1981	Auckland
Greenslade, William	Nelson, New Zealand	1875	1900	19th August 1931	Christchurch
Greenwood, Fred	England	1868	1897	18th October 1956	Wellington
Grice, Reginald	Fibshelf, England	1903	1939	8th April 1986	Cambridge
Griffin, Cornelius	Oldbury, England	1851	1876	18th June 1929	Auckland
Griffin, John Wesley	Ireland	1853	1894	6th January 1932	Auckland
Griffin, Thomas N.	Whitehaven, England	1853	1880	20th August 1924	Christchurch
Griffith, Samuel	London, England	1859	1882	19th December 1937	Auckland
Grigg, William	Cornwall, England	1862	1888	3rd October 1951	Christchurch
Grocott, John D., B.A.	Oamaru, England	1902	1928	25th November 1983	Christchurch
Guy, James	Kent, England	1855	1875	6th March 1934	Christchurch
Haddon, Robert Tahupotiki	Taranaki	1866	1900	5th November 1936	Normanby
Hall, James H.	Invercargill	1901	1926	5th November 1963	Auckland
Hames, Eric W.	Takapuna	1897	1923	7th October 1984	Auckland
Hammond, Thomas Godfrey	Richmond, Nelson	1846	1874	15th December 1926	Putaruru
Hana, Piripi	Wellington	1856	1856	1857	Auckland
Handy, Francis J.	Birmingham, England	1900	1928	20th January 1961	Otahuhu
Hanna, Leslie Gordon	Auckland	1911	1935	11th July 1975	Auckland
Harding, Arthur	Ludlow, Shrops., Eng.	1861	1887	25th November 1938	Lower Hutt
Harding, Isaac	Warston, England	1815	1836	17th July 1897	Toowoong, Queensland
Harkness, Edwin S.	Bendigo, Victoria, Aust.	1878	1916	21st April 1966	Auckland
Harkness, Howard E., M.A., B.D.	Haatai, Tonga	1914	1938	5th December 1981	Cremated, Hastings
	Bendigo, Victoria, Aust.	1878	1916	21st April 1966	

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Name of Minister	Birthplace	Year of Birth	Entered the Ministry	Date of Death	Place of Burial
Harper, George S.	Yorkshire, England	1840	1864	24th September 1911	Palmerston North
Harris, Archer O.	Christchurch	1885	1910	10th December 1965	Christchurch
Harris, Francis Thomas	Christchurch	1888	1914	19th April 1933	Christchurch
Harris, G. Raymond	Te Kowhai	1900	1926	8th July 1981	Auckland
Harris, John	Cornwall, England	1874	1905	27th August 1936	Christchurch
Harris, Walter	Warwickshire, England	1848	1872	9th March 1926	Christchurch
Harrison, Colin C.	Allendale, England	1867	1893	22nd November 1943	Wellington
Haslam, Jonathan H.	Christchurch, New Zealand	1874	1900	19th October 1969	Waimate
Haylock, Donald C.	Bradford, England	1913	1946	30th July 1954	Auckland
Hayman, Leslie A D	Waimate	1909	1939	16th July 1985	London
Henderson, Samuel	Armagh, Ireland	1865	1894	28th April 1942	New Plymouth
Henderson, William John	Dunedin	1900	1960	16th October 1976	Waipawa
Heretini, Te Tuhi	Whirinaki	1857	1896	9th October 1933	Whirinaki
Hickman, Donald J.D.	Tinwald, Canterbury	1896	1932	3rd September 1974	Christchurch
Hinton, George B.	Durham, England	1884	1912	10th March 1965	Auckland
Hobbs, John	Kent, England	1800	1824	24th June 1883	Auckland
Hoddinott, Ernest Sydney	Hawera	1911	1938	16th May 1967	Wellington
Hopper, Arthur	Christchurch, New Zealand	1869	1911	28th March 1969	Hastings
Hosking, James Alfred	Coromandel, New Zealand	1872	1896	1st October 1924	Otahuhu
Hounsell, George	Sussex, England	1879	1879	3rd March 1906	Gisborne, N.Z.
Hudson, Lewis	London	1855	1879	13th April 1922	Auckland
Hunt, George P.	Rongotea	1875	1900	29th January 1964	Auckland
Jenkin, William C	Penzance, Cornwall	1903	1932	March 1986	Woodville
Johnson, Andrew	Marton	1904	1934		Dunedin
Innes, Jonathan	Newcastle-on-Tyne, Eng.	1809	1845	6th May 1864	Nelson, N.Z.
Ironside, Samuel	Sheffield, England	1814	1837	24th April 1897	Hobart, Tasmania
Isitt, Francis Whitmore	Bedford, England	1846	1870	11th November 1916	Dunedin
Ivory, Arthur H., L.L.B., B.Comm.	Wellington	1901	1942	June 1981	Mangaroa
Jack, J. Francis	Palmerston South, N.Z.	1893	1922	8th September 1961	Auckland
James, Benjamin J.	Victoria	1874	1903	20th July 1955	Christchurch
Jamieson, Victor Roy	Lower Hutt	1904	1932	11th May 1968	Hamilton
Jefferson, Alfred E.	Bairnsdale, Victoria	1888	1919	27th March 1980	Purewa, Auckland
Jolly, Albert	Preston, England	1913	1943	25th January 1975	Waihi
Jones, Peter W.	Cheshire, England	1846	1876	2nd December 1929	Feilding
Jones, T. Francis	South Wales	1853	1882	16th May 1943	Auckland
Jordon, Charles B., M.A., B.D., F.R.E.S.	Motueka, New Zealand	1880	1908	19th October 1953	Stoke, Nelson
Jory, John D.	Cornwall, England	1846	1874	16th June 1935	Auckland
Joughin, Thomas A.	Isle of Man	1863	1887	10th January 1942	Auckland
Kakuere, Hori	Mangere	1863	1911	21st August 1938	Pukekohe

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Keall, Robert Purcell	Richmond, Nelson	1875	1899	16th December 1972	Wellington
Keall, William	Holbeach, Lincolnshire	1838	1869	31st August 1906	Palmerston North
Keast, W.H.			1880		Christchurch
Kendon, Charles H.	Jamaica	1889	1916	18th February 1979	New Plymouth
Kent, Arthur T.	Christchurch	1904	1929	14th March 1983	Tauranga
Kings, Harry Stanley	England	1890	1924	19th June 1968	Levin
Kirk, William	Owston, Lincs, England	1825	1846	19th May 1915	Wellington
Knight, Percy N., B.A.	Norwood, Australia	1867	1889	16th August 1944	Auckland
Kukutai, Ngatete, M.B.E.	Te Kohanga	1878	1941	2nd August 1966	Taupiri
Kuri, Te Hori	Hokianga	1828	1879	6th May 1891	Hokianga
Larsen, Norman P.	Wairoa	1900	1927	18th June 1981	Hastings
Law, John	Lancashire, England	1841	1868	1st August 1908	Auckland
Lawrence, Frederick B.	London	1883	1912	16th July 1959	Nelson
Lawry, Albert Charles	Auckland, New Zealand	1862	1885	21st June 1940	Christchurch
Lawrie, Henry Hassall	New South Wales	1821	1845	8th May 1906	Auckland
Lawry, Samuel	Cornwall, England	1854	1877	26th July 1933	Christchurch
Lawry, Walter	Cornwall, England	1793	1817	30th March 1859	Paramatta, N.S.W.
Laws, Charles H., B.A., D.D.	Newcastle-on-Tyne, Eng.	1867	1887	8th February 1958	Auckland
Laycock, William	Lancashire, England	1858	1884	13th November 1927	Christchurch
Leadley, Frank E.	Yorkshire, England	1876	1900	25th July 1964	Auckland
Lee, William	Yorkshire, England	1841	1864	12th November 1925	Auckland
Leigh, Samuel	Milton, England	1788	1812	2nd May 1852	Reading, England
Lewis, John James	Abergavenny, Wales	1844	1870	12th June 1931	Auckland
Liddell, Ralph J.	Ballarat, Australia	1872	1903	21st July 1948	Auckland
Liversedge, Arthur	Barnsley, England	1874	1898	31st December 1948	Christchurch
Lochore, John Alexander	Westland, New Zealand	1869	1895	2nd June 1931	Dunedin
Long, Joseph	Carlisle, England	1818	1843	24th February 1892	Auckland
Long, Wesley L.	Onewhero	1902	1938	16th August 1946	Paeroa
Luke, James Henry	St Just, Cornwall, Eng.	1860	1881	22nd November 1884	Wellington
Luxford, John A., C.M.G.	Hutt, New Zealand	1854	1876	28th January 1921	Auckland
Luxton, Clarence T. J.	Southbrook, Canty, N.Z.	1907	1935	19th November 1979	Auckland
Lyth, Richard Burdall, M.R.C.A.	Yorkshire, England	1810	1836	27th February 1887	York, England
McArthur, John D.	Christchurch	1880	1909	3rd March 1961	Blenheim
Macfarlane, Samuel	Liverpool, England	1828	1852	25th June 1898	Christchurch
Mann, George Henry	Yorkshire, England	1868	1894	26th October 1918	Gore
Marshall, George T.	Warwickshire, England	1853	1883	2nd August 1938	Auckland
Marten, William Benjamin	Essex, England	1847	1871	15th February 1907	Hutt
Martin, J. Frederick	Waimate	1879	1908	28th July 1952	Wanganui
Mather, Joseph John	Leeds, England	1854	1883	10th November 1921	Auckland

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McBean, Angus	Ballarat, Victoria	1876	1904	4th May 1947	Christchurch
McDonald, D. I. Alister	Edendale	1916	1946	18th September 1981	Auckland
McGregor, Robert	Dunedin	1887	1924	14th August 1956	Paeroa
McNicol, David	Liverpool, England	1843	1868	8th June 1925	Auckland
Mercer, Victor Stanley	Adelaide, S.A.	1888	1920	7th December 1923	Bluff
Metson, Basil	Temuka	1879	1905	8th February 1952	Rangiora
Mitchell, Arthur	Truro, England	1866	1890	19th August, 1951	Auckland
Mitchell, John L.	Kent, England	1893	1933	11th July 1950	Hutt
Moore, William E.	Dunedin	1905	1931	6th September 1979	Auckland
Morley, William, D.D.	Notts, England	1842	1863	24th May 1926	Kew, Victoria
Murray, Daniel J.	Cambridge, England	1851	1875	27th September 1928	Auckland
Murray, Richard James	London, England	1862	1896	26th March 1928	Rookwood, N.S.W.
Nielsen, Edward	Norway	1842	1877	12th June 1894	Palmerston North
Ngarope, Hamiora	Waikato	1809	1856	1887	Whatawhata
Neal, Wallace S.	Napier	1888	1918	12th November 1972	Christchurch
Neale, Leslie B., M.B.E., B.A., F.R.G.S.	Auckland	1886	1911	28th August 1959	Auckland
Nelson, John R.	Cumberland, England	1883	1917	22nd February 1951	Auckland
Newbold, Thomas Walter	Auckland	1862	1886	19th October 1930	Dunedin
Nixon, John	Scotland	1852	1875	2nd March 1947	New Plymouth
Odell, Henry J.	New South Wales	1888	1915	16th March 1961	London
Olds, Charles H., B.A.	Oamaru	1884	1910	29th September 1929	Auckland
Olds, E. Thomas	Enfield, North Otago	1890	1915	25th August 1966	Auckland
Olds, John Stanley	Christchurch	1921	1949	19th August 1977	Wellington
Oliver, William C.	Sutherlandshire, Scotland	1842	1867	14th April 1922	Christchurch
Olphert, John	Auckland	1866	1888	5th March 1950	Auckland
Olsen, Brian L.	Wanganui	1939	1964	20 July 1984	Tuakau
Orchard, Hector C.	Geelong, Australia	1884	1920	16th May 1957	Dunedin
Orchard, John	Devonshire, England	1838	1861	6th January 1907	Christchurch
Orr, A. Everill, M.B.E.	Roxburgh, New Zealand	1904	1933	25th August 1971	Auckland
Oxbrow, Walter	Ballarat, Victoria	1873	1902	29th June 1956	Auckland
Parker, Frederick John	Dunedin	1892	1917	15th November 1959	Auckland
Parker, James William	Silverdale, Lancs, England	1883	1918	14th August 1975	Auckland
Parker, Walter	Lancaster, England	1898	1929	5th June 1986	Auckland
Paris, Percy R.	Dunedin, N.Z.	1882	1906	29th March 1942	Wellington
Parsons, John Ernest	Birmingham, England	1885	1912	8th April 1932	Palmerston North
Parsonson, William George	Lerwick, Shetland Islands	1854	1881	8th September 1903	Christchurch
Patchett, Ernest D.	Styx, North Canterbury	1878	1902	13th September 1958	Auckland
Patene, Wiremu	Waikato	1810	1859	December 1884	Karakariki
Paul, Hauraki	Orakei	1882	1882	1910	Kaipara

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Payne, Herbert W	Essex, England	1904	1931	7th November 1984	Auckland
Peart, Cuthbert F.	Hamilton	1926	1955	17th March 1983	
Peat, Harold T.	Thames	1885	1913	24th August 1948	
Pendray, John J.	Camborne, Cornwall, Eng.	1845	1870	2nd July 1914	Taumarunui
Penney, Charles	Camborne, Cornwall, Eng.	1851	1875	17th March 1917	Reefton
Peryman, Samuel H.D.	Tai Tapu, N.Z.	1867	1892	16th August 1945	Wellington
Petch, Ashleigh K., B.A.	Inglewood	1916	1938	15th September 1983	Auckland
Peters, Alfred	Truro, Cornwall, England	1850	1877	8th November 1939	Christchurch
Pewa, Wiremu Warena	Waima	1852	1879	31st July 1907	Waikato
Pickering, William B.	Staffordshire, England	1881	1920	1st November 1948	Rotorua
Pinfold, James Thomas, D.D.	Manchester, England	1855	1881	30th July 1933	Wellington
Potter, William Smith	London, England	1854	1876	30th January 1929	Auckland
Pratt, M. A. Rugby	Gisborne	1875	1902	6th March 1946	Christchurch
Prior, Samuel F.	Bedford, England	1851	1875	1919	Masterton, N.Z.
Prosser, Frederick O.	Blaenavon, Wales	1883	1943	26th March 1963	Wellington
Purchon, Samuel R.	Leeds, England	1851	1875	24th January 1878	Motueka
Pybus, T. Arthur	Yorkshire, England	1873	1897	28th August, 1957	Port Chalmers
Raine, Robert	Durham, England	1868	1892	17th March 1942	Wellington
Rakena, Piripi	Maungamuka, Northland	1859	1882	25th March 1934	Mangamuka
Rakena, Rakena P.	Maungamuka, Northland	1890	1908	February 1956	Rapaki
Rands, Frederick	Methven, New Zealand	1883	1908	14th February 1919	Germany
Ranston, Harry, M.A., Litt.D.	Keighley, England	1878	1901	6th June 1971	Auckland
Ratou, W. Te Kote	Wairarapa	1820	1859	4th May 1895	Lower Wairarapa
Raynor, Ivo Mervyn	Waipuku, Taranaki	1901	1927	30th May 1977	Levin
Read, Frederick T.	Sleaford, Lincolnshire, Eng.	1867	1889	29th July 1937	Christchurch
Reader, Amos	Northamptonshire, England	1875	1901	20th June 1926	Dargaville
Ready, William	London, England	1860	1885	7th September 1927	Auckland
Reddihough, John W.	Menston, Yorks, Eng.	1900	1957	23rd January 1973	Dunedin
Redstone, Harry B.	Tavistock, Devon, Eng.	1836	1862	20th September 1914	Wellington
Reed, Alexander John	Middlesex, Auckland	1879	1904	5th May 1912	Te Aroha
Reid, Alexander	Edinburgh, Scotland	1821	1848	25th August 1891	Auckland
Richards, Henry L.	Moonta, South Australia	1883	1911	14th August 1962	Christchurch
Richards, James	Victoria, Australia	1883	1910	7th March 1957	Christchurch
Richards, Raymond	Moeroopna, Victoria	1879	1905	13th August 1948	Christchurch
Richards, Thomas R.	Wodonga, Victoria	1866	1895	9th January 1944	
Richardson, John B.	Nottingham, England	1840	1864	29th April 1881	Drowned in Taranua
Rigg, Charles W.			1850	July 1883	
Riseley, Benjamin Henry	Lithgow, New South Wales	1906	1944	30th April 1975	Auckland
Rishworth, John S.	Bingley, Yorks, Eng.	1835	1864	21st October 1918	Auckland

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Roberts, Charles M.	Henderson, Auckland	1882	1906	17th May 1958	New Plymouth
Rogers, Ranginohora	Waima, New Zealand	1911	1942	21st October 1971	Otaua
Roke, Charles Edward	Gisborne, New Zealand	1907	1960	13th August 1977	Tauranga
Rothwell, Benjamin Francis	Wexford, Ireland	1860	1885	11th September 1924	Hamilton
Rowe, William	Cumberland, England	1885	1911	16th July 1980	Nelson
Rowse, William	Cornwall, England	1835	1858	15th July 1899	Greytown
Ryan, Lawrence J.	Island of Jersey	-----	1893	4th January 1902	Roxburgh
Ryan, Henry	London, England	1880	1906	22nd July 1971	Auckland
Sage, Ernest E.	Ashburton	1890	1916	25th September 1981	Cremated Auckland
Schnackenberg, Cort Henry	Hanover	1812	1853	10th August 1880	Auckland
Scott, William Bramwell	Thames, New Zealand	1873	1907	13th March 1935	Wellington
Scotter, Adolphus N., B.A.	Napier	1875	1900	8th October 1955	Christchurch
Scrivin, Arthur H.	London, England	1883	1912	13th July 1969	Auckland
Seamer, Arthur J., C.M.G.	Tongala, Victoria	1877	1903	17th September 1963	Auckland
Serpell, Samuel J.	Victoria, Australia	-----	1884	9th July 1918	Thames
Sharp, Harold A.	Christchurch	1885	1910	27th September 1956	Christchurch
Sharp, Joseph	Maidstone, Kent, England	1849	1871	15th August 1916	Auckland
Shaw, Joseph T.	Yorkshire, England	1826	1859	13th February 1894	Hawthorn, Victoria
Silvester, A Wharton E	Ellesmere, Irwell, Cnty	1899	1927	18th December 1967	Auckland
Simmonds, Joseph H.	Nelson	1845	1869	30th June 1936	Auckland
Sinclair, William A.	Christchurch	1868	1891	4th January 1950	Auckland
Skevington, John	Nottingham, England	1814	1839	21st September 1845	Auckland
Skuse, Thomas	Wales	1890	1918	27th July 1965	Auckland
Slade, William	Staffordshire, England	1859	1881	20th April 1916	Onehunga
Slade, William G., M.A., D.D.	Taveuni, Fiji	1892	1915	15th May 1974	Christchurch
Smalley, Joseph S.	London, England	1845	1868	26th April 1921	London
Smith, G. Knowles	Yorkshire, England	1870	1892	1st June 1951	Greytown
Smith, John	Prince Edward Island	1835	1862	19th August 1926	Auckland
Southern, John	Oldham, England	1874	1899	23rd December 1933	Christchurch
Speer, William H.	Bergalia, N.S.W.	1874	1908	18th February 1954	Rotorua
Spence, George W.J.	Dromore, Ireland	1852	1879	20th May 1917	Auckland
Spencer, Herbert	Lancashire, England	1881	1923	15th September 1961	Wanganui
Standage, Charles Henry	Campbelltown, Tasmania	1847	1875	8th June 1936	Dunedin
Stannard, George	Yorkshire, England	1803	1844	8th December 1888	Wanganui
Stockwell, George F.	Leicestershire, England	1876	1904	20th December 1945	Auckland
Suckling, Joseph B.	Chelmsford, England	1880	1909	7th December 1918	Nadroga, Fiji
Taylor, Cecil R.	Shropshire, England	1892	1924	21st June 1966	Christchurch
Taylor, Robert	Rochdale, Lancs, England	1839	1866	28th May 1918	Christchurch
Te Tuhi, Erura	Whirinake	1888	1951	14th January 1976	Oturei

Name of Minister	Birthplace	Year of Birth	Entered the Ministry	Date of Death	Place of Burial
Thomas, James	Hobart, Tasmania	1846	1871	14th May 1926	Melbourne, Victoria
Thomas, Thomas E., M.A.	Auburn, S.A.	1851	1876	6th March 1909	Christchurch
Thomas, William George	Milford Haven, South Wales	1843	1868	2nd December 1909	Auckland
Thompson, George R.	Auckland	1905	1946	23rd July 1984	Auckland
Thompson, George R.	Auckland	1905	1946	23 July 1984	Waikumete, Auckland
Tinsley, Robert Borrows	Port Chalmers	1880	1908	4th April 1968	Hamilton
Tinsley, William	Hertfordshire, England	1848	1869	22nd August 1913	Levin
Toothill, Harry William	Hastings, New Zealand	1916	1951	22nd January 1976	Wellington
Trebilco, George R.	Waikari, New Zealand	1926	1952	21st October 1971	Christchurch
Trestrail, Thomas	Penwortham, S.A.	1859	1887	18th March 1920	Woodville, S. Aust.
Turner, Nathaniel	Wednesbury, England	1793	1821	5th December 1864	Toowong, Queensland
Turner, Nicholas	Kent, England	1863	1909	19th February 1930	Christchurch
Utting, Harry V.	Auckland	1904	1927	25th September 1965	Christchurch
Vealie, Thomas W.	St Just, England	1864	1889	1st January 1950	Hutt
Voyce, Arthur H	Tasmania	1899	1926	28 December 1984	Auckland
Waiti, Hoani	Kaipara	1820	1860	1879	Kaipara
Waiti, Karawini	Kaipara	1851	1878	25th May 1878	Auckland
Waiti, Martini L.	Kaipara	1860	1880	1887	Kaipara
Walker, William	Bradford, England	1880	1912	20th June 1969	Auckland
Wallis, James	Blackwell, England	1809	1833	5th July 1895	Auckland
Wallis, James W.	Waingaroa (Raglan)	1842	1864	2nd August 1877	Auckland
Wallis, T. Jackson	Raglan, N.Z.	1863	1885	25th December 1943	Turakina
Ward, Charles Ebenezer	New Plymouth, N.Z.	1846	1870	24th August, 1935	Christchurch
Ward, Josiah	New Plymouth, N.Z.	1848	1872	19th September 1926	Wellington
Ward, Robert	Sporle, Norfolk, England	1816	1835	13th October 1876	Wellington
Warihi, Heteraka	Te Kuiti	1826	1865	10th July 1898	Blenheim
Warren, John	Norfolk, England	1814	1836	23rd November 1883	Auckland
Watkin, James	Manchester, England	1805	1830	14th May 1886	Rookwood, N.S.W.
Watkin, William James	Tonga	1833	1857	28th September 1909	Auckland
Watson, John Kellett, B.A.	Yorkshire, England	1911	1939	12th June 1979	Thames
Werren, Samuel J.	Little River, Canty	1890	1914	10th September 1965	Hamilton
Whewell, John	Hadfield, England	1825	1854	11th December 1886	Remuera
Whiteley, John	Nottinghamshire, England	1806	1832	13th February 1869	New Plymouth
White, Hedley	Silchester, England	1883	1906	14th December 1950	Wellington
Whitfield, Harris	Durham, England	1905	1938	13th May 1967	Auckland
Whittaker, J.D.	Lancashire, England	1822	1845	3rd October, 1862	Wellington
Wilcox, Davis Pou	Hokianga	1844	1911	January 1937	Waikare

Name of Minister	Birthplace	Year of Birth	Entered the Ministry	Date of Death	Place of Burial
Williams, Alfred E.	Streatham, London	1906	1966	16th January 1969	Auckland
Williams, J C Aldwyn	Ashburton	1912	1944	25 November 1983	Auckland
Williams, J.C. Aldwyn	Ashburton	1912	1944	25th November 1983	Auckland
Williams, William James	Redruth, Cornwall, Eng.	1847	1870	11th May 1936	Auckland
Wills, Peter	Staffordshire, England	1853	1879	29th September 1884	Springston
Wills, William	Cornwall, England	1872	1899	3rd September 1950	Auckland
Witheford, Arthur R	Auckland	1910	1935	15th December 1984	Christchurch
Woodward, William Coombs	London, England	1868	1890	27th September 1901	At Sea
Woolloxall, Thomas R.B.	Liverpool, England	1873	1901	29th January 1946	Auckland
Woon, William	Cornwall, England	1804	1830	2nd September 1858	Wanganui
Worboys, John Wesley	London, England	1843	1874	10th July 1908	Wellington
Worker, William	Cornwall, England	1817	1841	2nd February 1900	Wellsford
Wrigley, James	Yorkshire, England	1857	1887	3rd June 1937	Auckland

METHODIST CHURCH OF NEW ZEALAND

Name of Minister	Birthplace	Year of Birth	Entered the Ministry	Date of Death	Place of Burial
IN MEMORIAM - DEACONESSSES					
Barnett, May	Tai Tapu, Cauty	1886	1913	7th September 1976	Christchurch
Button, Edna Lenna	Scottsdale, Tasmania	1901	1930	30th August 1940	Biggin Hill, Kent
Dobby, Eleanor	Yorkshire, England	1888	1922	4th September 1974	Christchurch
Fawcett, Ruth		1884	1909	4th November 1973	Christchurch
Jenkin, Edna Joy	Opotiki	1938	1962	2nd July 1981	Cremated Palmerston North
Jones, Ivy, J.P., M.B.E.	Devonport, Auckland	1894	1928	20th December 1973	Auckland
Jones, (nee Gittos), Netta		1907	1927	1975	Auckland
Jones, Lina M.	Christchurch	1890	1924	11th June 1979	Auckland
Miller, Jean Annette		1946		6th December 1981	Auckland
Nicholls, Margaret W., M.B.E.	Normanby, Taranaki	1894		8th December 1978	Auckland
Wilson, Anne Ellison	Tasmania	1914	1943	26th September 1983	Auckland

METHODIST CHURCH OF NEW ZEALAND

Place	Year	President	Vice-President	Secretary
Wellington	1913	Samuel Lawry	Hon. Charles M. Luke	Charles H. Laws, B.A.
Dunedin	1914	Samuel J. Serpell	Ernest Rosevear	Charles H. Laws, B.A.
Christchurch	1915	John Dawson	Henry Holland	William A. Sinclair
Auckland	1916	Albert C. Lawry	George Winstone	William A. Sinclair
Wellington	1917	William A. Sinclair	John Veale	Edward Drake
Dunedin	1918	Thomas A. Joughin	Edwin Dixon	Edward Drake
Christchurch	1919	Harold E. Bellhouse	J.H. Blackwell	Edward Drake
Auckland	1920	Edward Drake	E.H. Perny	Arthur Ashcroft
Wellington	1921	William Grigg	W.Dobbs	Arthur Ashcroft
Auckland	1922	Charles H. Laws, B.A.	L.M. Isitt, M.P.	Arthur Ashcroft
Dunedin	1923	Benjamin F. Rothwell	H. Field	Arthur Ashcroft
Christchurch	1924	Arthur Ashcroft	F. Thompson	Adolphus N. Scotter, B.A.
Wellington	1925	Thomas R. Richards	H.P. Mourant	Adolphus N. Scotter, B.A.
Dunedin	1926	Percy N. Knight, B.A.	Sir Donald C. Cameron	Adolphus N. Scotter, B.A.
Auckland	1927	Harry Ranston, M.A., Litt. D.	J.A. Flesher, O.B.E.	Adolphus N. Scotter, B.A.
Christchurch	1928	William J. Elliott	J.W. Shackelford	Adolphus N. Scotter, B.A.
Auckland	1929	John F. Goldie	Thomas P. Hughson	Adolphus N. Scotter, B.A.
Wellington	1930	Adolphus N. Scotter, B.A.	Arch Peak	Jonathan H. Haslam
Dunedin*	1931	Ernest D. Patchett	Wm S. Mackay	Jonathan H. Haslam
Christchurch	1932	M.A. Rugby Pratt	J. Voss	Jonathan H. Haslam
Auckland	1933	Arthur J. Seamer	S.T.S. Martin	Jonathan H. Haslam
Wellington	1934	Clarence Eaton	J.T. Johnson	William A. Burley, M.A.
Dunedin	1935	Jonathan H. Haslam	W. Charles Francis	William A. Burley, M.A.
Christchurch	1936	E. Percy Blamires	Richard Hampton	William A. Burley, M.A.
Auckland	1937	Fred Copeland	Henry R. French	William A. Burley, M.A.
Wellington	1938	Percy R. Paris	John C. Tietjens	William A. Burley, M.A.
Christchurch	1939	Angus McBean	Mark Kershaw	William A. Burley, M.A.
Dunedin	1940	Leslie B. Neale, B.A., F.R.G.S.	David J. Wesley	William A. Burley, M.A.
Auckland	1941	William A. Burley, M.A.	Frank Pern, N.D.H. (N.Z.)	William G. Slade, M.A.
Wellington	1942	William Walker	G.H. Bransby Lill	William G. Slade, M.A.
Christchurch	1943	Charles H. Olds, B.A.	Hedley Oldham	William G. Slade, M.A.
Auckland+	1944	Robert B. Tinsley	Charlie E. Bellringer	William G. Slade, M.A.
Dunedin	1945	Arthur H. Scrivin	William E. Burley, B.A.	William G. Slade, M.A.
Auckland	1946	William T. Blight, B.A., B.D.	James Tyler	William G. Slade, M.A.
Wellington	1947	William G. Slade, M.A., D.D.	Gordon S. Gapper	Herbert L. Fiebig, B.A.
Christchurch	1948	E. Thomas Olds	Harry H. Johnson	Herbert L. Fiebig, B.A.
Wellington**	1949	E. Thomas Olds	Harry H. Johnson	Herbert L. Fiebig, B.A.
Napier (Nov)	1949	Henry J. Odell	John B. Beeche	Herbert L. Fiebig, B.A.
Dunedin	1950	Eric W. Hames, M.A.	Sidney E. Chappell	Herbert L. Fiebig, B.A.

Place	Year	President	Vice-President	Secretary
Auckland	1951	George I. Laurensen	James H. Oldham	Herbert L. Fiebig, B.A.
Nelson	1952	J. Henry Allen	Francis H. Southgate	Herbert L. Fiebig, B.A.
Wellington	1953	Herbert L. Fiebig, B.A.	Hugh M. Patrick, M.V.O.	Gordon R.H. Peterson
Christchurch	1954	Charlie O. Hailwood	E. Laurence F. Buxton, F.N.Z.I.M., L.T.	Gordon R.H. Peterson
Dunedin	1955	M. Alexander McDowell, D.D.	Leonard A. Davis	Gordon R.H. Peterson
Auckland	1956	Raymond Dudley, M.A., D.D., R.R.E.S.	Sister Rita F. Snowden	Gordon R.H. Peterson
Palmerston North	1957	David O. Williams, M.A., Litt.D.	Philip A. LeBrun, J.P.	Gordon R.H. Peterson
Christchurch	1958	Gordon R.H. Peterson	Allen A. Dingwall	Athol R. Pern
Wellington	1959	A. Everil Orr, M.B.E.	Magnus S. Hughson	Athol R. Pern
Invercargill	1960	Bernard M. Chrystall, B.A.	Hubert de R. Flesher, M.A., LL.B.	Athol R. Pern
Auckland	1961	E. Clarence Leadley	Eric A. Humphries	Athol R. Pern
Christchurch	1962	Robert Thornley, M.A.	Frank M. Souster	Athol R. Pern
Wellington	1963	Athol R. Pern	G. Cyril Burton, M.A.	Howard E. Harkness, M.A., B.D.
Hamilton	1964	George H. Goodman	Raynell C.A. Marshall	Howard E. Harkness, M.A., B.D.
Christchurch	1965	Arthur R. Witheford, B.A.	Russell T. Garlick, LL.B.	Howard E. Harkness, M.A., B.D.
Auckland	1966	Ashleigh K. Petch, B.A.	Huia W. Beaumont, M.A., Dip. Ed. (N.Z.)	William R. Laws, M.A., B.D.
Dunedin	1967	John D. Grocott, B.A.	William E. Donnelly, M.B.E.	William R. Laws, M.A., B.D.
New Plymouth	1968	William R. Francis, B.A., B.D.	E. Alan Crothall	William R. Laws, M.A., B.D.
Wellington	1969	John J. Lewis, M.A., B.D., Ph.D.	H. Clifford Vince	William R. Laws, M.A., B.D.
Christchurch	1970	Wilfred F. Ford, B.A.	Cedric B. Radcliffe, M.Sc.	William R. Laws, M.A., B.D.
Wellington	1971	R. Frederick Clement, M.A.	N. Patrick Alcorn, M.Sc.	William R. Laws, M.A., B.D.
Whangarei	1972	W. Selwyn Dawson, M.A.	E. Clifford Flyger	William R. Laws, M.A., B.D.
Christchurch	1973	William R. Laws, M.A., B.D.	Eric G. Heggie, M.Comm., A.C.A.	William R. Laws, M.A., B.D.
				Acting Secretary: Leslie R.M. Gilmore, B.A.
Auckland	1974	William J. Morrison	Archibald C. Barrington, F.C.I.S.	William R. Laws, M.A., B.D.
Turangawaewae Marae, Ngaruawahia	1975	Ruawai D. Rakena, B.A.	E. Geoffrey Hill, M.P.S.	William R. Laws, M.A., B.D.
Wellington	1976	Peter A. Stead, B.A.	Vera I. Dowie	William R. Laws, M.A., B.D.
Christchurch	1977	John A. Penman, B.A.	Thomas G.M. Spooner, M.A.	Alan K. Woodley, B.A.
Hamilton	1978	D. Bruce Gordon, M.A.	Charles B. Fenwick	Alan K. Woodley, B.A.
Auckland	1979	Ian C.E. Ramage, M.A.	Stewart J. Collis	Alan K. Woodley, B.A.
Wellington	1980	Loyal J. Gibson	Sister Rona W. Collins	Alan K. Woodley, B.A.
Christchurch	1981	Edmund D. Grounds	Graham B. Keightley	Alan K. Woodley, B.A.
Napier	1982	Percy P. Rushton, B.A., B.D.	Allan K. Surrey, J.P., A.N.Z.I.M.	Alan K. Woodley, B.A.
Takapuna	1983	Geoffrey E. Hill, M.P.S.	Albert A. Grundy, M.A.	Alan K. Woodley, B.A.
Blenheim	1984	E Francis I. Hanson, B.A., B.D.	Mrs Joyce K. Dey	Alan K. Woodley, B.A.

Place	Year	President	Vice-President	Secretary
New Plymouth	1985	Phyllis M Guthardt, M.A., Ph.D.	Kenneth M Fay	Alan K Woodley, B.A.
Manurewa	1986	Donald J Phillipps, B.A., B.D.	Lani Tupu, B.A., A.C.I.S., J.P.	Alan K Woodley, B.A.

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

+ For Validating Regulations see 1944 Minutes, Page 10.

** February, Exec. Comm. of Conference

AMENDMENTS TO THE 1986 CONFERENCE YEAR BOOK

to the 4 February 1987

Green
pages

- 1 Under General Secretary add home address: 69 Parkstone Ave,
Christchurch 4. phone 482-412.
- 2 Under heading Administration: Auckland Office postal address
should read P O Box 6104.
- 4 Auckland District Superintendent, D Bruce Gordon home number
5357582
- 4 Manukau Synod Secretary phone no. should read 59-312 Std (085)
- 20 Add BAKER, Mr David W, 30 Kelso St, Tokoroa.
(Lay Supply) (3160)
- 21 Clarke, Edwin B. postal address P O Box 33197, Barrington St,
Christchurch 2.
- 21 Clarke, Lois R H, postal address P O Box 33197, Barrington St,
Christchurch 2.
- 22 delete the name of DARVILL, Harold A. (deceased)
- 24 Gordon, D Bruce, add home address 3 Bleakhouse Road, Howick.
- 24 GILBERT, Wilfred S, add new address 25 Bay View Rd, Raglan
- 25 Add name, JOHNSTON, Mr A (Lex) C, 4 Meyers Rd, Manurewa,
Auckland. (Lay Supply) (2440)
- 25 KILIKITI, Vaikoloa should read Mr not (Mrs)
- 26 LANGLEY, John E, add P O Box 10123, Te Mai, Whangarei
- 27 Add name, NESBIT, Mr John, 92 Kimihia Rd, Huntly, (Lay Supply)
(3130)
- 28 POMEROY, Harold C, address should now read:
52 Bullar Street, Waikiwi, Invercargill .
- 30 STROOBANT, Anthony D., Church Mail addressed to:-
12 Montgomery Ave, Rothersey Bay, Auckland 10.
Personal Mail 13 Brunton Pl, Glenfield Auckland 10.
- 31 WAUGH, Jean M, address should read 49 Bryndwr Rd.
- 31 Delete the name WILLIAMS, David O. (deceased)
- 33 add name of Deaconess Dawn Kenyon, North Hokianga Community
Church (Anglican appt)
- 34 ADD Omokoroa Combined Church
Rev. David Hall, 5 Rua Moana Place, Omokoroa, R D 2, Tauranga
(phone 481-072) (3350)
- 35 Milson Community Church: Mr Graeme Mansell's address is Dorset
Crescent, Palmerston North.
- 37 Blueskin Co-operating add Rev. Arthur J Templeton, M.A., 'Artina', 2
Orokonui Road, Waitati (phone 22/794)
- 41 after Doreen M Riddell add
Miss Sonia D Kapoor, C/- Nursing Dept (Staff), Christian Medical
College and Hospital, Ludhiana, Punjab, India 141 008.
- 43 ADD Darvill, Mrs A M, 9A View Road, Glenfield, Auckland 10.
- 43 Jamieson, Mrs A M, address should now read Everill Orr Home, 61
Allandale Road, Mt Albert, Auckland.
- 43 Maaka, Mrs K, address should read 4 Te Ra Road, Kaikohe,
- 43 ADD Patchett, Mrs J R, 3 Dale Road, Raumatī South.

(cont'd)

- 44 DELETE name of Silvester, Mrs E M (deceased)
44 Whitfield, Mrs M W, address should now read:
Flat 4, 5 Ludecke Place, Christchurch 4.

Buff

pages

609 &

610 Q.17(b) add names of Graeme A McIver and Alan C Webster.

614 Under 1050 North Hokianga Community Church

Anglican Appt: Dawn Kenyon (Deaconess)

614 Under 1010 Mangonui County Union after Airdre Cochrane should
read (Self-Supporting Deacon in Training)

618 under 2420 Manurewa add a (Lex) C Johnston - Lay Supply

620 3050 Te Aroha Co-operating Parish add the name of
Lynette R Hemmes (Self-Supporting Presbyter Home Setting Training)

621 Under 3130 Huntly Co-operating Add

John Nesbit - Lay Supply

621 Under 3160 Tokoroa Parish

after One Wanted: add David W Baker - Lay Supply

632 under 9100 Gore remove the words "One Wanted"

633 Under 9220 Blueskin Co-operating add

Arthur J Templeton, M.A.

White

pages

INDEX - ADDITIONS

Commission on Stationing

2nd Report page 361f

Methodist Maori Division Report pages should have been numbered
377 to 380 and not 361 to 364.



THE METHODIST CHURCH OF NEW ZEALAND

C O N F E R E N C E

MANUKAU - NOVEMBER 1986

PRESIDENT	: Rev. Donald J Phillips, B.A.,B.D.
VICE-PRESIDENT	: Mr Lani Tupu, B.A.,A.C.M.S.,J.P.
SECRETARY	: Rev. Alan K Woodley, B.A.

CONFERENCE 1986

THE BUSINESS FROM DAY TO DAY

Time	Day-Activity	Business & Comments
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WEDNESDAY, 29 OCT.

12.00 noon *Welcome to President and Members of the pre Conference Committees by members of the Mangere Methodist Church including a meal.*

1.30 p.m. R.	Law Revision Committee <i>Convener: Geoff Peak</i>	Mangere Methodist Church
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3.00 p.m.	Afternoon Tea	
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3.30 p.m./	Law Revision Committee	
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5.55 p.m.		
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6.00 p.m.	Dinner (catered for Members of the Law Revision C'ttee)	
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7.00 p.m.	Aldersgate Fellowship	Crossroads Methodist Church, Papakura
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7.30 p.m. C.	Committee on Ministry <i>Convener: Henry Kitchingman</i>	Mangere Methodist Church
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THURSDAY, 30 OCT.

9.00 a.m.	Aldersgate Fellowship	Crossroads Methodist Church, Papakura
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8.40 a.m. C.	Committee on Ministry	Mangere Methodist Church
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10.15 a.m.	Morning Tea	Report & Recommendations from Standing C'ttee on Ministry including Candidates, Ordinands
10.45 a.m./	Committee on Ministry	Theological Coll.(part)
12.30 p.m.		

12.30 p.m.	Lunch (catered for members of the C.O.M.)	
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1.30 p.m. A.	General Purposes Committee <i>Convener: Alan Woodley</i>	Mangere Methodist Church
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3.00 p.m.	Afternoon Tea	
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Time	Day-Activity	Business & Comments
3.30 p.m./	General Purposes Committee	
5.30 p.m.		
5.45 p.m.	Dinner (Catered for members of G.P. Committee)	

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7.30 p.m. B.	Stationing Committee <i>Convener: Alan Woodley</i>	Mangere Methodist Church
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FRIDAY, 31 OCT.

9.00 a.m./	Aldersgate Fellowship	Crossroads Methodist Church, Papakura
3.00 p.m.		

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8.40 a.m.	Stationing Committee	Mangere Methodist Church
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10.15 a.m.	Morning Tea	
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10.45 a.m.	Stationing Committee	
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12.30 p.m.	Lunch (catered for members of Stationing C'ttee)	
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1.30 p.m./	Stationing Committee	
3.00 p.m.	Afternoon Tea	

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1.00 p.m./	Registration/Enquiries at Conference Office,	
8.00 p.m.	Manurewa Church	

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5.30 p.m.	Wesley Historical Society Dinner and Annual Meeting	Otara Methodist Church
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7.30 p.m.	"Introduction to Conference"	Manurewa Church
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SATURDAY, 1 NOV.

9.00 a.m.	Conference gathers, welcomes bi-culturally receives Obeservers makes Tribute to the Deceased receives into Full Connexion	Wesley College Paerata
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Morning Tea

Time	Day-Activity	Business & Comments
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Induction of the President -
Rev. Donald J Phillips, B.A., B.D.
and the Vice-President -
Mr Lani Tupu, B.A., A.C.I.S., J.P.
Presidential Address

1.30 p.m. *As part of the Multi-cultural Celebration the Samoan people extend as hospitality to the Conference a meal taking place about 1.30 p.m. Members of Conference are advised that the meal will be later than the normal meal hour.*

'A MULTI-CULTURAL CELEBRATION'

4.00 p.m. **Ex-Vice-President's Address**
Mr Kenneth M Fay

Tributes to Ministers becoming Supernumeraries

SUNDAY, 2 NOV.

Morning **Conference Worships with the Congregations of the Auckland and Manukau Districts.** (See Preaching Plan)

2.30 p.m. **Ordination Service of Presbyters** Holy Cross Church
Preacher: The Ex-President Papatoetoe
The Rev. Dr P M Guthardt, M.A., Ph.D., Hon.D. (Waik.)

Following the Ordination Service a special afternoon tea will be hosted by the Tongan Fellowship for Ordinands and families, officials and other invited guests.

6.00 p.m. **Lay Preachers Annual Meeting & Tea**
Trinity Methodist Church, Pakuranga

MONDAY, 3 NOV.

8.15 a.m.	Prayer Session	Lower Floor
		Manurewa Church
8.40 a.m.	Session 1	Manurewa Church
	Bible Study - "How shall we be saved"	
	<i>Rev. Evan R Lewis</i>	
		A. General Purposes
		B. Stationing, 2nd Reading
		R. Law Revision
		Notices of Motion

10.00 a.m. **Morning Tea served at the Committees of Detail Venues**

Time	Day-Activity	Business & Comments
10.30 a.m./	COMMITTEES OF DETAIL: <i>NOTE: The business of Conference is considered in Committees of Detail before being presented to the Conference.</i>	
	D. FIJIAN-SAMOAN-TONGAN <i>Convener: Graham Brazendale</i> Fijian Advisory Committee Samoaan Advisory Committee Tongan Advisory Committee	Baptist Church
	E. DEVELOPMENT DIVISION <i>Convener: Mervyn Dine</i> Development Division Church Union Joint Working Committee on Bi-Culturalism	Baptist Church
	F. CHURCH WELFARE <i>Convener: Jan Tasker</i> Welfare of the Church Stationing Commission	Seventh Day Adventist
	G. COMMUNICATIONS <i>Convener: Joan Lawry</i> Media Lay Preachers' Assn Women's Fellowship Aldersgate Fellowship Chaplaincies Wesley Historical Society Community of Women and Men in Church and Society	Baptist Church
	H. ADMINISTRATION & CONNEXIONAL PROPERTIES & FUNDS: <i>Convener: John Goffin</i> Administration Division Investment Board Methodist Trust Association Connexional Trusts P.A.C. Robert Gibson James & Martha Trounson	St Lukes Anglican
	I. TE TAHA MAORI <i>Convener: Diana Tana</i> Maori Division Rangiatea College Grey Institute Trust Kai Iwi Mission Estate	St Lukes Anglican

Time	Day-Activity	Business & Comments
	J. SOCIAL SERVICES <i>Convener: John Roberts</i> N.Z.M.S.S.A. M.S.S.A. (Branches)	Baptist Church
	K. PUBLIC QUESTIONS <i>Convener: Fletcher Thomas</i> Public Questions	Tadmoor Hall
	L. BUDGET: <i>Convener: Dick Yates</i> Connexional Budget (meets in Oct. & May)	
	M. FAITH & ORDER <i>Convener: Warwick Gust</i>	Gallagher Park Scout Hall
	N. MISSION & ECUMENICAL <i>Convener: Brian Turner</i> Council for Mission and Ecumenical Co-operation	St Lukes Anglican
	O. EDUCATION: <i>Convener: Gloria Pitcher</i> Education Division	St Lukes Anglican
	P. TRINITY & WESLEY COLLEGES: <i>Convener: Jill van de Geer</i> Trinity College Wesley College Concord with the Church of The Province	St Annes Catholic Church
1.00 p.m.	Lunch	
2.00 p.m.	Committees of Detail resume	
4.00 p.m.	Afternoon Tea at Committee Venues	
4.45 p.m./ 5.45 p.m.	Session 2 <i>Major Theme: Conference shares and reports on the journey in Parishes, Districts and Connexionally - "Towards a Bi-cultural Church"</i>	Manurewa Church
5.45 p.m.		J. Social Services
6.45 p.m.	Session concludes	O. Education
7.00 p.m./ 7.45 p.m.	Conference Ordination Service of Deacons <i>Preacher: Rev. Graham Brazendale</i>	Manurewa Church

Time	Day-Activity	Business & Comments
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The Business of Conference from Committees of Detail will indicate

- (a) Those that are considered by the Committees of Detail to be directional and forward looking.
- (b) Those to be taken En Bloc.

The Secretary of Conference will announce at the beginning of Sessions the business of the Session(s).

TUESDAY, 4 NOV.

8.15 a.m.	Prayer Session	Lower Floor Manurewa Church
8.40 a.m.	Session 3 Bible Study: "How shall we be saved" <i>Rev. Evan R Lewis</i>	Manurewa Church
10.40 a.m.	Adjournment	G. Communications
11.00 a.m.	Session 3 resumes	F. Church Welfare
12.00 noon	<i>Major Theme: Conference debates - Itinerancy</i>	
1.00 p.m.	Lunch	
* * * * *		
1.00 p.m.	B. Stationing Committee St Pauls Presbyterian (Lunch for Stationing Committee at Venue)	Church Hall
* * * * *		
3.00 p.m./	Session 4	B. Stationing Third
5.10 p.m.	Adjournment	Reading
5.30 p.m./	Session 4 Resumes	H. Administration
6.30 p.m.	<i>Major Theme: Conference Debates -</i>	L. Budget
7.30 p.m.	<i>Baptism</i>	M. Faith & Order
* * * * *		
7.30 p.m.	Diaconal Tea	

Time	Day-Activity	Business & Comments
WEDNESDAY, 5 NOV.		
8.15 a.m.	Prayer Session	Lower Floor Manurewa Church
8.40 a.m.	Session 5 Bible Study: "How shall we be saved" <i>Rev. Evan R Lewis</i>	N. Manurewa Church Mission & Ecumenical
10.40 a.m.	Adjournment	
10.40 a.m.	Ministers moving meet with Warren Hudson	Basement
11.00 a.m.	Session 5 resumes	E. Development
12.00 noon	<i>Major Theme: Conference Debates - Church Union</i>	
1.00 p.m.	Lunch	
	* * * * *	
2.00 p.m.	Session 6	Election of President and Vice-President D. Fijian, Samoan Tongan K. Public Questions
	* * * * *	
3.40 p.m.	Adjournment	
3.40 p.m.	Warren Hudson meets with Parish Stewards or Parish Representatives where a Minister is moving	Basement
4.00 p.m./ 5. 40. p.m.	Session 6 resumes Adjournment	
6.00 p.m./ 7.30 p.m.	Session 6 resumes	R. Law Revision P. Trinity & Wesley Colleges C. Committee on Ministry

THURSDAY, 6 NOV.

8.15 a.m..	Prayer Session	Lower Floor Manurewa Church
8.40 a.m.	Session 7	I. Te Taha Maori
10.40 a.m.	Adjournment	

Time	Day-Activity	Business & Comments
11.00 a.m.	Session 7 resumes	Election of District Superintendents Unfinished Business
11.30 a.m.	Covenant Service Preacher and Celebrant: <i>Rev. Alan K Woodley, B.A.</i>	
1.00 p.m.	Conference concludes	
	Lunch	

Section 6

STANDING ORDERS - *Revised - to be adopted by this Conference.*

PROCEDURE

- 3.3.1 A member of the Conference wishing to speak shall rise and address the person presiding. In case two or more members rise at the same time, the person presiding shall decide who has precedence, and shall announce, if required, the name of the member.
- 3.3.2 Members shall speak only from the tribune except when asked, or asking, a question.
- 3.3.3 No member shall speak more than once on the same question without the leave of the Conference. The mover of the motion, however, has a right of reply. The reply must be limited to answering the arguments bounced against the motion.
- 3.3.4 The seconder of a motion or of an amendment may reserve his or her speech.
- 3.3.5 If the person presiding over any session of the Conference shall stand all proceedings then before the Conference shall immediately cease and shall not resume until the person presiding is again seated. This provision may by resolution of Conference take precedence over the provisions of 3.3.6.
- 3.3.6 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.
- 3.3.7 Nothing contained in the preceding paragraph 3.3.6 shall apply to or prevent any explanation in response to a question being made with the consent of the person presiding by any member moving the adoption of any report and such explanations shall not be deemed to be speeches within the meaning of this paragraph provided always that any member making an explanation shall not without the consent of the person presiding speak for more than one minute.
- 3.3.8 The mover of an amendment shall have no right of reply.
- 3.3.9 A motion "That the vote be now taken" may be presented by any member who has not spoken in the debate; that motion, upon being seconded, shall immediately be put without discussion. Should that motion be carried by a majority of not less than two-thirds of those voting, the person presiding shall forthwith call upon the member (if any) who may have a right of reply, and immediately thereafter shall put the substantive motion.

- 3.3.10 At the close of a debate, the substantive motion shall be read or stated before being up to the vote.
- 3.3.11 The person presiding shall call to order any person who departs from the motion under discussion or who violates the courtesies of debate.
- 3.3.12 A member who thinks that he/she has been misrepresented by a speaker may, by the indulgence of the Conference, interrupt the speaker to correct the misstatement, but shall not enter into argument.
- 3.3.13 It shall be competent for any member to propose that any subject shall be considered in Committee of the whole Conference. If recorded, a vote on the proposition shall be taken without debate.

NOTICE OF MOTION

- 3.4.1 Notice of Motion shall be given of any Motion not in the Agenda and not being an amendment to a Motion.
- 3.4.2 Every Notice of Motion shall be handed to the Secretary as soon as it shall have been read to the Conference.
- 3.4.3 The Secretary shall move the reception of each Notice of Motion separately and also its reference to the appropriate Committee for consideration and report prior to discussion by the Conference. The Secretary's Motion shall be taken without discussion.
- 3.4.4 The Secretary may move that any Notice of Motion be referred direct to any Body, Board or Standing Committee for consideration without it being considered at the Conference at which it is given.
- 3.4.5 No Notice of Motion shall be received:
 - (a) At the Opening Session of the Conference.
 - (b) At any Session of the Conference after the second morning business Session unless the Conference decides that the proposed Notice of Motion is of such importance that it should receive it, but no Notice of Motion shall be dealt with by that Conference without the leave of the Conference, unless it can be considered by a Committee of Detail and reported back in time for the issue raised to be dealt with adequately by the Conference.
 - (c) Which Conference determines is either
 - (i) a non-urgent issue, or
 - (ii) an issue which would be best referred to a Parish Meeting or District Synod.
- 3.4.6 Notice of Motion or Memorials arising from Synods, Divisions, Boards or Parishes shall normally be given priority of consideration by the Conference and its Committees of Detail.
- 3.4.7 No Committee of Detail of the Conference shall, without the leave of the Conference, include in the recommendations such Committee

presents to the Conference any recommendation or material arising from any source other than the reports, Notices of Motion or Memorials referred by the Conference to that Committee.

MOTIONS AND AMENDMENTS

- 3.5.1 Every motion or amendment shall be presented in writing and given to the Secretary by the proposer at the time the proposition is made.
- 3.5.2 When a motion is proposed and seconded, or a report is presented it shall be deemed in the possession of Conference, and shall not be withdrawn without the consent of Conference.
- 3.5.3 Only one amendment shall be before the Conference at one time, but notices of other amendments may be given before the amendment is put. Such amendments shall be taken in the order in which notice has been given.
- 3.5.4 No motion or recommendation on any other subject shall be submitted until the one under consideration is disposed of.

This may be done either by the motion being withdrawn, or by it being put to the Conference and either passed or lost, or by one of the following:

(a) Amendment of the text of the motion in which case:
(i) Should an amendment be carried, the motion as amended becomes the substantive motion, subject to further amendment if one be moved. If no further amendment is proposed, the motion as amended (which has become the substantive motion) shall be put without further discussion.

(ii) Should an amendment be lost, the original motion (or previously amended motion) shall be before the Conference and may be the subject of further debate or proposed amendment.

(iii) No second amendment shall be submitted until the first is disposed of, but any speaker may give notice of intention to move a further amendment. Such amendments shall be taken in the order in which notice has been given.

(b) Any of the following motions are in order, and shall upon being recorded, be immediately dealt with by the Conference whether a motion, amended motion or notice of further amendment is under consideration:

(i) "That the motion/amendment be not put." If such motion be carried, the motion or amendment for the Conference cannot be put and the Conference shall proceed to its next business. If it is lost, discussion on the notice/amendment may proceed.

(ii) The "Order of the Day", which shall mean that the next business as ordered by the Conference be now taken.

(iii) The postponement of the motion/amendment, either to a definite time or to a time to be subsequently fixed by the Conference.

(iv) Reference to a Committee.

(c) Adjournment:

(i) Of the debate, or

(ii) Of the Conference.

POINT OF ORDER

3.6.1 A member who deems the Rules of debate or the regulations of the Conference to have been breached may rise to a point of order. The point of order must then be immediately advised to the person presiding. Upon a point of order being raised, whatever proceedings are before the Conference shall cease until the point of order is decided.

3.6.2 The person presiding shall decide all questions of order, subject to an appeal to the Conference, but in case of such appeal the question shall be taken without debate.

VOTING

3.7.1 Only members of the Conference shall be entitled to vote.

3.7.2 Only members who are within the Conference at the time any motion or amendment is put shall be entitled to vote.

3.7.3 The person presiding shall rule on any question raised as to what areas are either within or without the Conference, and the decision so given shall be final.

3.7.4 Voting shall normally be on the voices or, if requested by any member, by a show of hands. If the person presiding is not satisfied that the question before the Conference is clearly decided, or if the numbers for or against the question need to be recorded, then a count shall be taken by the scrutineers appointed by the Conference.

3.7.5 The Conference may decide to take a vote by secret ballot, in which case scrutineers appointed by the Conference shall conduct the poll and the person presiding, shall report the result of the poll to the Conference.

3.7.6 It shall be competent for any member who voted with the majority to propose the reconsideration of a resolution that has been passed by the Conference, provided such member shall have given notice at a

previous session. If seconded a vote on the proposition shall be taken without debate.

- 3.7.7 Motions or amendments which relate to the rights and privileges of the Conference, or of individual members thereof, or to the order of business, shall have precedence.

GENERAL

- 3.8 No member shall leave the Conference before its close without having sought and obtained permission to do so from the person presiding.

THE POWER 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 1986

A. MINISTERS IN FULL CONNEXION

F Gardner Brown
Gordon R H Peterson

George I Laurenson, C.B.E.
Athol R Penn

Charlie O Hailwood

Leonard C. Horwood

E Clarence Leadley
M Alexander McDowell, D.D.
J Wesley Parker, E.D., M.A., B.D.

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

Gordon Parker, M.A., Ph.D.
David O Williams, M.A., Litt.D.

Reginald Day

Ralph E Patchett

George H Goodman,
Howard C Matthews, B.A.

Clifford L Duder
Robert Thornley, M.A., Dip.Soc.Sc.

Ian H K Hopper, B.A.

William R Francis, B.A., B.D.
Leslie T Norwell

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

Herbert A Cochrane
Campbell P Lucas L.T.(Melb.)
Charles B Oldfield

John B Dawson
Haddon C Dixon, O.B.E., M.A., B.D.
Alan o Jones

Charles H Bell, B.A.
Harold K Brown
Harold A Darvill
Gordon V Thomas, B.A.
J Henry Woolford, M.A.

R Frederick Clement, Q.S.O., M.A.
John J Lewis, M.A., B.D., Ph.D.
William J Morrison, M.A.
Leonard V Willing

Stanley G Andrews, M.A., Dip.Ed.
George W Cramond
W Selwyn Dawson, M.A.
Wilfred E Falkingham, M.B.E.
Edmund D Grounds

Robert H Allen, B.A.
R Graham Bell, M.A., B.D., Theol.M.
Leslie F Bycroft
Wesley A Chambers, M.A.
Harry Moore
Edward M Marshall, B.A., Dip.Ed.
Donald G Sherson, B.A.

Leslie C Clements
Norman W Olds
Francis H Parker
Leonard Shapcott

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

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

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

Gordon A R Cornwall
Colin D Clark, M.A.
D Bruce Gordon, M.A.
Leonard P Schroeder, B.A., B.D.
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 Billinghurst

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.
Hon.D. (Waik)
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.
Robert W Widdup

John Bilverstone
Graham Brazendale, M.A.
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
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 Phillips, 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 McIver, B.A.
Brian J Malcouronne, B.A.
John D Meredith
Ian C Norwell
Morehu Te Whare
Brian H Turner, M.A.

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

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

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

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.

Anthony N Bell, L.Th.
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., B.Sc.,
S.T.M.

Alan R Upson

H Mary Astley
Robert A Ferguson, B.A., L.Th.
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

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.
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.
Iosua 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., L.Th.
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)

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.
Richard J Waugh, L.Th., S.Th.

II. LAY REPRESENTATIVES

(a) Vice-President of the Conference:

Mr Lani Tupu

Ex Vice-President: Mr Kenneth M Fay

(b) Representatives of Circuits & Parishes:

NORTHLAND DISTRICT - 1000

1010 Mangonui County Un Par.	-	Mrs.Aidre Cochrane
1020 Kaikohe Union Parish	-	
1030 Sth Bay of Islands Coop.	-	
1040 Kaeo-Kerikeri Un. Parish	-	Miss D. Lindsey
1050 Nth Hokianga Comm. Church	-	
1060 Sth Hokianga Coop. Parish	-	Mrs.M.Ambler
1070 Hikurangi Union Parish	-	
1080 Whangarei Uniting Church	-	Mrs. L.J.Reid Anne Ramsay
	-	
1090 Dargaville	-	Miss E.F.Schick
1100 Ruawai Co-op. Parish	-	
1110 Paparoa	-	Mr.D.L.Porteous
1120 Wellsford Co-op Parish	-	Mr.W.J. MacGillivray
1510 Maori Circuit	-	Mrs.A.Tana Mr.C.T.Cassidy

AUCKLAND DISTRICT - 2000

2010 Auckland Central Mission	-	Mrs.I.J.Attwell
and Parish -	-	Mrs.U.A.Chandler
	-	Mrs. K.A.Rowe
	-	Mr.E.H.Laurenson
	-	Mr. J. Bonniface
2030 Balmoral-Roskill	-	Miss H.J.Simpkin
	-	Mrs.A.M.Grounds
	-	Mrs.M.E.Hall
2040 Auckland East	-	Mr.I.M.Matawalu
	-	Mr.G.A.C.Jackson
	-	Mr T Tautiaga
2050 Bucklands Beach Co-op	-	
2060 Orakei	-	Mr.L.G.Andrews
	-	Mrs D M Winstone
2070 Glen Innes Co-op Parish	-	Elizabeth Kohlase
2080 Mt. Albert	-	Mrs.Glen Scrimgeour
2090 Avondale Union Parish	-	
2100 Henderson	-	Mr R Hartford
	-	Mrs J Harford
2110 Ranui	-	
2120 Te Atatu Union Parish	-	
2130 Devonport	-	Mrs.R.E.Owen
2140 Takapuna	-	Miss J.M.Tasker
	-	
2150 Birkenhead	-	E.G.Edwards (Mrs)

2160 Glenfield-Albany Co-op.	- Mr R B Ellis, Mrs M L Manins
2170 Birkdale-Beachhaven U.P.	- Mr E J S Davidson
2180 Northcote	- Mrs Cath B Bowman
2270 Sth Kaipara Co-op.	-
2280 Whangaparaoa	- Mr R H Webb
2290 Mahurangi	- Mr R B Collins
2300 St Austells Co-operating	-
2310 Waterview	-
2320 East Coast Bays	- Mr B C C Wales
2340 Auckland Manukau Tongan	- Mr N Metuisela
2370 Auckland Samoan Parish	- Mr A Galuvao, Mr P Alalafaga
2510 Tamaki	- Mr Tiani Haretuku

MANUKAU DISTRICT

2410 Manukau North	- Mr G Te'o	Mrs R E List
	- Mrs J E Smith	
	- Mrs M Clark	
	- Deacon F Tuimaseve	
2420 Manurewa	- Mr R A Ziegler	
2430 Papakura	- D Vince	
2440 Pukekohe	- Mrs N K Brownlee	
2450 Tuakau Union	- R G Wicks	
2460 Franklin West Co-op.	- Mr W L Thoms	
2470 Bucklands Beach Co-op.	-	

WAIKATO-BAY OF PLENTY DISTRICT - 3000

3010 Thames Union Parish	-	
3020 Hauraki Plains Co-op.	-	
3030 Paeroa	-	
3040 Waihi	-	
3050 Te Aroha Co-op. Parish	-	L.R.Hemmes
3060 Morrinsville	-	Mr.C.K.Sing
3070 Cambridge Union	-	
3080 Hamilton	-	Mrs.Lesley Utting
	-	Mr. K.O.Cleaver
3090 Raglan Union Parish	-	
3100 Hamilton East	-	Mrs.I.E.Branch
	-	
3110 Chartwell Co-op. Parish	-	
3120 Ngaruawahia Union Parish	-	
3130 Huntly	-	Mrs.D.P.Bruce
3140 Matamata Union Parish	-	Mr Lex Johnston
3150 Putaruru Co-op. Parish	-	Mrs.M.Burnett
3160 Tokoroa	-	Mr.A.Letoa
3170 Rotorua	-	Mr.H.Moore
3180 Taupo	-	
3190 Western Bay of Plenty	-	Mr.A.L.Withy
	-	Mr.M.O.Boniface
	-	Mrs.Vonnie Perkins
3210 Te Puke	-	
3200 St. James Union Parish	-	Mrs N Slinn
3220 Whakatane Co-op. Parish	-	Mrs.B.Suttrton
3230 Kawerau	-	Mr.Alan R. Speirs
3240 Opotiki Union Parish	-	
3250 Te Awamutu	-	Dcn.B.J.Higham
3260 Otorohanga	-	Mr W F Walters

3270 Te Kuiti	-	
3280 Taumarunui	-	
3290 Turangi Union Parish	-	Mr.W.M.Palmer
3300 Ohura	-	Mr J L Woodhouse
3310 Kawhia	-	
3320 Coromandel	-	
3330 Hillcrest Co-op. Parish	-	P.A.Hunt
3360 Dinsdale Co-operating	-	Mrs C A Snaddon
3510 Waikato (Maori) Circuit	-	Mrs.J.H. Rauwhero
		Mrs.V.H.Hesse
3520 Rohe Potae	-	B.Winikerei

TARANAKI-WANGANUI DISTRICT - 4000

4010 New Plymouth	-	Mr.J.J.Fawkner
	-	Mrs.M.J.Drake
		Mr.T.S.Duxfield
4020 Waitara	-	Mr.S.J.Stinson
4030 Stratford	-	Mrs.N.E.M.Butcher
4040 Eltham-Kaponga Co-op.Parish-		
4050 Hawera	-	Mrs. M.M.Berry
4060 Manaia Union Parish	-	
4070 Opunake Co-op. Parish	-	
4080 Okato	-	Mrs. M.Hill
4090 Wanganui	-	Mr.J.Bryant
		Mrs.K.Calder
4110 Inglewood Union Parish	-	
4510 Taranaki (Maori)	-	

HAWKES BAY-MANAWATU DISTRICT - 5000

5010 Napier	-	Mr.L.A.Davis
	-	Mrs.J.E.Ball
5020 Hastings	-	
5030 Flaxmere Co-op. Parish	-	
5040 Gisborne	-	Mr.Allan Howard Mrs.Elwyn Howard
5050 Mangapapa Union Parish	-	
5060 Presby./Meth.Par.Wairoa	-	
5070 Dannevirke-Norsewood	-	Mrs.J.G.Thomas
5080 Woodville Union Parish	-	
5090 Pahiatua Union Parish	-	
5100 Palmerston North	-	Mr.G.Green
	-	Mr.S.J.Collis
5110 Ashhurst-Bunnythorpe	-	
5120 Feilding-Oroua	-	Mr.Earle Taylor
5130 Marton	-	R.Collins (Deacon)
5140 Sanson-Rongotea Union P.	-	

5150 Foxton Union Parish -
 5160 Tamatea Circuit -
 5170 Waipawa Co-op Parish

WELLINGTON DISTRICT - 6000

6010 Wellington Central -
 -
 6020 Wellington West -
 6030 Wellington Sth Union - Mr.G.E.Brown
 6040 Wellington East - Mr.B.G.Chisholm
 6050 Miramar Co-op.Parish -
 6060 Ngaio Union Parish -
 6070 Johnsonville Union Parish - Mrs.H.K.Hay
 6080 Newlands Union Parish -
 6090 Porirua -
 6100 Plimmerton-Paekakariki - Mr.C.J.Hillier
 6110 Tawa Union Parish - Mr.K.Knox Mrs. W.Russell
 6120 Lower Hutt-Petone - Mrs.J.Ellicott
 - Ms.J.Durrant
 - Mrs. L.J.Price
 - Mr. T.Aumua
 6130 Taita Union Parish -
 6140 Upper Hutt Co-op. Parish - Mr.R.F.Thomas Mrs.L.C.Whitton
 6150 Wainuiomata Union Parish -
 6160 Greytown St.Andrew's Un. -
 6170 Featherston Union Parish -
 6180 Carterton Union Parish -
 6190 Masterton St.Luke's Union - Ms. H.M.Wright Mr.M.Tufuga
 6200 St.James Masterton Union - Mr.F.B.Arcus
 6210 Eketahuna Union Parish -
 6220 Levin - Mr.J.W.Chambers
 6230 Otaki -
 6240 Paraparaumu - Mr.G.M.R.Forster
 6510 Poneke (Maori) -

NELSON DISTRICT - 7000

7010 Nelson - Mrs.B.M.Nock Mr.J.B.Lyth
 -
 7020 Nelson St. Lukes Union -
 7030 Waimea - Dr.E. Bassett
 7040 Motueka Uniting Parish -
 7050 Moutere Hills Uniting -
 7060 Murchison -
 7070 Blenheim - Mr.J.E.Hyndman Mrs.M.D.Ingles
 -
 7080 Picton Union Parish - Mr.Baird
 7090 Reefton District Union -
 7100 Buller Union -
 7110 Greymouth Dist. Union -
 7120 Hokitika Union Parish -

NORTH CANTERBURY DISTRICT - 8000

8010 Christchurch Cent. Mission	- Mr.R.J.Moor	
	- Doreen Hill	
8020 Christchurch South	- Mrs.P.A.Chapman	
8030 Christchurch East	- Mrs.D.L.McMaster	
	- Mr.L.Armstrong	
	- Mr.B.T.R.McMaster	
8040 New Brighton Union Parish		
8050 Sumner-Redcliffs Union	- Mr.I.R.Newport	
8060 S.E.Christchurch Union	-	
8070 Lyttelton Union Parish	-	
8080 Christchurch (Opawa)	-	
8090 Beckenham-Sydenham	- Mrs.J.Allen	
8100 Christchurch (Spreydon)	-	
8110 Halswell Union Parish	-	
8120 Christchurch (Riccarton)	- Dr.R.G.Cant	
	-	
8130 Christchurch (St.Albans)	- Mr.B.T.Smith	Mrs.W.M.Paris
	-	
8140 Christchurch (Papanui)	- Mrs.P.M.Teague	
	- Mrs. M.Hamilton	
8150 Hornby	-	
8160 Lincoln Union Parish	-	
8170 Leeston Co-op. Parish	-	
8180 Kaiapoi	- Mrs.C.J.Bell	
8190 Rangiora	- Mrs.E.Galbreath	
8200 Greendale-Malvern Co-op.	-	
8210 Oxford District Union	-	
8220 Parklands Co-op.Parish	-	
8510 Otautahi-Te Waipounamu	-	

SOUTH CANTERBURY DISTRICT - 8300

8310 Timaru (Bank Street)	-	
8320 Timaru (Woodlands St.)	-	
8330 St. David's Marchwiell Un.	-	
8340 Twizel	-	
8350 Waimate	- Mrs.C.Clarke	
8360 Geraldine Co-op. Parish	- Mrs.R.Martin	
8370 Temuka	-	
8380 Ashburton	- Mrs.R.Bilverstone	
	-	
8390 Allenton Union Parish	-	
8400 Oamaru Union Parish	-	

OTAGO-SOUTHLAND DISTRICT - 9000

9020 Dunedin Regional Mission	- Mrs.V.J.Gibson	
	- Miss E.Nixon	
	Mrs.J.M.King	
	Mr.A.D.Doubleday	
	Mr.A.C.Mabon	

9040 West Harbour United Parish	-
9050 West Dunedin Union Parish	-
9060 Corstorphine-Concord Union	- Chris. M. Meldrum
9070 Grant Braes Union Parish	-
9080 Tokomairiro Co-op	- Mrs. H. G. Smith
9090 Balclutha	-
9100 Gore	-
9110 Invercargill	- Mrs. I. Lankshear
	- Mrs. A. J. Lawry-Deacon
	-
9120 Riverton Union Parish	-
9130 Otautau Union Parish	- Mr. D. I. Rogers
9140 Waiono Union Parish	-
9150 Bluff-Greenhills-Stewart	-
Is. Co-op. Parish	-
9160 Teviot Union Parish	-
9170 Alexandra-Clyde Union Parish	-
9180 Port Chalmers Union Parish	-

REPRESENTATIVES OF DEPARTMENTS, COMMITTEES AND FUNDS -

Administration Division	- Mr J P Goffin
Development Division	- Mrs P G Rae
Education Division	- Mrs Gloria Pitcher
	- A Dine
Maori Division	- Mrs Pae Nathan
Council for Mission and Ecumenical Co-operation	- J J Orange
Theological College & Council	- J van de Geer
	- C Dombroskie
	- C B Fenwick
	- F W G Claridge
	- G Hill
Aldersgate Fellowship	- B E White
Samoan Advisory Committee	- Dcn F M Tuimaseve
Fijian Fellowship	- Rev. Samusamuvodre
Tongan Advisory Committee	- F S Tonga
	- T K Heimuli
President's Legal Adviser	- Mr G H Peak
N Z Women's Fellowship	- Mrs J R Parkes
N.Z.M.S.S.A. Convener	- Rev. J H Roberts
Wesley College	- T G M Spooner
N Z Lay Preachers' Assn	- B C Jillings

Wellington Charitable & Educational Endowments	- Mr E H Russell
Rangiatea Maori Trust	- Mrs J O Wood
Grey Institute Trust	-
N Z Methodist Trust Assn)	
Investment Board)	- Mr R J Fraser
Prince Albert College Trust)	
Robert Gibson Trust	- Rev. W F Ford
Wesley Historical Society	- Rev. W A Chambers
World Methodist Federation of Women	-
Ex-Vice-President	- Mrs J K Dey
Representative C.C.A. Committee	- Mrs Joy Rakena
Diaconate Representatives	- Deacon Margaret Harris
	- Deacon Edna E Webster
Youth Representatives	- Andrew Willf
	- Brian Dawson
	- Robyn Goudge
	- Phil Trotter
	- Kerry Watkins
	- Christian Schaub
	- David Leadley
	- Catherine Douthwaite
	- Mark Gibson
	-

MINISTERS OF OTHER CHURCHES APPOINTED TO UNION AND CO-OPERATIVE PARISHES

- Rev. K J Gwynne
- Rev. F W Bealing
- Rev. A W Sutton
- Rev. Diane Miller-Keeley
- Rev. B M Faull

Belonging to other Conferences/Churches

serving with the Conference and

associated with this Conference - Rev. E Samusamuvodre

- Rev. Ioane A Afoa
- Rev. Manfred Selle

OFFICIAL OBSERVERS FROM OTHER CHURCHES:

Anglican	-
	-
Associated Churches of Christ	-
	-
Baptist Union of New Zealand	-
	-
Presbyterian Church of N Z	- Rev. Ross Durham
	- Mrs Lenis Ranstead

OFFICIAL OBSERVERS FROM OTHER CHURCHES - continued

Roman Catholic Church

-
-

Salvation Army Church

- Major Winsome Howie
- Lieutenant Graeme Robertson

Secretary, The Neogiating
Churches Unity Council

-

ADDITIONAL LAY REPRESENTATIVE:

- Russell W Officer

ACCREDITED VISITORS:

- The Rev. Lene Milo
President Methodist Church in
Samoa
- The Rev. Apelu Tuimaseve
District Chairman of the
New Zealand District of the
Methodist Church in Samoa
- The Rev. Ian B Tanner,
President, The Assembly
Uniting Church in Australia

TONGAN ADVISORY COMMITTEE

REPORT TO CONFERENCE 1986

MĀLŌ E LELEI !

Kia ora, Talofa lava, Kia orana
Ni sa bula, Fakaalofa lahi atu,
Greetins !

Thanks be to God for His safe-keeping, guidance and gracious blessings upon our work throughout the past year. May He continue to equip us with His plentiful gifts to serve Him in His Church according to His will.

As we gather together at Conference this year, we remember those who have fallen and gathered in the care of our Lord. May they be remembered for their deeds.

It is with pleasure that I present this Annual Report of the Tongan Advisory Committee. The Lord's work with the Tongans in Aotearoa has grown from strength to strength, depth and width in proclaiming His Gospel. I shall attempt to highlight some of the activities which were carried out in the past year.

Fellowships:

There are thirteen Fellowships in Auckland and Manukau Districts, one in Hamilton, one in Gisborne, one in Palmerston North, three in the Wellington District, namely Wesley, Petone and Porirua, three in the South Island, namely Christchurch, Oamaru and Dunedin. There is a prayer group in Rotorua. There is one full-time presbyter and one part-time presbyter in Auckland-Manukau Circuit but their ministry is well supported by the twentyeight Stewards. There was one presbyter doing part-time ministry for all the Fellowships in the South Island but he has returned to Tonga. A replacement presbyter is required to carry on this "pastor at large" ministry as soon as possible.

The Rev. Sifa Hingano was stationed in Oamaru in the beginning of 1986 but his workload is enough in his new parish. He ministers to the Pāpālangi as well as the Tongans in Oamaru.

Stewards:

The Stewards are elected annually. Some of them have done some theological training in Tonga. There are some who were authorised by Conference to do Baptism and Sacrament.

Christmas and New Year Services:

Well attended and including Tongans from other denominations as these are special services in the life of the Tongans. A time to rejoice and accept the great gift from God, the birth of His son and to offer thanksgiving prayer to God.

Week of Prayer:

Tongans gathered in the church in the early hours of the mornings and evenings, from Monday to Friday, 6-10 January 1986 to offer their prayers of thanksgiving to God for His guidance and the safe journey to the beginning of

the new year and also to ask for His guidance in the new year. Other Fellowships like Wesley, Gisborne and Hamilton held their devotional services only in the evenings. Tongans from other denominations also attended.

Easter Camp:

A combined camp was held at the Gunn's Bush Campsite in Waimate. The South Island Fellowships hosted their guests from Porirua, Petone and Wellington. The Rev's Manase Tafea and Sifa Hingano, assisted by the Stewards in all the activities to make it an unforgettable and fruitful camp. The campers have decided to have another camp in Wellington in 1987.

Tavake Tupou, visiting superannuated Ministers from Tonga and the students from the St John Theological College and the Bible College in Henderson. The King and Queen of Tonga who were in Auckland at Easter, attended the District Service on Easter Sunday. The Church was packed with worshippers. Many people who did not get a seat inside the church, waited patiently in the foyer and the lounge to farewell King Taufa'ahau IV and Queen Mata'aho after the three and half hour Service.

New Fellowship:

Sunday the 23rd February 1986, marked the Official Opening of the Tongan Circuit new branch in Henderson. About twentysix families formed the new branch. After the Opening Service, the Officials and the visitors were hosted by the locals to an evening meal.

Family Week:

From Mothers' Day, Sunday 11th May to Fathers' Day, Sunday 18th May 1986, was a week of prayer, social gathering, visitings, and reunion for the family. Set programmes for all the Fellowships in Auckland and Manukau Districts were followed. The Tongan Fathers are fortunate to celebrate two fathers' day, the Tongan Fathers' Day and the New Zealand Fathers' Day. They believe that they have a right for such occasions.

Children's Day:

It was held on the first Sunday of May. Parents and guardians bought new clothes for the children and also prepared the after function feast. The children have several months preparation for this special day to sing and recite biblical drama for the congregation. This is an annual event for them.

Sunday School:

The emphasis is to speak, read, write and understand the Tongan Language. In Auckland, 417 children ranging from the Kindy to Grade six, sat the Annual Examination.

The South Islanders run their Sunday Schools and each year, they have a combined "Faka-Me". It was held in Dunedin this year. The year before, it was held in Oamaru. It was a joyful occasion for the three Fellowships and for the children to know each other.

Wesley and Petone used to have a combined Faka-Me some years ago. With Porirua as an additional Fellowship in the District, it is planned that in the near future, they will work together to combine their Faka-Me.

District Services:

Oamaru and Dunedin run a combined service once a month. This is an important opportunity for the two Fellowships to visit each other. It was also an opportunity for the Rev. Manase Tafea to visit them and at the same time, held lay preachers' class and training session for the two congregations in one trip.

Wesley, Petone, Porirua and Palmerston North have a monthly Combined Service. The distance is not an obstacle to stop them from travelling as they have intended to worship together, sharing in their faith and meeting each other.

Concerning Gisborne, the Rev. T Moala followed by K Heimuli and Peni M Ta'ufo'ou visited the congregation. They had combined with the Samoan Fellowship on new year's eve service and also combined with their Papalangi and Samoan once a month for the Service and Holy Communion.

In Hamilton, a combined Communion Service is held at St Paul's Chapel on the first Sunday of each month with the Pāpālangi Congregation. Unity and brotherhood are strengthened as these two congregations come together to share in the Holy Communion

Regional Services are held on the first Sunday of the month in Auckland and Manukau Districts. On the third Sunday of the month, the District Service is held at Pitt Street Methodist Church. At least three Choirs sang during the service and sometimes the District Brass Band played some beautiful music.

Brass Band:

The Band went to Tonga last year to take part in the "Heilala Week" festival and the Brass Band Competition. There were two grades, the Secondary School Brass Bands and the village's or churches' Brass Bands. They returned with the third prize, a huge wooden bowl for Kava Ceremony. Again they went to Tonga this year but with much determination to return with the trophy. They were well prepared for the competition and we congratulate them for winning the competition and bringing home the trophy. We also thank the Bandmaster, Mr Archie Smith for his time and efforts in teaching the members.

Conference:

Delegates from Christchurch, Dunedin, Wellington, Petone, Porirua, Hamilton and Auckland went to Tonga for the Conference which was held in Vava'u in May. They brought back greetings from the church in Tonga. Some of the delegates were "first timers" to attend such Conference and they came back full of knowledge and wisdom etc to carry on their respective duties to the church and the community.

Women's Fellowship:

Prayer Groups are very active and when it comes to September, the special day is the third Sunday of the month, 'Tali Ui' is held. South Islanders celebrated the Women's Day and so did the North Islanders. In Auckland, 12 female choirs sang during the service before the "Roll Call" when every woman responds by saying a verse from the Bible and singing a verse from the Hymn Book. Thanksgiving prayer followed and prayer for those in Hospitals, prisons and those who have passed away during the year. It is evident that their aims are being achieved.

Lay Preachers:

The lay-preachers' training was held weekly in Christchurch before the Rev. Manase Tafea left for Tonga. The emphasis was on preaching practice and Biblical studies. The lay-preachers' sessions included time for praying together for inspiration and strength. Rev. Sifa Hingano assisted the Fellowship in Oamaru and the other districts are depended on the chief Setuata for training. In Auckland, the Rev. Taniela Moala assisted by the Rev. Tavake Tupou in the monthly training of the lay-preachers. It is evident that the support and co-operation offered by the lay preachers have contributed to the success of our work in the past year.

Advisory Committee:

The "mini-conference" was held in Auckland from Friday night 7th of March to Sunday afternoon, 9th March 1986. The meeting commenced on Friday evening with the "kava - Ceremony", welcoming President Phyllis and the representatives from Dunedin, Christchurch and Oamaru, Wellington, Petone, Porirua, Palmerston North, Gisborne and Hamilton. Max Hornblow, Keith Taylor, Gordon Dey, George Bennett, Aso Saleupolu, Ted Grounds, Si'alofo Lemalu and Norman Brookes were district representatives. The agenda was programmed to fit in with our life-styles, feasting, entertainment, business, and praying. President Phyllis preached on Sunday followed by feasting and the farewell service before the representatives departed.

Representatives to Conference 1986:

Kilifi Heimuli and Sione F Fonga.

Next year's meeting is to be held in Christchurch in February.

Tongan Ministry:

Matters of concern which were discussed at the Committee meeting and passed on to Development Division's Superintendent are as follows:

- (a) the need to replace the Rev. Manase Tafea in the South Island.
- (b) the need to have a Tongan Minister in the Wellington District.

There is also a need to review the ministry in Auckland-Manukau Circuit. The Development Division Board has allocated this task to a sub-committee and to report back to the Board.

Misinale:

The importance of the Church in the life of the people is illustrated in the misinale - an annual cash collection usually held towards the end of the year. A faka'amu or set amount is aimed at from each Fellowship and the money is used for supporting the church. Wesley, Taranaki St, Petone and Auckland have a successful misinale.

Property:

A service was held on 25 April 1986 to mark the "hand over" of the property in St Paul's Northcote to the Tongan Trust. Ellerslie Congregation has bought the church, parsonage and hall from the Presbyterian Church. Otara Congregation has also bought a big section and four bedroom house in Otara.

The Mangere Congregation has done a lot of hard work raising funds to build a Hall on their piece of land in the central site of Mangere. It requires some financial assistance.

Executive Committee:

The need to have more than one meeting in a year to discuss the Tongan work in the church has led to the formation of the executive committee. The members are to meet regularly to deal with all the urgent needs of the Tongans in Aotearoa.

Newsletter:

To catch up with the news, the Advisory Committee agreed to run a half-yearly newsletter. The Convener was elected as Editor, two series of newsletter have been issued.

Membership:

The membership for the Advisory Committee for 1986/87 shall be: the President of the Conference as chairperson, Convener, the Secretary, Interpreter, Tongan Ministers in New Zealand, Superintendent of the Development Division, and the representatives from each District Synod where there are Tongan Fellowships, and the Tongan representatives from each Fellowship and District. The Tumuaki of the Maori Division is most welcome to attend.

Mālō 'aupito ho'omou ngāue 'i he ta'u kuo tau situ'a ki ai. Fakamālō atu kiate kimoutolu hono kata ne mou tokoni'i 'ae ngāue pea 'oku te fakatauange ke tokoni'i pea mo fakaivia kimoutolu 'e he 'Otua.

Chairperson : Rev. Dr Phyllis Guthardt
(President)
Convener : T Kilifi Heimuli

RECOMMENDATIONS:

1. That the Report be received.
2. That Conference approves the appointments of Tongan presbyters to the South Island and Wellington District.

METHODIST TRUST ASSOCIATION ANNUAL REPORT TO CONFERENCE

The Association has continued to receive solid support from depositing parishes and other groups within the Church for the 12 months ended 31st March 1986.
HIGHLIGHTS.

The year contained several noteworthy events.

*Total deposits with the Association rose from \$17,600,000 to over \$22,540,000 in March 1986.

*Total income distributed to the Life and Work of the Church for the year was \$2,593,000.

*Capital accretion continued to be credited to long term depositors - \$850,786 was credited in the year ending 31st March 1986; over \$3,330,000 since 1981.

TOTAL DEPOSITS.

	31/3/86	31/3/85
S T A - under 1 year	3,094,064	2,725,272
S T B - 1 - 2 years	2,240,412	1,740,928
L T C - 2 - 5 years	6,813,501	5,919,013
L T D - 5 years and over	<u>10,394,260</u>	<u>7,219,976</u>
	22,542,237	17,605,189
Loans to Association	<u>1,978,980</u>	<u>4,113,972</u>
Total	\$24,521,217	21,719,161

INCOME DISTRIBUTED.

The most important aspect of the work of the Association is not the accumulation of an increasing capital sum but what the income earned on that capital, when credited to the individual depositors, enables the Church to do.

In the year to 31st March 1986 \$2,593,000 (1985 \$1,969,000) was made available by way of income distribution and interest to the life and work of the Church.

Sharply increasing interest rates have aided the Association in earning substantially increased amounts for the Church during the year under review. The annual income, especially for the long term funds, is substantially underpinned by a well balanced portfolio of selected commercial properties with long term lease agreements and steadily increasing rentals upon review.

FULL DISTRIBUTION.

All assets of the Association are owned by the Depositors. The M T A itself does not own anything. It is the vehicle or means for the Church's available funds to be brought together and be invested to provide the Church with appropriate benefits and an investment policy in accord with the Church's social principles.

All income earned, after deducting the expenses incurred for the year, is credited pro rata amongst depositors.

DISTRIBUTION RATES.

Income is credited twice each year, as at 30th September and 31st March. The rates applying for the two periods to 31st March 1986 were:

	<u>Sept 85</u>	<u>Mar 86</u>
S T A	18.00	21.75
S T B	20.00	23.00
L T C	8.55	9.00
L T D	8.55	9.00

CAPITAL ACCRETION AND REALISED CAPITAL GAIN.

The long term funds also received the benefit of capital accretion - i.e. additions to the capital of each deposit measured by the revaluation or sale of the Association's equity investments (mainly commercial properties).

Capital increases are distributed in two ways.

Firstly, as capital accretion being the assessed movement in the value of properties owned by the Association based on three yearly reviews of the value of each property by independent valuation. (As different properties are reviewed in different three yearly cycles, the level of capital accretion will vary from year to year depending upon the number and size of the properties revalued each year and the general level of value movement in the properties revalued.)

Secondly, as realised capital gain where an asset has been sold and the movement in its value since the original purchase is determined by its sale.

In these cases capital increases for the assets sold, which were formerly credited as capital accretion, will be debited to depositors and reccredited as realised capital gain so that it is always clear to depositors those amounts received by them attributable to revaluation and those fixed by realisation of assets.

PROPERTY INVESTMENTS.

As at 31st March 1986 the Association owned 15 properties with a current book value of \$15,775,962.

During the year the Association entered into an agreement with the Auckland City Council for the purchase of a piece of land adjoining the Auckland Central Mission property bordered by Mayoral Drive, Airdale and Wakefield Street. The land together with the area of vacant land owned by the Mission and used by it for carparking will provide an excellent site for a new development on one of Auckland's main central city traffic routes. The design of the proposed building is proceeding and a major tenant will be sought before a building contract is let.

The property in Cambridge Terrace, Christchurch was completed on 10th May 1985 and has proved a most satisfactory development for the Association. Rental levels in Christchurch have moved sharply upwards and a significant increase in rentals are expected in the first review due in June 1987.

The second stage of the Christchurch project is being considered.

The Association continues to review its property portfolio and will complete additional purchases or sales as circumstances provide. The main thrust of M T A property activity for the foreseeable future however, would appear to lie with the redevelopment of the existing church owned commercial properties.

CASH INVESTMENTS.

The Association maintains a range of fixed interest investments with Banks, and Company debentures and with Government and Local Body stock issues.

These funds largely represent the short term deposits made with the Association and as the majority of the investments are in short term maturities, returns on these cash investments are markedly affected by movement in the market rates for money. As short term rates increase so the earning rates on these funds increase and the distributions to depositors climb. When funds rates drop the income earned by the Association on these deposits similarly falls with a resultant decrease in the distribution rates to short term depositors.

BOARD MEMBERSHIP.

The Board records its sincere appreciation of the work of Rev Alan Woodley both as Secretary of the Board and as a member of the Board's Executive. The Board warmly endorses the tributes to Mr Woodley to be presented to this Conference.

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 1987 be the members of the Investment Board.

PRINCE ALBERT COLLEGE TRUST BOARD ANNUAL REPORT TO CONFERENCE

The year ending 31st March 1986 has seen a substantial increase in the income received by the Trust.

The Trustees policy of progressively upgrading and refurbishing Hames House and improving the maintenance of the Queen Street shops together with the development of the vacant land for car parking over the last three years has resulted in substantial increases in rental.

HAMES HOUSE.

Over \$70,000 has been produced from the Hames House rental account in the year ended 31st March 1986 (\$49,000 to March 1985) and made available to Conference through the Finance and Stewardship committee.

Gross rentals are continuing to increase as further rent reviews are completed and a further increase in funds available to Conference is expected in the year to March 1987.

QUEEN STREET SHOPS.

Whilst the shops are nearing the end of their economic life they are in good order and remain fully leased. Further rental reviews are due in late 1986 and some increase of rentals expected.

CAR PARKS.

The car parks remain fully let with a substantial waiting list. Rents continue to increase substantially as demand for parking in the area grows.

All formation costs of the parking area have now been written off against the parking rents and this will increase the net rentals available to the Trust in future years.

SITE DEVELOPMENT.

The Trustees are continuing to investigate redevelopment options. The substantial capital sums required to develop the site to its economic potential are complicating the completion of development proposals.

The Trust is liaising with other groups within the Church concerning appropriate development structures for the property.

GRANTS.

As well as the \$70,000 made available to Conference from the operations of Hames House, the grant of \$100,000 to the Theological College to fund new building developments at St Johns College referred to in last years report, has been funded from this year's operations. Ongoing grants have also been made towards Church Archives operations in Auckland and Christchurch. In total \$199,081 has been provided from 31st March 1986 accounts for grants towards the life and work of the Church.

PERSONNEL.

The Trustees wish to record their appreciation of the efforts of the Church's Property Development Manager, Mr G B Keightley and the staff of the Auckland Office for their oversight and management of the property during this and previous years which has assisted in the substantial improvement in the income produced from the property and the ongoing improvement in the appearance of the property overall.

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.

INVESTMENT BOARD ANNUAL REPORT TO CONFERENCE 1986

The Board has continued to provide assistance to groups within the Church considering a wide range of investment proposals and questions relating to commercial property.

The year saw the completion of the Grafton Heights leases and necessary maintenance work. Helpful discussions have been held with the Theological College Council and Wesley College on the long term future of the Grafton Heights property and other Church owned properties in the Grafton area.

The Board was pleased to be asked by the Board of Administration and the Supernumerary Fund to consider and report on the redevelopment of the Latimer Square site formerly occupied by the Deaconess Home. This site is being redeveloped as a two storey building including accommodation for the Board of Administration, Church Archives etc.

Discussions have been continuing with the Dunedin Regional Mission over the Octagon, Dunedin and Kawerau Falls, Queenstown properties.

A further meeting was held with the members of the Christchurch Peace and Justice group.

The Board wishes to record its appreciation of the work and leadership of the Rev Alan Woodley who has been Secretary of the Board since 1978. The Board fully endorses the tributes to be presented to Conference recording Mr Woodley's service as General Secretary.

R J Fraser, Chairman
A K Woodley, Secretary
G D Wright, Executive Officer

RECOMMENDATIONS:

1. That the Report be received.
2. That the Members of the Investment Board for 1987 be:
Messrs R J Fraser (Chairman), W F Christian, G H Peak,
K G Lee, L V Riesterer, T J Martin, H T Garlick, Rev D B
Gordon, Rev A K Woodley, G D Wright (Executive Officer),
Mrs D Ford, P D Rakena, Finance Manager, General
Secretary.

METHODIST EDUCATION DIVISION

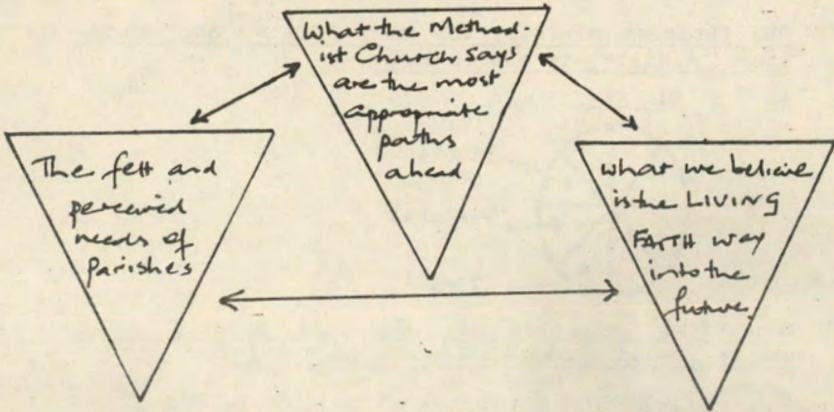
ANNUAL REPORT 1986

(A)

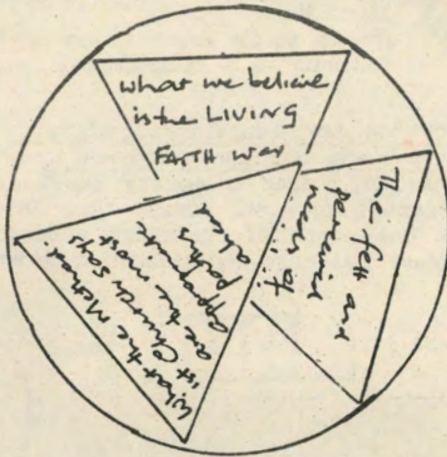
STARTING WITH SOME BASIC CONCEPTS

This Report is about the use of circles rather than squares. Circles emphasise inclusiveness. They have the capacity to expand like balloons, as the vision widens. Squares (and triangles and rectangles) create boundaries, provide boxes, are limiting and confining.

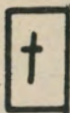
- (1). Sometimes in our work we feel ourselves part of a 3-way stretch that looks like this:



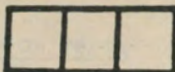
If we convert these triangles, which can strain against each other, into a circle, the possibility for interaction is much more creative:-



(2). Ideas about Christian Education are changing.
In earlier times we thought of it with the mind-set.



Worship
 Minister
 Adults

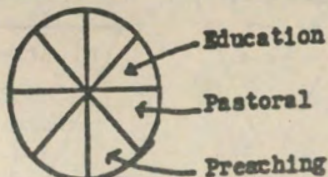


Education
 Teachers
 Children

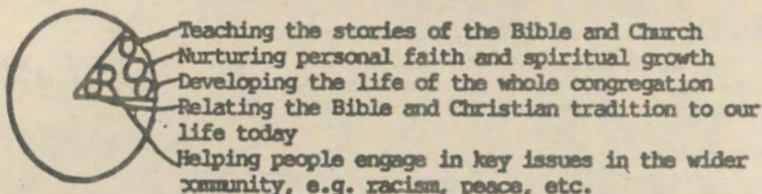
Many of us still think this way.
We prefer to see it like this.

- (i) The Churches ministry has many facets, and educational ministry is one of these.

Ministry

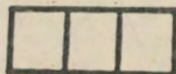


- (ii) Educational ministry has different aspects - it can be viewed through different port-holes.



- (iii) The location for educational ministry is not just the class room but the congregation, i.e. the community of faith. This community includes classes and groups of different ages and sizes. But it is the community which is the agent of Christian education - and worship, and pastoral care, and administration, etc.

Thus NOT just



but



- (3). Within our Church the Education Division is a "servant" organisation.

What does this mean?

- that we are automatically at people's beck and call?
- that we are always available?
- that we respond to other people's initiatives without any power of initiation ourselves?

In the servant-image in Isaiah and Jesus the servant is one who acts as an 'agent of God', a partner and co-worker with God.

Serving is 'serving God'.

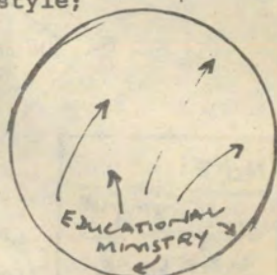
What does this mean?

- Assisting individuals, congregations and the whole Church clarify their vision of God's shalom, and of working with God towards it;
- Nurturing faith and understanding, assisting its growth from stage to stage, and helping develop the skills to share it;
- Developing a total Christian lifestyle;
- Acting in and for justice.

NOT

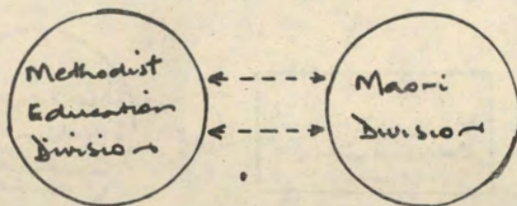
Christian
Education

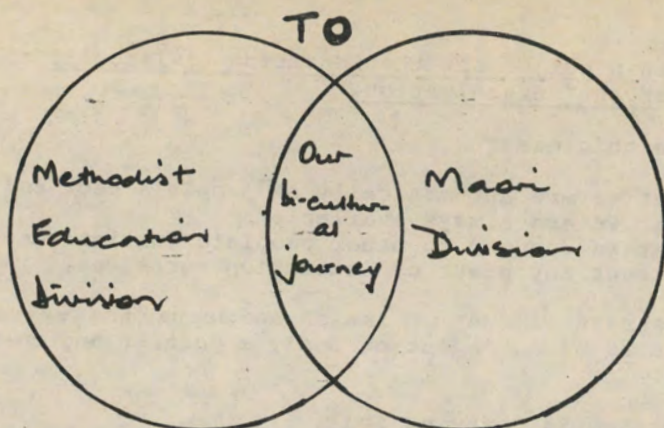
BUT



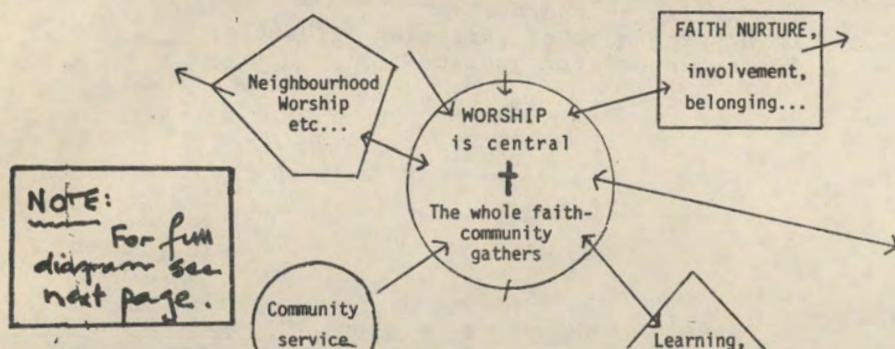
- (4). In 1985 we undertook a step of great importance for ourselves as a Division - we pledged ourselves to the bi-cultural journey. This also requires a change of relationship, and a later paragraph will describe something of what this means. Diagrammatically the journey could be expressed:

FROM



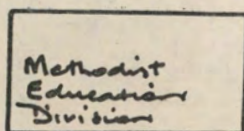


(5). Two years ago at a Christian Education Consultation we sought to picture the congregation of 1995, and some of the tasks necessary in achieving it. This was our picture. We believe it is important still, and that it clearly identifies areas where we need to place energy and resources.

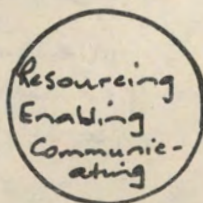


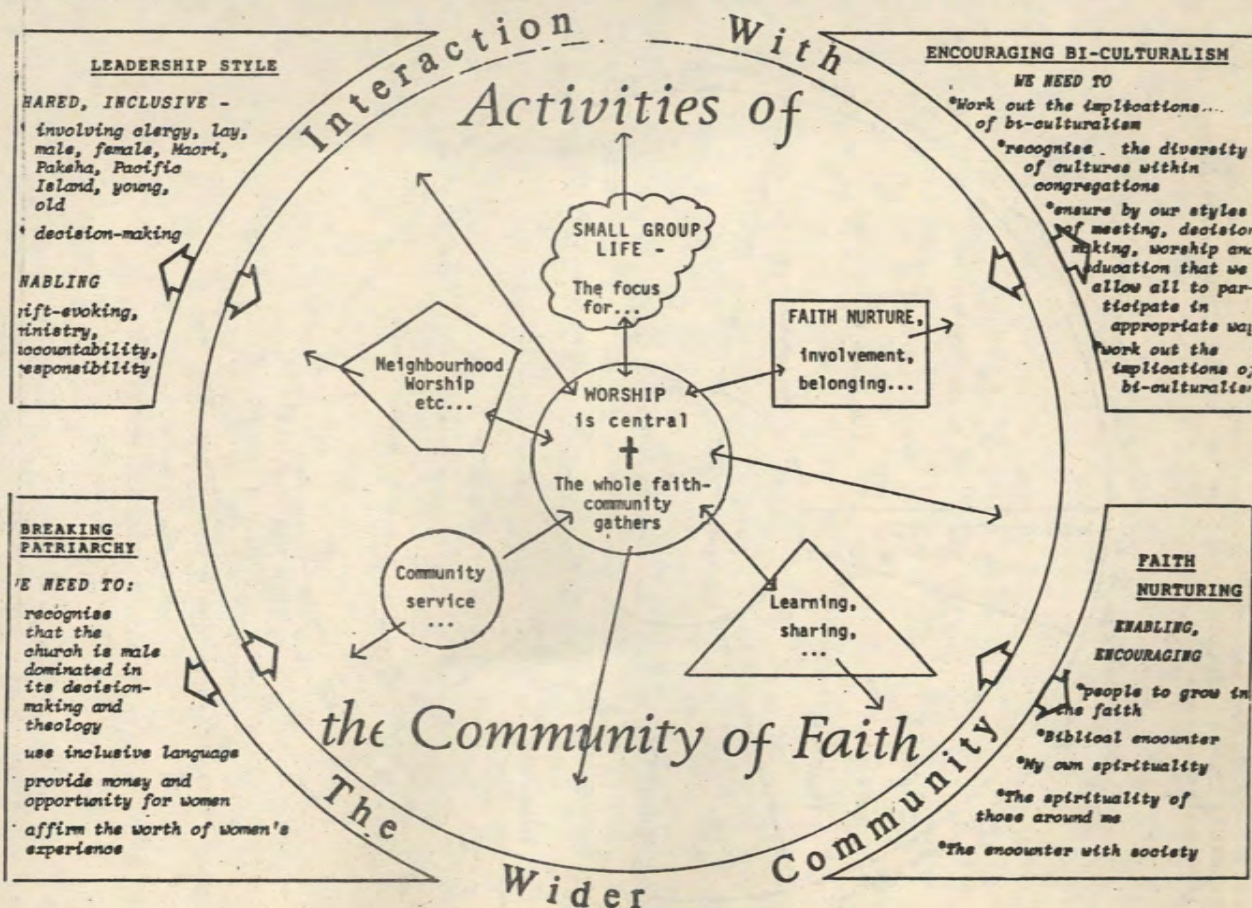
To undertake this task, we believe we need to move out of the box called "Methodist Education Division" and into an arena which is much more clearly identified with Resourcing, Enabling and Communicating. We intend to work at this during the next 12 months.

NOT



BUT



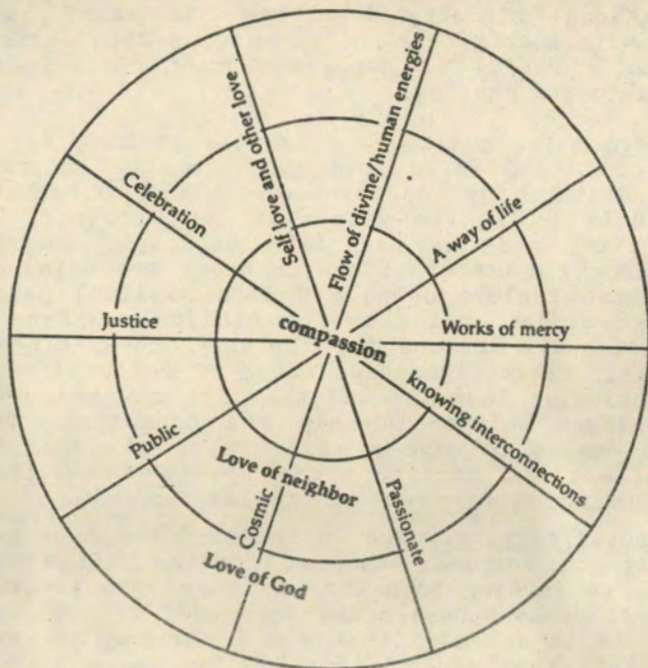


(6). How do we see our present work? If we were to express it in circular fashion it could look something like this:



All of the above are under the care of
the Board of
the METHODIST EDUCATION DIVISION

Note: For further reflection on the theological significance of circles you are invited to read "A Spirituality Named Compassion" by Matthew Fox, and to especially reflect on his distinction between Jacob's ladder and Sarah's circle - i.e. between two entirely different ways of operating, both of which are present in our Church, e.g.



All elements of compassion are interconnected like spokes on a wheel.

from Towards a Meaning of Compassion p.35.

(B)

TELLING SOME OF THE PRESENT STORY

Having tried to express a few important concepts and hopes, let us now report some of the things currently taking place.

1. Educational Ministry:

*Restructuring of Board and existing Committees.

At a major Planning Day in November 1985 some important decisions were made concerning the restructuring of the Board and its Committees. Most Board members are appointed because of their interest in educational work, whereas the Board itself covers a wide range of

financial, property, and other matters concerning the Bookshops and the Stewardship Section as well. Board meetings have therefore been reduced to four a year and an Educational Ministry Committee has been established which works specifically at educational matters. The Administration Committee has ongoing responsibility for finances, property, etc. The style of the Board and Educational Ministry Committee has also changed markedly, with much more emphasis on consensus decision making and a desire to encourage more participation in leadership and sharing.

*Joint Board. Proposals are currently in hand for the revision of LIVING FAITH from 1988. In the course of reviews undertaken by the Joint Board and consultative meetings held during the year with its Director, Rev. David Merritt, and its Associate Director, the Rev. Colville Crowe, a number of new emphases are being proposed. These include using a common biblical passage across most grades, using as the biblical passage one of the Lectionary lessons for the day, re-writing all the material, taking increased notes of cultural sensitivity, inclusive language and the link now being made in many places between worship and education. There will be a desire to give a wider range of ideas from which teachers and ministers can select those things most useful for their own particular location.

Adult proposal/Kerygma. The Joint Board has been negotiating with the Kerygma Programme from the United States for rights to develop both the basic Kerygma programme (33 weeks of Bible study) and a number of supplementary courses. It is intended that the programme be available for intensive adult education by those parishes which are prepared to commit themselves to pay a fee and give serious commitment to this possibility. The Kerygma programme, beside its 33 session introductory course on the Bible in depth, will also provide next year the following: Discovery - A simple Introduction to the Bible (28 sessions), Discovery-Youth edition (28 sessions), Shalom - A Study of the Biblical concept of peace (14 sessions), Interpretation - A Guide to Understanding the Bible (14 sessions), Beginnings - An Exploration of the Book of Genesis (14 sessions), Witness - A Study of the Biblical concept of Evangelism (14 sessions), and Revelation - An Exploration of the Book of Revelation (14 sessions).

For the future, plans are in hand for a 33 session course on Church History; a 28 session 2-part course on Justice; and a course on Spirituality.

Our Division has indicated its desire to be involved in the development of this programme which will be ad-

vantageous to some parishes and some groups, in particular.

Teacher Training: One of the Joint Board proposals concerns the production of a Teacher Training Kit which could be available for use in local congregations as a self-help method of training teachers to work with children in particular. Again, our Division has indicated its interest in working at the development of this course.

LAOS Course: The LAOS (Methodist Lay Training Programme) Course that has been developed over the last 8 years continues to receive attention from, and use by, individuals throughout the country, as well as an increasing number of groups. The material is used as a basis for personal study and by those intending to become Lay Preachers.

This year has seen some 'stirrings' in the development of LAOS modules and hopefully by the end of 1986, beginning of 1987, the current 6 modules will have been increased; particularly to pick up on areas of developing leadership and pastoral skills.

Back in 1976, when the Education Division presented a development paper on Lay Leadership Training, the following statement regarding 'the nature of the basic course' appeared.

1. We are not seeking to provide lay persons with a minister's training - i.e. not equipping substitutes for ministers. Rather, we are providing for a ministry of leadership in word and pastoral care which is supplementary to that of the ordained minister.
2. Such a course will give knowledge and practice in:
 - *caring (listening, befriending)
 - *communicating (one to one, in a group, to an audience)
 - *basic introduction to the bible
 - *basic introduction to theology
 - *a working knowledge of the church - its history, organisation, and major contemporary issues
 - *basic principles and practice of leadership
 - *the ways that christians gather (emphasising the variety of worship and meeting styles, and equipping for leadership in them)

This is still what LAOS is about.

Creative Listening: It is proposed that this course, which has been unavailable for some time, will be ready

for use again by Conference. In the past Epworth Bookshops have invested a vast amount of money to publish this course, but this is no longer possible. The new course will be reprinted in a form which makes it easy to copy from a photocopying machine and will, thus, be produced on demand rather than a bulk supply being required. The reappearance of Creative Listening will fill a void.

Worship Course Revision: An extensive revision of this course is currently being undertaken. The present two-part course will become one and will cover 20 sessions, each of which will have an accompanying assignment. It is thus intended that the course cover one year. An individual tutor will be assigned to each pupil and will take them throughout the course. Again, it is planned to have this course ready for use by Conference. The new course will take much more note of some of the things that are happening within our own Church.

Other Courses: Other courses covering aspects of Pastoral Care, Methodist History, Caring for the Bereaved, etc. are in process of preparation. Particular thanks are due to Gloria Pitcher for the voluntary time that she puts in to administering the courses and supervising their development.

Lay Preacher Association Discussions: Discussions held between the Executive Director and the Executive of the Lay Preachers' Association in May proved to be very fruitful. Discussions held at Wellspring with Lay Preachers from the Auckland area by Loyal Gibson and John Salmon have also helped us in this regard.

Retraining: There is a recognition within the Association and the Division of the need for serious retraining of Lay Preachers who are currently qualified. It is, therefore the intention to offer the new Worship course as a retraining course for qualified Lay Preachers, as well as for new candidates. It is hoped that Lay Preachers will be prepared to pick up this opportunity with enthusiasm. We are also currently working with the Association on the possibility of regular assignments being made available to Lay Preachers through THE PREACHER and a sample assignment on the Lectionary was prepared for their August issue. The intention would be that such assignments bring to Lay Preachers' notice current literature on preaching and worship and that they be encouraged to respond to a specific task.

Justice and Peace: The Joint Board is currently preparing for publication a book on Justice and Peace which has been jointly written by John Salmon and Susan Adams and which arises out of their work in this area.

The response to the script by Joint Board staff was enthusiastic. It is hoped that the book will be available by Conference and will be of use to groups and individuals within our Church in pursuing these important issues.

In the area of Justice and Peace, it is our intention to have discussions with the Council for Mission to identify common areas of concern, overlapping areas, and the way in which resourcing can best occur. In the meantime, an occasional mailing goes out from the Division to the Justice and Peace Groups that we know about in local congregations giving some resource material and ideas.

Samoan Resources: As his term comes to a conclusion we would wish to record our thanks to the Rev. Siauala Amituana'ai for his valued work in translation and marking assignments and examinations for the Division over the past few years. His dedication has enabled a number of courses and resources to be available for use in Samoan Fellowships and congregations. At the moment, the future appointment of a Samoan Resource person is in the hands of the Development Division, but we have indicated our need to have a person or persons who are available to continue this work.

There has been a significant development this year in the production of LIVING FAITH Sunday School material for Samoan use. This has come about because of the partnership of Presbyterian and Methodist Palangi and Samoan staff in Auckland working together, both to produce a draft of Sunday School material in basic English and then translation of it into Samoan. Those doing this work have had to work under great pressure at times in order to meet deadlines. Again, Siauala has given dedicated service to this project. We wish him well in his future ministry.

Bicultural Seminars/Resources: Members of our staff have been involved on a number of occasions in Seminars in various parts of the country and we regard this as an important part of our work. Because of his location in Auckland and his involvement with the Joint Working Committee, John Salmon has been particularly involved in the production of resources for this area of our work. The Division is offering to sponsor a National Seminar for the training of facilitators as well as being involved in Regional events and this is being discussed with the Regional Groups of the Joint Working Committee. The present proposal is that it take place in September 1987.

Conflict Resolution Workshop: A second Workshop was

2

held in Hamilton early in 1986, led by Anne Kilgour and Ann Thomas, and proved to be worthwhile. There are plans for a further Workshop in North Canterbury in the March/April period of 1987. While the basic hope is that these Workshops will be of particular value to Connexional and Regional leaders, they are also open to other people who are interested in attending. Further information about the 1987-Workshop is available through the Division.

Using Our Gifts Workshop: This Workshop which arises out of the initiative of the Community of Women and Men in Church and Society, is planned to take place in Christchurch in March 1987. It is hoped that it will involve representatives of the Community of Women and Men, Welfare of the Church Committee, Maori Division, Joint Working Committees, and Education Division. The programme, while enabling some identification of personal gifts is basically concerned with the gifts of the whole Church and the preparation of guidelines to enable a more widespread identification of the gifts of Methodist people and the sharing of decisionmaking and personal use. Further planning will have been undertaken by Conference.

Staff: The Board has given John Salmon leave of absence for 10 months from September 1986 to June 1987, this time to include his annual leave and one month's study leave. He is travelling to the United States, where his wife has a scholarship to undertake post graduate work at a Boston Divinity School. We trust that the time away will be beneficial for John personally and for the Division on his return. In the meantime, a number of people are acting as contact people in various regions within the four Northern Synods, and Winifred Murray is being employed on a part-time basis to act as a facilitator, particularly in the area where our Division has bi-cultural responsibilities.

Mention has already been made of the voluntary work of Gloria Pitcher in regard to the LAOS course. We remain indebted to Cliff Couch who gives three days per week on a voluntary basis to undertake a variety of administrative and writing tasks for us. Cliff's background and enthusiasm are invaluable to us as he acts as Secretary of the Board and undertakes a variety of other tasks.

We record our thanks to Betty Ratcliff who has been secretary within the Division for the past four years and who will be resigning at the end of November in order to move to Christchurch. Betty has been a signif-

icant person within the operations of our Division, in a way, the hub of our ongoing work. She is well known by many people throughout the Connexion for her service and patience. We have felt deeply with her in her bereavement earlier this year, and wish her well as she begins a new life in Christchurch.

The Division is currently using Elizabeth Clark as a Lay Trainer in the Wellington area on a voluntary basis and we believe that this provides a model for other such similar people in future. At the moment the subjects she is leading cover Listening courses, Pastoral Care, and Prayer. It is our hope to build a list of lay resource people whom we can use in specific ways in the future.

The Connexional Resource staff have undertaken two Team visits this year where all four have been involved in a series of events covering up to a week. The first was in Hawkes Bay and the second in the Hutt Valley. We believe there are strengths available to the team and to the areas visited in this kind of approach, and it is our intention to offer these visits on a limited scale in the future. Other field work has continued as requested and as time and energy have allowed.

During 1987 an Ecumenical Staff Training event is set aside for Rotorua in July with a theme of Christian Education and Justice.

Order of St. Stephen: During the year the Directors of Youth Ministry have undertaken a review of the current Order of St. Stephen processes and have prepared publicity material, registration forms, etc. which will be more helpful both to applicants and to parishes. Currently two people are serving under the Order, one in Feilding and the other an American exchange person in Birkenhead. We are constantly looking for further applicants for this very worthwhile way of serving our Church.

Ministry with Children: Although in a number of places there is concern over the maintenance of the traditional Sunday School, yet there are exciting things happening in the area of ministry with children and a variety of models are being provided for developing this in new ways. At the moment Kitsets are being prepared on the ways in which congregations can undertake their ministry with children and also on all age resourcing. In respect of the latter it is hoped to undertake some active work on this in the Conference Committee of Detail.

Small Group Material: With the growth in House Groups we recognise the need for the further production of material in this area. During the year "Exploring and Discovering" was produced and received with acceptance. While the Joint Board of Christian Education produces a comprehensive list of material for use in small groups yet we also need our indigenous material. We are currently making efforts to see that more of this is available, planning to provide copies which can then be photocopied in the local setting. In conjunction with a group of ministers in Hawkes Bay, we are hoping to produce some material more suitable for Charismatic groups. People who have produced their own studies are encouraged to send them to the Division so that we hold them in stock and make them more widely available.

2. Youth Ministry:

Much has happened in this field during the past year. None more important than the formalising of the relationship which Brownwen Olds and David Hanna have entered into through their Covenant. Those of us who work with them and know them within the Division, are delighted with this commitment they have made to each other.

Churches Youth Leadership and Support Programme: This is an exciting new development in Youth Ministry whereby the six major denominations are combining their youth leadership resources to present a comprehensive training programme for people who are committed to full-time youth ministry. The first event for this programme is a week long course to be run in Otaki in October. It is planned that this programme will develop into an ecumenical resource for training fulltime workers with youth.

Development of Youth Policy: Planning is under way to establish a group that will formulate a Youth Policy for the Methodist Church. The Board has felt it important that an overall policy on Youth Ministry be developed, that gives direction for Youth Ministry in the coming years.

Youth Delegates at Church Conference: Last year's decision to establish 10 youth delegates at Church Conference has seen the task of organising and selecting the delegates being undertaken. This initiative has been widely supported and is seen as an important step enabling young people to be involved in the decision making life of the Church.

Connexional Youth Task Group's Relationship with the Education Division's Board: Discussions have been in process throughout 1986 to clarify the Connexional Youth Task Groups relationship with the Education Board. This has resulted in both the Connexional Youth Task Group and the Board agreeing that the C.Y.T.G. become a sub-committee of the Education Board. This, it is felt, will enable the Youth Movement to have a clear point of contact with the structure of the Methodist Church and will benefit the Board by enabling it access to youth views and responses.

Living Skills for Youth and Young Adults '87: Reflection on the most effective styles of youth leadership training has led to the Youth Directors planning for a week-long Living Skills Course for youth and young adults in 1987. It is felt that the week-long course offers considerably more potential for young people to develop their strengths and continue their faith journey's; a weekend seminar can only really offer an introduction into Christian youth leadership. This event is planned to coincide with the May holidays in 1987.

Young Women's Event in 1987: Planning is currently underway for a gathering of Methodist young women. The main focus of this event will be to explore what it is to be a young Christian woman in today's world.

Youth and Bi-culturalism: There continues to be a range of educational events for young people to explore bi-culturalism. There is a shift in emphasis towards bi-culturalism becoming an integral part of all educational and youth training events.

3. Epworth-Wellington:

This is not an easy time for the book trade to survive in and both our shops are experiencing difficulty in this regard. We thank our loyal customers for your continued support. We believe that the Epworth Bookshops are very important in the Christian scene in New Zealand, catering for a range of books and resources which are important, not only in our Church's life but also in that of other denominations. There has been a downturn in the use of LIVING FAITH resources, while RELIGION IN LIFE, the resource used for Bible in Schools, has grown. In some ways this is a natural phenomena for LIVING FAITH as it comes towards the end of its current usage, but we hope that there will be a renewed interest in its purchase when the new LIVING FAITH comes into being in February 1988. A significant difference in cashflow came about with the change of policy from giving credit to asking for cash

or the use of bank cards. We would still want to encourage the direct payment of book accounts, or part thereof, by ministers into the book room as an excellent way of helping both yourselves and us.

We want to particularly make mention of the impending retirement of the Bookshop Manager, Mr. Glyn Jones, in March of next year. Glyn, who is well known throughout the Connexion, has given unstinted service. His knowledge and wide experience have been of great benefit to both shop and customers alike. In his unruffled way he shows a great deal of patience, understanding and goodwill, and his retirement will leave a big gap in our staff.

We are encouraged by the growth that has taken place in the Christchurch Bookstall in the Connexional Office and look forward to an even larger display in the new building.

4. Epworth-Auckland: Epworth-Auckland is continuing to make itself known to Methodists in the Auckland region and the development of its through-traffic is encouraging. During the year we extended into a second shop on the site in Karangahape Road, and the current display is very attractive. Mr. Robert Holding, the Managing Consultant, has been giving energetic leadership and Moira MacLennan has been appointed as the Bookshop Manager from earlier this year. We are grateful to the Trustees of the Pitt St. Church for their generosity in allowing us the use of these premises while we become re-established. Their proximity to a major commercial area and to a significant congregation, is important to us. Now that we are through some of the teething pains we hope to become more firmly established on this site.

Discussions are currently taking place with others regarding the possibility of the Epworth Bookshops becoming a joint venture, or partnership, with other sections of the Methodist family. We believe that this would strengthen the financial and administrative management of the shops and hope to be able to report further progress to Conference.

5. Joint Stewardship Unit 1985-86:

It is anticipated that this will be the last report for the Joint Stewardship Unit, the next you read will be from RESPONSE. So it is fitting to look back briefly at what has been achieved by the Unit over the last five years, the time we have worked under both our Churches.

If you are interested in statistics, here they are for the 1981-2 to 1985-6 period:

134 Directed Programmes. (34 Methodist, 66 Presbyterian
32 Co-operating, 2 Anglican)

	1981- 82	1982- 83	1983- 84	1984- 85	1985- 86
Av. Weekly Response	\$4.53	\$5.07	\$5.61	\$5.93	\$7.19
% Increase of Funding	70%	83%	75%	54%	64%
% of Homes Responding	56%	54%	56%	56%	59%

1985-86 Year

This last year has been a challenge for the Unit, with the rural economic downturn. We had 6 parishes cancel fully booked Programmes. This was a pity, because where we worked with rural and rural support areas, the results have, in fact, been better than the previous year! This is no contradiction, because Stewardship, in both the Biblical and the widest sense, is a commitment to our God who created us and placed us in this world, and our Directed Programmes focus on this commitment. Some rural parishes, which were hard pressed, through their Programmes discovered their whole view and participation in Mission to be enhanced. This was a real help to them in this time of stress.

Comment on the 5 year statistics

In terms of funding available for the Mission and Ministry for our Churches and parishes, these figures show that in each year there has been added an average of \$500,000, monies made available for the work of Christ. It is even more significant, because this increase has been cumulative! This means that some \$7,000,000 has been used for Mission and Ministry, this in just the last five years!

But enough of statistics.

We would like to remind you about significant areas of work, and changes which have been brought about in the life and work of the Unit.

In our 1982 Report, we wrote of our belief in the parish and the Mission and Ministry of the parish. This belief has been the foundation from which we have worked. In these five years we have worked with 18% of all parishes, and visited many more. It is a pity we could not have worked in 98%.

In 1982, as well, we began to urge the Church towards a standard of giving which linked the weekly Offering with the income we enjoy. The emphasis in our Programmes had been the meeting of a money target. This

has been a significant change. The Bible knows little of giving to meet a target, but makes much of God's People "making an Offering which recognises God's goodness to them", and Paul writes "Give as the Lord has prospered you". This has been our aim - to help people make this link between their Offering and the generosity of God they know. Where this link is made, financial targets become unimportant. It is our regret that we still do not have a standard of giving in our Churches.

Our 1983 report made a call for our Churches to move from 'maintenance to Mission' and pointed to what funding could achieve in Mission. Again, we were pointing away from a concern with money for money's sake, and looking towards a Church engaged in doing Christ's work, and the recruitment of men and women into the tasks of Mission. This has become firmly part of our work in Directed Programmes.

In 1984, this message was reinforced, but this was the year we made our first real move into providing the resources parishes requested. We added resources we considered to be needed.

Some of the changes in emphasis were recognised in 1985, with the re-written Agreement for the Unit. Behind this was the concern that Stewardship was still being seen only in money terms, indeed actually equated with money! This made us all the more determined to move into the area of Stewardship Education. This has been, in part at least, behind the move this year into the expansion of Stewardship and the new venture to be called RESPONSE.

We conclude this brief review of the Unit with a word of thanks and an acknowledgement of the debt we owe to Rev. Jock Hosking (Director, 10 years) and Mr. Walter Scott (Director, 3 years). Their guidance and dedication ensured the Unit was kept up to date, and moved from the thrusts of the 1970's into the 1980's. We hope RESPONSE will move us all into the Stewardship of the 21st Century.

Rev. Bill Vinten
Acting Director

6. Administration:

Staff: Mr. Ken Pratley served with us as Finance Director during most of the current year and he was an invaluable help to us in the office. He will be missed, both as a person and for his expertise.

At the moment the future of our accounting section is being discussed to see whether or not it ought to be transferred to the Administration Division. One of the difficulties is that accounts which ought to be serving the remainder of the Division can become so urgent and that they demand time and energy of staff which ought to be put elsewhere.

(C)

AND NOW FOR THE FUTURE

We know that the Connexion is taking stock of its future and will be making decisions about it during the next couple of years. We want to be part of that process. Already we have started to make moves towards change. As indicated earlier we will be giving this much more thought over the next 12 months. However, there are some matters on which we can be more specific.

(i) The Bi-cultural Journey:

Since being involved in a Bi-cultural Workshop in October 1985, Board members and Staff have been working through the implications of this new self-understanding. One outcome is in the Revised Job Descriptions for the Director-Educational Ministry and the Youth Director positions. In both, it is made very clear that Staff of the Division have an obligation to be involved in helping the Church move towards becoming a bi-cultural Church. This is not only a Divisional option, but a response to the major policy statement of Conference.

Discussions with Maori Division personnel have helped identify the following as the major areas of our Division's responsibility at this stage of the bi-cultural journey.

- (a) to facilitate the funding of Maori Division educational work where this is appropriate;
- (b) to work with, assist, and learn from the educational Staff of the Maori Division where this is appropriate or required;
- (c) to facilitate education on bi-culturalism among pakeha people, especially
- (i) in the training of facilitators and monitors

- (ii) in the production of resources for pakehas.
- (d) to give support to and work with Samoan, Tongan and Fijian groups in educational resources and tasks which assist them in their understanding of bi-culturalism.

Staff of the Division are used as facilitators at Bi-cultural Workshops and in producing resources. They are also offering sessions on bi-culturalism in programmes that they are involved in.

There are three other matters currently receiving the attention of the Division. These are:

- (ii) RESPONSE.
- (iii) Staff Appointments for Director Education Ministry and Youth Director/s.
- (iv) Discussions with Media and Communications Committee.

At the time of writing, insufficient Synod responses have been received to indicate their opinions on these matters, and so we intend to deal with these in a supplementary report.

Ann Thomas
Chairperson

Frank Hanson
Executive Director

RECOMMENDATION 1 That the Report be received.

RECOMMENDATION 2 That Conference reminds the Church educational ministry is an activity of the total congregation which affects all aspects of its life and is directed towards interaction of the congregation with the wider community.

WESLEY COLLEGE TRUST BOARD

REPORT TO CONFERENCE

1986

VICE-REGAL VISIT

Wesley was honoured by a visit from the Governor-General, His Excellency the Most Rev Sir Paul Reeves, and Lady Reeves for the opening of Denton Hall, the new junior and intermediate boys' dormitory. This construction represents the first replacement of the original buildings at Paerata.

DEMAND FOR PLACES

It is gratifying to the Board that a firm demand continues for places at the College. This suggests that the "special character" education offered and the standing of the school are attractive to parents of girls and boys catered for by the Trust.

A full roll is again reported, the 1986 year beginning with 330 students (305 boys and 25 girls). There are 260 boarders, 64 day students and 6 staff children. The multi-racial character of Wesley is maintained with 90 Maori 43 Pacific Islanders and 197 Europeans. A record of 37 students are in Form 7. While bi-cultural objectives are kept constantly in mind, the College's Pacific Island roll (provided for in the Trust Deed) calls for proper recognition of many other cultures as well.

INSPECTORS' REPORT

The four-yearly Education Department Inspectors' Report has given an encouraging assessment of the College. "Fundamental to its philosophy is an acceptance and understanding by staff and students of the differences in beliefs, traditions and way of life of each of the races represented. In the everyday life of the College the success of this policy is most evident. This is an outstanding strength of and a credit to, College and Staff". The enthusiasm of the students for their school, the dignity with which all involved are accorded and the

mutual respect shown one to another was noted. The Report commended the highly successful integration of senior girls, the progressive up-grading of "teaching spaces", the impressive natural environment at Paerata, the close-knit, supportive atmosphere assisted by residential teaching staff and other features, as well as drawing attention to aspects needing attention by the Trust and Staff.

SCHOOL FACILITIES

Four classrooms, built in the late forties, were upgraded to current standards and provided with needed resource space. The soccer fields were improved. The present roll, and the age and unsuitability of some classroom accommodation will require further upgrading in the not too distant future.

FUTURE CAPITAL WORKS

With several buildings on the campus now 40 to 60 years old, the Trust Board needs to make provision for future substantial renovation and some replacement together with new plant for current educational needs. A schedule of priorities is being established to include Stages II and III of Denton Hall (hostel), a free-standing library, additional classroom accommodation and other amenities. A hope for the future is a Polynesian Centre, perhaps to mark the College's 150th anniversary early in the 'nineties.

NEW HOSTEL

Stage I of the ultimate replacement of the junior and intermediate boys' dormitory, dating from 1923 and now not up to earthquake code, has been completed. This two-storey building named Denton Hall provides sleeping accommodation for 150 boys in two-unit cubicles and has cost almost \$700,000. Its use releases the replaced dormitories for study and recreation until they are progressively demolished to make way for Stages II and III over the next few years.

LAND ENDOWMENTS

The last of the Board's undeveloped land at Mt Wellington has been sold and the proceeds invested in a commercial development to provide immediate income. All other properties are returning satisfactory results

to sustain the operation of the College.

COLLEGE FARM

Town milk supply is the principal income of the College farm and a substantial profit of \$109,000 was returned to the Trust from this enterprise in 1985. Increased production and a good training ground for students result from the able staff management. Dairying returns are declining, however, and it is fortuitous that the Board has already embarked on a horticultural diversification.

Six hectares of kiwifruit, fully developed, will produce their first export crop in the coming summer. Another two hectares have been allocated to persimmons and one hectare to Nashi pears, both for future export. Further diversification will be considered to maintain the profitability of the farm property and add to the training offered.

BENEFICIARY ASSISTANCE

Boarding fees are kept as low as practical. In absorbing an operating loss on the hostel and, in addition offering scholarships and beneficiary assistance to many pupils in accordance with its Trust, the Board will this year accept costs totalling over \$630,000. Another \$16,000 is available from endowed scholarship funds. This large subsidy is made possible by the careful administration of Board investments.

COMMITTEE OF ADVICE

The Trust Board has welcomed the Committee appointed by the President to assist it in the planning review it has begun into the future of the College. An architect has been engaged to advise on site etc development and discussions between the Trust Board, Board of Governors and the Committee will extend over a period as various implications of the needs of Wesley into the 21st century are explored.

PRINCIPAL'S COMMENTS

The Principal (Mr J B McDougall) reports that 1985 examination results included one A and three B

university bursaries and 29 UE certificates. He also notes Chad Brown (head boy) won one of six Kupe Scholarships for the top Maori seventh formers in New Zealand, providing three years' university study. Mr McDougall says the new sixth form studies are progressing well. Broadened objectives have been made available with agricultural science, horticulture, computer awareness and Pacific studies as new subjects. Classical studies have been introduced in Form 7 and workshop technology in Form 5. All Form 3 students take Maori language. A Board Committee on Taha Maori continues its investigation of the Kawa and the role of the Tainui people. The Trust Board's provision of 10 computers and equipment enables all students to be up to date with modern technology. The Principal commends his new Deputy (Mr C Grinter) and all staff for the able and enthusiastic direction given at Paerata. In sport, outstanding team and individual performances by one of the smaller schools in the district saw pupils prominent in district, regional and national fixtures. The Rugby XV represented New Zealand in the International Sevens competition in Fiji. Debating, music and the Polynesian Club are interests which attract many students and have contributed to the reputation of the College in a wider environment.

THE CHAPLAIN'S REPORT

Within the work of the Chaplain, the Rev G A Kane reports a change in emphasis from year to year, reflecting the nature of the student roll, the staff members, the curriculum and community factors within the College and beyond. Increased attention to pastoral care has been called for in the current year. Worship and the use of the Smith Memorial Chapel continue to be the pivotal point of the Chaplain's role and special annual services are notable. Faka me is established as the Island students' offering in worship and culture and is much appreciated. In the life and faith classes, curriculum changes call for timetable adjustment and these are being considered. Other changing factors educationally can be assisted by pastoral attention to avoid unsettlement. A visit by Bronwyn Olds and David Hanna (Methodist Education Division) laid the foundation for future co-operation with this sector of the Connexion. Students are involved with Church youth groups at Papakura and Karaka and are also assisting at services in the Pukekohe Parish.

VISIT OF PRESIDENT

As is customary, the College was visited by the President. Dr Guthardt preached at the "Service of Beginnings", which marks the start of each academic year, and met senior pupils informally.

TARAWERA REMEMBERED

Guide Sophia, a heroine of the Tarawera eruption in 1886, was an old girl of Wesley (when it was located at Three Kings). The Centenary of this tragic event was marked by a visit to the present College by many of Guide Sophia's descendants from Northland, Auckland and Rotorua, to inspect Te Paea Hall, the girls' hostel named in her honour. The visitors were welcomed by the local Maori community and this served to forge closer relations with the Tainui people.

APPEAL FOR THE SOLOMONS

Concern for the people of the Solomon Islands as a result of the recent cyclone prompted pupils to undertake an appeal and \$566 was raised. The Trust Board offered to subsidise the money collected and a cheque for \$1,250 has gone forward to the Solomons Prime Minister (Sir Peter Kenilorea), a College Old Boy, whose son, also Peter, is a present pupil.

USE OF COLLEGE PLANT

College plant is in some demand during vacations. As well as the Women Presbyters' Conference, the Board has also welcomed the National Archery Championships and a Rotary leadership course, among others. Many compliments were paid to Wesley as a live-in venue and the visits were helpful to the public relations of the College.

HIGHLIGHT FOR COLLEGE

Trust, Board of Governors, staff and pupils look forward with anticipation to the visit of Conference in November. That this significant opening day should be held at Paerata is an honour for the College, particularly as the Vice-President Elect (Mr Lani Tupu) is an Old Boy (1951-55). It will be an opportunity for the Church to see recent developments.

BOARD MEMBERSHIP

Three new appointments to the Board have been welcomed. Mrs R Rountree (Mangere), proposed by the Maori Division, and Mrs M Clark (Mangere), whose name was put forward by the Women's File, both resident in the Manukau District, and Mr DR Grounds, a Public Accountant. The Rev BK Rowe has resigned because of the pressure of other Connexional commitments. The new members will each serve for a five-year term, under new arrangements by which all members will retire after five years but will be eligible for one further term.

The Rev John Manihera, a College Old Boy, has been appointed to represent the Trust on the Board of Governors for a three-year term. Three Trust Board members have been reappointed Governors for a further term - Messrs T G M Spooner, E J Beavis and J Peters - to complete the Trust's entitlement of Governors.

Members of the Trust Board are:-

Mesdames M E Clark, R Rountree and P J Tauroa,
Revs J A Penman, R D Rakena, Messrs E J Beavis, J Beever,
B K Caughey, W F Christian, W K S Christiansen,
H M Denton, C W Firth, D R Grounds, J W Hull, G Matheson,
A H McAulay, J H McCoskrie, J Peters, T G M Spooner and
A M Winstone.

OBITUARY

The death of Mr J Stuart Caughey brought to an end half a century of service to Wesley. A Trust Board member from 1934 to 1982 and Chairman for 20 years, he gave unique personal leadership and guidance and his distinguished contribution will long be remembered. On his retirement from the Board, he was elected the first Fellow of Wesley.

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.

COUNCIL FOR MISSION AND ECUMENICAL CO-OPERATION
CO-ORDINATING COMMITTEE.

Convener: Mr. Ian Faulkner,

Secretary: Dr. James Veitch.

Since Assembly and Conference the Co-ordinating Committee has met twice. Its discussions have centred on two matters: the coordination of finance, and a major review of the New Zealand base to the Council. For the first time since the Council was formed a budget has been prepared which represents the present commitments of the Methodist and Presbyterian Churches overseas. The first budget was set as the Council was being formed and the second was based on it. The Budget for 1986/87 is the first the Council through its Units can own. In connection with this budget there has been a further change in line with the constitution. All units now control their own budgets, in a way which has not been previously possible. This gives the Units a greater degree of autonomy and flexibility. It also means that the Co-ordinating Committee provides the forum for the Units to negotiate with each other in the preparation of a comprehensive statement to present to the Church Finance Committees. One of the main responsibilities of the Secretary of the Co-ordinating Committee has been delegated to the area Secretaries and the Units.

The financial problems of the Presbyterian Church has meant the Units have had to spend more time than usual preparing and revising budget estimates. This problem has been compounded by the fact that both Church Finance Committees guarantee 87.5% of the Council's budget and will give the difference between that percentage and the Council's share of the final amount collected through the Assembly and Connexional Budget. The Council is therefore not guaranteed 100% of the approved budget but a lesser figure, normally around 95%. Deficits in the Council's spending have occurred because it has been difficult to reduce spending from the approved 100% to a figure around 95%. The last two financial years have been very difficult - price freeze, devaluation and financial difficulties in the Presbyterian Church have all had an effect on planning and have disrupted overseas partner church relationships. Should financial resources from the New Zealand church base decline further, this will have an effect on staffing levels overseas, the sharing of financial resources by way of blockgrants, and the way the Council is represented in New Zealand. However, these circumstances also open up new opportunities for the Council, the room to rethink policy and strategy and thrust change on structures.

A major review of the Council's work in New Zealand was undertaken as a result of decisions made at the February meeting of the Co-ordinating Committee. Two members of the Co-ordinating Committee, Geoff Hill and Michael Thawley were asked to meet with the three Secretaries in order to review their work and relationships with each other and the Units they service. Richard Yates was asked to undertake a wide ranging study and review of the Council's administration and procedures, and a small group consisting of Ian Faulkner, Jan Cormack, and Heather Macfarlane were assigned the task of meeting

with the three Secretaries to review aspects of their work and relationships. The meeting of this last group coincided with news of financial reductions which followed the meeting of the Presbyterian Finance Committee. When the Co-ordinating Committee met to consider reports from the reviews it affirmed the Unit structure of the Council, and saw the emphasis in work overseas being concentrated on South Asia and the South Pacific. Work in Southern Africa and North Asia will be limited by the financial resources of the Council. The Committee recognised that some modification may need to be made to the New Zealand base for the Council with a possible reduction in staff. Discussions have begun on this but the next steps will not be resolved until February 1987 when the Committee next meets.

The Council is conscious that it has an important role to play in the New Zealand Church setting. Not only does the Council handle all overseas connections for the Methodist and Presbyterian Churches but it also handles wide ranging responsibilities in the ecumenical scene in New Zealand. A major involvement this year has been in work towards the formation of the New Ecumenical Body. Negotiations have now reached the point of foundation with Assembly and Conference being asked to accept an invitation to join the new body. Concerns from replies received from all sections of our two churches were taken seriously and our representatives on the negotiating forum were briefed about these.

The Council is also conscious that in terms of its original mandate it is committed to a theology of Mission which recognises that evangelism and social responsibility belong together in the proclamation of the Gospel and that this theology can only effectively be heard in the context of church life both in overseas situations where we work with partner churches and in New Zealand. The Council is not an amalgam of the Joint Board of Mission Overseas, the Joint International Relations Committee and the respective Methodist and Presbyterian Ecumenical Affairs Committees; it has a new mandate and a fresh base for its life and work. However, the task of forging a fresh approach out of the inherited work of the respective committees has been very difficult. The way all Units have settled into responsibilities and developed their work has also taken time and concentration. To centrally co-ordinate work which is being developed regionally is very difficult; any structure which consciously decentralises and shares power faces new and practical challenges which seldom appear at the theoretical planning stage. The Units consciously face the problem of 'tunnel vision' for they only have time to work at their own responsibilities; nevertheless this is balanced by the involvement of people in decision making from a variety of parishes from a particular geographical area.

The Council's financial and overseas responsibilities are concentrated in the two South Island Units. A glance at the overseas staff list illustrates this point. Those who remember the work of the Joint Board will realise that the Council inherited and has continued strong financial support for partner churches in Vanuatu, Papua New

Guinea, the Solomon Islands and India. On the other hand there are restraints on the way work can develop in responsibilities covered by the other Units. But the two South Island Units are equal to the task, and the other three Units all have the freedom to develop their work within New Zealand.

As the Council emerges from its formation stage it is discovering a sense of direction and beginning to grow in confidence. All who serve within the Council know that when a vision of the mission of the Church is tied up in structures and administration it loses its vitality and begins to die. The Council is committed to personalising the mandate it has received and in presenting a lively, informative, and relevant understanding of mission overseas and in New Zealand, so that people in parishes may rediscover the vitality of the Gospel for their own lives and situations. It is clear that our two churches are involved in enabling congregations become centres of mission where worship flows into evangelism and social responsibility in the neighbourhood, region and nation, and into the world of the Pacific, Asia and Southern Africa. The Council for Mission working together with the committees and departments is committed to enabling people and congregations catch this vision of mission in the critical time which lies ahead.

At its July meeting the Co-ordinating Committee received the resignation of its Convener Ian Faulkner and congratulated him on his new appointment as Deputy Principal of Opononi Area School. The Committee places on record its appreciation of the valued and wise leadership given by Ian over two years of the founding life of the Council. It also received the resignation of the Secretary who is returning to a position as Senior Lecturer in Religious Studies at Victoria University and passed the following resolution:-

"Dr. Jim Veitch brought to the Council for Mission a wide experience in several cultures, a deep understanding of the Christian faith and a vision of the world-wide mission of the Church that has been an inspiration to the Council and to the Church at many levels. We shall miss him and we regret his departure. We wish him and his family much blessing in whatever new tasks they undertake."

The stage is now set for the founding period of the Council's life to move into the development stage. During the next few years the Council will develop work and strategies which will consciously fulfill the mandate given by the two churches. All who are involved in the Council's life look forward with keen anticipation to the future, confident that under the guidance of God, mission undertaken overseas and in New Zealand will invigorate and renew the spiritual life of people in our congregations.

Convener: Mrs Jennifer Orange.

Secretary: Rev. Alan Leadley.

While last year we reported our Secretary had made worthwhile visits and contacts with all our overseas partners, this year Unit members have concentrated on active local involvement with the work of the Council. This has been attained through speaking in Churches and groups, some of us working in a team to visit and share with large groups, and sometimes hosting and arranging meetings in Auckland for staff on leave and overseas Christian leaders. Important personal contacts have been made among Church leaders and groups in China, Japan, Hong Kong and Taiwan.

The Convener attended the CWM Pacific Regional Consultation held at Tarawa in Kiribati, and met students and staff at the Pacific Theological College, Suva.

As a Unit we are aware of the tireless and valuable work our Secretary achieves on behalf of our two Units. We appreciated the fellowship among the two Units when we took the opportunity of jointly holding two special meetings this year. One Saturday we examined the New Ecumenical Body together and how it is to function, and during another weekend at Mangere, facilitated by the Auckland Methodist Work Group, we looked at bi-culturalism.

Throughout the year we have critically examined the effectiveness of our work and communication. With Peace making as a focus, we lend our support to the forthcoming Hamilton Conference "Christian Peacemaking Now" and have sent a 'Peace Book' to each of the partner churches we relate to in the Pacific.

As a Unit, we made a submission from the Council on behalf of the Presbyterian and Methodist Churches of New Zealand to the Defence Review and to the Committee examining the Nuclear Free legislation. These submissions included valuable material gathered by the Christchurch Peace Group.

At the Pacific Regional Conference of CWM (formerly LMS) two areas of particular concern for Pacific peoples and Churches were identified. The Association of Presbyterian Women will take up the project of helping to supply text books to the Kiribati Protestant Church School, Hiram Bingham, on the small atoll of Beru in Southern Kiribati. Two CWM teachers from India, Lal and Biaki Tiunga have taught there for six years. Hopefully, the Unit budget can support a Junior High School the Tuvalu Church wishes to build and staff. It would be for children at present pushed out of the education system. As one of the world's smallest nations Kiribati looks to New Zealand for help.

We received a verbal report from Fay Taulealea, then living in our area, of the CWM Consultation she attended in the Netherlands. The

Convener attended a Christian World Service Consultation of New Zealand Missionary Bodies over a weekend in Lower Hutt.

The representatives to the Pacific Conference of Churches in Apia in September are Rev. Manatua Tavelia, Mrs. Laurel Taofauata and Rev. Alan Leadley.

TONGA: Fraser and Betty Mitchell continue their devoted service as volunteers (they previously served in Papua New Guinea and Vanuatu), with Fraser serving the Free Wesleyan Church as Financial Secretary. At the beginning of this year Gerry and Christine Bennett and family returned after working with the Free Wesleyan Church of Tonga, managing the joint Catholic-Methodist Talua Printing Press. Milton and Anne McKenzie completed their term in May, after working in Tupou College as Business Manager.

SAMOA: Harry and Daphne Jessep continue to work for the Land Development Scheme of the Ekalesia Metotisi i Samoa (Methodist Church of Samoa) and were joined during the year by a volunteer from New Zealand, Mr. Keith Fenwick. Bill and Mary Francis were appointed in February for three years to minister at the Apia Protestant Church. This followed Bill's work with the Presbyterian Church in Vanuatu.

FIJI: Raeburn and Nushka Lange continue to be hard working members of the faculty at the Pacific Theological College. We hope to arrange for Raeburn to have further Pacific field work experience, to further his Pacific History expertise. Bruce and Gwen Deverell finish at the Pacific Theological College at the end of 1986. They are living in the St. Andrew's Manse, to help ease staff house shortage and Bruce is to continue after 1986, to minister there with Mrs. Eugenie Nicole.

NIUE: Afele and Makelima Paea continue in the field of Christian Education in the Ekalesia Niue until the end of 1987.

Help with scholarships is provided for final year students, at the Pacific Theological College, Papa and Canny Aratangi from the Cook Islands Christian Church, Rev. Fuifui Ta'evale from the Congregational Church in Samoa (at present studying in Dunedin) and Rev. Halefoti Autagavnia from the Methodist Church in Samoa (at present studying in Auckland). It is hoped that the Council will assist with a scholarship at the Pacific Theological College for a student from Ekalesia Niue next year.

We record with thankfulness to God the lives and work of June Pilkinton, Reg Grice, Dougal Bruce and Pat Gatman who have all served the Church overseas, and who died during this year.

Convener: Mr. David Moir
Secretary: Rev. Alan Leadley

1. Unit and Membership:

Unit II continues to meet on a bi-monthly basis, with a Hamilton based Executive meeting on the alternate month. There have been changes in membership during the last year:

Mesdames Betty Gray, Raumarie Post and Beverley Cullingford and Rev Sifa Hingano have resigned, while Mrs Veronica Lowe, Rev Diana Tana and Dr Ron Kilgour have joined the Unit. Mrs Joan Wallace is on leave of absence for a year for personal reasons. Mrs Beverley Cheverell resigned as Office Secretary and was replaced in January by Mrs Cheryl Herft. Our thanks go to these two ladies for the contribution they made to the Council team.

The Unit reaffirms its love and support for Alan Leadley in his invaluable work as Area Secretary and for Muriel, Simon and Matthew, as Alan is often absent from home.

2. Unit Activities:

Apart from the regular work relating to overseas staff, relationships with partner-churches and considering current issues, the Unit has twice met with Unit I, firstly in November 1985 in Hamilton for study of the Proposals for the New Ecumenical Body, and then in May 1986 at the Whakatuora Centre in Mangere for a seminar on bi-culturalism during which we were challenged to a personal commitment in this direction. In July we were privileged to welcome Rev Doreen Riddell to our meeting and to hear first hand of the work of her school, of the needs of Jagadhiri Hospital and of the possibilities open to short term volunteer workers.

Unit members are involved in a programme of regular letter writing to overseas staff and other people associated with the Unit, while a lot of work has gone into budget readjustment to meet the restraints of reduced funding.

3. Parish Visiting and Publicity:

During October 1985 the Rev Robert Paterson carried out most acceptable deputation work in the Waikato-Bay of Plenty areas, while in February 1986, Rev Chang Ock Yoon of the Presbyterian Church in the Republic of Korea, who is currently undertaking PhD studies at Dundedin, paid a most worthwhile visit to the Waikato-Bay of Plenty region. Mrs Ihm, his wife, has now undertaken studies in Christian Education at the University of Otago.

Members of the Unit have continued to visit parishes on an individual basis, and have also participated in broader regional visits

- to the Tauranga and Taranaki areas in September 1985,
- to South Auckland in April 1986
- to the East Coast and Hawke Bay area in July 1986 on a week long visit which included Rev John and Rita England, and China specialists Rev George and Mrs Beth Hood from the United Kingdom. John and Rita have done deputation work in other areas, and Rita attended the Blenheim APW Conference.

Mesdames Margaret Rushbrook and Tui McLeay have worked hard on the preparation of a practical paper and valuable kitset material

for the presentation of Mission during parish visiting.

A team from Units I and II led workshop sessions at the Cambridge APW Conference in June.

4. Overseas Staff:

Rev John and Mrs Rita England returned to New Zealand late in June at the end of their period of service at the Tao Fong Shan Ecumenical Centre in Hong Kong. Their contribution to the understanding of the life of the Chinese Christian Church and to the development of Asian Theology has been immense and their work in the latter area is to be continued as they go to Edinburgh for research work and then move to the Kansai Seminar House in Kyoto, Japan, where John is to become Associate Dean and Rita, Librarian in the newly formed Institute for Theology and Cultures in Asia. They shared with the July meeting of the Unit some perceptions of the churches in Asia.

- that they have most of the resources they need;
- that they face human problems we cannot even imagine;
- that they live and survive in multi-cultural societies and are seeking to be wholly Asian and wholly Christian, shedding Western ways and trying to reclaim their own cultural identity;
- that they seek to develop missionary exchanges in partner/co-worker relationships.

The aims of the Institute are to encourage the expression of Asian Theology, develop training courses for Asian Theologians and perhaps serve as a base for Christian study and tourist visits. Tao Fong Shan and Jogjakarta (Indonesia) are to become other regional centres for the ITCA. Seminars have already been held which have proved to be life-transforming experiences for some people attending.

Rita also briefed us on the work of the Mission to Migrant Filipino Workers in which she has been involved in Hong Kong. These women often face abuse and hardship, and a refuge called "Bethune House" is opening to provide time-out, social gatherings, legal advice etc...

Rev Stuart and Dr Alison Vogel. Following a year of Chinese language study in Taiwan, it was decided that Alison would return to New Zealand to study Paediatrics at Waikato Hospital in the hope of making it more possible for her to practice medicine in Taiwan. Stuart moved to the Hakka area for language and ministry experience and expects to return to New Zealand in September, this year. They will probably live and work in Auckland - Alison completing her specialist studies while areas of ministry for Stuart are being explored.

This has not been an easy year for them personally, and we are most appreciative of their level of personal commitment.

Rev and Mrs Kim Yong Hwan - As a "missionary" experience in reverse the Rev Kim has been sent to Wellington from the Presbyterian Church in Korea, with partial support from the Council, to Minister to a small Korean congregation, and to Korean seamen often away from home for two or three years on fishing boats. He is also linked to the British Sailors' Society, and has travelled to meet

seamen in other ports.

5. Partner-Churches:

Hong Kong: The Hong Kong Christian Council is very concerned to extend its social services to cover cuts in government spending. There is sadness that the activities of the Tao Fong Shan Ecumenical Centre are to be restricted as the property reverts to the control of its original owners.

The Rev Alan and Mrs Shirley Goss gave six months valuable volunteer service to the Centre.

Taiwan: Negotiations have been underway to establish a formal Covenant relationship with the Presbyterian Church of Taiwan. It had been hoped that this would be formalised this year, but has been deferred for a year at their request. We affirm our support for the PTC in its programme of evangelism (the ten-plus-one movement) and in its stand for social justice.

In September 1985, the Rev Alan Leadley participated in a Consultation of Churches working in partnership with the PCT.

Korea: We continue to support the churches of South Korea in their concern for evangelism and for the restoration of democracy and full human rights. It is humbling to learn of the devotion of Korean Christians, whose leaders risk imprisonment for their courageous stand on social issues, and where members of some Churches attend daily early morning prayer meetings.

Through the NCC we are kept informed of possible future relations with Christians in North Korea.

China: The study tour to Hong Kong, Japan and China, led by Rev Alan Leadley in September-October 1985, has been instrumental in establishing relations with the Chinese Church and in bringing home to us their desire to develop an autonomous united church based on the "three-self movement", and independent of external Western influence.

Japan: Last year's study tour helped to establish relations with the Kyodan (Japanese Council of Churches) as there had been little contact until then. We stand with Japanese Christians in their opposition to discrimination against residents of foreign origin. It is expected these ties will grow with the English working in Japan.

At the invitation of the Uniting Church of Australia, Rev Tom Hawea spent three weeks, in July, conducting a survey of ministry amongst Maori people in Brisbane, Melbourne and Sydney.

6. Overseas Volunteer Service:

Unit II has responsibility for this area of the Council's work and a committee has been established with Mr Ken Luckin as Secretary, to coordinate requests for assistance and available personnel. This committee is in the process of informing overseas partner churches of this service and revitalising OVS activism within the New Zealand parishes. People who are/have been supported by OVS during the year are :

James McNeish - New Caledonia

Keith Fenwick - Samoa

Fraser and Betty Mitchell - Tonga

It is hoped to have some volunteer builders in the Solomons soon.

Preparations are being made, under OVS, to receive Miss Megumi Yoshida from Japan for four months, to prepare her for her work with Rev John England at the Institute in Kyoto, Japan.

7. Comment on Bi-culturalism in the Northern Units:

We seek to become Units which reflect in their life and work bi-cultural principles espoused during the year. This means specifically, that in the style of Unit meetings, the way we conduct worship and workshops, arrange representation overseas, and rank our priorities in spending and time, we search to reflect the bi-cultural journey.

The bi-cultural journey can be understood in two key senses: Firstly, as a renewal of the original Treaty of Waitangi, partnership between Maori and Pakeha, and then secondly as an extension of that togetherness in a series of bi-cultural relationships between Pakeha and Tongan, Maori and Samoan, Pakeha and Samoan, and so on. Only when these bi-cultural relationships have really been established, can we speak of multiculturalism with any degree of credibility.

Such a journey is experienced in the way we conduct our meetings from the form of greetings and devotions to the maximum participation in discussion and a consensus style of decision making. In worship and workshops, language and imagery might reflect Maori, Pacific Island and Asian insights and resources which have become our own.

It is expected that members on the Units possess three broad qualities:

- (i) a commitment to justice and a bias towards the poor and powerless,
- (ii) an ability and willingness to think and work ecumenically,
- (iii) a fundamental faith commitment to share the whole gospel in the world.

These three qualities are to be applied as much in New Zealand as in our relationship with partner churches overseas.

"Concerning Mission and Evangelism in New Zealand, we see the real frontier to be at the level of the local church." Statement from the evangelical movement with the Presbyterian Church of New Zealand.

"If we cannot express our faith and mission in a bi-cultural way here, we are unlikely really to affirm the rights of indigenous peoples and churches in other countries."

Richard Lawrence, Unit V.

"Hate evil, love good, establish justice, (then) it may be that the Lord..will be gracious."

Amos Ch.5.

The Unit reaffirms its commitment to the concept of working through partnership relations with churches overseas, and takes seriously its responsibilities in administering the resources of our two churches to maximum effect. There is a particular interest in the concept of partner-churches accepting graduated responsibility for support of overseas staff, thus freeing up funds to initiate new work.

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; issues of evangelism, church development, human rights, justice and development.

During the year relationships with partner churches in Melanesia have been strengthened by the Secretary's visit in late 1985 to Papua New Guinea, Solomon Islands, Vanuatu and New Caledonia, and it is planned that the Convener will attend a major partner-church consultation in Vanuatu in October and visit the Solomon Islands before returning to New Zealand.

Long-standing partnerships in Melanesia are changing as localisation of staff and growing self-reliance of Melanesian churches reduces dependence on overseas partners. Support is still sought in other ways, in the personal contact that comes from exchange of personnel and from visits, in joint planning for mission consultations and in the sharing of insights and concerns in the Pacific.

During the past year the United Church requested the termination of all regional grants - in our case the grant to the Solomon Islands Region, and budget constraints have led to a reduction in our assistance to the United Church at Assembly level.

Methodist and Presbyterian people and congregations responded quickly and generously to the cyclone Namu disaster in May that devastated much of the Solomon Islands economy and left many people homeless - with traditional building materials destroyed. An initial response of \$3,000 was sent within a few hours of news reaching New Zealand. Bill Rice, a civil engineer studying for the Methodist ministry in Auckland, was funded to enable him to join a volunteer reconstruction party organised by World Vision and a balance of \$70,000.00 has been forwarded to the Solomon Islands Christian Association (the national ecumenical body) and to the United Church for long-term relief and reconstruction. Unit 3 was gratified to see the whole Council for Mission respond to this disaster, and by the close cooperation in New Zealand between church, ecumenical, private and government agencies, pooling information and coordinating their responses.

Concern was expressed during the year at the seeming collapse of the Melanesian Council of Churches (Papua New Guinea) brought about by inadequate member-church support. M.C.C. has played an important role in Papua New Guinea/ Indonesia relationships in recent years and in fostering ecumenical mission in Papua New Guinea. There is strong public opinion, reflected in the local press, that the M.C.C. must be revived and allowed to continue its important ecumenical role.

The Presbyterian Church of Vanuatu has begun an ambitious project to relocate its theological training facility and the Bible College (which was extensively damaged in 1985 cyclones) to a new site in South Santo: Talua. The Talua Ministry Training Centre embodies a vision for the next 100 years - a facility for training both future ministers and church members for ministry, in a situation more accessible to overseas resource people but still in a rural setting. Indications are that sister churches will make use of this facility making it an ecumenical centre for teaching and learning. We, along with other partner churches, have been asked to make a major contribution to funding this project - support from within Vanuatu has already reached a high

level in response to systematic promotion. A sub-committee of Unit 3 is planning promotion, while awaiting permission to promote support as a special appeal.

Within the region churches have attempted to exercise a ministry of relief and reconciliation in the Indonesia-Papua New Guinea border regions. It has been suggested to the Council from both Indonesia and Papua New Guinea that we could play an important role in fostering meeting and understanding between churches in both nations, in view of our long-standing partnership relations in both countries. Financial constraint has precluded any response to what was clearly an unique opportunity to contribute to Christian understanding in the area where the Asian and Melanesian churches interface - but remain separated by artificial ecumenical boundaries (C.C.A. and M.C.C./P.C.C.).

The optimism about orderly political development in New Caledonia shared with the Secretary in late 1985 has been disappointed following the French metropolitan elections. The future for Kanak self-determination is less certain in the short term. The Evangelical Church of New Caledonia and the Loyalty Islands is responding to contacts made since the Council for Mission was established and appears to have decided that our expression of concern and desire for partnership are long-term and serious. We place on record our appreciation of David Moir of Unit 2, who visited New Caledonia on behalf of our two churches and who has assisted greatly with French/English translation.

Issues of peace and security in the Pacific, in which the New Zealand Government has taken important initiatives, are seen to be of crucial importance by Melanesian churches and by the Governments of the region.

STAFF CHANGES: David & Luisa MacKenzie, Rebecca and Margaret have settled in Auckland after an 8 year period of service with SPAN Enterprises, the business and training arm of the United Church, based at Salamo, Milne Bay Province, P.N.G., where David was branch manager, and both were active in the United Church congregation.

Geoffrey & Lynda Bayne, Nathan and Charlotte have resettled in Mosgiel after a two-year term with SPAN Enterprises in Salamo, where Geoffrey supervised and developed the boat-building programme. They too, made a valued contribution to the local church.

Timothy & Suzanne Griffith are scheduled to return to New Zealand in December 1986 at the conclusion of Timothy's term as accountant with SPAN Enterprises. They have been part of the United Church parish in Rabaul and have travelled quite widely in fulfilling Timothy's responsibilities - which have spanned a transfer of management and the introduction of a computer. Their energy and friendship have been widely appreciated in the United Church.

Raymond Goodfellow returned to New Zealand in August 1986 for medical treatment and recuperation following a debilitating sickness, and Mrs Carol Newson had to return to Auckland early in 1986 for consultations and treatment following a fall in Rabaul.

Dr Robert & Mrs Josephine Eason, James & Anna are scheduled to complete their service at Helena Goldie Hospital, Munda, Solomon Islands in February 1987, having extended their second term until their replacement was available. Dr Bob Eason, a specialist physician, has built up and extended the medical work of the hospital and has put a lot of energy into management and funding, building up support for the hospital through a network of service clubs and other agencies. He has been a regular local preacher in the United Church at

Munda. Mrs Jo Eason, a registered physiotherapist, has made an important contribution to the hospital's work as well as caring for her young family. Commissioned in May 1982, Dr Eason has served two terms with no real break, and offered an extension of seven months to facilitate the change of Superintendent.

Anne Henry returned briefly to New Zealand after serving as Nurse Tutor at Helena Goldie Hospital November 1983-February 1986. A popular and energetic nurse, Anne made a valuable contribution in nursing and in tutoring; leaving in early 1986 to enable a local nurse to take her place - an eventuality that did not in the end come to pass. Anne was appointed to the Bush Nursing Service of the Uniting Church in Australia in February 1986 and is working in a community clinic in N.S.W.

Catherine M. Logan of Dunedin began a short-term appointment in August 1986, taking one year's leave from her New Zealand appointment. Catherine, who was Nurse Tutor at Helena Goldie Hospital 1982-83, has returned to the position for a year when the local nurse appointed to replace Anne Henry, was unable to take up her appointment.

Dr Peter & Mrs Marion Strang of Gore expect to leave New Zealand in mid-January 1987 with the younger members of their family, to replace the Easons at Munda. They have been living in Gore where Peter has been in a community practice and doing some hospital and tutoring work. Their experience in Papua New Guinea and their commitment to health care programmes appropriate to Melanesia will be major assets in their new appointment.

Rev. Bill & Mrs Mary Francis completed their term in Vanuatu in 1985 and in early 1986 were appointed to the Apia Community Church, Western Samoa, where their extensive Pacific Island experience continues to be put to good use. Bill and Mary returned to Vanuatu to head up the Presbyterian Bible College, the church's lay training centre, after an absence of many years. A former moderator of the Presbyterian Church of the New Hebrides, Bill adjusted well to the new situation and, with Mary, made a strong contribution in circumstances made very difficult by the 1985 cyclone that destroyed much of the Bible College. Although clearly welcome to continue they chose to withdraw to allow the Rev. Willie Olie "space" to take over as principal.

Volunteers continue to play an important role in partnership in Melanesia - Unit 3 affirms the value of the Overseas Volunteer Service Committee based in Auckland and of Rev. Alan Leadley in facilitating this service. Ewan Bethune returned during 1985 after a year's volunteer service in Vanuatu, during which time he did basic site work for the Talua Ministry Training Centre.

Unit 3 records with sorrow the death during the year of Mrs June Pilkinton of Auckland and of the Rev. Kenneth Crump of Timaru, both of whom had given distinguished service in the New Hebrides (Vanuatu).

The Unit has felt the pressure of financial constraint on its work. The quality and credibility of our commitment to partnership in mission depends on reliable funding of the Council. The Unit for its part has undertaken a serious assessment of its over-all spending and had significantly reduced its 'asking budget' before the financial constraints of 1986 were imposed.

UNIT 4: CHRISTCHURCH

Convener: Mrs Jan Cormack

Deputy-Convener: Dr George Chisholm

Secretary: Rev. Simon Rae

RESPONSIBILITIES: Mission partnership relations in India, Nepal, Burma, Singapore, Thailand, Malaysia, Indonesia, and new relations emerging in the Philippines and Sri Lanka. Unit 4 is responsible also for Methodist and Presbyterian relationships with the National Council of Churches in New Zealand and with the Christian Conference of Asia; also with issues of social justice, human rights and militarism in the region. The work of the Methodist/Presbyterian Work Group on Peace and of the Roman Catholic-Presbyterian Dialogue are under the Unit's oversight.

Budget constraints in both the 1985-86 and 1986-87 finance years have made it impossible to maintain the Secretary's regular pattern of two-yearly contact with partner churches and with our own overseas staff. The deleterious effects of this have been reduced because an unusual number of staff have been home on leave and because it has been possible for others to visit our overseas partners and staff during the year: Rev. Alan Woodley, General Secretary, & Mrs Woodley, visited Sri Lanka on their return from the World Methodist Conference in Nairobi (July); Rt. Rev. Dr Ian Cairns, Moderator, visited Singapore, Burma, Thailand and Indonesia on behalf of the Council for Mission, and of our two churches (August). In addition, the Methodist Church President, Rev. Dr Phyllis Guthardt, a member of Unit 4, visited South Africa on behalf of the Council, and of our two churches. Such visits by church leaders are important ecumenical opportunities, and affirm the importance our churches place on these church-to-church relationships.

The Rev. Dr Judo Poerwowidagdo, President Duta Wacana Christian University, Yogyakarta, visited the South Island during June-July 1986. As an ecumenical visitor from Indonesia, he spent a week in Canterbury with the Council before joining the Presbyterian Moderator in visits to parishes in Otago and Southland.

Budget constraint has also brought a reduction in funding available for partner-church support. Such support is covenanted on a basis that offers stability in partnership with managed reductions and reallocations as needs and opportunities change. To transfer our financial crisis overseas without warning is inconsistent with the concept of partnership the Council, and the Joint Board, have adopted in recent years.

At the same time people, parishes and church organisations have responded generously to the Jagadhri X-Ray Appeal and to many informal opportunities to go an "extra mile" in mission support. Clearly the question of presentation as well as the question of availability of money is raised by this experience. The Council is challenged by parishes and by district courts to "do more" and to "support more people" in mission; only the release of funding will make this possible.

STAFF CHANGES: As anticipated in our 1985 Report, Bruce and Robyn Dunning, Mark, Steven, Merinda, Helen and James have resettled in New Zealand after five years at Woodstock School, Mussoorie, India. Bruce is teaching at Whangamata Area School.

David and Olivia Neilson and Clare have completed their appointment in Tomohon, Indonesia, and moved to Sydney where David has begun study for the ministry at the United Theological College and Olivia, a minister of the Minahassa Church, is continuing post-graduate studies. They resigned from the overseas staff at the end of their appointment.

John and Robyn Hutchinson, Kiran and Glen expect to complete their appointment with the Karo Batak Church, Indonesia, at the end of the year, and return to Australia (Uniting Church). Both John and Robyn have made significant contributions to the evangelism, development and pre-school education programmes of a church which has been recognised as a pioneer in 'holistic' evangelism in South East Asia.

Catherine Hollister Jones has agreed to an extension of her term at Kharar by one year, to the end of 1987, at the urgent request of her bishop. Now officially retired she remains on staff on agreed terms of support.

Nelson and Judith Dodge, Kerrie and Linton have returned to the overseas staff, and have been appointed to serve with the International Nepal Fellowship - Nelson as a mechanical engineer in hospital maintenance and staff training and Judith as opportunity presents itself in office support. Kerrie and Linton are enrolled at Woodstock School, India. This is a new venture in two respects; it is our first staff appointment to serve in Nepal, and for the first time we have made a shared appointment - with the Council for Mission, the I.N.F. (an evangelical mission society licensed by the Government of Nepal to undertake mission programmes in the health, education and development areas), Christian World Service of N.C.C. and the Dodges' home parish, Opawa Methodist Church, Christchurch, all sharing in the appointment and in support. The Dodges undertook similar work with the Emmanuel Hospital Fellowship in India before returning to New Zealand in 1984 and Judith has been a valued member of Unit 4 since the Council was formed.

Kathryn McDaniel (nee Hopkins) rejoined the staff in 1986 in an honorary appointment to recognise her work in the Chiang Mai Community Church, North Thailand, where she has developed an innovative programme working with the Pastor and Parish Council in outreach, contact and support ministries in a church that ministers to an international expatriate community, many of whom have special needs. Dr Edwin McDaniel (U.S. Presbyterian) continues a very active 'retirement' in Chiang Mai; both represent a further valuable link with the Church of Christ in Thailand. Prior to her marriage Kathryn served as a volunteer librarian in Indonesia, and as a staff member in North Thailand.

Rev. W. Morton Ryburn O.B.E., M.A., D.Litt. The Council records with sorrow the death in 1986 of Dr Morton Ryburn who served as a missionary-educationist in India 1922-1960 and who wrote the history of the Presbyterian Punjab Mission ("Through Shadow and Sunshine", 1961). A prolific writer in several languages, Dr Ryburn has educational and religious publications still in print in India, and his New Zealand publications contributed to the mission education of a generation of Presbyterians.

Rev. A.R. Justin. The death occurred in June 1986 of the Rev. A.R. Justin, an Indian member of the former New Zealand Presbyterian Punjab Mission. Appointed first as a village pastor in 1937 Mr Justin was district

superintendent minister at the time of his retirement nine years ago. Described as a man of foresight, integrity and moral courage, Mr Justin, the first Indian voting member of the Punjab Mission Council, played a key role in the development of an indigenous church in the region. His sterling work as a pastor will long be remembered in Jagadhri, and by his New Zealand colleagues.

ECUMENICAL AFFAIRS

1. NATIONAL COUNCIL OF CHURCHES

Since Conference/Assembly 1985 there have been two meetings of the Executive; February in Wellington and August in Christchurch. The Council is next scheduled to meet in February. Presbyterian representatives on the Executive are Rev. Ken Orange, Michael Thawley and Mrs Jan Cormack; Methodist representatives are Rev. John Roberts, Diana Tana and Mrs Helen Grant. Mr Geoff Hill serves as President of the Council.

Conference of Churches in Aotearoa (New Zealand)

This has been the subject of extensive discussion and consultations throughout the past year. The Responses of Parishes, Presbyteries and Synods have been collated and borne in mind throughout the process. A final proposal has now been forwarded to the Churches for response. (See Appendix)

Te Runanga Whakawhanaunga I Nga Hahi

This Maori Ecumenical Council is an autonomous body. It has representatives on the N.C.C. Similarly the N.C.C. is represented on Te Runanga. At the last meeting of the executive of the N.C.C. considerable time was spent on consideration of the implications of the report of the N.C.C. representatives to Te Runanga. That report highlighted several important issues.

(i) Frustration on the part of Te Runanga at the inability of the Pakeha churches to trust one another and to embrace biculturalism, and scepticism of their willingness to do. It is to be noted that for Te Runanga the bicultural goal of the proposed Conference of Churches in Aotearoa is a minimal bottom line for Pakeha response.

(ii) Te Runanga can no longer wait for the Pakeha churches and the N.C.C. to act regarding biculturalism. It is no longer willing to spend energy on Pakeha structures and priorities.

(iii) Te Runanga does not seek membership of the Conference of Churches, but does hope for a meaningful and worthwhile partnership with it.

There is a clear challenge to the Churches at all levels.

Christian World Service

A history of Christian World Service has now been published - No Turning Back by Margaret Lovell-Smith. It records the role of the churches in aid and development.

The 1985 Christmas Appeal raised \$576,983, slightly down on the 1984 figure, but up on previous appeals. The theme of the 1986 appeal will be "A Place to Call Home ... Help it Happen".

Participation in the Live Aid for Africa partnership has resulted in a total amount of \$3,240,000. Sport Aid has raised approximately \$1.1 million. C.W.S. will receive one sixth of each total. These funds are largely disbursed through the Churches Drought Action in Africa programme. 1986 is the completion of a three year awareness and fundraising project of the C.D.A.A.

C.W.S. has established a video network whereby parishes and groups can view and reflect on four tapes a year. A resources information brochure is available. Development education now receives 10% of the C.W.S. budget.

The issues of what it means to be an ecumenical aid agency of the churches in Aotearoa, challenged by the bicultural imperative, are beginning to emerge more clearly and the implications of these for international partnership links need to be addressed seriously.

Church and Society Commission

Submissions have been made on various White Papers, Parliamentary Bills, and Reviews. Concern has been expressed at the short time often given for the preparation of submissions.

A new publication on the Pakeha Churches' response to the Treaty of Waitangi is being prepared. It should be available in October.

Inter-Church Commission on Immigration & Refugee Resettlement

I.C.C.I. is seeking to shift the focus on refugees from traditional resettlement issues to an examination of root causes and how they may be eliminated.

Government recently announced the acceptance of a further 450 Indo-Chinese refugees from South East Asia. Priority will be given to family groups with children born in camps. A request has been made for an intake of a further 100 Assyrian Christian refugees from Greece. A number of handicapped people are still being resettled.

Mental stress is a factor associated with resettlement. Following discussion with the Mental Health Foundation, a workshop is to be held on "Mental Health and New Settlers".

A revised immigration policy and legislation is being put in place. Meanwhile there has been a change in the 'occupational priority list'. One effect of this change has been to open the door to migration from Southern Africa. The N.C.C. has expressed its concern at this and the I.C.C.I. will continue to monitor the situation and make representations to government.

International Affairs

The Committee has made submissions on the Defence Inquiry and the Anti-Nuclear legislation. An ANZUS Kit is a useful resource now available.

A variety of international concerns have been responded to. The South African situation is being closely monitored. As a result of a report the N.C.C. has called on the New Zealand government to apply economic sanctions against South Africa.

Youth

Peter Glensor has relinquished his role as Youth Secretary. Barry Taylor has been appointed on a half-time basis to continue this work.

The Ecumenical Youth Movement (Pakeha) organised a consultation at Waikanae in August. Nancy Sabig, a Youth-Intern of the C.C.A. was present. This movement is exploring the implications of being Pakeha in Aotearoa. A weekend workshop on this theme has been held in Taupo. A request has been made for a Youth Desk in the Conference of Churches of Aotearoa.

Women's Committee

With the move towards the formation of the Conference of Churches it is proposed that a National Committee for World Day of Prayer and Fellowship of the Least Coin be set up immediately. A proposal has been forwarded for a Women's Desk in the Conference of Churches.

A National Fund Raising project for 'Refugee and Migrant Women' has been launched. 'Empower' is a project of self-help for prostitutes in Thailand.

A second project aims to empower refugee and migrant women within New Zealand.

Chaplaincies

A commission to review chaplaincies has been established in Christchurch. Its convener is Rev. Don Wilson.

The Senior Prison Chaplain reports that all positions are now full. The Rev. Don Prince has resigned after 12 years at Rolleston and Paparua. The Chaplains' Conference this year was held on Te Maungarongo Marae at Ohope. The General Secretary and a member of the N.C.C. Executive have met with the Deputy Secretary for Justice to discuss matters of concern.

Peace Network

Taura Here I Te Rongomau has prepared Peace Sunday material and had many individual contacts. A newsletter is being produced. The emphasis of the work is on supporting, informing, and resourcing people already committed to peace work and encouraging people in parishes to consider the search for peace and justice as an integral part of their Christian faith.

Racism Programme

The Racism Programme continues its activity of challenging the churches and the wider community on issues of racism. It has produced a variety of resources. A newsletter is now being produced regularly. Church leaders' workshops have been held in Auckland and Christchurch.

Project Waitangi which is independent of the N.C.C., but on which it is represented, is preparing for a major debate on the Treaty of Waitangi by Pakehas. The project will be launched in October. Radio and television are preparing material. The Government Printer will publish a book of documents surrounding the Treaty. It is hoped that house groups will be formed in February 1987 to discuss the issues raised.

Mission and Evangelism

A national consultation on Mission and Evangelism took place in October at Palmerston North. Thirty people gathered to explore the mean of holistic evangelism. Young people were particularly involved. Dr Lourdino Yuzon of the Christian Conference of Asia attended.

"Towards Unity" Conference

A theological conversation on the theme "Towards Unity" was held in September with sixty people participating. It is seen as an important step in the move towards the formation of a new ecumenical body. The conference sought to explore and seek ways to overcome the remaining obstacles to unity in the New Zealand context. Dr Thomas Best from the Faith and Order Commission of the W.C.C. attended. The conference had to face the implications of the non-participation of Te Runanga Whakawhanaunga I Nga Hahi. The agenda had been seen as an essentially Pakeha one, exploring theology from a western theological base.

Visitations

The N.C.C. together with the Presbyterian Church has sponsored a visit to this country by Dr Karoly Toth of the Reformed Church of Hungary. He addressed public meetings on the theme of peace.

A team of people from the N.C.C., Te Runanga Whakawhanaunga I Nga Hahi and the Catholic Church visited Japan and European centres to share the journey of the Churches of Aotearoa towards a new ecumenical venture. Focus was on peace, biculturalism and role of women. The team was received with much interest wherever it went.

In September a Russian Orthodox Church delegation visited Aotearoa. This followed the visit of people from the churches of this country to Eastern Europe in 1984. The team shared something of the life of their church as well as participating in and learning about life in our churches.

2. CHRISTIAN CONFERENCE OF ASIA

Our two churches continue to benefit from a wide range of resources in evangelism, development, education, justice and human rights issues produced within C.C.A. departments and by consultations and resource people. We continue to cooperate in assisting member churches to develop indigenous and specialised leadership and we are enriched by personal contacts with C.C.A. churches and people.

Youth have a significantly high profile in C.C.A. affairs and are challenging many assumptions and patterns of work in their own churches and in the ecumenical network. Their creative energy and vision for change calls for radical renewal and reassessment, in most areas of church life and programmes. Not all member churches welcome the challenge, and some of the resulting tension has implications for New Zealand and for the role of our churches in C.C.A.

C.C.A. remains a major ecumenical forum of great importance to our own self-awareness as churches in the South East Asia-Pacific region.

3. WORK GROUP ON PEACE-MAKING

The Methodist/Presbyterian Work Group, set up by the former International Relations Committee continues to see its function as providing resources for peace-education and peace-making in our two churches, within the evolving ecumenical peace network. A series of Lent Studies "To Hunger and Thirst for Justice" was produced in 1986; copies are available from the Christchurch Office. Material for parish use is prepared from time to time and the Work Group participated in preparation of material for the Defence Review and the Nuclear Weapons/ANZUS submissions. The Work Group does not seek a high profile but is aware of responsibilities flowing from the unambiguous commitments made by Conference and Assembly to Christian peace-making.

4. INTERNATIONAL ISSUES:

Unit 4 has been involved in long-term study of the situations in Afganistan, Sri Lanka and East Timor. Considerable material and opinion has been accumulated and it is hoped to produce "issue papers" highlighting concerns in these areas, for consideration and study in the churches. The General Secretary of the Methodist Church has recently visited Sri Lanka and with C.W.S. executives will provide further background. Unit 4 has noted the concern expressed in parishes and by district courts about the continuing Soviet occupation of Afganistan and by continuing communal violence in Sri Lanka. We follow closely the ministry of reconciliation initiated by the Church of North India within the present social and political situation in northern India. Although a numerical minority, CNI has exercised a ministry of conciliation, prayer and succour, being able to stand apart from the communal tensions, and often providing a safe common ground of meeting for Hindu, Sikh and Muslim victims of tension and violence. Rev. Catherine Hollister Jones continues to

live in the Punjab region and is able to continue her ministry and school work in Kharar without undue anxiety or problems.

The East Timor issue embraces international concerns for continuing human rights violations, mission partnership relations with Indonesian Protestant churches which see this as a domestic issue, and an ecumenical relations problem within C.C.A. where the issue came to a head in 1985/6 and in our relationship with the Catholic Church which does not recognise as an accomplished fact the integration of East Timor into Indonesia.

The Unit is seeking to research the issues carefully and to take the time required to reach well-considered conclusions. In the latter case particularly the shape, or even continuance, of some of our mission partnerships could be effected by the way we respond. To ignore the issues would betray the partnerships to which we have committed ourselves.

5. WORLD METHODIST CONFERENCE:

We record with joy the election of Rev. Dr Phyllis Guthardt, a member of Unit 4 and President of the Methodist Church of New Zealand to the eight-strong Presidium of the World Methodist Conference. Dr Guthardt was honoured during the year, also, by Waikato University which awarded her an honorary doctorate in recognition of her pioneering new opportunities for women in church and society.

Convener: Ms Heather Macfarlane,
Secretary: Rev. Dr. James Veitch.

RESPONSIBILITIES:

The Wellington based Unit has responsibility for partner church 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) and Nelson (Europe and Latin America). Individual members of the Unit have responsibility for areas of concern such as the Middle East and ANZUS, and the Aid Sub Committee which deals with the Presbyterian Overseas Development and Disaster Relief Fund disbursements.

ACTIVITIES:

(1) SOUTHERN AFRICA: In the early part of the year the Unit sought a replacement for Hilda and Len Schroeder. Unfortunately, no suitable applicant was found though we received five enquiries. In view of the evangelistic and church growth nature of the appointment we were disappointed at the level of response. In the meantime, financial difficulties have overcome the work of the Council and we have had to regretfully inform the Botswana Christian Council that we are unable to continue to help with personnel for the Etsha project. We have on the other hand been delighted with the deputation work Len and Hilda Schroeder gave to our two churches. They have either individually or together spoken to many groups, and the Boreholes for Botswana project of the APW and the MWF has added a relevancy to their speaking opportunities. As a result a lot more people know about Botswana, Etsha and the work of the Botswana Christian Council than was the case a year ago.

Our joint appointment with the Churches of Christ of Graham and Marion Whaley has continued to bring before the Unit and the two churches the work of Dadaya High School. Marion has continued to develop her language skills, and has developed work of her own amongst women's groups. Graham's task as Chaplain has broken new ground. Graham's enthusiasm for his teaching and the outreach programme into villages which he has fostered stand out as significant developments this year. The Unit rejoiced with the news of a Knighthood for Garfield Todd, an important recognition by the New Zealand Government of a life time of service amongst the people of Zimbabwe. As New Zealand establishes diplomatic relations with Zimbabwe, this recognition, endorsed by the Government of Zimbabwe, lays the foundation for an informed relationship between New Zealand and Southern Africa.

The Unit has kept close contacts with the churches of South Africa during this tragic and traumatic year in the life of the Republic.

The detention of the Rev. Arnold Stofile brought a swift response from the Unit, and from Synods, Presbyteries and parishes. We kept in close touch with Amnesty International in the ongoing situation. His release was a great relief. The Unit viewed the visit of the Cavaliers as insensitive and made their views known. We responded to the call from the South Africa Council of Churches, which was endorsed by all the Confessional bodies of the World Church and circulated an order of service and prayers on the 10th anniversary of the massacre of innocent people at Soweto in 1976. We were glad to hear that the material was used on either the Sunday preceeding the 16th June or on the day itself. Since the State of Emergency we have continued to have close contact with the internal situation in South Africa. Last year's Assembly and Conference unanimously endorsed the call for economic sanctions. In view of the Commonwealth Eminent Persons report, we are even more strongly of the view that economic sanctions offers the only alternative to bloodshed. The era of dialogue appears to be over as the internal situation slides further and further into civil war.

Through the assistance of the Presbyterian Aid and Development sub committee and the generous offering from the Palmerston North A.P.W. Conference, the Unit has begun to support the work of Celeste Roberts in the Black township in Cape Town. Celeste works amongst pre school children and together with her husband Rommel, are involved in development work. We are glad to provide this practical support as a clear sign of our solidarity with church life in South Africa. Enroute to Nairobi for World Methodist gatherings, the President of Conference, the Rev. Phyllis Guthardt is paying a visit to the Methodist Church of Southern Africa.

Another area where we have developed relationships is in Lesotho with the Evangelical Church. When Dr. Veitch visited last year he was asked for assistance in finding a lawyer to help with the reorganisation of the church's land holdings. Des Webb of Whangarei who served the Joint Board in Vanuatu, volunteered to work for six weeks and the Lesotho Church accepted his offer. We are delighted for the assistance of the Presbyterian Aid and Development Committee to pay his fares. The Churches in Lesotho have experienced a difficult time, and land locked by South Africa, the country has been through another year of uncertainty. We had a request for a technical officer to work in Scott hospital. We located a suitable person but lack of money has prevented the opportunity being taken further at this time.

In reflecting on the overall situation in Southern Africa, the Unit commends the Kairos Document to congregations for careful study. The Document stands alongside the Barmen Declaration as a confession of faith drawn up by Christians in the midst of political crisis. It applies to our New Zealand situation in highlighting the ways in which the church often chooses to ignore its prophetic responsibilities for the easier route of compromise with its surrounding culture and

society. It is difficult for us in N.Z. to take on a prophetic role from a pastoral basis. Our response is to make the prophetic task into an individual commitment which some ministers and lay people may pursue as individuals. The Barmen Declaration and the Kairos Document remind us that this should never be the case. The church is called to a prophetic role in society and at the same time care pastorally for its own people.

CENTRAL AMERICA.

The Unit has developed an in depth knowledge of Nicaragua and offers a study as an appendix to the Council report.

THE MIDDLE EAST.

A study of the situation will appear as an Addendum.

LIBYA.- The Unit closely monitored the American action against Libya and expressed its regret to the American, British and New Zealand Governments.

ECUMENICAL AFFAIRS.

The Unit has ensured that papers from the World Council of Churches and the World Alliance of Reformed Churches are circulated to Synods and Presbyteries. There are significant Ecumenical Conferences during the next four years which will involve both churches in planning and in representation. Preparation materials will be distributed as they come to hand. The Unit is glad to report that the WARC Executive will meet in Wellington in February 1990 to coincide with the 150th anniversary of Presbyterianism in this country.

An outstanding visitor this year has been a Vice President of the WARC- Bishop Karoly Toth. The Unit, in consultation with the NCC and the Uniting Church of Australia hosted Dr. Toth's visit. As a result the Council of Assembly is fostering closer ties with the Reformed Church in Hungary.

'Responsibility for World Methodist Conference matters have been handled by the Rev. Alan Leadley and the Unit hopes that upon the return of the delegates from Nairobi, all Council Units will benefit by a briefing on matters of importance to our New Zealand Churches.

During the year the Unit has tried to find out from Presbyteries and District Councils how relationships with Ecumenical bodies might be seen. From the replies, the order of importance and priority is World Council of Churches, Christian Conference of Asia - Pacific Conference of Churches, World Alliance of Reformed Churches.

REMIT ON ANZUS.

Although the remit was an NCC document it was widely discussed at parish and Presbytery/District level. The general response has been tabulated as follows:- (further material appears in the appendix)

PARISHES

AGREE	PARTIAL SUPPORT	ANZUS AND NON NUCLEAR	DISAGREE
62	17	14	19

PRESBYTERIES

12	3	2	3
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PEACE ISSUES

The Unit shares an involvement with the Christian Peace Movement initiatives in Wellington. The appointment of a part time peace worker partially funded by the Unit has assisted with the educational task. The visit of Dr. Robert Bowman to New Zealand in August is at the invitation of Unit V acting in concert with the Rev. Wes Hartley of the Uniting Church in Perth. The visit of a former Director of Advanced Space Programs Development for the U.S. Air Force, now President of the Institute for Space and Security Studies, U.S.A., is an added bonus. The Unit made a submission to the Select Committee considering the Governments Nuclear-Free legislation.

The Unit has been able to share the Rev. Michael Thawley's insights and perspectives gleaned from the recent visit he paid to North Asia, Britain, Europe and the USA as a member of the team of NZ Church Leaders. From the team's contacts we have become aware that the NZ Government's non-nuclear policies are being noticed by the world community and for many people (as distinct from Governments) it is a message of hope. So, in the face of the cost it is important for us as a people to "stand tall" on this issue so that others working for peace in other parts of the world may take strength from our courage. In this respect the WCC programme "Justice, peace and the integrity of creation" will have a special meaning in the NZ context, and this meaning could be the contribution we make to the world church at this juncture of history. In this International Year of Peace we need to remind ourselves of the Commitment to Peacemaking made by Conference and Assembly last in 1983.

LINKS WITH OTHER ORGANISATIONS.

The Unit has a representation on the new Council for International Development which brings together a cross-section of non Government organisations concerned with aid and development. The Unit continues contacts with CORSO, the United Nations Assoc., HART, the National Consultative Committee on Disarmament and the N.Z. Institute of International Affairs.

UNIT REVIEW.

This year the Unit reviewed its work since the beginning of the Council, noted areas of achievement and resolved to develop expertise in areas of responsibility which have yet to be explored. The Africa work group meets monthly, the Social Justice Workgroup bimonthly and the Ecumenical Workgroup when required. Some progress has been made in setting up the workgroup in Nelson to tackle Eastern Europe and Latin American affairs. One area which it is hoped to explore, concerns Christianity and Communism. The visit of Bishop Toth has

helped launch this intent.

COUNCIL FOR MISSION AND YOUTH INVOLVEMENT.

The Unit continues to explore relationships between the Council and the Youth movements in our two churches. Heather Macfarlane attended the Queen's Birthday Youth Consultation and spoke about Mission. Richard Lander, a young person on our Unit, acts as a 'conscience' within the Unit and as a link person. The Council needs to keep probing this area of involvement.

COUNCIL FOR WORLD MISSION.

Six representatives of the Presbyterian Church attended the CWM Pacific Regional Consultation held in Kiribati in March this year. Just prior to this consultation, the General Secretary of the CWM, the Rev. Dr. Christopher Duraisingh visited the Congregational and Presbyterian Churches of New Zealand. Dr. Duraisingh had contacts with the PD&M Dept. of the PCNZ, the Education for Lay Ministry Committee as well as the Council. As a result of this visit there is a good possibility of a joint programme of education for mission being run at parish level in our two churches as part of the world wide CWM programme in member churches.

Attendance at the Kiribati Consultation was funded by the Council for World Mission as part of its programme to bring member churches together regionally every two years. The visit to Kiribati enabled contacts to be made with the Church in Tuvalu and Nauru. Those attending appreciated the strategy of the CWM in enabling the consultation to take place.

RECOMMENDATIONS

1. That the report be received.
2. That Conference/Assembly thank Ian Faulkner for his Convenership of the Co-ordinating Committee during the first two years of the Council's life.
3. That Conference/Assembly congratulate the Rev. Barbara Stephens on her appointment as Director of Christian World Service.
4. That Conference/Assembly thank parishes for their responses to the 1985 Christmas Appeal of Christian World Service and requests them to commend the 1986 Appeal to their people with enthusiasm and purpose.
5. That Conference/Assembly congratulate the Rev. Dr. Phyllis Guthardt on her election to the Presidium of the World Methodist Conference.
6. That Conference/Assembly send greetings to the President of the World Alliance of Reformed Churches, the Rev. Dr. Alan Boesak, together with his wife and family and assure them of our prayers and support.
7. That Conference/Assembly send warm greetings to Bishop Tutu on his election and enthronement as Archbishop and Primate of the Church of the Province of Southern Africa and assure him of our prayers and support.
8. That Conference/Assembly send warm greetings to the Moderator of the Presbyterian Church of Southern Africa, the Rev. Herbert Chekomo, congratulating him on his election and assuring him of our prayers and support.
9. That Conference/Assembly send greetings to the General Secretary of the South African Council of Churches Dr. Byers Naude, assuring him and the member churches of the Council of our prayers and solidarity in their quest for a just and equitable society in South Africa.
10. That Conference/Assembly reaffirms its decision of 1985 to declare itself in favour of economic sanctions against South Africa in order to try and bring about peaceful change and the dismantling of Apartheid and inform the South African Council of Churches, our partner churches in South Africa, the World Alliance of Reformed Churches of our response to their request.
11. That Conference/Assembly supports the move in the South Pacific Forum which has placed New Caledonia on the agenda of the United Nations Committee for De-Colonisation.
12. Conference/Assembly reaffirm their solidarity with the Kanak struggle in New Caledonia towards territorial independence, and

commends to Synods, Presbyteries and parishes to study the report on New Caledonia (White Book 1985 pages 20 - 25 and the Minutes of Conference 1985 pages 171 - 176) in conjunction with the Study Guide entitled "Our Nearest Neighbour" available from Box 9549, Hamilton.

13. That Conference/Assembly recalling its Declaration on Peacemaking (discussed in Churches during 1982 and adapted in 1983) and the Assembly Covenant for Peace (1982) and the decisions of 1984 and 1985 affirming opposition to nuclear armed and powered warships entering New Zealand ports and commend the Government in its attempt to legislate for a nuclear free New Zealand.
14. That Conference/Assembly set aside Sunday August 9th 1987 as Peace Sunday and requests that all congregations in pursuing this theme refer to the Declaration on Peacemaking.
15. That Conference/Assembly commend Project Waitangi and the Pakeha debate on the Treaty of Waitangi to parishes and their membership and asks parishes to provide the means to engage in the discussion through 'house' or other groups.
16. That Conference/Assembly strongly affirms mission "as a joining of evangelism, ministry to human needs, concern for social justice and concern for the world in which we live" and as a "sharing in one world mission proclaiming the Gospel of Jesus Christ to all people in word and deed and the material sharing of resources with churches and groups overseas." (Council Constitution) and asks the Council to prepare a discussion paper on the theology and practice of mission today for use in parishes and presentation as a policy paper to next Assembly/Conference.
17. That Conference accepts the invitation to membership in the Conference of Churches in Aotearoa on the basis of the Constitution set out in Appendix 11.
18. That the Conference refers the Constitution of the Conference of Churches in Aotearoa to the Law Revision Committee for its consideration and report to next Conference Revision Committee.

APPENDIX I

NEW ECUMENICAL BODY REMIT

The constitution of the proposed new ecumenical body for New Zealand was referred to parishes and district courts of the Methodist and Presbyterian Churches following Conference and Assembly. Responses received were carefully collated, and a summary of all comments made was reported by our church representatives to the consultation held in late June 1986 to revise the constitution. The revisions made reflect these responses, and further information or explanation is provided where responses called for clarification of meaning or intention. The revised Constitution of the Council of Churches in Aotearoa-New Zealand is printed as an appendix to this report.

Response to the key question, whether the Methodist/Presbyterian Church of New Zealand should join the proposed Conference of Churches is detailed below. The following points are noted:

In Favour: responses that clearly endorsed membership, with or without reservation on aspects of the Constitution.

Opposed: responses that clearly opposed membership, or which indicated unwillingness to endorse membership on the basis of the unrevised Constitution or the information then available.

Maori Synod Response made clear that Synod had referred the proposal back to its parishes for study and comment, and was thus responding on their behalf in reporting that most parishes agree with the proposed new ecumenical body. Synod itself supported the Presbyterian Church becoming a member. Maori Synod expressed uncertainty about the level of its own involvement in the national and regional activities of the Conference.

Summary of Responses:

<u>Description</u>	<u>Agree</u>	<u>Disagree</u>
Methodist Districts	3	nil
Methodist Parishes	5	1
Methodist Church Council	1	-
Presbyteries	17	5
Presbyterian Maori Synod	1	-
Presbyterian Parishes	76	48
Union District Councils	3	-
Union/Coop. Parishes	15	3
Presbyterian Committee on Women in Church & Society	1	-

SUMMARY OF COMMENT ON PROPOSAL

Most responses embodied reflection on the aims, constitution and proposed structure of the Conference of Churches. Some parishes commented that material sent down was too full, others that it was lacking in detail. Several district courts made helpful summaries for parish guidance or drew attention to material published by the Steering Committee - a small brochure summary, or John Bluck's "Ecumovement" which gives valuable detail on how the proposal emerged.

Because of the key place of the 'Goals' in the Constitution responses represent an interesting survey of church opinion on several contemporary issues.

The Goals:

The Goals of 'Unity', 'Evangelism and Mission' and 'Justice and Peace' were broadly accepted. The balance between evangelism and social issues was raised by several responses.

The Goal of 'Bicultural Partnership' was a matter on which a majority of responses commented. In part the difficulties revolve around language: bicultural/biracial, multicultural/multiracial. The bicultural goal speaks of a situation where Maori and Pakeha ways both operate within the churches, are accepted as valid, and are valued and affirmed. Most New Zealand churches are multiracial but mono-cultural in that one way of doing things is followed, for the most part, by people of all backgrounds.

There are however other aspects on which submissions were made. Pacific Island congregations are not able to identify with 'Maori/Pakeha' biculturalism; it needs to be emphasized that in the 'bicultural church' there will be networks of bicultural relationships (Maori/Pacific Islander, Maori/Chinese, etc.), working toward a multicultural church.

The basic issue of the role and place of the Tangata Whenua of Aotearoa was questioned in some responses. These called for decision-making on a numerical (population) basis. The Constitution does not see this as consistent with the Goals of the new ecumenical body.

The Goal of 'Theological Action' was not widely commented on. Some responses label both NCC and the new body 'liberal'.

The Goal of 'Inclusiveness' was widely affirmed - some responses then question the need for specific goals on 'Women' and 'Bicultural Partnership'.

The Goal of 'Women' was not commented on widely. Women feel affirmed by it; some responses question the need for a stated goal on women, one saw it as 'patronising'.

Goal of 'Links with Churches'. Most responses saw the Conference as a continuation of NCC, and commented on this goal in terms of their experience with NCC. Some claimed the new body would be bureaucratic, cumbersome or expensive, others that its structure was too vague. "Links at every level" was widely received as an important aspect of this goal.

Goal of 'International Perspective' was clearly seen as appropriate in the ecumenical dimension. Involvement in justice issues was queried by a number of responses.

Goal of 'Communication and Dialogue'. Dialogue with people of other faiths is not widely understood and its appropriateness was questioned. Otherwise the goal was widely accepted.

Goal of 'Prophetic Courage' - where any comment was made it was negative. Many responses did not welcome people speaking in the name of 'Christians' or 'the churches' without sounding church-member opinion. Critical responses saw this as radical and threatening. Many assumed the 'NCC pattern' would be followed and expressed unhappiness with that.

Structure and organisation were widely criticised as expensive, cumbersome, bureaucratic, unclear; and styles of open, consensus decision-making, rather than formal (common law) procedure, were seen by many to be unnecessary, divisive, unclear. Behind some comment was a realisation that 'one man one vote' procedures would ensure stability of power and initiative -

new ways would promote change in unknown directions. Some responses called for clearer criteria for membership of and participation in the Annual Forum. The regional forum was seen to add a valued new dimension to ecumenical activity in New Zealand, but fears were expressed about extra demand on time and energy of busy, over-committed people.

On Detail:

Many responses, including many that supported the church joining the Conference, objected to the use of 'Aotearoa' as a name for New Zealand. Using two names is unfamiliar (although Tasman gave two names, 'Nieuw Zealand of het Staaten Land, and a number of nations use two names, or give their name in two languages, on stamps, coins and official documents.)

A presidium of three equals was seen as 'confusing'. 'bureaucratic', 'cumbersome' - it is unfamiliar to New Zealand church people but common overseas. We tend to prefer "one person in charge".

With very few exceptions indeed, responses welcomed Roman Catholic membership - as a positive helpful development in ecumenical relations.

The revised Constitution has either taken these points into account or has offered reasons why the original provision has been retained.

THE NEW ECUMENICAL BODY.

July 1986.

AN INVITATION TO THE CHURCHES.

Dear Brothers and Sisters in Christ:-

With a deep sense of gratitude to God we place before your Church this proposal for a new ecumenical body.

We are mindful for the way God has led us and all who have worked together on this task.

God calls us all, in the richness of our diversity, to stand together in common witness to the Good News of Jesus Christ. We believe this proposal offers a new opportunity to respond to that call.

The Inauguration Committee, set up by the Consultation of Churches in June, 1986, extends to you this invitation to become a member of the Conference of Churches in Aotearoa - New Zealand.

We look forward to receiving your official report no later than 30th November 1986.

Grace and Peace to you in Christ's name,
The Inauguration Committee.

-established by the Consultation of the
Churches, June 27-28, 1986.

The Consultation of the Churches concerning the Proposal for a New Ecumenical Body involved the following churches:-

The Methodist Church, the Presbyterian Church, the Roman Catholic Church, the Baptist Union, the Anglican Church, the Society of Friends, the Associated Churches of Christ, the Salvation Army, the Congregational Union, the Cook Islands Christian Church, the Antiochian Orthodox Church; the Greek Orthodox Church, the Serbian Orthodox Church, the Romanian Orthodox Church, the Liberal Catholic Church, the NZ Synod of the Methodist Church of Samoa, the Congregational Christian Church of Samoa, the Lutheran Church, the Seventh Day Adventist Church.

These churches either attended the Consultation or sent apologies. Some were present as observers.

CONSTITUTION FOR A NEW ECUMENICAL BODY

FOR AOTEAROA -NEW ZEALAND.

July 1986.

1. NAME

The name of the body shall be:-

THE CONFERENCE OF CHURCHES IN AOTEAROA -NEW ZEALAND.

The word Conference is to be used rather than Council to highlight the Body's newness. As a conference rather than a council it can be stressed that there is no attempt to legislate for the member churches.

We use the name of Aotearoa to acknowledge one of the original names given by Kupe to this land, and still widely used today. In 1642, Abel Tasman, the Dutch explorer, named the islands Nieu Zeeland, after a region in Holland. This was later anglicised to New Zealand.

We use the name of Aotearoa to express our commitment to build a bicultural church and society as outlined in the Bicultural Partnerships Goal.

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 of Churches in Aotearoa - New Zealand shall be open to Churches which confess and seek to obey 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, and to Churches which follow the spirit of Jesus as revealed in the Scriptures but do not make doctrinal affirmations.

Membership of The Conference of Churches in Aotearoa - New Zealand involves a commitment by the member Churches to assist each other in the pursuit of the Conference goals.

The Conference of Churches is the member churches themselves in a new relationship with one another. It is not synonymous with the executive or the forum or any of the commissions/agencies which are in the service of the Conference.

IV GOALS OF THE CONFERENCE OF CHURCHES IN
AOTERAROA - NEW ZEALAND

UNITY:

This Conference of Churches 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.

EVANGELISM AND MISSION:

The Conference of Churches believes that Evangelism and Mission lie at the heart of the Churches' witness to Christ in the World and are a direct response to His commission to make disciples. Discipleship is not only a goal for all Christians but characterises the way in which we pursue all other goals.

To this end the Conference of Churches will encourage and support member churches separately and together -

- to share the Gospel with all people,
- to build strong Christian communities where appropriate Christian spiritualities, life styles and ministries can be nurtured, developed and critically examined.

BICULTURAL PARTNERSHIPS:

The Conference of Churches acknowledges Te Tiriti o Waitangi as the covenant establishing our nation on the basis of a bicultural partnership between:

- the Maori as tangata whenua, the people of the land;
- and the Pakeha and other manuhiri tuarangi, the people who have come since to make their homes here.

From that basis, the Conference of Churches commits itself to:

- work in ways which are in accord with the bicultural partnership established by Te Tiriti O Waitangi;
- move beyond the present pre-dominance of the Pakeha cultural system.

The Conference of Churches acknowledges that partnership between peoples of all cultures within our country are enriching and necessary for a just society.

From that basis, the Conference of Churches commits itself to:

- make provisions for the participation of peoples of different cultures within its life;
- help people in Church and society enter into partnerships with people of cultures other than their own.

JUSTICE AND PEACE:

The Conference of Churches 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 inter-dependence and oneness. This leads the Conference of Churches 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 attitude and economic and political forces that undergird the spirit of militarism;
- reach towards all the values taught by Christ in the Sermon on the Mount.

THEOLOGICAL ACTION:

The Conference of Churches is committed to developing and sharing its life in a theological context. The Conference of Churches 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 of Churches' actions and reflections.

INCLUSIVENESS:

The Conference of Churches is the servant of all God's people. In that service it will:

- actively seek to include the diversity of people within the Christian community
- Develop ways of working which encourage the full participation of that diversity of people.

WOMEN:

The Conference of Churches affirms the dignity and equality of women. It will:

- ensure the full participation of women at all levels of -
 - consultation
 - decision-making
 - action

LINKS WITH CHURCHES:

The Conference of Churches is accountable to its member churches. It will:

- seek to reflect, 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 of Churches has a world-wide concern for all people. This leads the Conference of Churches to:

- form and maintain international links with other ecumenical bodies;
- work with movement against all forms of injustice here and elsewhere.

DOMMUNICATION AND DIALOGUE:

The Conference of Churches acknowledges the need to build a strong sense of community by developing clear communications. The Conference of Churches will seek to establish relationships:

- between member churches and with other Christian bodies;
- with people of other faiths and beliefs.

PROPHETIC COURAGE:

The Conference of Churches will speak and act with prophetic courage within the Church and society, confident in the faith of the ages.

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 VII A) or in Executive (see VII D) or by one or more of the member churches.

No act or decision of the Conference of Churches shall deprive any member church of its authority nor impose an obligation on any church. Member churches are free to dissent from any act or decision of the Conference of Churches in Aotearoa - New Zealand.

VI FUNCTIONS AND POWERS:

The functions and powers of the Conference of Churches in Aotearoa - New Zealand shall include the following:

- 1 To promote and further the goals herein before set out.
- 2 To establish commissions, committees, and such groups as may be necessary to fulfil the Goals. All such commissions and committees shall be responsible to the Conference of Churches.
- 3 To call consultations on specific subjects as occasion may require.
- 4 To make provision for, procure, enlarge or develop suitable headquarters or other centres for the work of the Conference of Churches.
- 5 To acquire for any of the objectives or purposes of the Conference of Churches 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 of Churches may deem necessary, and to do all acts in relation thereto 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 of Churches;
 - b) the selling of any property real or personal held by the Conference of Churches; 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 of Churches.
- 6 To administer all sums of money subscribed or given by any person or organisation for the support, maintenance or benefit of the Conference of Churches 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 herein before referred to and to administer, control and disburse the same.
- 7 The Conference of Churches shall be incorporated under the provisions of the Charitable Trusts Act 1957.

THE ANNUAL FORUM

- 1 The Conference of Churches in Aotearoa - New Zealand 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.

Annual Forum

It has been 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 "General Meeting" will be held. 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 of Churches than has proved to be the case with the NCC general meeting being held every eighteen months.

- 3 The Forum will be made up of approximately 120 members with the right of decision including:
 - a)
 - i) representatives of member churches - up to a maximum of 6 for any one Church;
 - ii) representatives of the regional forums (see VIIE), 2 from each region;
 - iii) a youth delegation to be selected through the youth departments of member churches - up to a maximum of 6;
 - iv) two representatives from each unit of the Conference of Churches;
 - v) co-opted members - up to a maximum of 10 (where necessary) to seek a balance among participants according to our goals or to draw on particular expertise;
 - vi) the offices of the Conference of Churches.
 - 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

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.

Te Runanga Whakawhanaunga I Nga Hahi O Aotearoa

The Conference of Churches in Aotearoa-New Zealand aims to have a special relationship with Te Runanga Whakawhanaunga I Nga Hahi O Aotearoa. Te Runanga Whakawhanaunga I Nga Hahi O Aotearoa, a gathering of people from the Maori sections of the churches, is a living gathering of people from the Maori sections of the churches, is living out the unity they discover through sharing a common culture and a common faith. For the Conference of Churches this special relationship involves:

- a) a recognition of the unique place of the Maori in this land,
- b) consultation with the Runanga Whakawhanaunga I Nga Hahi, for this body can best express the mind of Maori Christians.

Because Te Runanga Whakawhanaunga I Nga Hahi O Aotearoa is not a church, the proposal to include Te Runanga Whakawhanaunga I Nga Hahi in the membership of the Forum is a way to ensure that this special relationship is given visible expression.

- 4 Alongside this membership of the Forum which has the right of decision, the Conference of Churches, through its Executive may invite the participation of groups who are not specifically represented by member church structures, to 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, race, 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 representatives as soon as possible after they are appointed.

6 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 Presidium.
- 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 30 days notice of all Forums shall be given to all members.
 - 5 A quorum for any Forum shall be twenty members representing at least two thirds 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.

Consensus and Our Concern

Consensus to build Community -

- *The decision to work towards consensus decision-making arises from the conviction that it gives better expression to our desire to build community. The Consensus style of decision-making expresses better the wholeness of life of the community.*

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.

It is considered that this method of discussion encourages wider and deeper consideration of important issues.

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. This previous agreement is in the hands of the presidium.

There are many methods of making a decision which can be used by the group when consensus breaks down. Some models which can help at this point include: -

- i) the use of straw votes (non-binding show of hands) to identify where and how strong the areas of disagreement are;
- ii) the use of small groups, with representatives of each group meeting to draw up various options for the groups to consider and respond to;
- iii) a majority vote (two-thirds or three quarters) to enable a decision over the stated objections of the minority;
- iv) agreement, when a divided vote decides an issue, to include in the resolution, a record of the percentage of support, and a summary of the dissenting views.

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.3 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 of Churches 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.
5. 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.

Note - It is believed that the model of a Presidium of equals (which is already used by some organisations, including the World Council of Churches) fosters corporate leadership and itself gives an example of decision-making by consensus. It also allows for a fuller representation of the churches in the leadership of the Conference of Churches in Aotearoa-New Zealand.

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 organisation.

D. EXECUTIVE COMMITTEE

1. The Executive Committee shall conduct itself as the servant body of the Conference of Churches and shall carry out any functions and exercise any powers which may be delegated to it by resolution of the Annual Forum.

4. Meetings

- (a) 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.

Not less than 14 days notice of all Executive Committee meetings shall be given.

Member churches themselves will be notified in addition to the executive members.

- (b) A quorum for meetings shall be nine members representing at least five member churches of the Conference of Churches.
- (c) The Executive shall be charged with the general conduct of affairs of the Conference of Churches subject to any direction given by the Annual Forum; and the presidium shall be entitled to any time to reserve for the decision of the Annual Forum such matters as they deem proper.
- (d) In other matters the Executive Committee shall be responsible for regulating its own procedures.
- (e) The Executive Committee shall be encouraged to reach its decisions by consensus.

3. The Executive Committee shall consist of the following: -

- i) The three presidents.
- ii) The General Secretary and the Treasurer.
- iii) Nine members elected by the Annual Forum from among those nominated by the member churches and who are not themselves members of the Conference of Churches' agencies and commissions or other such groups.

- iv) Up to six members co-opted by the Executive Committee to ensure coverage of the various activities for which the Conference of Churches is responsible, and who are themselves not paid employees of the Conference of Churches.
 - v) Representation of Te Runanga Whakawhanaunga I Nga Hahi o Aotearoa.
 - vi) In addition, any member church not represented among those elected under clauses (i) or (iii) has the right to send a representative to any Executive Meeting, as a full member. Travel and other costs of these representatives is the responsibility of their own churches.
4. 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 member churches 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 and ordained, age and youth, and it shall have regard to ethnic origin, regional balance, and balance between the Churches belonging to the Conference of Churches.

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 Conference of Churches within its own region and will acknowledge mutual accountability with the national forum and the member churches.

3. The Regional Forum will seek a relationship with Te Runanga Whakawhānauanga i Nga Hahi o Aotearoa in terms of the goal of bicultural partnerships.
4. 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, which has right of decision, seek the participation of those groups who are not specifically represented by member church structures, to give them the opportunity to shape with the forum the response to their expressed concerns.
5.
 - 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.
6. The parishes in the region will be invited to accept a levy of an annual contribution to finance the regional forum and its activities.
7. Each regional forum will establish its own form of working structure.
8. Each regional forum will be encouraged to use the consensus style of decision making.
9. Each regional forum will endeavour to participate fully in the networking facilities provided through the Conference of Churches in Aotearoa - New Zealand.
10. 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.

Regional forums will not begin to function immediately, but will take shape gradually over two years, and at the end of that time will have emerged as part of the structure, as the agencies and commissions develop in response and in relation to the Regional Forums.

VIII APPLICATION FOR ADMISSION

Any other Christian Church desiring to become a member church of the Conference of Churches in Aotearoa - New Zealand, after the Conference has been established, shall apply in writing to the General Secretary of the Conference of Churches 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 of Churches in Aotearoa - New Zealand for consideration.

When replies from such churches or from a majority of them have been received and considered, admission to membership of the Conference of Churches may be granted by the Conference of Churches at its discretion. A substantial majority of the member churches is required.

IX RESIGNATION

Any church desiring to resign from the organisation 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 ALTERATIONS 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.

NICARAGUA - A STUDY PAPER

Map of Central America



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NICARAGUA

HISTORICAL BACKGROUND.

Nicaragua's Sandinista government celebrated its seventh anniversary in July 1986, under fiercer pressure than it has faced in any previous time. Taking their name from a revolutionary leader active in the 1930's Augusto Cesar Sandino, the Sandinist Front of National Liberation toppled the government of the dictator Anastasio Somoza after a popular struggle that culminated in 1979.

The United States government has been involved in Nicaraguan history since the nineteenth century. In 1913 the U.S. Marines invaded Nicaragua. They withdrew in 1933, having trained the National Guard of Nicaragua and appointed as its first commander, Anastasio Somoza, the father of the dictator defeated by the Sandinistas in 1979. By the time the Somozas were overthrown, their 'National Guard' was the most heavily U.S. trained military establishment in Latin America. The Somozas ran Nicaragua like a personal estate. There was a huge concentration of wealth in the hands of the ruling dynasty and, elsewhere, widespread poverty.

The Frente Sandinista de Liberacion Nacional was founded in 1961. After many set-backs in the 1960's, the Sandinistas began in the 1970's to win over and organise the rural population, urban workers and students. In 1972 a huge earthquake hit Nicaragua. 600 planes brought relief and aid supplies to Managua but the aid was controlled by Somoza for his own profit. It was in these years that opposition swelled. By October, 1977, the Sandinistas issued a call for a united front of anti-Somoza forces. It was answered by Los Doce, the Twelve, a group representing those middle sectors of Nicaraguan society which has finally lost patience with Somoza. They recognised the legitimacy of the FSLN as the expression of popular opposition to Somoza. From this point on there were spontaneous revolts, strikes and advances by opposition forces. The final offensive was launched in June 1979. It lasted six weeks. Somoza, having made careful preparations, fled, precipitating the collapse of the National Guard.

SUPPORT FOR REVOLUTION.

The revolution gathered up different groups of people with common aspirations for justice. Women were prominent. In 1977 the Association of Nicaraguan Women Confronting the National Problem (AMPRONAC) was formed. This organisation brought together women of different classes and spheres of life who were determined to engage in the struggle against dictatorship that was systematically violating human rights. The excesses of the later Somoza years alienated business people, teachers, medical workers- indeed all but those who were benefitting from the Somoza power and fortune. One report says that the degree to which citizens of all types were mobilized in the Nicaraguan "War of Liberation" was unprecedented in Latin American history.

(Adventure and Hope: Christians and the Crisis in
Central America. p.72)

THE NEW GOVERNMENT

The new government faced severe problems, a legacy of war. Yet they made an impressive advance, particularly in health and literacy programmes. The Sandinistas strategy has been to make an impact to raise the living standards of the poor. There was a notable lack of a revenge mentality towards former enemies. The Sandinistas abolished the death penalty.

Power, is exercised by a Junta together with a Council of State. There has been a tension between consolidating the achievements of the revolution and allowing for a pluralist approach to government. There has certainly been internal criticism. The government admits that it has been overbearing in its relationship with the Miskito Indian population, an indigenous group who were moved from their traditional lands, away from Contras invading the northern territory. The result of the General Election of November 1984, confirmed popular support for the government. The results were as follows:-

Democratic Conservative	13.1% votes	14 seats.
Sandinista Liberation Front	63.0% votes	61 seats.
Independent Liberal Party	9% votes	9 seats.

One of the international observers, Lord Kennet, M.P. British SDP, stated "Reagan dismissed the elections in advance, as did the British Government (which) did not send observers because (it) did not believe the elections were going to be fair. But we saw free and fair elections....(I have) very strong views in favour of small and poor countries being allowed to run their own affairs."

(Help Rebuild Nicaragua. p.8. Appendix)

CHRISTIANS IN NICARAGUA.

The Church has been influential in Nicaragua. It was said that the dynastic Somoza power has rested since 1907 on four powers - the US Government, the Catholic Church, the local oligarchy and the National Guard. The Foreign Minister, Father Miguel d'Escoto, said in 1980-

"By its silence (the Church) was an accomplice in things that went on for many years. The Church, however, began a process of Christianization, of rediscovering its role in society and recommitting itself to the poor, of accepting the role of becoming the voice of those who could no longer speak and of running the risks of the exploited."

(Christianity and Crisis. Vol 40, No.8, May 1981, p.141)

Under the influence of Vatican II and the Latin American Bishop's Conference in Medellin (Columbia, 1968) the Church began to take up its option for the poor. Many Christian people worked among the poor and readily took up their cause with the popular struggle. Immediately after the overthrow of Somoza, seven of the Catholic Bishops issued a pastoral letter entitled- " Christian commitment to a new Nicaragua." They praised the new government for its steps

towards land reform, the launching of the national literacy campaign and the proclamation of civil rights and liberties. There was a valid discussion of the acceptability of socialism as an economic system compatible with Christianity. There is opposition within the Church hierarchy, the upper stories of the church resting in some cases uneasily on the foundation of popular support amongst Christians for the revolution. Cardinal Obando y Bravo is a notable opponent of the Sandinista Government.

THE REAGAN ADMINISTRATION AND NICARAGUA.

The Carter administration offered a nervous hand of friendship to the new government but the Reagan administration has shown no such recognition. The attempt to "destabilize" Nicaragua is publicly acknowledged. In July 1986, President Reagan finally forged a congressional alliance that has approved a NZ\$183 million aid package to Nicaraguan rebel Contra guerillas. These guerillas are lauded as 'freedom fighters' devoted to the overthrow of the present government. In fact, many of them, like Enrique Bermudez and Ricardo Lau, were officers in Somoza's infamous National Guard, a gang responsible for the murder or kidnapping of more than 3,000 Nicaraguan civilians. The Sandinista government has reacted by enforcing a state of emergency. A prolonged struggle can be expected, with the Nicaraguan government determined not to retreat from any of the achievements of the revolution and yet put under intense pressure militarily and economically. The US interpretation of the situation is in 'superpower' terms. Nicaragua is viewed as an exporter of arms and revolution in Latin America, and as a stepping stone in Russian and Cuban infiltration of the area. There are Cuban advisors in Nicaragua. Nonetheless, the US interpretation of events seems largely unsubstantiated. Many commentators are convinced that aid to the contras, far from aiding democracy, promotes fragmentation and bloodshed. The United States, it seems, is not prepared to allow a situation over which it has little control nor a government in Nicaragua which is unfavourable to United States interests. The United States view is dominated by super-power rivalry rather than with the discernment of the actual history and social dynamics of Nicaraguan society. If internal freedom in Nicaragua is the objective the swiftest way of achieving this would be to let the Sandinistas and their opposition resolve their differences in open debate. Many observers believe there are enough checks and balances for Nicaraguans to resolve for themselves what Nicaragua should be.

CONCLUSIONS.

This has been a brief overview. There is much literature available, some of it listed below. The overwhelming argument is that the sovereignty of Nicaragua ought to be respected. The Sandinista government can claim to be elected fairly. The World Court verdict was that United States aid to the Contras is illegal. (June 1986). Nicaragua is a country whose population is the same size as New

Zealand. There are few other similarities, yet the issue of respect for national self-determination is common. Countries of this size are vulnerable to super-power manoeuvring. The crucial issues for Christians have to do with the relationship of colonisation and mission, the life of indigenous peoples, the feeding of the hungry and the right of peoples to determine their own way in the world. Further, Christians need to decide where we stand, the sort of Church we will be and the way we respond to and express the Gospel. In Nicaragua these issues are stark and urgent..

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ANZUS AND NUCLEAR WEAPONS.

Background:

The Methodist International Affairs Committee in its Conference Report of 1978 drew attention to some of the reasons why New Zealand should withdraw from the ANZUS alliance and follow a more neutral path. As part of a continuing discussion the Committee took a major statement to the 1980 Conference in which the reasons for continued membership of ANZUS were examined (defence, trade, shared cultural heritage and values, political and security) and two alternatives discussed (neutrality and non alignment) The statement concluded: "We submit that in an age of Nuclear weaponry our dependence on the ANZUS alliance is not a defence policy at all, rather it is a policy that lays us open to attack, embroils us in other's conflicts and leads us into wars. The more helpful defence policy would be to withdraw from ANZUS and begin taking up some of the alternatives open to us." (p 217)

The Presbyterian International Relations Committee raised the same issue in a different way. In 1978 there was a paper entitled Disarmament - a Christian Comment, which was widely distributed and discussed. In 1982 the Joint International Relations Committee produced a study document- Peacemaking: a Christian calling, in which the implications of the nuclear age were analysed and discussed. This report highlighted that, "New Zealand has forsworn the use, acquisition and storage on its territory of nuclear weapons." The Government in a Defence paper declares: "We are not and never will be a nuclear state." The discussion questions appended to the study document suggested that the two churches urge the New Zealand Government to "prohibit all foreign military forces from establishing, having access to, or using New Zealand facilities or bases: develop a defence policy for New Zealand not aligned with nuclear super-powers but worked out in consultation and conjunction with Pacific Island nations and Australia: seek to establish security alliances with regional neighbours without the inclusion of a nuclear element."

In response 72 out of 130 Presbyterian parishes gave support to the resolutions, while 58 were either against the general thrust of the resolutions (24) or were unable to support the specific points mentioned above although concerned about the nuclear arms race. Of 23 Methodist parishes/circuits responding only 1 was against.

Although the Presbyterian Church was divided on the issue of security alliances, just over 55% of parishes supported the general direction of the study document. Assembly and Conference had no difficulty in choosing the path of peacemaking in 1983.

When the present Government came to power, Assembly and Conference continued to support moves towards banning the entry of nuclear armed and powered warships into New Zealand, to support legislation and began to question ANZUS from an ethical point of view (1984)

In the light of widespread discussions in New Zealand during 1985 and 1986, the Council for Mission brought to last Assembly and Conference a paper on nuclear weapons and ANZUS which had been adopted by the NCC General Meeting of 1985. The document was received and referred to the churches at all levels. This time there is strong support for a non nuclear New Zealand and for New Zealand to belong to non nuclear security alliances, although there was at the same time some unease on the possibility of losing a security relationship with the United States.

The NCC paper was circulated for the purposes of enabling parishes think the issues through and present material, if they so desired, to the Defence Committee of Enquiry (July 1986)

The Report of the Foreign Affairs and Defence Select Committee inquiry into Disarmament and Arms Control (1985) contains useful appendices on various important matters relating to the nuclear issue seen from New Zealand's point of view. It should be noted that except for the question of visits to New Zealand by armed vessels and aircraft there was unanimous agreement on all other aspects of the inquiry.

The Report of the Defence Committee of Enquiry (July 1986) contains valuable information on the ANZUS issue. Among its main conclusions are:-

- (1) "The country is deeply divided: 72% of the community desire to be in an alliance with larger countries: but 73% many of them the same people, desire that their defence be arranged in a way which ensures that their country is nuclear free.
- (3) The most preferred defence option would be membership of ANZUS but separated from all nuclear aspects. So far the positions of the New Zealand and United States Governments have not contained sufficient flexibility to permit this option in practice.
- (4) Given this situation, 52% of the respondents in the poll, (taken in April/May 1986) favoured a return to an operational ANZUS alliance with the acceptance of visits by ships which may or may not be nuclear armed or powered. According to the poll there was no majority support for any other practicable option for defending New Zealand. However, 44% would be unhappy with this option, preferring to withdraw from ANZUS rather than accept the nuclear ship visits and society would be divided...
- (5) Within the 44% who want to withdraw from ANZUS there is no consensus on a preferred defence policy. It is clear from the poll, however, that most New Zealanders do not wish to be neutral, nonaligned or semi aligned.....
- (6) In the Committee's view an enhancement of the bilateral ANZUS relationship with Australia is the most promising option left open to New Zealand...."

THE RESPONSE.

It must be clear that whatever the political considerations might be, and however divided the people of New Zealand might be on the question of ANZUS and nuclear weapons, both churches have declared themselves to be concerned about peacemaking, and they see this concern through the eyes of the Gospel. This was the position established in 1983. The obvious implication of this position is the commitment to non nuclear security relationships with other nations. Not all members of our two churches may agree but the Gospel points us all in this direction. Christians are called to work together as peacemakers beginning with family relationships and extending the same principles into the theological understanding of international politics. Furthermore, since 1983, the two churches have recognised that the military situation in the world is now different. While the struggle for a just society may result in violence in particular situations, the threat to use nuclear weapons on a wider scale can no longer be ruled out. When these weapons are used the threat to the whole of life will be enormous. The Chernobyl incident is an example of what may happen. Between 30-40,000 people could eventually die with cancers caused by contamination from the accident with at least 5,300 more deaths expected over the next 70 years of cancers caused by direct exposure to radiation (Dominion August 26, 1986) Chernobyl is a 'Divine warning' of things yet to come.

The Christian community world-wide is both aware of the gravity of the situation and of their responsibility as peacemakers. New relationships between nations must be forged. The East-West ideological rivalry which fires the nuclear arms race, the arms industry with its enormous wealth, which promotes conflict, and the militarists who often subvert the political process to their own ends, all threaten to tumble the world community into conflicts with the potential to destroy life.

Albert Einstein before he died suggested that, only if the small nations group together to say no to the superpowers can the world community be forced into new relationships, and begin to work together-"only a collective effort on the part of those nations which are militarily weak has any chance of success."

There are risks involved: any attempt to translate the Gospel principles into political agendas and change the way we live makes us vulnerable to others, even our friends. But isn't this what the Gospel is all about. For the first time in New Zealand history we have chosen to contribute to world peace by making a stand on the nuclear issue. Once the world community is certain we mean this, the implications for the nations of the world will emerge.

DEVELOPMENT DIVISION AND ASSOCIATED COMMITTEES

ANNUAL REPORT 1986

The Development Division commenced 1986 with a significant changeover in the personnel serving on the Board. Following several resignations at the end of 1985, four women and three men were appointed with the consent of the President, to the Board. The people concerned quickly came to grips with the responsibilities of the Board and have already made an impact on the work of the Division. The names of Board members for 1987 will be available at Conference.

Two sub-committees of the Board have worked effectively in 1986. The Executive Committee takes responsibility for urgent and critical matters between Board meetings, and makes recommendations to the Board on matters such as Grant-in-Aid applications, and Co-operating Venture agreements. The Pastoral Committee offers personal support to the Superintendent, and the Samoan Resource Person. The work of these Committees, and the commitment of the people concerned is warmly appreciated.

The office team have continued to build on the good relationships developed in the previous year. Ways are being sought to streamline some of the business procedures to enable a more effective handling of the heavy workload by the limited staff available.

During the year the Board has faithfully followed the new guidelines for Connexional appointments, in particular by inviting Maori Division to comment on the job description for the Superintendent, and then by holding a face-to-face consultation with members of Maori Division on the matter of the nomination of the Superintendent. The Board appreciated the warm and supportive response of Maori Division to the suggestion that Norman Brookes be appointed for a further term of four years to bring the initial appointment up to the normal six year term.

1. THE BI-CULTURAL JOURNEY

Following Conference 1985 the Board participated in a significant bi-cultural workshop at Whakatuora. This workshop heightened the sensitivities and the commitment of many Board members to the bi-cultural journey. That journey is now seen as part of the justice dimension of the Gospel.

The Board noted particularly that the Church's bi-cultural commitment, if it was to be taken seriously, needed to form a backdrop to all the areas of the life and work of the Division. This has since been picked up in a variety of ways. For example, the agenda of each Board meeting in 1986 has included a period for specific reflection on a part of the work of the Division from a bi-cultural perspective. Aspects being worked through are:

- the bi-cultural journey as it relates to Fijian, Samoan and Tongan people;
- the bi-cultural journey and Church Union;
- the bi-cultural journey and evangelism;
- the bi-cultural journey and Divisional resources.

A broadsheet has been produced in Samoan to help Samoan people think about the bi-cultural dimension; another has been produced with similar intent for Pakeha parishes, with a second one nearing completion. Other aspects of this work will be picked up in the reports of the associated committees.

A review, to assist the Division further in its commitment and understanding, was held in June 1986. To date this has led to Board members beginning a study of land questions, using resource material prepared by the NCC Programme on Racism.

2. COMMITTEES IN PARTNERSHIP WITH THE BOARD

The committees associated with the Development Division are:

- The Fijian Advisory Committee;
- The Samoan Advisory Committee;
- The Tongan Advisory Committee;
- The Making Disciples Task Group;
- The Methodist Church Union Committee;
- The Joint Working Committee on Bi-culturalism.

The Board has been looking at the relationship of these committees to the Board and the way in which they are funded. There is a clear desire on the part of the Board to give a greater degree of independence, particularly to the three Advisory Committees. This is not a matter of the Board opting out of its responsibilities. The Board affirms its willingness to act in a supportive role as appropriate; however, the Board believes that the relationship with the Development Division should be a relationship based on partnership rather than dependence. For this reason the Board has raised with the Advisory Committees the possibility of direct funding to the respective Advisory Committee from the Connexional Budget, rather than funding through the Development Division as at present. This move would also involve the Advisory Committees in taking greater responsibility for the arrangement of their meetings, travel, etc., as well as beginning to give consideration to the financial support of some specific ministries. This change in procedures will occur only when a respective Advisory Committee has indicated that it is ready for such a change.

The Making Disciples Task Group is clearly seen by the Board as an associated Committee rather than a sub-committee. The Task Group carries out the primary evangelistic responsibilities of the Development Division. The Superintendent attends the meetings of the Task Group and, from time to time, the Convenor and the Co-ordinator of the Resource Persons in Evangelism project, report in person to the Board. The Development Division values this relationship. The Task Group and the Co-ordinator are also kept informed as to the funding available for Making Disciples programmes within the Church.

The Church Union Committee, which became a committee under the Development Division some years ago, continues to report to the Board. This seems appropriate at present. To strengthen the Committee in its discussions with the Presbyterian Church Union Committee, Methodist representatives on the Negotiating Churches Unity Council have been invited to share in the bi-lateral discussions during 1985 and 1986.

The membership of the Joint Working Committee on Bi-culturalism is made up of personnel from Maori Division, the Development Division and the Education Division. The Committee reports to Synods, Church Council and Conference. Its primary task has been to encourage progress within the Church on the bi-cultural journey, by addressing questions of Church structure and policy.

3 PARISH SUPPORT

The Development Division supports the work of parishes and other ministries in a variety of ways. It does this by visiting parishes for consultations and reflection and planning events. Parishes visited during 1986 for these purposes include: Tokomairiro (Milton); Brockville (Dunedin); Plimmerton-Paekakariki; Taumarunui; Te Awamutu; Te Atatu; New Lynn; Henderson; Welcome Bay (Tauranga); and Hikurangi. The Superintendent has also led a teaching mission at Wellsford, has visited the North Canterbury Pastor-at-Large (in Hanmer) and shared in the Otago-Southland, Manukau and Auckland Synods.

A second way in which the Division supports the work of Parishes is by means of grants. The majority of these are given to some twenty parishes in the form of Grant-in-Aid. In most cases these grants enable parishes with insufficient income to sustain stipendiary ministry. Small, one-off grants are also made from time to time from the Development Fund towards the purchase or building of new plant.

4. NEW CONGREGATION DEVELOPMENT

A serious concern is the fact that the Connexion does not have in place an adequate fund to aid the development of new congregations. The Superintendent raised this at Church Council, and subsequently at the Board of the Development Division. The Board agreed, at its April meeting: "That there is a need to identify areas of potential growth and development, both geographically and in other ways, and to support these." The Board is hopeful that the Connexion might take appropriate steps to remedy this, hence the recommendation at the conclusion of this report. The lack of such a fund means that we are unable to support, even part-time, presbyters to work in new housing areas, with the intention of building new congregations. This situation is made even worse due to the fact that the Sector Ministries Fund has also run dry and we are unable on that account to seed new experimental ministries. The combined effect of this lack of funding from a financial perspective, is to turn our Church into a maintenance Church. This, in turn, affects the morale of the whole denomination and, at the end of the day, will threaten our ability as Methodists to witness to the Gospel in terms of social justice, evangelism, or a caring ministry to people.

If Methodism still has a significant grasp of the Gospel, and New Zealand-Aotearoa, needs to continue to hear that Gospel, then it is urgent that we take steps to break free from the maintenance Church mentality. In particular we need to be quite intentional in seeking to foster and develop new congregations, either in partnership with other denominations or, where appropriate, on our own. A

Parish Development Fund, plus a strategy which identifies potential growth areas, and a careful selection of personnel with the gifts to minister in these areas, could be the basis of significant and creative moves in the latter part of the 1980s. Failure to respond to this challenge will have serious consequences for the Church in its total life.

5. RURAL PARISHES

Another matter of concern has been the effect on congregational life of the down-turn in the rural sector. A brief study of what has been happening in Northland, Waikato-Bay of Plenty, and the Taranaki-Wanganui Districts, was presented to Church Council. It was noted that the depression in the countryside has serious personal, family, and social effects. This impacts on rural congregations which then find it increasingly difficult to be 'signs of hope', especially as they also have a commitment to the survival of the institutional church. It was also noted that rural parishes are somewhat reluctant to turn to self-supporting ministry as part of the answer to their situation, as this seems to them to carry the implication that they then have to live with that presbyter indefinitely.

At the same time the report affirmed that, in the rural sector, there are significant resources of able and dedicated people. These people need to be released from undue pre-occupation with the maintenance of Church structures, to become ministers of hope in the community.

The reports of the Committees in partnership with the Board have been prepared separately along with recommendations as appropriate. They follow this report.

MERVYN L. DINE Chairperson

NORMAN E. BROOKES Superintendent

RECOMMENDATIONS:

1. That Conference encourage the Development Division, in consultation with the Districts, to identify areas in which new congregations, either in co-operation with partner Churches, or Methodist, might be developed, and to work out appropriate strategies for such developments.
2. That Conference, in consultation with the Finance and Stewardship Committee, and appropriate Church Trusts, take the necessary steps to create a Parish Development Fund, such a fund to be used to:
 - a) support partially ordained ministry in new congregations for up to five years in the initial life of that congregation;
 - b) enable small congregations (under 75 members) in areas of population growth to support a Presbyter (for up to five years) while that congregation grows towards becoming a viable unit;
 - c) support new ministries as recommended by Maori Division, or by the Fijian, Samoan or Tongan Advisory Committees, as appropriate, for a period of up to five years;
 - d) provide training for Presbyters who have skills and a commitment to work in the area of new congregation development.

MAKING DISCIPLES TASK GROUP

The Making Disciples Task Group continues to meet bi-monthly in Palmerston North. We have at present a membership of 13 persons - 5 clergy and 8 lay, of whom 6 are women and 7 men.

1986 saw some change of personnel with 2 long serving members moving on. We have been fortunate to recruit 3 new members. We have also some corresponding members, upon whom we can call for specific tasks.

The group takes seriously its call to help our Methodist Church in Aotearoa address the question of making disciples. Following the decision of 1985 Conference to select and train evangelism resource persons to assist in this task, the group quickly set about making this a reality. A selection/training week was held under the leadership of Rev. Rob Ferguson who was appointed the Evangelism Resource Persons' Co-ordinator. A separate report is included.

Other issues that the group has addressed are:

1. **The Bi-cultural journey.** This is an ongoing, integral part of our work. Members of the Bi-cultural Working Group from Wellington came to our April meeting to help us take stock of where we are and how we might further equip ourselves in this area for our ongoing task.
2. **Charismatic dimension:** We continue to explore ways in which we might best assist in the areas of leadership and resources. A memo was sent out in the connexional mailing and a good number of replies were received. As a result we plan to hold a weekend workshop in September to train people who wish to hold "Life in the Spirit Seminars" in their local parishes. During the weekend attention will be given to -
 - a) the basic seminar material;
 - b) additional material which will assist;
 - c) practical help from leaders who have participated in and lead several seminars;
 - d) leadership skills/techniques.Further workshops on healing and the charismatic dimension of worship are planned.
3. **Resources:** We seek creative and helpful ways in which we may gather and distribute a range of helpful resources and experiences. This is our next major task.
4. Two members of the group have developed a resource to help congregations to focus on the topic "Enlivening our Roles". Weekend events have been held this year in Auckland and Warkworth and a further one is planned in Southland in September.

The Making Disciples Task Group is never short of work! We seek to model as a group, what we believe to be important aspects of a vital church community. We spend time each meeting in reflection and meditation; we take time over a meal to talk with each other and share something of our lives.

We have, I believe, some exciting and creative ideas for our future work. We believe our task to be urgent, and we work towards a Methodist Church whose people are aware and committed in their call to go and make disciples of all people.

Robyn Brown

Convener, Making Disciples Task-Group

EVANGELISM RESOURCE PERSONS REPORT

Following the Conference 1985 decision to set aside funding to train and resource several Evangelism Resource Persons, the Making Disciples Task Group sought the approval of the President for the Co-ordinator of the scheme to be Rob Ferguson. As soon as this approval was given, a week-long training/preparation event was planned for May 2-8, at Wellspring Education Centre in Auckland. The M.D.T.G. sought names of possible Resource Persons in Evangelism from a variety of sources - District Superintendents, Aldersgate Fellowship, Community Women and Men, Youth Workers of the Education Division, and from the M.D.T.G.'s own contacts. The response to the request for names was very disappointing from some of these sources, and made the task of inviting participants to the week difficult.

Nine people came to the event, eight men and one woman. Only one lay-person was able to be present. The M.D.T.G. tried extremely hard to redress the imbalance, but was unable to do so for that event. Further events are in mind, however (see below).

The week was based around the participants working together to define the Resource Person Task, using a variety of stimuli ranging from meeting with four Auckland Methodist Parishes to going as strangers to various Sunday worship services. We used the skills of several local Methodists to give input, and began to develop a conviction and direction together during the week. The M.D.T.G. believes the nine participants have much to offer the church and commends them to Parishes.

Because of the difficulty experienced by lay persons in attending a week-long event, the M.D.T.G. is to hold a week-end event in Palmerston North, in October 10 - 13. This event will be for lay-persons only. Once again the M.D.T.G. is engaging in a consultation process to compile a list of folk to approach.

The Evangelism Resource Person scheme, like any other, depends on Parishes. Evangelism is the task of every parish which must find its own ways of proclaiming the Good News of Jesus Christ and challenging people to commitment.

Evangelism is not seen by the M.D.T.G. or the Resource Persons, as a purely personal, private religious decision-making process, but is seen to have important implications for justice, peace, and society as a whole. The task of Resource Persons in Evangelism is to help local parishes discover their own evangelistic mission, and to find ways, with local parishes, to carry out that task. We believe it is urgent and vital that parishes move from attitudes of survival to attitudes of outreach.

The current Resource Persons are:

Percy Rushton, David Bush, Aso Samoa Seleopolu, Paul Grant, Doreen Hill, Tim Langley, Ron Collingwood, Russell James, Tuvake Tupou (from 1987).

More will be added to this list later in the year, as a result of the October event.

If Parishes would like to help in their evangelistic task, they should contact: Rob Ferguson, P O Box 1887, Palmerston North

CHURCH UNION COMMITTEE CONFERENCE REPORT

The Methodist Church Union Committee, at its July meeting, agreed that a report be made to the August Synods and Conference drawing attention to some important aspects of the current Church Union debate.

This report is written against the background of the Methodist Church's strong and consistent commitment to the cause of the organic union with the partner Churches of the Negotiating Church Unity Council in New Zealand. As a Church we have affirmed, on many occasions, both the Biblical imperative towards unity, and our willingness as a denomination to unite with one or more of our partner Churches.

The Report is also written against the background of the clear commitment which the Methodist Church has made towards becoming a bi-cultural Church. The report recognizes that, while the Methodist Church is still far from being bi-cultural, nevertheless some significant steps have been taken. There is a growing consensus and commitment to the bi-cultural journey in many areas of the life of the Church.

1. Conference 1985

The Church Union debate at Conference 1985 was very low key. Whether that was due to the hour at which the debate came on the floor, or to a certain disillusionment over Church Union resulting from previous failures, it was impossible to tell. Conference did however agree to the following:

- a) The continuation of the Methodist-Presbyterian discussions.
- b) A meeting of the Methodist Church Union Committee with the Anglican Provincial Commission on Ecumenism.
- c) The priority for the Methodist Church of the bi-cultural journey in the shaping of any future Uniting Church.

An important consequence of c) was the insertion of a new clause '(e)' "the commitment to become bi-cultural on the way to being a multi-cultural Church", in the section which lists the criteria to be followed in moving towards union.

2. Discussions with members of the Anglican Provincial Commission

As requested by Conference, some members of the Methodist Church Union Committee met with representatives of the Provincial Commission on Ecumenism in March 1986, prior to the continuation of the bi-lateral dialogue with the Presbyterian Church.

At this meeting the Anglican representatives affirmed their ongoing commitment to the cause of ecumenism in New Zealand. They also drew the attention of the Methodist representatives to a report on 'Unity by Stages' which would be presented at the forthcoming General Synod.

This report, subsequently adopted by the General Synod, recognized that the Anglican Church is at different stages in terms of its ecumenical journey with various denominational partners, including the Methodist Church. It recommended as an appropriate way forward an intentional building on those stages in ways appropriate to its relationship with each particular denomination.

At the conclusion of the meeting, the Methodists agreed to ask the Presbyterian Church Union Committee to participate in a tripartate discussion in July.

3. Negotiating Churches Unity Council - response to Unity by Stages'

At the June meeting of the N.C.U.C. Committee on Church Union, (an Anglican, Churches of Christ, Congregationalist, Methodist and Presbyterian committee), the Archbishop, the Rev. Brian Davis, reported on the Anglican understanding of 'Unity by Stages'.

Four aspects of the 'Unity by Stages' proposal were clarified:

1. That the Anglican Church was committed to an ecumenical future for the Churches in New Zealand.
2. That 'Unity by Stages' envisaged a gradual evolutionary process in which the end was not set from the beginning.
3. That the Anglican Church believed that it was currently at different stages in its ecumenical journey with differing denominational partners.
4. That the Anglican Church wished to invite partner denominations to indicate what the next stages on the ecumenical journey might be.

The N.C.U.C. Committee on Church Union gave considerable time to thinking about 'Unity by Stages' and what an appropriate response might be. Two main areas of concern were identified, these were:

- a) The need to work towards the full recognition and acceptance of each other's membership on the basis of baptism.
- b) The need to work towards the mutual recognition and acceptance of each other's ministry.

It was clear that the partner Churches, in so far as the N.C.U.C. Committee on Church Union represents the Churches, wanted to respond collectively on these two matters to the Anglican invitation. There was, however,

reluctance on the part of some Anglican representatives to pursue the mutual recognition of ministries at this stage. In the light of that, it would be helpful if the Methodist Church could state clearly its position on this matter. Is the mutual recognition of ministries a critical and urgent step in our relations with the Anglican Church?

4. Methodist-Presbyterian Conversations

The third bi-lateral meeting in the consent series was held in March 1986. At this meeting the following matters were discussed.

1. The meeting commenced with reports on the decisions of the Presbyterian General Assembly and the Methodist Conference in relation to the 'Growing into Union' proposal. It was noted that while both the Assembly and the Conference had given approval for the discussions to proceed, and for the proposal to be shared with the parishes, etc. for their response, nevertheless in the Assembly and the Conference there was little real debate and what appeared to be a lukewarm response. It was further noted that the Methodist Church had inserted a new clause into the proposal affirming the priority of the Methodist commitment to the bi-cultural journey, and the need for this to be a determining factor in shaping any future uniting Church. Additional Conference resolutions asked the Methodist Church Union Committee to clarify both the theological and structural implications of this commitment with the Negotiating Churches and, in particular, the Presbyterian Church.
2. The Methodist Church's bi-cultural journey became, with the consent of the members of the Presbyterian Church Union Committee, the major item on the agenda for the March meeting. Methodist facilitators were invited to lead the process and a monitor from Maori Division was present. What emerged was a clear statement of the Methodist Church's commitment. The response of the Presbyterian people present varied. Ultimately, however, the Presbyterian Church Union Committee responded with the following statement:

"That the Presbyterian Church Union Committee recognises the commitment expressed in the suggested new clause (e)* as a priority for the Methodist Church and affirms this commitment as a positive contribution to a uniting Church, and that as part of the moving into union we will request the Council of Assembly to explore urgently the implications of that commitment for the Presbyterian Church of New Zealand."

NOTE: Clause (e) on the bi-cultural journey was inserted by the Methodist Conference and does not appear in the Presbyterian version of the document

3. The meeting also prepared the questionnaire on the 'Growing into Union' proposal for forwarding to parishes and other bodies in the life of both Churches.
4. The meeting agreed that a joint meeting with members of the Anglican Provincial Commission on Ecumenism should be held at the end of July 1986. At this meeting the Anglican Commission would be invited to share its 'Unity in Stages' proposal.

5. Parish/Circuit/Fellowship/Synod responses to 'Growing into Union'

As at the 15 July 1986, the responses to the questionnaire are as follows:

	TOTAL	YES	NEUTRAL	NO
TOTAL NUMBER OF RESPONSES	121	103	4	12
Methodist Parishes	58	45	2	9
Co-operating Ventures	56	53	-	3
Maori Circuits	2	-	-	2
Samoan Fellowship	1	-	-	1
Fijian Fellowship	1	-	1	-
Tongan Parish	1	-	-	1
District Synods	3	3	-	-

On a purely numerical basis, this data would appear to give the Church a clear mandate to proceed with "Growing into Union". But that mandate arises only from the Pakeha section of the Church. No such mandate, rather the reverse, is apparent in the Maori and Pacific Island sections of the Church. As a Church committed to a bi-cultural journey, the Pakeha section of the Church needs to respond with sensitivity at this point. It is not adequate to speak of a mandate based on numbers. A more appropriate mandate would be one based on consensus. Such a consensus is not apparent, with respect to "Growing into Union"

6. The Maori Response

Maori Division has a clear commitment to ecumenism in Aotearoa. This is seen in the Maori Methodist involvement in Te Runanga Whakawhanaunga I Nga Hahi O Aotearoa. - the Maori Council of Churches. Nevertheless Maori Division, and the Maori Circuits, are saying 'no' to the "Growing into Union" proposal. The reasons for this are:

1. Maori Division has made a commitment within the Methodist family to help Pakeha and others within the Methodist Church move towards becoming a bi-cultural Church. Maori Division does not have the resources

or the energy to help the Presbyterian Church make that move.

2. Maori Division does not see as appropriate, at this stage, the linking of the Presbyterian Maori Synod and the Methodist Maori Division. Both have different relationships to their respective denominations, and hold different outlooks, in terms of theology and action, with respect to the future.
3. The perceived outcome of union on the basis of "Growing into Union" is that this would turn the clock back, and severely inhibit the move toward becoming a bi-cultural Church, and might postpone that goal indefinitely.
4. Maori Division would, however, be open to other possibilities being explored, such as the mutual recognition of membership and ordained ministry, and would be sympathetic to steps being taken to rationalize procedures for the Co-operating Ventures.

7. The Response of Fijian, Samoan and Tongan Methodists

None of the Pacific Islands sections of the Church have voted to support the proposed "Growing into Union".

Reasons for that, and the degree of opposition, vary. One major factor, however, is that Pacific Island people living in New Zealand are already people having to make major re-adjustments to their lives. While working through these re-adjustments they look to the Methodist Church as something familiar, a name they know, a part of their own heritage. They seek to find within the Methodist Church a sense of security for themselves and their families in a relatively alien environment. For many the Presbyterian Church is unknown, and union with the Presbyterian Church would appear to compound the difficulties that they already face.

It is true that the proposed "Growing into Union" seeks to make provision for cultural diversity by guaranteeing the continued existence of cultural and other groupings under the umbrella of the 'Uniting Church'. That, however, would require much more discussion with the groups concerned before a willingness to trust the process might eventuate.

8. Co-operating Ventures

Although the voting pattern between Union and Co-operating Parishes on the one hand, and Methodist Parishes on the other, does not vary greatly, it is nonetheless clear from the responses received that the Co-operating Ventures have a strong commitment to the "Growing into Union" proposal, and frustration that union in one form or another has not eventuated before now. This is made clear in a variety of comments written on the question-

naires and in accompanying letters from many of the Co-operating Ventures. Basically the frustration relates to the need to relate to the structures of each denomination represented in the Co-operative Venture, but it also has to do with questions of Church membership and ordained ministry.

The Methodist Church Union Committee believes that whatever decision is made in relation to the current "Growing into Union" proposal with the Presbyterian Church, some creative way forward must be found to ease the frustration and to enhance the life of the Co-operating Ventures.

9. Methodist-Presbyterian Conversations (July Meeting)

At the July meeting of the Church Union Committees the responses to the questionnaires were shared and interpreted. The Presbyterian Convener stated that he believed that a mandate had been given within the Presbyterian Church for the Church Union Committee to recommend to the General Assembly that the Presbyterian Church proceed with the proposal "Growing into Union". The Methodists, however, stated that while the Pakeha Parishes had given a mandate, there was no overall consensus which would, given the Methodist Church's commitment to a bi-cultural partnership, enable the Church Union Committee to recommend to Conference that the Methodist Church proceed with the preposal "Growing into Union" in its current form. In particular the date and the irrevocable nature of the commitment contained in the proposal were identified as stumbling blocks. At the same time the Methodist Committee re-affirmed support for the process of evolving towards the union of the partner Churches within the N.C.U.C., including union with the Presbyterian Church.

A more detailed report for Conference will be prepared, taking into account the responses from the Synods, etc. to this report, and after further consultation with our Presbyterian colleagues.

10. Looking Ahead

The Methodist Church has made two very significant commitments both of which impact directly on the current proposal for a bilateral union with the Presbyterian Church. One is the Methodist commitment to Church Union seen most clearly in the extensive Methodist involvement in Co-operating Ventures. The other is our commitment to the bi-cultural journey. This involves us in attempting to re-shape our life in a way that is appropriate to a partnership between Maori and Pakeha.

The Gospel imperative towards unity stated concisely in the high priestly prayer of Jesus, "that they all might be one that the world might believe" is no less relevant in the mid-1980s than it was at the time of the Plan for Union in 1971. As always the quest is to find an appropriate way forward. That way has to be found, if it is to be found, while acknowledging all the complexities mentioned in this report.

The Church Union Committee, therefore, sees the following as being some of the questions which should be explored:

1. Do you agree that the date mentioned in the "Growing into Union" document as the starting point for an irrevocable commitment to union by the Presbyterian and Methodist Churches now be set aside?
2. Do you agree that the process of evolving towards union is implied in "Unity by Stages" and in the document "Growing into Union", with the Presbyterian and partner Churches in the N.C.U.C., should continue?
3. Should the Methodist Church affirm that in terms of Unity by Stages the next stages requiring resolution vis-a-vis the partner Church are in terms of baptized membership and ordained ministry? (These matters seem urgent, particularly in relation to Cooperating Ventures).
4. Should the Methodist Church affirm its support for a pluralistic form of membership in Co-operating Ventures, i.e. that all members of a Co-operating Venture are, while part of the Co-operating Venture, granted full membership rights in each of the Churches involved in that Venture?
5. Should the Methodist Church affirm that a further stage requiring resolution vis-a-vis the Presbyterian Church is in terms of the Departments and Divisions, and the Synods and Presbyteries?

The above are not recommendations, but matters that the Methodist Church Union Committee believes need to be on the agenda of the Methodist Church as it continues to take seriously the ultimate goal of unity and the need to continue with its own bi-cultural journey.

As this report goes to print, we are receiving responses from Synods and other groups within the Methodist Church to the above suggestions, and to the paper as a whole. These responses will be examined in detail by the Church Union Committee prior to Conference 1986. Matters arising out of that discussion will be shared with the Committee of Detail, so that appropriate recommendations may be made to the Conference.

FIJIAN ADVISORY COMMITTEE

ANNUAL REPORT - 1986

"Ni sa bula." (Greetings)

The Fijian Advisory Committee of the Methodist Church of New Zealand, met at Taranaki St. Church, Wellington, on 13th July, 1986. The meeting was chaired by the Vice-President, Ken Fey, committee members and many observers who attended the meeting enjoyed the delicious food and the hospitality extended to us by the host Fellowship. It was a time to renew and strengthen our ties, a time of joy and fellowship together. This community spirit underlies the friendliness for which Fiji is famous.

1. Evangelism:

God works, continually renewing His Church. Not all periods of the two Fijian Fellowship's existence have been equally vigorous, yet from ground prepared in less vital periods through steady visitation, or educational and caring services, or personal witness, seed has grown to plant and fruit. People who seemed likely to remain nominal Christians or in the area of non-faith are now spiritually alive as part of the Christian community. The miracle is the Lord's. In terms of evangelical approach, there is no real argument between the merits of either going out to where the people are, or inviting them to an environment which is conducive in their acceptance and growth. Both are equally important.

2. Activities:

Reports were received from Auckland and Wellington, which highlighted the various activities that have been going on within the two Fellowships during the last twelve months. Reports ranging from Sunday School, Sunday School Membership in the N.Z.S.S.U., and examination, Women's Fellowship, Pastoral Visitations, Youth Programme, Choir, Bible Study Groups, Cultural Group and the relationship with the wider church.

Members of the two Fellowships have lived their faith together. They have celebrated their separate victories and shared their individual losses and hurts together before the same Father, God. Each member of the Fellowship has a contribution to make, and needs to be met.

3. Ministry

a) AUCKLAND

The Fijian Advisory Committee agreed and endorsed the decision of the Auckland Fijian Fellowship, Mt Eden Leader's Meeting and the Executive of the Auckland East Parish requesting a two year extension to Elia Samusamuvodre's ministry in Auckland.

b) WELLINGTON:

There was lengthy discussion of the situation in which the Observers took part, when many different points of view were put forward. There was no recommendation for a continuation of Malakai's ministry beyond the current term, which will

conclude at the end of April, 1987; this has not yet been considered by the Parish. The Fijian Advisory Committee received and agreed on the Report of the Review Committee, that Malakai Curulala's term of four years conclude at the end of April 1987, as originally arranged. The Fijian Advisory Committee asked the Wellington Central Parish immediately to review the whole question of Ministry to Fijian people in Wellington, both now and in the future, in consultation with the Development Division.

4. Ministry Concerns:

The question of furlough was raised - there is need for the minister to have furlough, but the question of the effect on the Fijian congregations was raised. It was noted that assistance has been given to both Elia and Malakai to attend the 150th Anniversary Celebration in Fiji in 1985.

5. Fijian Response to 'Growing into Union' Paper:

Most were unsure of the process, seeing advantages but having a question as to how Fijian people would fit into the situation. The Fijians were neutral on the question, mainly because they did not feel able to make a decision. Agreed that if the Methodist Church of New Zealand is to proceed towards union with the Presbyterian Church on the basis of 'Growing into Union', then the Fijian Advisory Committee requests that information regarding the life, work, liturgy, administration, doctrines, etc. of that Church be made available to the Fijian Fellowships.

6. Guidelines for Fijian Ministers in New Zealand:

The draft Guidelines prepared by the Development Division in consultation with the Fellowships, has been taken to Fiji, but no response has yet been received. The question of the length of appointment and regulations of the Immigration Department was raised - the Immigration Department has a policy of a limit of four years for ministers from the Pacific Islands in New Zealand. In addition, it had been necessary to sign an agreement with the Department that the Fijian ministers would not seek any benefit except the Child Benefit.

It was agreed that the Development Division initiate discussion with the Presbyterian Church and continue discussions with the Immigration Department.

7. Contact with other Fijian Methodists in New Zealand:

It was re-affirmed that we should advertise in "Focus" to try to establish contact with other Fijian Methodists in New Zealand. It was emphasised that personal contacts also are most important. It was reported that a small group is operating in Dunedin, mainly students to whom Elia had written after the last Advisory Committee meeting, and they would be glad of a visit.

8. Possibility of a visit from the Fijian President:

This arose from the Minutes, but has not been acted on as yet. The

Fijian Advisory Committee requests the Development Division to explore this possibility, including the question of funding.

9. Next Meeting:
Auckland, July 11th and 12th, 1987.

RECOMMENDATION:

That this Report be received.

CHAIRPERSON: Ken Fey (Vice-President)

CONVENER: Isoa Matawalu

**JOINT WORKING COMMITTEE TOWARDS A
BI-CULTURAL METHODIST CHURCH IN AOTEAROA**

ANNUAL REPORT 1986

The hunter prepared his traps carefully, but in spite of that care the best bird of all eluded him and flew away. This bird is the Spirit of God which will not be caught, confined or tamed. We call to mind those people in whom the Spirit of God has been active, and we call to mind those who have continued their journey towards the Spirit through the doorway of death.

This Report of the Joint Working Committee covers four areas:

1. The tasks of the 1985 Conference.
2. The tasks of the Joint Working Committee throughout 1986.
3. The Regional Working Groups.
4. The movement towards bi-culturalism in church and society.

1. THE TASKS OF CONFERENCE 1985

There were three tasks arising out of last year's Conference: a review of the process of bi- and multi-cultural education; a specific agenda question for all Boards and Committees on how bi-culturalism can be facilitated through their group; and the re-presentation to Synods and Conference of the appointment procedures as revised last year.

Generally, the education process adopted to create bi-cultural awareness has worked in three ways: Fellow Methodists have directed groups in a variety of exercises and discussions to stimulate our imaginations, feelings, mind, conscience and humanity. Study material, prepared by the Education Division, inviting local parishes to consider and reflect upon the bi-cultural church (or lack of it) has been fairly well circulated. Videos in which several well-known Methodists discuss their emerging awareness of the bi-cultural imperative, are available. At the same time the process has been protested. This is not surprising as the change in attitudes that a bi-cultural awareness require is difficult and often painful for monocultural people to make. For the first time many of us are involved in a situation which calls for real change. Our church has attempted to education for bi-culturalism, and not merely **about** bi-culturalism. The difference between the two is often seen in the questions people ask: "What is bi-culturalism?" is the question 'about' bi-culturalism; "What can I do to be more bi-cultural?" is the question 'for' bi-culturalism. To educate **about** bi-culturalism is innocuous, painless and ineffective. (As many Maori testify has been the case since the signing of the Treaty-of Waitangi.)

Initially the challenge of bi-culturalism focussed upon the work of the Joint Working Group and the Regional Working Groups, as if all the effort had to come from them. This is now less so. Every Board and standing Committee is involved in working out the 1983 Conference mandate of creating a bi-cultural church as a first step. Several groups have written to the Joint Working Committee informing us of workshops they have held or other special activities planned. This year we are all accountable as

every Board and Committee is expected to make specific report upon its progress in this area. Look for what they say in their reports in this Agenda. One development that is very pleasing is the growing number of Boards that have held live-in workshops as part of their bi-cultural development.

The appointment procedures for Connexional officers have been carried out this year in a variety of styles. Some have worked well and others less so. There is now sufficient evidence to point to the fact that the church as a whole is benefitted by this change in procedures, in which more consultation is made. We look forward to Conference giving final endorsement this year to these consultative appointment procedures.

2. TASKS OF THE JOINT WORKING COMMITTEE - 1986

The Joint Working Committee takes a Connexional view on bi-culturalism. It receives reports from Regional Working Groups, creates overall resources, and seeks to implement change in the Connexion. In regard to the creation of resources, it acknowledges the support it receives from the Education Division.

Two major areas of Connexional life have been on our agenda. The first is the Confernece. We continue to press for a more bi-cultural Conference and a more bi-cultural understanding by Conference members. We were troubled by the breaches of protocol from Conference members that occurred last year when Conference was opened at the Manukorihi Marae at Waitara. - At the beginning of the year the Conference Arrangements Committee, together with the President-Elect and the Vice President-Elect and the General Secretary took part in a bi-cultural workshop together. This should become an essential part of Conference planning. Throughout the year the Conference Arrangements Committee has had monitors present to encourage a positive expression of bi-cultural commitment. Their task has often been frustrating and they have been resented as irritants, but progress has been made both in the opening sessions and in several details in the arrangements for the general Conference.

Two years ago the Church Council asked the Joint Working Committee to both present new procedures for changes in Connexional appointment making and also review the ways in which it and its associated committees could be more representative of the Church, and consequently more bi-cultural. Proposals for the latter have been prepared and sent to Synods. While the reactions show there is not support for every fine detail, a consensus has emerged for the changes in personnel which will give fairer representation to both Maori and Pacific Islanders. (This is an instance in which bi-culturalism becomes a step to multi-racialism). The proposals and recommendations are attached as an appendix to this report.

During the year, at the invitation of the Samoan Policy Committee, consultation and discussion took place between Maori Division representatives and the Samoan Policy Committee.

3. REGIONAL WORKING GROUPS

Regional Working Groups have functioned in a lively way in Auckland, Wellington and Christchurch. Each group works in its own way and there has been a diversity of methods used by the groups to encourage awareness of, support for, discussion about, and growth in bi-culturalism. Recently a further working group has been established in Waikato. It is our expectation that a working group should be eventually established in every Synod. Most of the committed and foundational work towards bi-culturalism in our Church is carried out by these four groups.

4. GROWING INTO BI-CULTURALISM IN CHURCH AND SOCIETY

When Methodists at the 1983 Conference were challenged to move towards a more bi-cultural Church, the idea of bi-culturalism seemed unfamiliar and terrifying. By now most Methodists will have realised that we are not alone on our journey. Bi-culturalism is a clearly expressed goal in our sister churches, especially the Anglican and Catholic, where the history of relationships between Maori and Pakeha is parallel to ours. This year the Anglican Church has restored land to its Maori owners, recognising that the land was being used for a purpose entirely different from that for which it was originally given. At the same time the community is becoming increasingly aware of the need for bi-culturalism in community and national life; the Department of Social Welfare is one of several Government Departments actively seeking to improve its performance. A growing number of responsible Civic and Public Sector leaders are learning the basics of the Maori language. If this progress continues, the Churches, instead of leading the change to a more bi-cultural society (and thus fulfilling the missionary and gospel intention to declare all people as children of God in Christ) will trail. The N.C.C. Programme to Combat Racism seminars are rarely held for church people. (They are often used for government bodies). We encourage District Synods, regions and local congregations to sponsor and take part in these seminars. For further inquiries write to: N.C.C. Programme on Racism, P O Box 9573, Newmarket, Auckland.

Pakeha Methodists have not been backward in attempting to subdue and organise the Spirit-bird in their traps; but the Spirit escapes and flies free. It is only then that the Spirit can enrich our spirit. Likewise Pakeha Methodists have attempted to catch, confine and tame those of other cultures and races, especially the Maori. In doing so real dimensions of our humanity and spirituality have been lost. Bi-culturalism offers a way to fly with the Spirit-bird.

Edwin Clarke

Rua Rakena

Co-Conveners of the Joint Working Committee

APPENDIX A

JOINT WORKING COMMITTEE ON BI-CULTURALISM

CONFERENCE REPORT ON CONNEXIONAL COMMITTEES

SUBJECT:

Agenda and Representation on Connexional Committees:
Church Council, General Purposes Committee,
Stationing Committee, Finance & Stewardship Committee.

In the report on Church Council to Conference 1984, the following recommendation was confirmed by the Conference:

"The Joint Working Committee on Bi-culturalism be asked to consider:

- (a) an appropriate bi-cultural way for the making of Connexional Appointments,
and
- (b) more appropriate bi-cultural agenda and representation on Church Council, General Purposes, Stationing and Finance and Stewardship Committees. "

In 1985 section (a) of the above resolution became a major task of the Joint Working Committee. Subsequently the new proposals were accepted in principle by the 1985 Conference. The need to consider and make recommendations to Conference on Section (b) is a significant task for 1986.

THE GOAL

The immediate goal for the Methodist Church, in terms of its life and structures, is to move from being a mono-cultural Church to being a bi-cultural Church. This was, and is, the intention of the 1983 Conference resolution on bi-culturalism.

The proposals set out in this paper are seen as first steps towards that goal. They seek to move the Connexional Committees towards becoming more bi-cultural. They do this in two ways:

- (a) by a suggested reshaping of part of the agenda for each Committee, and
- (b) by modifying the balance of personnel on the Committees.

As these first steps are taken, some clarity should begin to emerge as to what might be the next steps to take.

A STEP TOWARDS THE GOAL

In terms of the immediate goal, given the numerical imbalance in the membership of the Methodist Church, it may only be possible for a true structural bi-culturalism to emerge when the Church is prepared to put trust in a small "Council of Elders" *(1), made up of three Maori people nominated by Maori Division, and three Pakeha people nominated, perhaps by Church Council. The Conference would be asked to confirm these

nominations. The "Elders" task would be to monitor the decisions of the Connexional Committees. This review committee could act rather like parliamentary 'Upper House', having power to refer back, if not to veto, any recommendations that are considered counter-productive to the bi-cultural journey to which the Church is committed. Once the process is established then the membership of the Review Committee could be culturally widened to include Fijian, Samoan and Tongan representation *(2). A recommendation that such a committee be established is attached to this report.

GENERAL OBSERVATIONS ON THE COMMITTEES

1. The agendas and working styles of the Committees are currently mono-cultural. The Committees basically serve the Pakeha Church in a Pakeha way.
2. Between 35 and 45 people, the majority being white male presbyters, attend those meetings. While the meetings, in general, do not have the final say, they can and do make crucial recommendations to the Conference concerning the life of Presbyters and Parishes, the use of the major part of the financial income of the Church, and new directions for the Church.
3. While the meetings are powerful they are not representative except on a regional geographic basis.
4. Non Pakeha-Palagi representation on the above Committees currently includes two Maori people (the Tumuaki), and about five Polynesian people at the May Church Council.
5. Methodism in Aotearoa is now committed to a bi-cultural journey which is to reshape its whole life including Church structures. Maori Division currently employs 10 Presbyters. There are 11 Samoan Presbyters, 4 Tongan Presbyters and 2 Fijian Presbyters. The most significant growth areas in the Church appear to be in the Samoan and Tongan Fellowships, rather than in the Pakeha Parishes. These facts must influence any reshaping.
6. Surveys indicate that there are more women than men in the membership of the denomination as a whole.
7. The Methodist Church now has less than 20,000 members and is still declining. It has limited resources. In the light of these facts committees should be reduced rather than enlarged.

Each of these factors needs to be taken into account in any reshaping of the Committees. In particular the need to respond to the bi-cultural commitment in terms of a fairer distribution of power.

TOWARDS A BI-CULTURAL AGENDA

Data concerning the agenda of the Connexional Committees is set out in the appendix attached to this report. Further details can be found in Section 5 of the Laws and Regulations of the Methodist Church.

The process envisaged here aims to set a clear direction, while allowing space for education to take place and trust to develop so that the next steps can be taken with greater confidence. The increasing sensitization and commitment of many Pakeha leaders towards bi-cultural and ultimately multi-cultural goals through the bi-cultural workshops hopefully will ensure that real progress continues to be made.

Nevertheless a number of factors need to be taken into account in giving bi-cultural shape to the agendas, e.g.:

1. The bi-cultural commitment of the Church should be a backdrop to all the specifics of the agenda.
2. Many of the Connexional Committees' agenda items may be neutral in themselves, in the sense that they can have relevance for all racial groups within the Church, but they do need to be handled bi-culturally. Some examples are:
 - resignations from the ministry;
 - transfers to or from the Conference;
 - determining which appointments should have priority;
 - promoting stewardship in the Church;
 - evaluating financial requests.
3. It is therefore important to have items on each agenda that are both specifically bi-cultural and appropriate to the task of the respective Committee, e.g.:

(a) General Purposes:

1. *Are there ministry requests before this Committee which should be referred to Maori Division, or to the Fijian, Samoan or Tongan Advisory Committees, for consideration before any recommendation is made?*
2. *Are there any ministry requests from Maori Division, or the Fijian, Samoan or Tongan Advisory Committees which need to be considered by the General Purposes Committee?*

(b) Stationing Committee:

1. *What recommendations are received from Maori Division, and from the Fijian, Samoan, Tongan Advisory Committees, regarding the stationing of Maori, Fijian, Samoan and Tongan, Presbyters?*
2. *What recommendations are received from Maori Division and from the Fijian, Samoan or Tongan Advisory Committees regarding the stationing of Pakeha/Palagi Presbyters?*

(c) Finance and Stewardship:

What recommendations concerning the priorities of the Connexional Budget are made to the Finance and Stewardship Committee by Maori Division, and by the Fijian, Samoan, and Tongan Advisory Committees?

Church Council

The agenda for Church Council is of a different order to that of the other Committees. It is more concerned with shaping a vision for the Church than with specific responses to particular issues.

The problem about that from a bi-cultural or multi-cultural perspective, is that people representing the Maori and Polynesian sections of the Church can easily be 'caught on the back foot' as the majority Pakeha group enthuses about its own particular visions.

One way into this could be that the agenda questions under which Church Council operates be picked up by Maori Division and the Fijian,

Samoan and Tongan Advisory Committees, so that they are encouraged to do their own dreaming about the shape of the Church and its directions prior to Church Council. Their dreams could then be shared early in the Church Council business by the inclusion on the agenda of a question such as:

What recommendations to Church Council concerning -

- (a) Doctrine and Polity,*
 - (b) Life and Work,*
 - (c) Church and Community*
 - (d) Ecumenical Affairs,*
- are now made by Maori Division, and by the Fijian, Samoan and Tongan Advisory Committees.*

These agenda items may need to be modified by each cultural group so that they make sense within that context, and yet enable a significant contribution to Church Council to emerge.

Responses to these questions would encourage the Pakeha section of the Church to engage in some thinking on those matters considered relevant by the Maori Division and/or the Advisory Committees. It would also enable the Church Council to be more intentional in listening to voices of people other than European.

STYLE OF MEETING

The Committees should be encouraged, as far as possible, to adopt a style of decision making based on consensus and one which encourages maximum participation in discussion.

TOWARDS A RE-SHAPING OF THE COMMITTEES:

The following recommendations are put forward as a first step towards the reshaping of the membership of the Connexional Committees.

1. Maori and Pacific Island Representation

Recognising that the Church has a Maori Division, and Fijian, Samoan, and Tongan sections, and that the Maori and Pacific Island people have had only token representation to date on the Committees, the first need in terms of responsible reshaping is to take seriously Maori and Pacific Island participation in the life of the Church. Therefore it is recommended that:

- (a) Maori Division appoint two representatives in addition to the Tumuaki.*
- (b) Fijian Advisory Committee appoint two representatives.*
- (c) Samoan Policy Committee appoint two representatives.*
- (d) Tongan Advisory Committee appoint two representatives.*

The above personnel shall be eligible to attend both the May and October and pre Conference meetings. The personnel can be either Ordained or Lay, according to the preference of the people represented.

2. Synod Representation

That all Synods be entitled to appoint two representatives only, one of whom shall be the District Superintendent or his/her duly elected substitute, the other to be a Lay person.

That the practise of enlarged representation for those Synods with a greater Church membership be discontinued.

This reduces by four persons the membership of the meetings.

3. President and Vice-President

At present each President and Vice-President attend six series of meetings over three years. This seems an unduly long stretch which unnecessarily adds to the size and cost of the meetings. Therefore it is recommended:

- (a) *That the President and Vice-President and Ex-President and Ex-Vice-President attend the May Meetings.*
- (b) *That the President and Vice-President and the President-Elect and Vice-President-Elect, attend the October Meetings.*
- (c) *That Presidential and Vice-Presidential substitutes be permitted only in their 'presidential' year.*

This means that the policy of overlap is continued but the commitment required is for four series of meetings (i.e. from October in the year of being 'elect' to May in the year of being 'ex') rather than the present requirement of attending six series of meetings. This reduces by two persons the membership of the meetings.

4. Divisional Representation

The present situation is that each Division and the Theological College is represented by their senior staff person on Church Council, and on the General Purposes, and the Finance and Stewardship, Committees. At the Stationing committee only the General Secretary is a full member, the other Divisional staff are present as Consultants.

There are two basic questions here:

- (a) does each Division or Council need to be represented on all four Committees?
- (b) How important is it that the senior staff person be the representative?

The answer to these questions may well be determined by a further consideration, namely, good stewardship. Therefore, if the senior staff person is required for one or more of the meetings, then given that the meetings are back to back, as a cost saving measure, it would not be good stewardship to have people coming and going, however desirable that may be from other perspectives.

This would suggest that if a Divisional or Council representative is required to attend one of the meetings, then he/she might as well attend all four meetings.

When the agenda of the meetings is considered, and the role of the Divisions/Council taken into account, it is not possible to sustain the

suggestion that a Division not be represented. So for example, while the Theological College Council, because the College is largely financed from sources independent of the Connexional Budget may not need to be represented at the Finance and Stewardship Committee, it is clear that the stationing of exit students requires the presence of a voice from the College. Similarly, while it may not be necessary to have a representative from the Education Division on the Stationing Committee, it is clearly important that the Education Division be represented at Church Council and the Finance and Stewardship Committee.

It is recommended, therefore, that the Divisions and the College Council continue to have one representative at each of the Connexional Committee meetings.

The second question asks whether it should be automatic that the senior staff person from the Division/College attend. A case could be made for sharing this responsibility. There would, however, be a need to take into account the role of the senior staff person in relation to the Committee.

Probably the most helpful way forward could be to affirm that:

The senior staff person of a Division or Council, or his/her duly elected substitute, shall attend the meetings of the Connexional Committees.

This give the Boards/Councils the right to choose who should represent them and allows for the possibility of some variation in the present pattern. It does not, however, provide a way of diminishing the size of the Connexional Committees.

5. May Church Council

For the April/May Church Council meeting there is the following provision:

"Up to seven additional members to provide representation of as wide a cross section of the Church membership as possible (ethnic, age, sex), such members to be appointed by the Conference".

This provision only affects Church Council representation for the May meeting. It means that seven additional people travel to Wellington to attend one meeting. They are excluded from the other meetings which occur at the same time and they are excluded from the October Church Council meeting. This is a token gesture. It could, however, become more than that.

The following suggestion, which takes into account the cost factor, could be a helpful way forward:

That Conference appoint to Church Council, General Purposes, Finance and Stewardship, and the Stationing Committee, four Conference representatives who shall serve for the ensuing year. One person to be a woman Presbyterian the remaining three to be lay people who shall, as far as possible, represent a cross section of the Church membership.

This means:

- (a) that the four people would no longer be token members;
- (b) that the increase in cost to the Church would be minimal,
- (c) that all the Committees would have the benefit of additional personnel,
- (d) it should help to counter-balance the male Presbyterian weighting of the Committees,

Representation - Summary

The overall effect of the changes recommended above will be:

- (a) an increase in the Maori and Pacific Island representation on the Committees from (excluding May Church Council) approximately two people to nine or ten people,
- (b) a reduction in the present Pakeha representation by six people,
- (c) wider and more diverse representation on each of the Connexional Committees,
- (d) More significant prospects of Maori and Pacific Island influence being felt in the Committees and in the wider Church.

Conclusion

The Joint Working Committee see the recommendations included in this report as first steps in what will inevitably be a long term evolutionary process. We believe, however, that they are significant steps.

It is to be hoped that the Church Council will be able to respond positively to this paper.

Norman Brookes, Edwin Clarke, Rua Rakena
Joint Working Committee on Bi-culturalism.

FOOT NOTES

- *(1) The term "Council of Elders" may not be the appropriate term but it suggests what is in mind, people who have mana, wisdom, in the life of the Church.
- *(2) We realise that this is not a new idea. The "Council of Elders" could meet immediately after the April/May, and October meetings.

RECOMMENDATIONS:

1. That Church Council recommend to Conference 1986 that a "Council of Elders" or Review Committee, as outlined in this Report, be established to monitor the recommendations made by the Connexional Committees to the Conference, and also to reflect and comment on the style of the meetings. This review committee to function on an experimental basis during 1987.

Agenda items

2. General Purposes

- (a) Are there ministry requests before this Committee which should be referred to Maori Division, or to the Fijian, Samoan or Tongan Advisory Committees, for consideration before any recommendation is made?
- (b) Are there any ministry requests from Maori Division, or the Fijian, Samoan or Tongan Advisory Committees which need to be considered by the General Purposes Committee?

Stationing Committee

- (c) What recommendations are received from Maori Division, and the Fijian, Samoan, Tongan Advisory Committees, regarding the stationing of Maori, Fijian, Samoan and Tongan Presbyters?
- (d) What recommendations are received from Maori Division, and the Fijian, Samoan, or Tongan Advisory Committees regarding the stationing of Pakeha/Palagi Presbyters?

Finance and Stewardship

- (e) What recommendations concerning the priorities of the Connexional Budget are made to the Finance and Stewardship Committee by Maori Division, and by the Fijian, Samoan, and Tongan Advisory Committees?

Church Council

- (f) That Maori Division and the Fijian, Samoan, and Tongan Advisory Committees be asked to give consideration, as appropriate, to the agenda questions of Church Council and to make relevant recommendations to the Council.

3. Membership of the Committees

- (a) That Maori Division - appoint two representatives in addition to the Tumuaki.
- (b) That Fijian Advisory Committee appoint two representatives.
- (c) That Samoan Policy Committee appoint two representatives.
- (d) That Tongan Advisory Committee appoint two representatives.
- (e) That the practise of enlarged representation for those Synods with a greater Church membership be discontinued.
- (f) That the President and Vice-President and Ex-President and Ex-Vice-President attend the May meetings.
- (g) That the President and Vice-President and the President-Elect and Vice-President-Elect, attend the October meetings.
- (h) That Presidential and Vice-Presidential substitutes be permitted only in their 'presidential' year.

- (i) That the Divisions and the Theological College Council have one representative on those Connexional Committee meetings in which responsibility is exercised, or which have relevance to the work of the Division or Council. The representative shall normally be the senior staff person, or his/her duly elected substitute.
- (k) That Conference appoint to Church Council, General Purposes, Finance and Stewardship and the Stationing Committee, four Conference representatives who shall serve for the ensuing year.

APPENDIX I

Background Data Connexional Committees

The following data, drawing on the current Laws and Regulations of the Methodist Church, sets out the functions of the four named Connexional Committees.

A. General Purposes Committee (Sections 5-13 and 14)

This Committee looks at all matters in relation to Presbyters and Deacons, which need to be considered prior to the meeting of the Stationing Committee. Its task is both pastoral, and institutional. Institutional in the sense that it deals with applications from Presbyters and Deacons relating to their ministry, and it deals with Complaints and Appeals.

The full range of tasks of the Committee are set out in Section 5-13,2 and Section 5-14,2 of the Law Book. The following are some examples of its functions:

13,2 The Committee shall consider, report and recommend to the Conference on:

- (a) Any transfer of Presbyters or Deacons to or from the Conference.
- (e) Any application by a Deacon or a Presbyter to be unavailable for Stationing.
- (f) Any application to resign from the Ministry.
- (q) The Committee shall act and constitute the Complaints and Appeals Committee.

B. Stationing Committee (Section 5-16)

The Stationing Committee recommends to the Conference on the appointment of Presbyters and Deacons to Parishes in the following year.

In particular, it shall:

- undertake an assessment of last year's stationing appointments, and note any implications;
- decide upon Connexional strategy, determining which appointments, in the interests of the Parish/Connexion, should have priority.
- prepare the three readings of Stationing.

C. Finance and Stewardship Committee (Section 5-17)

The Committee shall consider, report, recommend and as authorised, make decisions on behalf of the Conference on matters pertaining to finance and stewardship, enabling the Church to act connexionally, in its mission and service.

Its functions include: (see 5-17,3 for full list)

- promoting stewardship within the Church
- preparing the Connexional Budget
- evaluating financial requests
- recommending to Conference deletions, continuations and additions to the Connexional Budget.

D. Church Council (Section 5-32)

The Church Council operates under the following agenda:

- (a) That is recommended concerning -
 - (1) Doctrine and Polity?
 - (2) Life and Work?
- (b) What is recommended concerning the Church and the Community?
- (c) What is recommended concerning Ecumenical Affairs?
- (d) What matters are remitted to the Council by the Conference?

An important proviso which relates to all of the above Committees is stated in Section 5-34.9, viz:

Without the consent of the Conference no Standing Committee shall bring to the Conference any business which shall not first have been reported to and considered by Synods.

Membership of the above Committees

The following people serve on all four Committees:

The President, Vice-President, President-Elect, Vice-President-Elect, Ex-President, Ex-Vice-President, the General Secretary, **the Finance Manager, District Superintendents, *the President's Legal Adviser, *the Tumuaki, * a Secretary of the Council for Mission, *Superintendent of the Development Division, *Executive Director Education Division, *the Principal of the Theological College, a representative of the Women's Fellowship, a representative of the Connexional Youth Task Group, representative(s) from each Synod, either Ministerial or Lay appointed on the proportionate basis of one (1) to every seventeen hundred members, and at least one representative appointed by each Synod being a Lay person, initially as follows: Northland, Manukau, Taranaki-Wanganui, Hawkes Bay-Manawatu, Nelson, South Canterbury, Otago-Southland, Lay Representative; Auckland, Waikato-Bay of Plenty, Wellington, North Canterbury, one Lay and one Ministerial Representative, Director-Stewardship.

1. Please note: The people marked with an * "shall function as Consultants only" in relation to the Stationing Committee.
2. Please note: **The Finance Manager is a member of the Finance and Stewardship and Church Council Meetings only.
3. Please note: The President's Legal Adviser is a member of General Purposes and as mentioned above, consultant to the Stationing Committee.
4. Please note: The Director-Stewardship is a member of the Finance and Stewardship Committee only.

FAITH AND ORDER COMMITTEE

The Faith and Order Committee has worked steadily throughout this year and a number of important matters have continued to occupy our committee. One major continuing concern is the primary task of the Faith and Order Committee.

It is our growing conviction that there are a number of matters that have been referred to us which do not properly belong within our sphere of responsibility. We say this because in a number of cases what is expected of us has more to do with contemporary ethical problems and decisions rather than the basis on which such decisions are made. For example, the questions related to homosexuality, wealth and the simple life style, etc. We see our task as primarily theological, hopefully providing the church with a suitable foundation upon which it can then decide how Faith and Order are to be expressed in contemporary society.

Conference Resolutions: We report the following actions taken with regard to the Resolutions of the 1985 Conference.

1. Human Sexuality - Resolutions 4, 5 and 7 raise a number of important matters which we believe cannot be dealt with in isolation, but rather need to be seen and commented upon within the context of our understanding of human sexuality as such. Our plan is, therefore to produce a statement concerning human sexuality looking at the biblical and theological data, the teaching of the church over the centuries and any relevant information from contemporary studies. Such a statement will provide the church with the right perspective from which such specific issues as homosexuality will be clearly seen and adequately dealt with. We are sorry we are not able to report further than this at the moment.

2. Prayer Cycle - This is being dealt with and we hope will be printed and sent out in the near future.

3. Methodist-Roman Catholic Dialogue - The Dialogue has met on two occasions during the year, in November and in April.

The November meeting continued recent work on the topic "Who do you say that I am?" This christological study has included reflection on our context in Aotearoa in the 1980s, on bi-culturalism, and on Biblical interpretation. It has led the Dialogue to confront issues of difference between Methodist and Roman Catholic perspectives - something which has now become possible as trust has been built up within the dialogue setting. Work on this topic will continue.

The April meeting focused on the Petrine Office (the position of leadership occupied by the Pope). This study was chosen because it had been part of recent work by the International Methodist-Roman Catholic Commission, because it had arisen as one of the "points of difference" between the Churches, and because of the Pope's visit to New Zealand this year. Considerable time was spent in Methodist and Roman Catholic groupings as we examined this topic. A summary of discussions was published in FOCUS and in ZEALANDIA, pointing out the difference between the office as ideally conceived and the way it has been fulfilled, noting some values we could all affirm, and calling on members of both Churches to re-assess their understanding of his office and ministry.

Parish Study guides, for discussion between Methodist and Roman Catholics at local level, are still available. A Covenant Agreement which parishes can enter into has also been prepared. Copies of both these can be obtained from Rev. Gill Telford in Hamilton.

4. Orders of Service

(a) Resources for Holy Communion - The "Short Order for Holy Communion" approved by Conference in 1984 is to be printed in a suitable format shortly. A collection of ten original Eucharistic prayers written by Rev. Terry Wall is also to be published.

(b) Covenant Service - An amended Covenant Service (with inclusive language, etc.) will be available, both in "bare" form and printed as part of the current Communion Service, by the beginning of 1987.

(c) Healing and Wholeness Service - The Committee is looking at re-issuing an amended version of the 1977 Order. Initial work is under way but the Committee would appreciate ideas and resources. Send to Rev. Tony Stroobant.

(d) Baptism Service - A considerable number of submissions have been received and a lot of work has been done. The final version of the new Order is being held until the work of the Church, Ministry and Sacraments sub-committee is further down the track.

5. Resolution 11 - This was referred to our Christchurch sub-committee to discuss with the Board of Administration. We have not as yet anything to report, but hope to do so in the near future.

6. During 1986 a sub-committee has been giving attention to resolutions 13 and 14 p.639 of the 1985 Minutes:

" 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."

Events within the life of the church make it necessary to report this year on the matter of the repeatability of baptism and next year on the matters relating to ministry and the eucharist.

This is a long report requiring careful reading. We have not included extensive material on the biblical understanding of baptism, ritual and growth in faith, nor on the historical development of rites of initiation within the Christian church, all of which are relevant to the subject under discussion.

This report draws attention to our understanding of baptism as declared by the Conference, looks at the current challenge to the unrepeatability of baptism, makes some suggestions regarding the renewal of baptismal practice in the Methodist Church and then looks at some of the issues underlying the current discussion before making some recommendations.

In preparing the report the committee has kept in mind the lively interaction between theological formulation and pastoral need. Good theology has a pastoral dimension and without a theological centre pastoral practice easily loses its way.

1. The situation that prompts the question. A number of our ministers have reported receiving requests from people of all ages, but particularly younger people, who though baptised as infants, seek to be baptised by immersion. The request frequently follows a significant spiritual experience. This they believe is a scripturally appropriate response and one done in obedience to their reading of the New Testament particularly the Acts of the Apostles. Some deny the validity and significance of their earlier baptism. They seek a ritually significant way of expressing obedience to God in Christ and claim that baptism by immersion provides such an occasion. It is common that these requests come from those who enjoy fellowship within neo-pentecostal churches or the charismatic renewal within the Methodist Church. A number of our ministers have chosen to act in what they deem to be a pastorally appropriate manner and have acceded to these requests notwithstanding the church's clear view on the unrepeatability of baptism. While for some ministers the issue presents itself as a pastorally difficult situation in which they seek to meet the needs of the young people without compromising the doctrines or discipline of our church, others have made up their mind that the request is appropriate and gladly meet it.
2. The understanding of baptism within the Methodist Church of New Zealand. The church's theology and practice of baptism is well documented in the minutes of conference. Until recently Faith and Order Reports were 'adopted' by the conference and thereby were binding on the church.

In 1959 conference adopted a statement on "Membership and the place of children in the church". It is an important statement and we quote it in full:

1. Infant Baptism as Reception and Incorporation into the Church:

"Baptism being a sacrament, the baptised child is, in a real sense, incorporated into the Church."

If the Methodist Church of New Zealand "claims and cherishes her place in the One, Holy, Catholic and Apostolic Church of Jesus Christ", she must share in the Church's doctrine and practice of the sacraments. Further, if the Sacrament of Holy Baptism is dominical, it must be seen to possess the highest authority and significance. It

is "of divine appointment and perpetual obligation". It is the rite of initiation into the Church. The biblical basis of this was circumcision, the rite of initiation into the people of God under the Old Covenant. From this there is a clear line of development leading up to baptism as practised by the Apostolic Church. The fundamental idea of baptism in the primitive Christian Church was baptism into the New Covenant.

There is a continuity between the Old Covenant and the New Covenant. The Old Testament is the record of the calling of the People of God. The Christian Church is this same People of God reconstituted by Jesus Christ and living under the New Covenant which He established. The Church is the New Israel, the redeemed community.

It follows that if Infant Baptism as practised by the Methodist Church of New Zealand is to have the authentic character of the dominical sacrament of Holy Baptism it must be regarded as the rite of reception into the Church. We do not claim that in this rite the child is regenerated, but that he (she) is solemnly admitted to the company where regeneration becomes a living possibility because the Gospel is preached, the Sacraments are administered, and he (she) becomes the object of special pastoral care and teaching.

The membership that is conferred in Infant Baptism is "initial participation", in the full grace of membership in the One, Holy, Catholic, and Apostolic Church; and the child has a recognised place in the visible people of God, that place having been sealed in the divinely appointed way.

The justification of the Church's action is not pragmatic. The test of the child's right to be so received is not ability to confess faith or show good works. The sacrament has its chief significance in the fact that, in the name of Christ and in view of the Universal Atonement, the Church takes to herself a new member.

This concept of reception into membership in no way precludes the need for growth and development in Christian faith and living. As growth and development take place there will be fuller participation in the life of the Church, with added privileges and responsibilities, and at appropriate times decisions and steps.

2. Confirmation as Responsible Acceptance of the Membership Conferred at Baptism:

"The existing Methodist rite of 'Recognition of New Members' should be conceived as a form of 'confirmation' with certain qualifications necessary to safeguard the Methodist emphasis."

If the baptised child has a recognised and sealed place within the People of God there is no question of "reception" into membership or of the "Recognition of New Members". Any such service will be a "confirmation" and fulfilment of existing membership.

Confirmation does not add to the organic relationship created by Baptism, but recognises and seals personal readiness to accept the privileges and responsibilities inherent in membership in the

Methodist Church of New Zealand both as a part of the One, Holy, Catholic Church, and as a legally constituted entity.

It is important at this point to distinguish three connotations of the term "membership":

- (i) The fundamental membership initiated by Baptism.
- (ii) The responsible membership which is recognised and sealed at Confirmation.
- (iii) Membership in the institutional and legally constituted Church granted at Confirmation or later.

If this approach is adopted, certain specific emphases and safeguards are necessary to ensure that the characteristic features of Methodist Church membership are preserved:

- (a) The primacy of personal acceptance of Christ as Saviour and Lord should be preserved. Confirmation should follow conversion and be conditional upon it.
- (b) The test of fitness for Confirmation should be ability to testify to personal experience of the grace of God. Confession of faith should be distinctly personal in character.
- (c) Any idea of automatic progression should be rejected. It is the hope and prayer of the Church that every child baptised in infancy will grow in grace and enter into full communion, but it should not be taken for granted that every baptised child will reach the stage of Confirmation.

The relationship to the Church of an adult who has been baptised in infancy, but who has not subsequently been confirmed, remains virtually that of an infant. There can be no question of any right to claim the privileges of membership.

Section 3 speaks of membership as Sacramental Fellowship.

4. The Pastoral Responsibility Involved in Infant Baptism:

"A pastoral problem emerges in connection with the baptised who do not come to the point of personal confession of faith and responsible acceptance of the privileges and duties of membership."

When a child is baptised the congregation prays for and looks forward to the awakening of personal faith and the acceptance of the privileges and responsibilities inherent in membership.

A great responsibility rests upon every minister, congregation, Church member and parent who is party to the baptism of an infant. The responsibility of the local congregation is to be a true household of faith. The congregation should pray for itself as well as the child. Every baptism should impress upon the congregation its sacred duty to care for the baptised, and to ensure that they are "brought up in the nurture and admonition of the Lord."

This responsibility for the Church in no way displaces or reduces that of the parents of baptised children. The emphasis laid upon the part played by the home in Christian nurture can never be too strong. The ideal is full cooperation between the Church and the home.

In her task of Christian nurture the Church must ever look to the grace of God and His promises. The Church never performs her duty perfectly. The ideal home does not exist. This failure on the part of Church and home is responsible, to some extent, for the fact that not all baptised children come to the point of personal confession of faith. It should be borne in mind, however, that the principal participant in baptism and child nurture is God. When Church and home have done their best, with God's help, they can but commit the result in trust to Him. The ultimate outcome of baptism is hidden in the mystery of the ways of God. The Church is not called upon to accept the full and final responsibility for the work of God's grace. The Church is expected to be thoroughly conscientious and as efficient as possible; but it does not follow that if she fails partially or wholly the work of God's grace is thwarted. This is borne out by experience. Sometimes when the Church seems justified in expecting good results they are poor. Sometimes where, humanly speaking, there is little promise the results are good.

The Church can never conclude that God's work of grace has failed, and that the prayer and promise of baptism cannot be fulfilled. The relationship established between the Church and the baptised can never be completely severed even though, as seen from the human side, it appears to have little remaining reality.

The 1959 report concludes with a statement on

"Baptism of the Children of Parents not in a Satisfactory Spiritual Relationship to the Church:

The basis of baptism is the grace of God manifested in the universal atonement wrought by the work of Christ. In view of this every child is entitled, by right of birth, to baptism and reception into the Household of Faith. "All children, by virtue of the universal atonement of Christ, are members of the Kingdom of God, and are entitled to be received into the visible Church of Christ by Baptism." (Book of Laws, p.8, para. 57. See also Minutes of Conference, 1939, p. 165, and 1946, p. 187.)

The ideal is that parents, in full responsibility and understanding, should bring their children as candidates for baptism: (1) Dedicating them to God. (2) Committing themselves as parents to the Christian nurture of their children. (3) Pledging themselves to cooperate with the Church in its programme of Christian education. (4) Trusting finally in the grace of God.

In Infant Baptism there are as participants God, the child, the parents, and the Church. The basic objective and reliable participant is God. The Church, though failing to attain her ideal as the Family of God and needing to keep her pastoral practice and educational programme constantly under review, is reasonably stable, reliable and effective. The child may, in the course of its development, fail to appreciate the significance of its baptism and be unresponsive to the work of the Holy Spirit. In many cases the parents are, clearly, unsatisfactory at the time of baptism and unreliable in the fulfilment of the obligations attached to it.

How does this unreliability of parents affect the position? Should a palpably unsatisfactory relationship of parents to the Church (and presumably to God) be seen as a reason for refusal to baptise?

At this point we need a comprehensive view of the situation. When a child is brought as a candidate for baptism by one or both parents, or by any other interested person or persons, the Church has a pastoral responsibility to offer instruction in the nature and meaning of the sacrament. If this pastoral responsibility is observed the onus then rests upon the parents to decide whether the child shall be presented for baptism or not. If the parents decide to present their child for baptism, the Church should not refuse. The Church may not be satisfied as to the relationship of the parents to the Church, their understanding and their motives, but she can determine no standard by means of which these can be tested. The Church, having fulfilled her pastoral duty of instruction, must act upon the decision of the parents.

An unsatisfactory relationship of parents to the Church is not, in itself, sufficient ground for refusal to baptise a child. Where such an unsatisfactory relationship exists the total situation is not as satisfactory as might be desired, but it is not entirely unsatisfactory. There are other participants in the baptism of a child besides the parents, namely God and the Church. Although understanding and bona fide motives on the part of parents are highly desirable, baptism should not be made to depend wholly upon the qualifications of the parents.

Provided that the child is brought by some person or persons interested in its spiritual welfare; that the pastoral duty of the Church is fulfilled at that time; and that those presenting the child then express a desire to proceed, baptism should be administered. Such baptism is not indiscriminate, for it is kept in a proper relationship with the Church. There can be no baptism apart from a body of believers representing the Church and receiving the child in Christ's Name. Finally, the mystery of the grace of God should not be forgotten. Unsatisfactory human factors do not necessarily thwart the grace of God, and the most satisfactory circumstances do not guarantee its operation. When the Church baptises any child she looks to the grace of God both as the ground of her action and the determining factor in its result."

When in 1966 the Conference adopted a statement on membership it included the statement that "Baptism and Confirmation are irrevocable."

Conference 1972 requested the Faith and Order Committee to "examine the pastoral concern arising from the increasing requests for "Believers Baptism" from people previously baptised as infants" (p. 298) and "That in view of confusing attitudes to infant baptism (as parents desire a recognition of the new infant without commitment that the Baptismal service involves), our Church, through the Faith and Order Committee, study afresh and re-evaluate the place and practice of Baptism, both infant and believers, to ascertain whether the traditional position is relevant to this decade".

In 1973 the committee reported favourably on the section of the 'Plan for Union' on Baptism asserting

"We understand this statement as emphasising

- (a) the priority of the grace of God the Father in Baptism

- (b) that Baptism is anticipatory, whether administered in infancy or adulthood
- (c) that Baptism represents admission into the Church, the body of Christ - it establishes a covenant relationship
- (d) Baptism is a process rather than a momentary event, and this implies the need for continuing growth and fellowship and instruction."

In response to the 1972 request regarding re-baptism the committee reported:

"We believe that baptism, which is based on the death and resurrection of Jesus, is a once-only sacrament - there is "one baptism", which is not repeated. Baptism stands for the incorporation of the person into Christ, whether that person is baptised as an infant or an adult. If people who have been baptised as infants come seeking what they now call, "Believers Baptism" we suggest that the correct procedure, both theologically and pastorally, is to discuss the matter thoroughly, explaining the position of the Church and inquiring why they seek "Believers Baptism". In many cases, we believe, it will be found to be due to an inadequate understanding of baptism. We believe that practising "rebaptism" could do as much to raise pastoral problems as to solve them. If a person is wishing to make a public declaration of his (her) faith as a personal matter, this can fittingly be done by Confirmation, or perhaps at a Service of Holy Communion. The Church must always deal sympathetically with those who seek a deeper commitment to and experience of Christ and His Church. It has a duty however, to help its members perceive that such deeper commitment and experience springs, not so much from further symbolic acts, as from more costly service and involvement in the Church's mission."

The Conference passed a resolution (no. 15 p. 306) "That the Faith and Order Committee be asked to investigate the possibility of alternative ways in which an individual may affirm his faith - for example, by total immersion."

The 1974 Conference adopted a major statement on Christian Initiation:

- "1. The Methodist Conference of 1973 approved as a brief description of the pattern of Christian Initiation the following statement (Minutes 1973 p. 288): "It is the way of the Christian Church to bring men and women, young and old, into relationship with Jesus Christ in his Church, and to help them identify themselves with His mission in the world. In this continuing process, normally there are found three visible actions, baptism, confirmation and reception at the Lord's table. The sequence in which these come may vary, but they belong together and each contributes to Christian growth, and nurture. Baptism is a life-long sacrament in which we are declared to be members of the Church. Confirmation is the act by which we declare our faith in Jesus as Lord and by which the Church, in witness to the working of His Spirit within us, welcomes us into the responsibility of membership and authorises us to share her mission in, to and for the world. Reception at the Lord's table brings us into the inner fellowship of Jesus with His Church, through which we grow in grace and strength of character for His service in the Church and world."

While generally across the years this procedure has proved to be adequate, questions directed to the Faith and Order Committee

(Minutes 1973, p. 306, nos. 5, 13, 15) indicate there are, at times, further associated pastoral needs requiring attention.

- (a) Some parents who in conscience desire to defer the baptism of their children until later years or who are not ready to associate themselves or their children fully with the Church, may still seek to share in some act of recognition and thanksgiving.
- (b) Some wish the act of public confession and commitment in later years to emphasise the personal response and ask whether this could be expressed for example, by immersion.
- (c) Some are seeking a further investigation into the nature of the Family Communion, with special reference to the place of children within it.

2. Some General Considerations:

- (a) It is for the health and effectiveness of the Church in her life and work that these needs should be identified. There is a real danger of confusion, however, in attempting to meet these needs through substitutes.
To baptism there can be no alternative since it is the rite of entry into the visible church. At the heart of it there is the prayer of the believing community and the belief that God does receive this person, young or old, into his Church. In the practice of the Methodist Church, therefore, baptism is not repeated.
- (b) Since Christian initiation is related to Christian mission and service, there is a real danger of becoming too inward looking and of concentrating on an experience for its own sake, if the acts of initiation should be sought in isolation.
- (c) In all that is done in the name of the Church, the intention should be made clearly visible to avoid confusions in the interpretation which could eventually hinder the Church in her approach to the world.
- (d) Pastoral needs should be answered positively. There is a place for the experiment and even for a search for new symbols. Since it is the Church that is involved, the requirement here is that there be a sharing of experience and a willingness to submit it to the Church's scrutiny and assessment. The criteria should be whether this builds up the fellowship of the church in worship, adds to her effectiveness in mission, and maintains fidelity to the New Testament witness.

3. Pastoral Needs:

- (a) There appears to be a need for the provision of a service of thanksgiving for the recognition of the birth of a child. Such a service could be made available at the request of parents who wish to defer the baptism of their children until adult years or who are not yet ready to identify their children more closely with the church. The intention of the service would be made clear in the order. Such a service may be held in the home.

This Service would be in no sense a 'dedication' of the child. 'Dedication' as an act of 'devoting', 'setting apart', 'giving up', belongs properly to things or to oneself. Can we ever do this for another person? The service could provide opportunity for the parents to dedicate themselves. We would not expect to associate with this service the naming of the child. In baptism, in the act of naming, a seal is placed on the name already given. The forename becomes sacramentally a Christian name.

To avoid confusion, no Baptismal certificate would be issued, nor of course would a name be entered in the Register of Members.

A suggested order of service of thanksgiving for the birth of a child is appended.

- (b) It is recognised that in adult years, there is a need for an opportunity of public affirmation of faith and for renewal of commitment.

The Service of Confirmation with the laying on of hands, provides such an opportunity. The laying of hands, is both a focus of prayer and a sign of authorisation for service.

For those not previously baptised, baptism can, if desired, be by immersion. Since the symbol of immersion, is inevitably associated with baptism, it cannot, without confusion, be transferred to any other act of the Church.

There are some who express the feeling that they were not personally involved in their baptism as infants. To them, the church to be true to itself does not offer a further baptism. Nevertheless, it provides significant opportunities for renewal and commitment such as at each Christian Service, at the Holy Communion, or at the Covenant Service or every time a stand needs to be taken on a moral issue as well as in daily work and stewardship.

These emphasise growth into Christian maturity, rather than a return to the beginning of Christian Initiation.

There will be occasions when there is need of recognition of commitment for special service.

Such a service could have the following elements:

1. Statement by the minister as to the nature of the act of re-dedication or re-affirmation of faith and commissioning and the particular form of service.
2. Act of affirmation by the Church.
3. A personal statement by the person.
4. Prayer and act of commissioning.

Such a service could very appropriately be incorporated in the Service of Holy Communion."

Conference 1974 also authorised for experiment the 'Act of Thanksgiving for the Birth of a Child and Dedication of Parents'.

It is clear that the issue before us is not new nor is the position of the church regarding baptism and its unrepeatability in doubt.

3. Unrepeatability challenged

In 1978 the Faith and Order Committee was asked to "consider issues relating to the desire of some people for a second "baptismal act", the apparent denial of the earlier baptism implied by this, and the use of differing baptismal forms, such as immersion, within the Methodist Church".

In 1979 the committee affirmed (p. 277) that "baptism is not something to be repeated as it is primarily an "act of God" in response to the prayer of the church".

A lengthy report in 1981 on Baptism, Re-Baptism, and the Re-affirmation of Baptism" affirmed "the general thrust of the 1974 report and noted that both the baptising of adult believers and baptism by immersion are fully acceptable in Methodist thought and practice."

The committee proposed an 'Order of Service for the Reaffirmation of Baptism'. The option of immersion was included in the service but the words to be used carefully avoided confusion with baptism. It was suggested that the minister should say "I immerse you and reaffirm your baptism ...".

In 1982 the committee withdrew this proposal accepting the view of ministerial synods that the order "is likely to be construed as an order for re-baptism. Although the rubrics emphasise that the service is not re-baptism, the symbolic use of water, especially where total immersion is practised, give it the character of baptism. The committee therefore believes that the wisest course is to abandon the attempt to produce an Order for the Re-affirmation of Baptism, and to produce a statement containing guidelines for Baptism and the Renewal of Baptism."

The committee suggested "a need for education concerning baptism".

In 1983 the committee made suggestions for acts of baptismal renewal, while being at pains to avoid the appearance of a re-baptism. The committee noted the following as providing opportunities to affirm faith, commitment and one's baptism:

- regular congregational worship including Holy Communion
- the Covenant Service
- Confirmation
- every service of baptism
- Easter vigil

In setting out guidelines for Baptismal renewal the committee stated that "care must always be taken to declare that an event of baptismal renewal is not a baptism" but then went on to encourage the use of water in the form of asperges, sprinkling on an individual or immersion.

The 1983 report also included liturgical options for Baptismal Renewal.

It is clear that the Faith and Order Committee has worked hard to accommodate those who have continued to raise the issue of the repeatability of baptism and to provide some appropriate way of reaffirming one's baptism without denying an earlier baptism.

Submissions received by the committee in recent years indicate the presence of a group within the church who question the practice of infant baptism itself and would like the Methodist Church of New Zealand to adopt the practice of Baptist Churches. The committee does not support such a view and has not been asked to address this broader issue.

4. We can briefly summarise the present view of our church on baptism as stated within the documents of the Conference and implicit within our belonging to the one holy catholic and apostolic church.

- (a) The focus in baptism is the action of God, in response to the prayers of the church, moving toward us in unconditional love and acceptance.
- (b) Baptism is the rite of entry into the Christian church. It confers membership within the People of God.
- (c) Baptism marks the beginning rather than the completion of the Christian journey. When a child is baptised the church looks forward to adult commitment and for both children and adults the fruits of baptism are to be seen in growth in Christian maturity. While baptism is a single event Christian initiation is a process.
- (d) Our calling as baptised people is to become who we are by grace - persons chosen and loved by God, redeemed by Christ and energised by the spirit of God.
- (e) The Methodist Church acknowledges that baptism may be administered to adults on profession of faith and to the children of Christian believers. Methodist ministers are required to perform the sacrament of baptism in each mode as appropriate.
- (f) We recognise that sprinkling, pouring and immersion of adults or of children are liturgical equivalents, though the latter two may preserve the symbolic imagery more powerfully.
- (g) Baptism is an unrepeatable act. This is the practice of the main stream of the Christian church and has been frequently asserted by the Conference.

5. The tradition of unrepeatability of baptism

The recent and highly acclaimed WCC statement "Baptism, Eucharist and Ministry" sums up the ecumenical consensus on this matter:

"Baptism is an unrepeatable act. Any practice which might be interpreted as 're-baptism' must be avoided." (para.iv, 13)

This is a long standing conviction of the Christian church.

The view is well stated by Laurence Stookey (Baptism, Christ's Act in the Church, Abingdon 1982, p.49-51):

"The church has consistently stood fast against the practice of rebaptism. Even when the rite has been repeated, it has been because in the judgment of those who administered the water the second time, the first administration was not a true baptism; thus the later event was understood as the first baptism. The conundrum of rebaptism is ancient. In the third century, conflict arose over admission into the catholic church of those who claimed baptism by the schismatic Novations. Stephen, Bishop of Rome, held that the

grace of Christ is effective no matter who performs the rite; therefore, penitent schismatics were to be received after only a rite of reconciliation. Cyprian of Carthage argued that no baptism performed by schismatics could be considered true baptism. Despite their divergent conclusions, both men started from the same premise: Rebaptism is impossible. One must decide whether what happened before was a true baptism, and then proceed accordingly.

In AD314, the Synod of Arles ruled that those baptised at the hands of heretics should be questioned about their orthodoxy. Those affirming the catholic Trinitarian faith should be received with simply the laying on of hands as a sign of reconciliation. Others should be regarded as heretics still. There was to be no rebaptism. The conflict between the Donatists and Augustine also centered on the issue of rebaptism. The Donatists asserted that an alleged baptism performed by an immoral priest is not baptism at all. Augustine, following Arles, held that the sacraments are not dependent upon the minister.

Although the Anabaptists received their name because, in the view of others, they baptised again, these left-wing reformers themselves argued that they were administering baptism for the first time to each person, for the rite administered in infancy constituted no baptism at all. Contemporary Baptists take the same position, for the most part.

So strong has been the objection to rebaptism that a form for conditional baptism was devised for use when doubt existed as to whether a person had been baptised. In such cases this formula was used: 'If you are not already baptised, I baptise you . . . '.

Why this emphasis on the unrepeatability of baptism? The answer lies in the conviction that the sacrament involves the action of God. Baptism is God's firm and steadfast covenant promise. Thus, to rebaptise is to say, "God, you once promised your steadfast love and creative power to this person. But perhaps you didn't mean it. Promise it again. You supposedly incorporated this person into the community of the covenant; perhaps that didn't take effect. Do it again." Hence, rebaptism impugns the integrity of God. Stated bluntly, rebaptism is a form of blasphemy - or else it is a way of saying that baptism doesn't mean anything at all in terms of divine activity. Either God can be counted upon to act, or baptism is simply a repeatable human gesture: a request to God, but not a declaration from God; an enacted affirmation or prayer, but not a sacramental gift to us.

Furthermore, while baptism is more than initiation in the secular sense, it is at least that much. Any organisation that has initiation ceremonies would be perplexed if a member of some years came saying, "I want to be initiated again, please." The request seems to carry at its heart a failure to understand the meaning of words. It is impossible to be initiated into an organisation more than once, just as it is impossible to be born into the physical world more than one time."

The onus is on those who desire to make baptism a repeatable action to demonstrate why on theological, pastoral and historical grounds the Methodist Church of New Zealand should depart from the traditionally and ecumenically acknowledged principle.

6. The Renewal of Baptismal Practice in the Methodist Church

We do not want to give the impression that all is well within our church when it comes to baptismal practice and indeed the rites of initiation and nurture. Some points we would wish to make and which point towards further thought and work by the Faith and Order Committee and the Church are:

- (a) Because baptism is the rite of entry into Christian community we need to give more effective attention to the building of Christian community. There was a time when baptism was understood as an escape from the taint of original sin. This Augustinian view is not widely held today and would find few, if any, adherents within Methodist circles. The emphasis today is on baptism as the rite of entry into a lively eucharistic community of faith, where the presence of Christ is celebrated, within which people may grow in grace and are empowered for Christian service. We would encourage Christian educators to sense the relationship between the sacraments and Christian community.
- (b) The symbolic and dramatic aspects of baptism need to be enhanced. Our liturgical life in general is at a low ebb, largely because a sense of the dramatic has been lost and liturgical and symbolic language has been replaced by explanation and univocal statement. Baptismal liturgies offer many opportunities for the use of richly symbolic gestures - the signing of the cross, chrismation, the giving of a candle, laying on of hands, the giving of a simple baptismal garment. The font should have a prominent and permanent place in our churches. We might move towards a more dramatic pouring of water when infants are baptised. Some may want to immerse the child. We mention these things because we suspect that the baptism of infants so often appears to be an inconsequential, undramatic action in many of our churches. More education in the meaning of baptism is needed and the best education is given through dramatically appropriate baptismal services. We might also celebrate baptism on liturgically appropriate days such as Easter and Pentecost.
- (c) We welcome the current questioning of confirmation in the world church and the search for suitable rites of nurture and commitment. Protestant and Catholic scholars are exploring the possibility of replacing confirmation by an 'affirmation of the covenant' which may take place on more than one occasion, one of which might be described as 'confirmation'. Such affirmations would look back to the act of baptism as bestowing membership in the church and would provide opportunity for significant turning points in the journey of faith to be liturgically celebrated within the congregation. Perhaps one of the reasons for our present difficulty is the forgettable nature of many confirmation services.

- (d) The issue of indiscriminate baptism, alluded to in the 1959 statement is still with us. We are unable to defend the indiscriminate baptism of infants. Laurence Stookey sums up the Methodist position well: "baptism is to be granted to those who are committed to the Christian faith and to their children, provided they have not been baptised before" (p.44). Stookey suggests a firmer stand than our church has generally taken.
- (e) The careful preparation of parents bringing their children for baptism and of adults seeking baptism is a matter requiring the church's constant attention.

Some issues underlying the current discussion about the repeatability of baptism

- (i) The place of the charismatic renewal within the Methodist Church. The issue of re-baptism seems to have become for some a test case for the acceptance of the charismatic renewal within the church. We do not see the issue this way. The place of the charismatic renewal within the church is secure. It is an expression of a style of Christian believing and living which has existed throughout the ages. We note the stability of this movement within the Roman Catholic Church where a sacramental centre to Christian devotion is maintained and commend this same discipline to our own members.
- (ii) Diversity in the church and sacramental unity. We are a church embracing considerable theological diversity. There are, however, legitimate limits to this diversity. Shared sacramental practice and discipline are among the ways in which a theologically diverse group of Christians may be bound together beyond the power of theological statements to divide. Both Christian faith and denominational identity are carried by shared sacramental actions. Our shared baptismal discipline should not be set aside by individual ministers or by congregations as though it were of no account.
- (iii) Ministerial discipline. Lay people may choose to seek re-baptism in a church other than the Methodist Church even though we may regret that action. The issue at stake in this discussion is what presbyters are authorised to do in the name of the church. Methodism has never been a church in which presbyters are free "to do their own thing". Adherence to the doctrines and discipline of the church are implicit in reception into full connexion. We commend to the ministry and to leaders' meetings the 1980 report of the Faith and Order Committee on Discipline of the Church (p.279ff). In some other connexions those who continue to re-baptise are requested to resign. In our connexion there has been an understandable reluctance to act in this way.
- (iv) The issue of pastoral sensitivity. It is frequently stated that a request for re-baptism should be acceded to out of pastoral concern. Whatever our theology it is difficult to turn down a request by a sincere and earnest young Christian. Yet pastoral concern surely does not always mean agreement with whatever is sought. Account needs also to be taken of the pastoral offence given to those who may feel the significance and validity of their own baptism being undervalued by the re-baptism of others.

- (v) The matter of reaffirmation of baptism and the marking of significant moments in the journey of faith. We have already noted the suggestions that confirmation be replaced by affirmations of the covenant. The Faith and Order Committee has made some suggestions for rites of reaffirmation. A range of options is presented by the Presbyterian Church (USA) in Holy Baptism and Services for the Renewal of Baptism (Supplemental Liturgical Resource 2, Westminster Press 1985), by the United Methodist Church (USA) in A Service of Baptism, Confirmation and Renewal (Supplemental Worship Resources, United Methodist Publishing House 1980), The Book of Services (United Methodist Publishing House 1985) and by the Uniting Church of Australia in Faith and Renewal (JBCE 1985)
- (vi) The matter of ecumenical relationships. We belong to a world wide, cross-denominational Christian family. Decisions we make affect our relationships with others. It is difficult to see how on the one hand we can accept the baptism of other churches while on the other hand engaging in a ritual of re-baptism which denies the validity of an earlier baptism. The BEM document marks a significant step in the formation of an ecumenical consensus on issues that for too long have divided the Christian community.
- (vii) God's action in the Sacraments. The inherited view of the church is that God acts in the eucharist to empower us for Christian living and in baptism to incorporate us into the body of Christ. Fearing an 'ex opere operato' or magical view of sacramental action some speak as though the sacraments were merely human actions. As God spoke through the humanity of Jesus so God speaks through earthly and human instruments in the sacraments. God acts effectively but not irresistibly in the Sacraments. We can and do fail to receive, grow in and respond to God's actions. Re-baptism is a denial of baptism as God's act toward us.
- (viii) Understanding the Wesleyan inheritance. Some claim Wesley as their ally in the current debate. As a member of the Church of England John Wesley accepted the contemporary view of baptismal regeneration of infants and the overcoming of the taint of inherited original sin. In his Treatise on Baptism (1756) which follows closely a 1700 treatise written by his father Wesley accepts the view of baptismal regeneration common in his day. In this work and in the sermon on 'The Catholic Spirit' he declares his preference for the baptism of infants. In his sermon on 'The New Birth' however he notes that "the new birth is not the same thing with baptism, so it does not always accompany baptism". He notes that many people deny their baptism by their behaviour. To explain how those who were baptised should clearly be unregenerate Wesley developed the curious argument that the effects of baptism wore off by about age 10 and a conversion was required to re-establish one in faith. Adult regeneration he associated with conversion rather than adult baptism. The notion of re-baptism did not occur to Wesley and one cannot imagine him agreeing to such a break with the norms of his own church. Within early Methodism the reception of a ticket enabling one to become a member of a class meeting was a

meaningful rite of initiation for a recent convert. There is no parallel with his ordination of presbyters to minister to the church in North America. Wesley would not have countenanced re-ordination.

- (ix) Behind the current discussion lies a question about the desirability of infant baptism as the norm in a post-Christian society. This may be the issue for some at this time. It is possible, perhaps likely, that in the future the baptism of adults will increasingly become the norm. With fewer children being baptised it follows that conversion for many adults in the future will be followed by baptism. This however would not mean a change in our present practice of baptising believers and their children providing they have not already been baptised.

There are some in the church who prefer that the baptism of their children be delayed till adulthood. The service of thanksgiving and dedication of parents is appropriate in such cases. There is much to be said for a rite of entry to the catechumenate being associated with this service.

It is claimed by some that we should return to the baptismal practice of the New Testament church and particularly that found in the Acts of the Apostles. The practice described in the New Testament refers, as would be appropriate in a missionary situation, to the baptism of believing adults on confession of faith (though there is no single pattern discernable in Acts). It is likely that children belonging to these believers would also have been baptised. By the sixth century the baptism of infants had become the norm and has continued to be the common practice to our day. Some would have the church go back to the apparent pattern of the early church regarding the later tradition as erroneous. The tradition should always be critically appropriated but there is good sense in the view that the spirit of God can be discerned in that tradition. God has been at work in the church through the centuries and we cannot lightly set aside so consistent and well attested a practice as the baptism of infants.

Recommendations:

1. That Conference affirms our place in the one, holy, catholic and apostolic church of Jesus Christ and that we share the sacraments with Christians of all times and places. In this spirit we affirm
 - (a) our understanding of baptism as an act of God in response to the prayers of the church witnessing to the unconditional grace of God and incorporating people into the community of Christ;
 - (b) our recognition of the baptism of children and of adults and that presbyters are expected to baptise each as appropriate;
 - (c) that baptism is an unrepeatable act;
 - (d) the need for greater emphasis on opportunities for the reaffirmation of the baptismal covenant.

2. That the Faith and Order Committee

- (a) prepare a new order for baptism which preserves dramatic and symbolic actions appropriate to the sacrament;
- (b) prepare a handbook to guide presbyters and leaders meetings in our practice of baptism;
- (c) prepare a handbook presenting a range of possible services of re-affirmation of the covenant;
- (d) continue to explore and to report on the place of confirmation in our church, in the light of this report.

7. Report in response to Resolution 14, page 640, 1984 Minutes of Conference: "The Faith and Order Committee in consultation with the Welfare of the Church Committee reconsider the Conference status of probationers with a view to giving them speaking and voting rights at Conference."

A probationer is an accepted candidate for the presbyterate who is completing preparation for ordination in a parish or other conference appointment following a period in the Theological College.

Until 1974 the length of probation required in our church was three years (two years if a person entered the Theological College with a University degree). In 1975 this was reduced to one year. This was found to be unsatisfactory and in 1981 the length of probation was increased to two years.

The question has been asked regarding the status if any of a probationer attending conference in his or her first year of probation. A second year probationer would expect to be received into full connexion at that conference. It is clear that a probationer is under no compulsion to attend conference. It can be argued that it could be advantageous to the parish to which a probationer is appointed if he or she was able to attend conference.

In recent years the Connexional Secretary has adopted the practice of inviting probationers to become associate members of conference with speaking but not voting rights.

In addressing the question asked by the above conference resolution our view as a Faith and Order Committee is influenced by:

(a) A probationer is a lay person and can attend conference as a representative of a parish or of a Connexional board. This is true of all men and women preparing for ordination whether in the home setting, in theological college or on probation.

(b) Ordained presbyters are given a seat in conference by virtue of them having been received into full connexion. While ordination is ordination within the church of God, reception into full connexion conveys jurisdiction within the Methodist Church and along with that an acceptance of the polity and discipline of the church. A presbyter in full connexion has a particular responsibility within the conference for the faith of the church. A person's fitness for ordination and reception into full connexion is

assessed on the basis of their knowledge of the faith, their performance in ministry and their personal life. These are tested during the year of ordination at synod and conference levels.

(c) A parish should not be disadvantaged by having to appoint their probationer as their lay representative thereby precluding any other lay person from attending the conference.

(d) The present practice adopted by the Connexional Secretary seems to work to the advantage of parishes who may want to be represented by the person offering leadership equivalent to that of a presbyter within their parish. It also enables probationers to gain early experience in the life of the conference.

Probationers may not be in full connexion and therefore qualify for a presbyteral seat in the conference but it can be argued that they are fulfilling presbyteral functions and therefore should qualify for an official ministerial seat in the conference.

It is our recommendation "that probationers be invited to attend the conference as associate members with the right to speak but not vote. It is inappropriate that probationers be members of the Stationing Committee or the Committee on Ministry but it is appropriate that they be members of committees of detail. The associate membership of probationers is to be understood as being in addition to the accepted 50/50 lay/presbyteral ratio for conference membership."

Homesetting students for the presbyterate are not probationers. Inasmuch as they are engaged in the exercise of ministry in a manner similar to that of a probationer they should also have the option of attending as an associate member.

8. Lectionary - During this year two major changes have taken place affecting the preparation of the annual Lectionary and Calendar.

In March the Commission on Liturgy of the Uniting Church in Australia advised us that it had been decided to change the basis of their Lectionary to the Common Lectionary. This is a modest revision of the 3 year Roman Catholic Lectionary by the Consultation on Common Texts of North America; it has been used in North America and elsewhere since 1983 on a trial basis and after a favourable reception in general the process of evaluation and finalising has begun (a final version is not expected till about 1992).

The main changes have occurred in the selection of the First Readings for the Sundays after Pentecost which will enable a more systematic reading of Old Testament historical writings over the three year period, with corresponding changes to the Psalms and also a wider use of the prophetic writings.

The committee has decided to adopt the U.C.A. version of the Common Lectionary as the basis for our own Lectionary & Calendar as from Advent 1986 which is Year A in the 3 year cycle. Christian Education materials from the Joint Board will be based on this lectionary as are many preaching and other worship resources from North America already.

The second change came a bit later in the year when the Church Worship Committee of the Presbyterian Church responded favourably to an invitation to consider possible co-operation on the lectionary.

As a result the Lectionary & Calendar for 1986 - 87 will be produced as a joint venture for use in both churches.

A survey of the use of the Lectionary & Calendar in the Methodist Church is at present under way. An evaluation of the responses will assist the committee in assessing what may need to be done to make this annual publication still more useful to the church.

9. Joint Liturgical Consultation in New Zealand - This body was set up early in 1985 by representatives from the Anglican, Methodist, Presbyterian and Roman Catholic Churches in New Zealand, with the two-fold aim of:

(a) providing a New Zealand response and contribution to an international agreement on English Liturgical texts (as provided by the International Consultation on English Texts (ECET) and now undertaken by the English Language Liturgical Consultation (ELLC)), as well as other matters of international ecumenical liturgical concern.

(b) having an ecumenical concern for the worship rites and the liturgical needs of the New Zealand Churches.

The JLC provides for the sharing of information and of liturgical resources amongst the churches, co-operation on providing resources for ecumenical worship occasions etc. and encouraging the use of common texts in eucharistic prayers, the Common Lectionary etc.

The committee has been represented at the meetings of the JLC (1-2 a year) by the Revs. M. Burnett and T. Wall.

We are grateful for the financial support of the Church towards our share of the cost of this venture.

10. Charismatic Renewal Sub-Committee - It was decided earlier in the year to change the venue of this group from Taupo to Auckland. The main reason for this was that the physical distance between the Faith and Order Committee and this sub-committee resulted in poor communication between these two and a spasmodic attendance of Faith and Order personnel at the Taupo meetings. This action was not a criticism of the Taupo group's work to date. It was rather the case that by relocating the committee in this way the importance of this whole matter for the life of the church would be established. Further to this, more frequent meetings would enable the Faith and Order Committee to take a broader view than is possible with the group meeting at Taupo, and go into this area of the churches life in more detail, thus helping the church as a whole. Discussions are under way to form the committee in Auckland and in the meantime the work continues.

WELFARE OF THE CHURCH COMMITTEE

REPORT TO CONFERENCE 1986

PROCEDURES FOR THE NOMINATION OF PRESIDENT AND VICE-PRESIDENT

(1985 Conf. Res. 4, p. 635)

The Welfare of the Church Committee has had the task of monitoring the present procedures for the nomination of President and Vice-President (Law Book Section 5.6.2). These procedures, whereby Synods make nominations for both positions were approved by the 1981 Conference.

As the committee sees it, this has served to establish parity of procedures and equality of status between lay persons, deacons, and presbyters, all of whom are eligible for nomination to either office.

Prior to 1981, only presbyters were eligible for election to the office of President, the Vice-President was always a lay person. There were two systems for election. The President was elected without nomination from all presbyters who had been active in ministry for 15 years or more. On the other hand, lay persons had to be nominated by Synods for the office of Vice-President, and then were elected at Conference. It would be true to say that this system served the church well.

However, when both offices are now open to lay persons, deacons, or presbyters, it could be said that it is not appropriate to have separate nomination procedures. The present procedures for nomination have served to establish parity of procedure and equality of status between all who are eligible for nomination to either office.

It would seem, from synod and individual responses, that the point at issue in the present procedures is the question of discipline. Presbyters are under the discipline of the church, and it could be said that election to the office of the President is part of that discipline. This can be, and is interpreted by some, to mean that a presbyter has no right of choice. On the other hand, lay persons are not subject to the discipline of the church, and may choose whether or not to accept nomination.

The Welfare of the Church Committee has, in the five year period, sought responses and comments from individuals and synods. More recently all those nominated for the presidency/vice-presidency were invited to comment on the procedures.

It appears from all the responses received, that the majority is in favour of the present procedures, with one major change. That is that the consent of a presbyter is not required for nomination, but that the consent of a lay person needs to be obtained. The committee believes that this would respond to the question of discipline, while retaining the principles of equality within the church. The question remains, however, whether presbyters, once nominated, have a right to decline nomination.

Secondly, it is important to retain the idea of profiles of all nominees being included in the Conference agenda. This facilitates informed voting.

Thirdly, the clause in the Law Book Section 5.6.6. regarding the eligibility of lay persons is seen to exclude some lay people who for reason of other commitments are seldom able to attend a November Conference, and yet demonstrate commitment and competence at both local and connexional level. There is no similar requirement for presbyters, who may attend Conference as of right, but do not necessarily exercise that right.

The responses raise a number of other issues related to eligibility and nomination, and the presidency in general. These may be summarised as follows:

1. As lay persons, deacons and presbyters are eligible, does that include supernumerary presbyters and students for ministry?
2. Whether the length of the term of the President should be extended say to 2 years.
If so, how does that affect the nomination of a lay person.
What will the effect on the role of the President be?
e.g. Will it increase effectiveness of the pastoral function?
Would it simply increase the executive function of the President?
3. Is the role of Vice-President still appropriate?
Other options - 2 presidents, one lay and one presbyter, or one president only.

At the time of writing, replies have been received from six synods. Two of those want to retain the requirement for presbyters to consent to nomination, or , in the words of one reply 'declare or decline eligibility'.

2.1 EXERCISE OF POWER

This report was submitted for discussion in synods and parishes, as requested by Conference. Five synods and one individual have replied.

It is to be noted that this report was first prepared in 1983. Since then, some of the concerns raised have been addressed by other groups within the church e.g. The Community of Women and Men in Church and Society, the Joint Working Committee on Biculturalism, the Commission on Stationing. None the less, questions about what power is, and how power is exercised, need to remain before us. The Committee believes that in the light of Synod responses it has a mandate to continue to pursue on behalf of these Synods, the issues raised in the report.

2.2 The Committee has received a resolution from the Wellington District Synod regarding the Business of Conference Committees of Detail etc. Since this resolution was first submitted to the Church in 1985 but without subsequent action, the Welfare of the Church Committee undertakes to deal with this in the coming year.

3. STATIONING

As Conference appointed a Commission on Stationing, it is inappropriate for the Welfare of the Church Committee to also report. Work already

done by this committee was made available to the commission early in 1986.

4. BICULTURAL JOURNEY

At present this committee is mono-cultural in membership. The agenda over recent years mainly reflects concerns of the pakeha section of the Church. The Christchurch Regional Working Group on Biculturalism has been asked to work with the committee on this issue.

5. THE FUTURE ROLE OF THE WELFARE OF THE CHURCH COMMITTEE

The committee had before it a summary history of its work since its inception in 1912. Since 1915 it has been in Dunedin which raises questions about the need to consider an alternative centre for its operations. The bicultural and ultimately multicultural goal of the Connexion is another reason for reconsidering the appropriate role of this committee. A recommendation will be brought to Synods and Conference 1987.

RECOMMENDATIONS:

1. That Section 5.6.7 (2) (a) of the Law Book be amended to read: 'Nomination shall be in writing endorsed with the consent of the nominee in the case of a lay person or deacon. Presbyters shall be nominated without their consent being obtained'.
2. That Section 5.6.6. of the Law Book be amended by deleting all that follows after the word 'elected' in line 4.
3. Profiles for all those nominated for the offices of President and Vice-President shall continue to be included in the reports to Conference.
4. That the Committee for 1987 be :

LynneFrith-Upson,
Convener,
Welfare of the Church Committee



TRINITY COLLEGE COUNCIL

ANNUAL REPORT 1986

The Council has continued oversight of the three interlocking areas of our work - residential ministerial education, home setting ministerial education and education for lay ministries through Wellspring.

1986 has seen the practical working out of the new Partnership Agreement in the day to day living of the College. As had been hoped the agreement has enabled a much closer working relationship within the Anglican/Methodist partnership. This year the Principal has been Dean of the Joint Faculty and the Warden Dean of the Joint Life.

The Rev Dr Raymond Pelly finished his term as Warden at the end of 1985 and in June 1986 the Board of Governors after consultation with Trinity College Council appointed the Rev Francis Foulkes to the position of Warden. The excellent relationship between Rev Keith Rowe and Rev Francis Foulkes, and their total commitment to the partnership, has enabled much to be achieved during this year.

STAFF

Wesley Lecturer: Rev Enid Bennett has brought a new dimension to the Methodist team. She has willingly shared her insights into Feminist Theology both inside the College and throughout the Connexion as well as taking a full role as faculty member.

Fieldworker in Ministry: The Council will be seeking the re-appointment of Rev Dave Mullan at this 1986 Conference. The Council is grateful to parishes and synods for the constructive comments received regarding the job description.

Director, Wellspring: Loyal Gibson has worked as fulltime Director of Wellspring since February 1986.

Principal: The Council intends that the Principal will take long service and sabbatical leave during 1986 and is making arrangements for his work to be covered.

GRAFTON PROPERTIES:

During the course of the year we transferred legal ownership of the Grafton Heights property to the Methodist Trusts Association. In exchange we accepted a long term deposit with the Association. This is a similar arrangement to that made for the Probert Trust property several years ago which has proved to be so successful. The Grafton Heights deposit with the Association will provide a steady source of income for the Council as well as some capital growth. This helps to put the long term funding of Council activities on a very satisfactory footing.

WELLSPRING

The building contract has been a long drawn out affair and the Council is pleased that the final account was paid in August. The building work was completed within the original contract price. The Council acknowledges with gratitude the generous financial help of many different church groups.

Wellspring is now beginning to influence lay people throughout New Zealand who have taken advantage of its many resources.

METHODIST BUILDING ON ST JOHN'S COLLEGE SITE

Plans for Methodist office space on the St John's College site have been drawn up by the St John's College Trust Board architect and it is hoped that a start might be made on this work early 1987. The plan has been drawn up to enable all Methodist offices to be together and in close working proximity to the Anglican administration offices.

THE BI-CULTURAL JOURNEY

During the year a number of events have assisted the Council and the College to make progress in their bi-cultural journey. A Workshop for Council members was held at Whakatuora with facilitators from the Joint Working Committee on Bi-culturalism. This helped us identify a number of areas requiring change as we try to make progress toward becoming bi-cultural. Three Bi-cultural Seminar Days have been held for the whole College Community. With the corresponding commitment of the Anglican Church to bi-cultural development, these seminars have provided an important opportunity for dialogue and growth. The Chairperson of the Council has provided input regarding the Methodist Church's commitment and the Secretary has acted as a facilitator. There is a strong desire for bi-cultural seminar days to be a continuing part of the life of the College community.

BACHELOR OF THEOLOGY, AUCKLAND UNIVERSITY

The August meeting of Trinity College Council passed the following resolution:

"Having received reports from the Principal over recent years on the progress of discussions directed towards the offering of a Bachelor of Theology degree in Auckland and available to our students and taught by the faculties of theological colleges in Auckland; and having noted the possibilities offered through Otago University and the Melbourne College of Divinity, the Council resolves

1. That the Methodist Theological College Council welcomes the formation of the Auckland Consortium for Theological Education which includes the Anglican, Baptist and Methodist Theological Colleges and the work undertaken by the Consortium in seeking the provision of a first degree in theology and in preparation for Christian ministry including a submission to the University Review Committee in 1985.
2. That the Council supports and welcomes the proposal that a BTheol. degree be offered by Auckland University with our faculty members, along with those of the Anglican and Baptist Colleges, forming an honorary faculty of theology.

3. That Council support is given on the understanding that:

- (a) The degree will be offered in partnership with the Anglican and Baptist Colleges and that there is provision for other churches such as Roman Catholic to become part of the consortium if they should so desire.
- (b) That this decision alters in no way our understanding that a degree is not a prerequisite for ordination in the Methodist Church of New Zealand.
- (c) That this will improve the educational opportunities for a number of our students though not all will want to avail themselves of this particular study stream.
- (d) That the Council and the church will not lose the right to make and review faculty appointments and to oversee the study programme of students preparing for ordination.
- (e) That the LTh and special study streams will continue within the work of the Joint Faculty."

STUDENT ALLOWANCES

Student allowances for 1987 will be as follows for a 38 week College year:

- * Single students - full board during term time, plus allowance, plus \$20 a week during May and August vacation.
- * Married students: Free accommodation for the full year plus allowances
- * Children's allowances:

Pre school	\$725
Primary	\$775
Secondary	\$1,000
- * Book allowances:

1st year	\$445
2nd and 3rd year	\$575
- * No tuition fees are paid.

Allowances are calculated as follows:

Married students receive 35% of the budget stipend figure over 40 weeks.
Single students receive 17.5% of the budget stipend figure over 40 weeks less board paid to St John's College.

Married allowance for 1987 \$5,064
Single allowance for 1986 \$1,782

COUNCIL MEMBERSHIP

In light of guidelines provided by Conference Trinity College Council has asked the Maori Division to appoint two members to the Council.

RECOMMENDATIONS:

1. That the report be received
2. That the membership of the Council for 1987 be: Rev Percy P Rushton (Chairperson), Mrs J van de Geer (Secretary), Rev D Bush (Minute Secretary), Mr F Claridge (Treasurer), Rev K Rowe (Principal), Rev M Caygill, Mr G Hill, Rev L Gibson, Mr C Fenwick, Mrs J Dey, Dr C Small, Student Representative, 2 members elected by Maori Division. All staff attend each meeting, 2 as associates.

REV PERCY P RUSHTON
Chairperson

MRS JILL VAN DE GEER
Secretary

TRINITY COLLEGE COUNCIL

PRINCIPAL'S REPORT 1986

1. During 1986 we have had 35 persons preparing for ordination as presbyters or deacons within the Methodist Church of New Zealand and under the care of the college.

Twenty-five are preparing to be presbyters and 10 to be deacons.

The 16 engaged in college based education include Mr Paul Trebilco at Durham University (United Kingdom), Mrs Jean Bruce who for family reasons was permitted to study in Dunedin and Mrs Edna Garner and Mr Alan Baker who are non-residential part-time students. In addition we have been fortunate to have with us Mr Temesi Murivalu (Fiji), Mr Alipate Lolohea (Tonga) and Mr Paul Blacker (Australia), in each case for one year. Of the 16, 10 are men and 6 women.

Within the Home Setting programme are 9 preparing for ordination as presbyters (5 men and 4 women) and 10 as deacons (1 man and 9 women).

The average age of entering college students continues to rise and the recruitment of younger men and women who may prepare for a long term commitment to Christian ministry is an issue the church might usefully address itself to.

2. This year we welcomed Enid Bennett to the staff team. This has been a year of adjusting to a new environment and new tasks in teaching systematic theology.

The Home Setting programme continues to flourish under the guidance of David Mullan assisted by local supervisors and local church support groups. The total staff team contribute to the intensive gatherings. A well produced video is available for parishes and individuals seeking information about this educational work and the forms of ministry for which persons are prepared. There is international interest in our work in this field including the growth of the permanent diaconate.

The work of Wellspring is developing well under the guidance of Loyal Gibson. A variety of courses has been offered and the excellent facilities have provided a suitable venue for a number of live-in conferences or educational events. Wellspring seems to be becoming a resource centre for matters related to spiritual growth and spiritual awareness.

The life of the college continues to be enriched by the contribution of Eric Ryan who this year has been engaged part-time to teach courses in foundational theology and spirituality and theology.

The Principal has taught courses in Christian Education, Introduction to Practical Theology, Wesley as theologian and spiritual guide (readings in the Sermons) and Worship in the Methodist Tradition. In addition he has been visiting lecturer in Christian Education at the Baptist College. Attendance at the World Methodist Conference in Kenya and visits to Zimbabwe and South Africa gave opportunity to visit theological colleges and to meet and share with others engaged

in ministerial education. I was grateful for the opportunity to offer a paper at the World Methodist Conference Consultation on Liturgy and to contribute to the Consultation on Theological Education.

3. The work of the Joint Faculty and the partnership with St John's College has been greatly enhanced by the new partnership agreement under which the two colleges work together.

Following a period as acting-warden, the Rev Francis Foulkes has been appointed Warden. The Rev Janet Crawford has taken up a position as lecturer in Christian Origins. Dr George Armstrong leaves the joint faculty for a new position based in Christchurch and responsible to the Anglican Board of Governors following 20 years as lecturer.

The 1986 colleges year has operated on a two semester system - 2 twelve week semesters separated by a five week period of supervised field education. This has meant students have studied fewer subjects at a single time with more intensive class involvement per subject.

The number of intra-mural students continues to grow. In 1986 with 46 Anglican and Methodist ordination students there has been an equal number of intra-mural students taking an average of a little over two courses per semester. Among the intra-mural students are our home-setting students resident in the Auckland area.

4. The 1985 report included reference to the formation of the Auckland Consortium on Theological Education and discussions directed towards the provision of a first degree in theology in the Auckland area. Since that time there have been some significant developments. Following a visit in February from a Melbourne College of Divinity investigative team ACTE was invited to become an associated teaching institution of the MCD offering the BTheol. degree of that consortium of colleges. In December 1985 an invitation was received from Auckland University that ACTE might teach towards a BTheol. degree offered by Auckland University. Further discussions have led to the formulation of draft regulations for such a degree along with a schedule and description of courses. If this is acceptable to the University the BTheol. degree could be available through Auckland University from 1987. MCD are aware of these discussions and agree that we should pursue the Auckland option at this stage.

The Methodist commitment to the provision of a first degree in theology offered by Auckland University has a long history, well documented in the Minutes of Conference. The current proposal is for a BTheol. degree of 21 papers of which five may be chosen from faculties other than theology. The five subjects for the degree are: Hebrew Bible, New Testament, Systematic Theology, Church History, Practical and Contextual Theology. Papers from the theology faculty may be taken for degrees other than the BTheol. The ACTE faculties will become honorary members of the University Faculty of Theology following the pattern developed at Otago University.

As far as the colleges are concerned field based elements of ministerial education will continue and the ordination requirements of the churches will continue to be met. The LTh and diploma study streams will continue along with the BTheol. and BD streams.

Admission to courses for people beyond the colleges will be controlled by the colleges and will be related to classroom capacity and optimum class sizes. Some shared courses will be conducted with the Baptist College but initially at least we envisage many parallel courses.

The Council report indicates the Council response to these developments. The church, the ministry and the wider community can only benefit from this development.

5. Ministerial education takes place within a theologically diverse church. Most shades of this diversity are represented within our total student body. Among the important and constant tasks of the college is to provide settings and learning opportunities where people of diverse experiences, sometimes different world views and varied hopes may be enabled to listen to, value and appreciate one another, offer challenge and encouragement and together seek to be responsive to the call of God in Christ. We share this task with every congregation in the connexion.

We have appreciated visits from a number of visiting scholars including Professors Tribble and Brueggemann (USA) and Stanton (England) and from the President of our own church. We continue to value the prayers and encouragement of the church at large.

KEITH ROWE
Principal

RECOMMENDATION:

1. That the report be received.

CONCORD BETWEEN THE CHURCH OF THE PROVINCE OF NEW ZEALAND AND THE METHODIST CHURCH OF NEW ZEALAND

In 1984 the General Purposes Committee requested the General Secretary to confer with the Primate of the Church of the Province of New Zealand as to whether a Concord between the Church of the Province of New Zealand and the Conference of the Methodist Church of New Zealand would be a helpful way of affirming and defining the existing relationship between the two Churches in the co-operative work in ministerial education at St John's. Discussions indicated that this would be regarded as both positive and helpful. A working group of the Right Reverend B N Davis, the Right Reverend E C Buckle and the Right Reverend P G Atkins with the Reverends D B Gordon, P P Rushton and A K Woodley was formed and the Concord prepared.

The agreed text of the Concord was presented to the General Synod of the Church of the Province and has received its approval. It is now presented to the Conference for its approval.

THIS CONCORD is entered into on the
day of 198 between

THE CHURCH OF THE PROVINCE OF NEW ZEALAND (hereinafter called "the Anglican Church") of the one part, and

The METHODIST CHURCH OF NEW ZEALAND (hereinafter called "the Methodist Church") of the other part:

WHEREAS:-

1. The Anglican Church is engaged in the training of ministry at St Johns College, Meadowbank, Auckland in a college owned and administered by THE ST JOHN'S COLLEGE TRUST BOARD (hereinafter called "St John's Board").
2. All matters pertaining to the training of Methodist Ministers are undertaken on behalf of the Conference of the Methodist Church by THE METHODIST THEOLOGICAL COLLEGE COUNCIL (hereinafter called "Trinity College Council"), the college administered by Trinity College Council being known as "Trinity College".
3. Trinity College was formerly housed in buildings in Grafton Road, Auckland, but for several years past in terms of arrangements by and between the Anglican Church, the Methodist Church, St John's Board and Trinity College Council, the training for both Anglican and Methodist Ministries has been centred upon St John's College, Meadowbank.

4. It is now desired to record the basis of continued co-operation between the Anglican Church and the Methodist Church in respect of the two colleges centred upon the St John's College site.

In pursuance of the Lund Principle "to act together in all matters except those in which deep difference of conviction compel us to act separately".

The Anglican Church and the Methodist Church ENTER INTO A CONCORD AND AGREE, each with the other, as follows:

1. THAT as Churches each will continue to co-operate with the other in the training of their respective ministries and in theological education in the two colleges, St John's College and Trinity College, both such colleges to continue to be established on the St John's College site in Meadowbank, Auckland.

2. THE Anglican Church recognises that Trinity College is an integral part of the Methodist Church of New Zealand, not independent but fully answerable to the Conference of the Methodist Church, and subject to the decisions and directions of the Conference.

3. THE Methodist Church recognises that St John's College is an integral part of the Church of the Province and accountable to the General Synod of the Anglican Church.

4. EACH of the two colleges shall continue to function and be administered in accordance with their own separate constitutions and rules, and in terms of relationships with their respective Church Courts and in accordance with such agreements as are from time to time negotiated by and between the two Churches and in accordance with such Regulations as are from time to time agreed upon by and between St John's Board and Trinity College Council.

5. RECOGNISING the common heritage of the Anglican Church and of the Methodist Church, and the growth already achieved together, the two Churches commit themselves to continue to work towards a common understanding of the theology and practice of ministry.

RECOMMENDATION

1. That Conference approved the Concord between the Church of the Province of New Zealand and the Conference of the Methodist Church of New Zealand relating to ministerial education at St John's and authorises the President to execute the document.

MEDIA & COMMUNICATIONS COMMITTEE

This year has seen a welcome increase in meaningful relationships with the Presbyterian Department of Communications. The appointment of Mr Ian Harris (formerly editor of N Z Methodist) opened the way for this activity and the Department and the Media & Communications Committee see this togetherness as part of "Growing into Union".

Church Newspaper

Synods have responded positively to the concept of a joint paper with the Presbyterian Church. Such a paper, 16 page tabloid with full colour illustrations, would be capable of picking up the wants and needs of Church members. A joint working Committee has spent several months looking at the questions of production, cost, advertising and editorial policy. The following is a synopsis of the editorial policy.

Objectives

- to create a crisp, newsy, attractive paper people will want to read
- to enhance people's good feelings about being part of the two churches.

- to motivate readers to be involved in christian action

Aims

- a quality paper, both in content and appearance
- visually attractive
- well written - writers/journalists used as much as possible, other material carefully subbed

Editorial Content

Message

- information on Church activities - local, regional and national levels
- comment
- reflecting the mind and the direction of the two churches as expressed in Conference, Assembly and major committees
- reflecting the diversity of views in the two Churches
- communicating the Churches' mission in New Zealand and overseas

Content

The paper needs to tackle social issues, providing Christian viewpoints on, e.g. sexism, racism. Particular attention should be given ageism, the concerns of older people and efforts to raise their sense of self-worth.

Rural concerns are another area which need to be addressed. There's a need for a reporter to spend time with people in rural parishes, listening to concerns and viewpoints. These people should have a voice in the church paper.

It is difficult to provide for the above two groups of people and cater as well for the under thirties group. We consider the best way of doing this is to ensure that the church paper is bright, attractive and relevant.

There's also a need to interpret modern theological thinking in lay language to help bridge the gap between the pulpit and the pew and make faith meaningful to a young generation. The challenge is to do this in a non-threatening way. Modern concepts and symbols need to be linked with language of the past, e.g. talking about 'salvation' in a way that connects the old and modern patterns of thought.

Front Page

"The front page is not merely an act of publishing. It is an act of marketing... it establishes the identity, character, and freshness of the newspaper by its title, its display, treatment and content. The public is induced to buy it, or pick it up and read it." Harold Evans

Material selected on news or interest value, brightly written and at least one good newsy picture, printed large.

Second/Third pages or later in the paper

Editorial, comment, letters to the editor should encourage a wide diversity of opinions, and be selected because they argue a logical case, are reasonably well written. The editor would have the right to abridge or reject material. The United Church Observer prints this: "All letters must be signed, addressed and show a telephone number where the writer may be contacted. Concise, typed material has a better chance of being considered. The editor reserves the right to edit or reject."

Other Pages

These would be largely free ranging in subject matter, with a minimum of regular columns. Material selected on editorial merit, presented under lively headlines, crisp intros, brief well written stories, jargon free, and a small number of longer features.

Material could include some of the following:

- personal faith help -- meditation, Bible study, poems
- information -- decisions, new policies, mission
- people stories illustrating wider work budget
- news - what's happening, where, why, when, who and how
- consciousness raising - on mission, peace, oppression in New Zealand and overseas
- stories about how people live their faith in daily life
- profiles of significant New Zealanders with spiritual values, e.g. artists, poets, writers
- news items and features on rural matters
- short features on interpersonal relationship topics
- positive ageing - a series, e.g. "A new lease of life"
- "how to" material; floral arrangement, creative church music, use of drama in services, improving newsletters, running a lively bible study
- good news from parishes and wider church
- cartoons, recipes, book reviews
- a column "People" with short pieces
- a column on parishes - short pieces 50-100 words
- people's movements
- coming events, announcements
- youth materials when available, on editorial merit

The financial contributions from the Methodist Church towards the new paper would be: a) The current cost of "Focus" approx \$27,500 per year

- b) A charge on parishes of a minimum of 5c per copy (Presbyterian parishes would also pay this amount.)

The minimal charge on parishes would reduce current wastage and would give also a feeling of 'ownership' to Church members. It is anticipated that the first issue of the proposed new paper could be in parishes at the end of February 1987 for March delivery - followed by

regular monthly publication until December.

The proposed paper would replace "Focus", "Outlook", "Outreach" and "Assembly News". It is hoped that in time other publications such as "Mission Together" and some of the divisional publications could also be incorporated. This would be of tremendous benefit to parishes who are faced with the multiplicity of distribution and achieve a better result in terms of communication with Church members.

"Focus" has not had an easy year in trying to cover the diversity of thought and opinion that exists within the Church. The physical limitations have been the main problem but the Committee has resisted making the paper a narrow based publication. Budget cuts show that it can no longer be produced on a monthly basis as at present.

The Rev Derek McNicol is resigning from the position of editor of "Focus" after three years in that position. This is one of the stressful positions in the work of our Church, mainly because everything that the editor produces is on public view. Combined with the impossibility of pleasing all readers editorship, this continues to make editorship a 'high risk' task.

Video Production/Equipment

The Church must be part of the video revolution. But it can only exist in this area of communication if its productions are of the highest professional standards both in creativity and technical production.

Your committee has been involved in discussion with other denominations and is concerned with the possibility of a proliferation of equipment within the Church allied to a lack of professional creativeness.

The joint discussions have revealed that there already exists within the Church sufficient equipment to produce high quality "in-house" video productions. The Salvation Army and the Presbyterian Church have already offered their facilities to other denominations. As well there are a number of video production companies throughout New Zealand who are prepared to treat Churches kindly on the matter of charges, if we become involved in telecast quality productions.

The inter-Church group felt strongly that what the Churches lack at present is the ability to create videos that can stand alongside the quality productions that members are becoming accustomed to view on television or on private videos.

Therefore the group is exploring the possibility of jointly financing a top quality, professional creative person.

Future of the Committee

As indicated to August Synods, the Committee is still concerned about its role within the Connexion. In past reports to Conference the Committee has mentioned the considerable resources being used by committees and Divisions in the area of communication. This is wasteful of both people and financial resources and has no cumulative impact on behalf of the Methodist Church.

There does not appear any likelihood of change from this course and the Committee has suggested that it should become a sub-committee of the Education Division and concern itself with the immediate communication matters that have largely educational content, e.g. assisting Parishes in the planning of better quality newsletters and bulletins, instructing Parishes on how to make more use of secular media

and the training of clergy and Church leaders in the art of being interviewed by the media (particularly the electronic media). Discussions have been entered into with the Education Division but there is no recommendation at this stage.

Churches' Committee on Broadcasting

The Rev Michael Greer has completed his term as chairperson of this Committee but continues to the end of 1986 as acting-Chairperson. It is anticipated that Michael will continue as the Methodist representative on this Committee. The relation of religion to the electronic media is now entering into a critical phase and Michael's experience will be invaluable in the future.

General

In times when there are great pressures on and within the Church one of the best safety valves, and best means of finding meaningful ways forward is communication with Church membership. Good communication can bring about greater understanding. With this in mind the Committee regrets that budget cuts in this essential area mean a reduction in communication. However, if the proposed merger with the Presbyterian papers is approved, certain economies of scale will help alleviate this situation.

Recommendation

1. That the Report is received.
2. That Conference approve the proposed merger of "Focus" with the Presbyterian papers, on the basis of the stated editorial policy, and on the understanding that the Methodist financial contribution will be the annual budget for "Focus" plus a minimum of five cents per copy, payable by the Parishes.
3. That a moratorium be placed on capital expenditure in the area of video production equipment and that the Committee proceed with its discussions with the other denominations.
4. That the membership of the Committee for 1987 be:

Derek McNicol
Convenor

NEW ZEALAND METHODIST LAY PREACHERS' ASSOCIATION ** ANNUAL REPORT
FOR YEAR ENDING 30 JUNE 1986.

February 1st saw the changeover of the National Executive from Bay of Plenty to Southland. We recognise here the service given by the retiring officers and express the appreciation of the membership.

ACCREDITATIONS recorded during the year: Etuale Mauai [Tokoroa], Lee Tuimaseve, Tupai Lolo Williams, Peter Hornblow [Hastings]; Ualesi Lematua [Glen Eden]; Jack Roper [Henderson]; Howard Wansbrough [Lower Hutt/Petone]; and Fereti Fa'afuata [Manukau North].

LONG SERVICE DIPLOMAS: For 52 yrs. Stanley G Brooker [Remuera]; 50 yrs. Frederick H Baird [Somerfield], Charles H Skuse [Glendowie], Wesley I McHarg [Mt Pleasant]; 43 yrs. Evelina Rogers [Waimea-Nelson]; 42 yrs. Audrey M Grounds [Dominion Road]; 41 yrs. Colin Verry [Wai-kanae]; 37 yrs. Henry D Kelly [Picton]; 31 yrs. Alison B Beeston [Wellington Sth.]; 30 yrs. Graham A Harris [Waimea-Nelson], George A Hutton [New Plymouth]; 26 yrs Jacqueline Langdale-Hunt [Somerfield]; 25 yrs Robin C Mitchell [St Alban's], Clive Chandler [Lower Hutt/Petone], Donald E Baker [Johnsonville].

LAW REVISION: Section 1 8.8 referred to the incoming Executive has been recommended to members to include the trial service for those over 40 years being accredited. As this provides a basis for constructive criticism, it should be of benefit to the candidate and a sign of seriousness of intent.

LAOS COURSE: As a result of discussions between the Executive and Rev Frank Hanson it was decided that the Worship Course be rewritten to become a post-accreditation subject for 1987 and the new course for candidates. This is expected to be available at the end of 1986. Gloria Pitcher of the Education Division is handling LAOS matters in particular, and has a good liaison with the Executive. Frank Hanson has had three days in Invercargill with the Executive in May and the Secretary will be in Wellington in July and will consult with the Division.

CONNEXIONAL LP SECRETARY: [Ref: Mins of Conf 1985 P.56] The Education Division finds this impracticable in the light of its present workload.

POST ACCREDITATION STUDY: It is intended to have the Worship LAOS Course available for 1987, and a book assignment set by the Education Division appears in the August issue of THE PREACHER.

THE PREACHER: The new format has been well received. Subscriptions and donations have more than doubled. The mailing list from the August issue will be reduced to financial members only. This means a reduction from over 600 to just close to 300.

SAMOAN LAY PREACHER ACCREDITATION CERTIFICATES: [Ref: Mins of Conf 1985 P.56 and Mins of Conf 1974 P.108] In discussion with Frank Hanson, the LP President and Secretary; and between Frank Hanson and the Samoan Policy Committee, it was resolved that Samoan candidates who use the English language course will be accredited as others who use the English language course. Those using the Samoan language course will have the wording "for Samoan language services only" printed on the Accreditation Certificate. Further conversation will be held by Frank Hanson with the Tongan Fellowship.

THE PLACE OF THE LAY PREACHER IN TODAY'S CHURCH: President Brian Jillings is taking the opportunity to meet groups of LPs in districts. He has visited the Nelson district and expects to visit several others before Conference. The theme of discussions is the future of the lay preacher and local ministry. This theme has come through in responses from individual LPs also, and has been the theme of a seminar of Auckland LPs and presbyters at Wellspring on June 28.

EXECUTIVE MEETINGS: These have been held regularly. The presbyters of the Invercargill Circuit have been associated with the Executive.

LOCAL MINISTRY - POLICY PROPOSAL: In its exploration of the place of the Lay Preacher in the Methodist Church today the Executive has reached disturbing conclusions. In general our church has marginalised lay preachers, regarding them, in practice, not as a vital resource but rather as a second-best substitute for the real thing. The morale of many is therefore low. Letters we receive and contacts we have made suggest that many look back to a brighter past, but have little hope for the future and their place in it. Recruitment of lay preachers is at a low level.

In recent years the Methodist Church has come to realise that it will not satisfy its future ministry needs through relying solely on itinerant ordained clergy. But we are dismayed that, in facing up to this challenge, our leaders were so forgetful of Methodist history as to give no consideration to the potential of the local preacher, but opted instead for a diversification of ordained ministry - presbyters and deacons.

This Executive suspects that the recovery of the true local ministry is crucial to the health of the church, and wishes to make this a priority objective. We have begun to appreciate, however, that it is artificial and unhelpful to concentrate narrowly on the ministry of preaching and ignore other local ministry opportunities. Moreover, the proclamation of the gospel itself is a people-oriented ministry which should not be narrowly limited to the conduct of formal worship only, either in discussion, or in the definition of the local preacher's task.

There seems to be no other part of the church which is both convinced of the importance of local ministry, and willing to spend energy to promote it. We therefore intend to ask the Annual General Meeting of NZMLPA to allow the Executive to explore - in consultation with other sections of the church - the possibility of establishing an order of accredited local ministry [of which local preachers would be a part] as a focus of the church's mission. This is a service our Association can offer to the church, which could also lead us to new life in our own calling.

A part of the prescription for an order of local ministry might be:

- * A range of people-oriented ministries - conduct of worship, evangelism, counselling, social service work, pastoral care, youth ministry, and others.
- * People with the necessary skills and knowledge who are willing to be assigned to particular responsibilities or to be called on by the Parish for particular ministry.

- * Accreditation, after suitable preparation, on the initiative of the Parish, with the approval of the District Synod.
- * The Parish Council to determine annually the list of its active accredited local ministers.
- * Regular meetings of the local ministry group - consisting of the Conference-appointed ministers, active accredited local ministers, and those working towards accreditation - for support, supervision, and planning.

Brian C Jillings President

A Joan Lawry Secretary

RECOMMENDATIONS :

1. That the report be received.
2. That Section 1 8.8 be as follows: A person who is at least 40 years of age and who has for at least the preceding 10 years been conducting or taking a significant leadership role in worship services of the Methodist Church or a Co-operating or Union Parish may, after a satisfactory report on a trial service conducted by the candidate, upon recommendation of the Parish meeting, be accredited as a Lay Preacher by the Lay Preachers' Association after the endorsement of the Synod of the District in which the person is a Member without having sat the prescribed examinations.
3. That the Executive for 1986/87 be: Brian Jillings [President], Joan Lawry [Secretary]. Bill Worley [Treasurer], Owen Davies, Liz Miller, Nicol Macfarlane, Hugh Thompson, Dorothy Willis, Ernest Willis.

NEW ZEALAND METHODIST WOMEN'S FELLOWSHIP
ANNUAL REPORT FOR YEAR ENDED 31st AUGUST, 1986

It is with pleasure that we present the 23rd Annual Report of the New Zealand Methodist Women's Fellowship.

There has been much interest and support from Districts this year for the team of six who attended the World Federation of Methodist Women 7th Assembly in Nairobi from 13-20 July. The theme "Growing in Christ" has been a spearhead for our own journey as Christian women, and we trust some of the inspiration and challenge of Nairobi will be engendered at M.W.F. Convention at Matamata.

The Executive have been greatly encouraged by the financial contributions for the President's travel to Nairobi to represent New Zealand, by the overwhelming number of gifts that were sent, and by the enthusiasm to hear and share what has been, for all who went to the Assembly, a thrilling experience.

TRIBUTES:

Since last Convention we have been saddened by the death of many members who have contributed much to the life of our Fellowship, and honour the memory of Patricia Gatman, Eleanor Ruth Tibble (Waitemata), Ethel May Mann (Bay of Plenty), Mildred Shailer (Manawatu), Margaret Blundell (Wairarapa), Joyce Goodman, Kathleen Queree, Evelyn Roberts (Wellington), Rosa Evelyn Beaumont, Jessie Amelia Porter (North Canterbury), Gertrude Joyce Barnett, Elsie Greenwood, Edith Jane Pethick, May Whiting (South Canterbury), Grace Farrell (Westland/Buller), Doris Johnston (Otago) and Mary Nicol (Southland). We thank God for their love and service.

MEMBERSHIP:

From figures presented by our nineteen Districts we record the following statistics (1985 figures in brackets):

	<u>Methodist</u>	<u>Union/Co-operating</u>	<u>Total</u>
Fellowships:	148 (150)	110 (103)	258 (253)
Groups:	193 (216)	153 (145)	346 (361)
Members:	4,889 (5,194)		

FINANCE:

Fellowships have surprised even themselves with the great amount raised in response to the Special Objective this year "Boreholes for Botswana" - a magnificent \$55,000 from M.W.F. towards the combined project with the A.P.W. One District averaged over \$20 per member, a record to be proud of.

The Stamp Fund raised \$6,435 and the Medical and Educational Fund \$3,337, both up on last year.

The amount raised towards Church Budgets was \$16,488, Local Trusts \$26,044, and other Church bodies such as Missions and Children's Homes \$10,588. \$25,914 was given to other organisations and appeals.

This reflects in a large measure the depth of loving and caring expressed for the church and community by the women of the Fellowship.

DISTRICT COUNCILS:

At the close of our term of office we would like to thank the Districts for their responsiveness to our many requests and for the loving way they have supported us.

The Annual Reports are words which give evidence of all that is continually being done by our members, without which the life and witness of our church would be infinitely poorer.

We commend those Districts who have had regional rallies and ecumenical functions - always a blessing to those attending. Seminars have been held on "Peace", further bi-cultural endeavours undertaken, and these have been enriching. Visits from National President and some Executive members are reported warmly. We quote the affirming words in one report - "The President gave us all we could have wished in inspiration and information".

NATIONAL COUNCIL:

In similar vein the second live-in Council at Fowey Lodge, Auckland, last October with the theme "Discipleship" was appreciated by all who attended and reported on in most Districts.

WORLD FEDERATION OF METHODIST WOMEN:

It has been sad for all M.W.F. members that our World Federation correspondent, Pat Gatman, died in May after a trying illness of six months. We pay tribute to Pat's loving contribution.

The 7th Assembly in Nairobi was a highlight of our involvement. We congratulate Margaret Gordon on her election as President of the South Pacific Area, and assure her of our support and prayers as she takes up these new responsibilities.

We wish to record with gratitude that Vera Dowie has completed 15 years in office as Vice-President and President of the South Pacific Area, and as World Secretary. The Executive honoured Vera at a social function and thanked her warmly for her dedication and hard work.

TE KOMITI WHAITI O TE ROOPU WAHINE:

We continue to enjoy fellowship with members of Te Roopu Wahine. The Hui huinga in May at Whakatuora had a challenging theme "Commitment to Change", which was applauded by the five members of Executive attending. The Hui-a-tau in August held in the most beautiful Meeting House at Oparure, Te Kuiti, was attended by two members. We always appreciate their hospitality.

CORSO:

We continue to receive and study the information from CORSO. The Annual Assembly considered further changes in the constitution, and much discussion is taking place in the organisation about the developing role of aid both in New Zealand and overseas.

NATIONAL COUNCIL OF WOMEN:

The Annual Conference of N.C.W. is in Nelson prior to Convention and will be attended by the National President. It is a privilege to be part of this very responsible body, and we encourage Fellowships to be more involved and concerned with the many important issues tackled by N.C.W. on our behalf.

MISSIONS:

There is much to be done in improving the communication between the Council for Mission and the local churches, so that more people are aware of the spread of the gospel to all people, and of the partnership we share with churches in other countries. The Council for Mission aims to have Mission Convenors in each parish, and this is an opportunity for our members to undertake the promotion of mission news. For nearly a century our women have been vitally involved in mission support, so let us do our part in keeping interest in mission alive.

We are grateful for the work done by Judy Davies and Pini Schuyt of A.P.W. for the Methodist/Presbyterian Mission Associate Scheme. The new Methodist co-ordinator is Sally Weston of Dunedin, and we wish her well. Keeping staff and workers overseas in personal contact with people in New Zealand is very worthwhile work.

SMETHURST COMMITTEE:

This committee has a responsible and quite demanding task to ensure that the funds available are disbursed in the best way. We thank the convenor, Betty Parker, for her work of leadership over the past four years.

KURAHUNA GRANTS AND SCHOLARSHIPS COMMITTEE:

The work of this committee goes on without a great deal of publicity, but to the fortytwo young Maori women and girls who received assistance this year it is a very real source of help and encouragement, witnessed by the letters of thanks received.

NATIONAL PROGRAMME COMMITTEE:

The report of this committee emphasises the value of involvement of a smaller rural area in this way, and we thank the Dargaville Committee and Shirley Bridge, Convenor, for their work.

WOMEN'S HISTORY:

We are indeed grateful to Doreen Hill and her Christchurch committee for the immense amount of work done on this project. Thanks to Districts who sent in so much valuable information, and our special indebtedness to Ruth Fry for her positive and enthusiastic response to the avalanche of material for her to deal with in the writing of our history.

We eagerly await the publication of "In the steps of Susanna".

JOINT COMMITTEE OF WOMEN'S ORGANISATIONS:

One meeting was held in March, attended by the National Secretary and the in-coming President. A message to women's groups of the negotiating churches on the theme "God's kind of family" was undertaken.

SPECIAL OBJECTIVE:

We are pleased to be participating in the N.C.C. Women's Committee End-of Decade project "Refugee and Migrant Women". This fund will give assistance to refugees in New Zealand, and through the "Empower" project in Thailand. By choosing it for our 1986/87 Special Objective we hope to make a meaningful contribution to a very worthwhile cause.

* * * * *

As we look forward to our second live-in Convention at Totara Springs, Matamata, we wish to express our sincere thanks to the Thames Valley Host Committee for all their hard work and for the willing way they have carried out this responsibility.

We welcome Judith Parkes and her Executive from the Nelson/Marlborough District and pray God's blessing on them as they take up office.

As we come to the end of our term as National Executive we are grateful for

- the opportunity to serve,
- all the wonderful friendships made,
- the building up of fellowship through Jesus Christ,
- and above all for the goodness of God
manifested in the life of the
NEW ZEALAND METHODIST WOMEN'S FELLOWSHIP.

"We'll praise Him for all that is past,
And trust Him for all that's to come."

MARGARET GORDON - President

BARBARA GATLAND - Secretary

RECOMMENDATION:

- 1 That the Report be received.

ALDERSGATE FELLOWSHIP

REPORT TO CONFERENCE



We rejoice in growing opportunities to encourage and bring people together to seek renewal and revival within our congregations, community and the nation. We express thanks to the Conference and Committees which enabled the Aldersgate Fellowship to be integrated into Methodist Church life. Just as the Catholic renewal searches with- in the light of their sacramental heritage, so we can dis- cover renewal in the light of our heritage of Wesley's theology of grace, scriptural holiness and practical con- cern for society, in the name of Jesus Christ and in the power of the Holy Spirit.

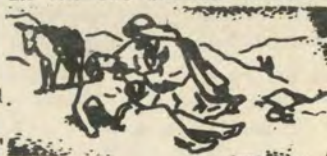
THE FIELD IS THE WORLD

Some of the Aldersgate Fellowship have travelled this year establishing contacts with Methodist counterparts in U.S.A., Europe and Africa. This has led to initiating mutual visits of resource people being planned. A Lay Wit- ness Mission of 100 Methodists from U.S.A. is planned for May 1987, as well as regional worship and music workshops. Liaison and co-opera- tion with the resources of the Renewal Ministries of the Uniting Church in Australia has begun.



RESOURCES - Helping Ministry

A series of leaflets has been published offering some guide- lines for new areas of local ministry. Regional gatherings have been held, some monthly, in Dunedin, Blenheim, New Plymouth and Auckland. There are also representatives in most other centres. A Renewal Weekend in June in Waikato for 100 people was a significant training event. A four-week School of Christian Disciple- ship was held at Red Beach. 30 kitsets on Beginning House Churches have been sold to help parishes in evangelism, nurturing & training disciples. At the request of the Making Disciples Task Group a number of people, including a Samoan Presbyter, have been encouraged to train as Evangelism Resource persons. We give thanks for the life and witness of Howard Wansbrough, our Wellington Convenor, who died this year. Visits overseas have established contacts and informed support for our Christian workers overseas in the two-thirds world. An important goal is mobilising support. The pre-Conference Convention will seek to co-ordinate responses of the members to several social issues. We seek the joy and power of God's grace for the troubled and poor in New Zealand and overseas, in Jesus' name.



RECOMMENDATIONS

1. That the report be received.
2. That Lay Witness Missions be encouraged for evangelism and discipleship training.

3. That the Making Disciples Task Group be commended for their training of Evangelism Resource persons, and for facilitating training of "Life in the Spirit" seminar leaders.

ALDERSGATE FELLOWSHIP SUPPLEMENTARY REPORT ON HOMOSEXUALITY

God's love in Jesus, and through us, is not to condemn but to offer new life (John 3,17). Christ's compassion and desire was to lead each person to maturity, socially, sexually, intellectually and spiritually.

Social relationships

As human beings, we are intended for social relationships with one another, as brothers and sisters in the whole family of God. Many reasons (hereditary or environmental) may make associations with one sex more congenial than the other. But relationships with both sexes are meant to be fulfilling and enriching, whether we are married or single. Medical authorities differ as to whether homosexual or heterosexual inclination is genetic, hormonal or environmental. Understanding the cause or orientation of a sickness will offer greater sensitivity and skill in curing it.

Society and decriminalisation

Christians, a minority group in society, can affirm that God's plan is that sexual acts be heterosexual and within the security of marriage. To decriminalise homosexual acts by consenting adults is only a first step from punitive to rehabilitative action. This compassion cannot be taken as acceptance of homosexuality as a norm in society, equal to heterosexual. Furthermore, the fear of Aids should not be misused in this debate, but it does highlight the dreadful risks of promiscuous sexual acts outside one partner union.

The Bible and homosexual acts

Both from nature, (the way we are made) and from the Bible, we believe that homosexual activity, in terms of sexual acts, is contrary to the purposes of God. It is not satisfactory to dismiss the Biblical evidence on cultural grounds, saying that "the Hebrews had an abhorrence of homosexual behaviour". The biblical ideal and norm for sexual relationships is very clearly presented as heterosexual. Incestuous, adulterous and homosexual behaviour are similarly presented as contrary to God's way for human living (Leviticus 18 & 20, Romans 1, 1 Cor. 6, set a context for God's displeasure towards numerous sins. All are equally unacceptable, and bring God's desire to reconcile and redeem).

Education

Parents and the Church have a primary responsibility to teach human sexuality as a gift from God, and to offer one partner heterosexual union within Christian marriage as God's pattern for family life. Only Christian love can release women and men from sexual oppression and develop maturity in human sexuality.

The proposed changes in schools recommended by the NZ National Executive of the NZPPTA outlined in their paper on the rights of lesbian and homosexual secondary teachers entitled "Issues of Equality", are seeking to make lesbian and homosexual relationships equally acceptable with heterosexual relationships. The statement

that "schools should be places where lesbian and homosexual teachers and students should be affirmed" does not just imply the affirmation and acceptance of people "per se", but the affirmation of their sexual orientation.

RECOMMENDATIONS:

5. That the Supplementary report of the Aldersgate Fellowship on homosexuality be received.
6. That Conference opposes any attempt to present homosexual relationships to school pupils as a normal form of human behaviour, and also opposes the specific recruitment of homosexual persons to the teaching profession as being sexually discriminatory.

ALDERSGATE FELLOWSHIP SUPPLEMENTARY REPORT ON BAPTISM

Regeneration

Grace and faith stand together as the cornerstones of regeneration (Eph.2,8). Grace is not divisible, but it includes at least a threefold work of God's prevenient, justifying and sanctifying action. New elements of God's grace are activated by the "yes" of faith. The infant has a place in the corporate covenant community of faith because of the saving work of Christ. Believing parents may celebrate this by infant baptism. Wesley used the word "baptismal regeneration", but said that it should not be relied upon for salvation. Thus Christian Initiation is not complete until ratified by the Church and candidate. To underestimate this ratification of faith is to drift towards Calvinism and "irresistible grace". (NOTE: Statistics indicate that only one in every eight infants baptised in the 1960s in the Methodist Church of N.Z. have become members through confirmation in this Church). To overstress faith could tend towards subjective individualism.

Diversity of terminology

Infants baptised become "members" but have no "responsible" rights and privileges in the Church. Adult ratification is therefore highly significant for the Church and individual. Previous terminology was "Reception into Church membership" and later in the mid-60s "confirmation". The Church has added the celebration of "Baptismal Renewal", but rejected the term "re-baptism". Few would deny that the adult celebration is sacramental in character, and of course a large part of Christendom regard this celebration as a sacrament.

Time progression

God's perspective is to see the beginning and the end together. He sees our "election" at the foundation of the world (Eph.1,4), our infant "covenant" relationships and our adult "faith" choice, altogether as our initiation into the Body of Christ. Baptism is therefore static and dynamic, actual and potential. The reference to "one" baptism (Eph.4,5) is in the context of "one faith" and refers not to time but to corporate unity. The question is "When is it appropriate to celebrate this process? One sacrament or two, and with what symbolism?"

Validity of infant baptism unquestioned

Parental responsibility to deliberately choose for their children

must be encouraged. In fact, the church has failed to disciple infants baptised in most cases, and this raises questions, not about the validity but about the effectiveness of infant baptism as at present practised in our contemporary situation. The burden of proof is upon the parents to persuade the church that they will keep the vows, because the majority do not. The responsibility of the Church is to be more specific and supportive in discipling the infant towards adult faith.

Symbolism of water repeatable

There seems no theological, traditional or biblical reason why water cannot be used again, either by pouring, sprinkling or immersion. In 1983 the Conference affirmed that "water is an appropriate symbol for renewal of baptism". Scripture clearly supports repeated use of water (eg. Acts 19,5). Adult immersion is, however, far more than a mere repetition of the infant rite, adding new dimensions of repentance and absolution and receiving justifying grace.

Symbolism of words

The issue of repeating the word "baptise" led to the inquisition and martyrdom of the Anabaptists in the 16th century. This was mainly because of the denial by the Anabaptists of the validity of the infant rite, which is not the issue here. The appropriate sacramental celebration of "justification by faith" is the question.

"You are baptised"

If regeneration is a dynamic process, the infant and adult rites should reflect this reality in the words used. It would be appropriate to express this completed process by saying "You are baptised in the name of the Father, the Son and the Holy Spirit; we confirm you and receive you into full membership in the Christian Church". This affirms the infant baptism, and recognises the completion of the baptismal act of initiation. Not repeating but completing.

A transition period

The normal rite of Christian initiation will increasingly become adult baptism, as we disciple a society largely estranged from the Church. We are in a transition period when we can no longer assume the continuity of covenant faith from generation to generation. The consideration of providing a baptism in new or altered Church buildings would strengthen sacramental life within the discipline and nurture of the congregation.

RECOMMENDATION

7. That the Supplementary report of the Aldersgate Fellowship on Baptism be received.
8. That Conference encourages congregations planning new buildings to give consideration to the provision of a baptism.

ARMED SERVICES CHAPLAINCY REPORT

Whether it be in the Territorial or Regular Force, the Chaplain is an important person, not to bolster the military machine but to be available to those in the military system. These days it is difficult to find clergy who are prepared to serve as Armed Service Chaplains. Some would say that is understandable with the growth of peace movements and less public acceptance of the Armed Services, but it must be borne in mind that the Armed Services are staffed by people who, like other areas in society, have needs which are met by the resources of the church. If we refuse to assist such people, this is a judgement on us rather than them.

Territorial Force. While approaches have been made to various Methodist clergy to serve as Territorial Force Chaplains, no appointments have been made this year. Any clergy interested in serving should contact the Senior Chaplain.

Regular Force. Padre Bob Short is the only Methodist Chaplain serving in the Regular Force at the moment. Reports on his work are most complimentary expressing deep appreciation of his ministry. Bob was initially appointed for a 4 year term. That expires in October 1987. Both Bob and the Army wish that term to be extended. As to what that extension should be, will be discussed by the General Purposes Committee and a recommendation will be taken to the Conference.

General. The organisation of Armed Services Chaplains is co-ordinated through three district committees (in Auckland, Wellington and Christchurch) and the Chaplains' Dominion Advisory Council which meets in Wellington. All four committees meet twice a year. Our representatives are:-

1 TF ChAC Merv Dine; Support Command ChAC Jock Hosking; 3TF ChAC Robin Gray; ChDAC Merv Dine.

Recommendations:-

1. That the report be received and adopted.
2. That the Methodist representatives on the Chaplains' Advisory Committee be:-

Northern	M.L.Dine
Central	J.S.Hosking
Southern	R.J.G.Gray
3. That the Rev.R.D.Short's term as Army Chaplain be extended by a further ---- years.
4. That Conference place on record the service of Group Captain R. Thorpe who retires after 13 years on the Committee.
5. That the Committee for 1987 be:-

Rev.J.S.Hosking(Chairperson), Rev.M.L.Dine (Senior Chaplain)
Rev.R.D.Short(Secretary), Messrs.J.B.McKinney,D.Sellens,
H.Chamberlain.

WESLEY HISTORICAL SOCIETY (NZ)

ANNUAL REPORT FOR THE YEAR ENDING 30th JUNE 1986

It has been another quiet year which, probably, will eventually be remembered, not so much for what it produced publicly, but for what was set in motion for the future. One obituary we were sad to note during the year was that of Mr. Bill Greenwood of Timaru who had long been a very enthusiastic historian both for the church and in other fields. We have been pleased to welcome to a place on executive Rev. John Manihera since his recent stationing in Auckland.

PUBLICATIONS: 1) The only Proceedings to have been issued during the year was JOURNAL '85 which helped to establish this form of publication as an annual event. 2) In course of preparation are JOURNAL '86, one aspect of Whiteley's life from a thesis by Graham Brazendale, a Deaconess register prepared by Wesley Chambers, 'WITH RENEWED VIGOUR' by Dr. Janus and a thesis from Dr. Doug. Pratt which will be the subject of the 1986 Annual Lecture, all of which could be ready to issue during the next year.

ANNUAL MEETING 1985: This was held in the Baptist Church Hall in New Plymouth on Tuesday, 5th November with an attendance of about 65. This began with dinner followed by the business session. The Annual Lecture was given later at Whiteley Church by Dr. John Owens from Massey University on the subject of MISSIONARIES & THE TREATY OF WAITANGI. It was attended by quite a large gathering of the Conference members.

SOUTH PACIFIC REGIONAL CONFERENCE 1987: A small sub-committee under the leadership of Rev. Ted. Grounds has been meeting monthly. Under the auspices of the World Methodist Historical Society, it will be held at Wesley College, Paerata, during the week of 18th-25th May.

FINANCIAL: As we have had the expense of only one issue of Proceedings during the year, the general funds are in a healthy state but, with the numerous issues nearly ready and the uncertainty in financing the South Pacific Conference, they need to be. The Annual Subscription will be increased to \$10 for the coming year. The Memorial Funds invested in the M.T.A. now stand at \$4028.

STAMP COLLECTION: Under the terms of his will, we have inherited the stamp collection of the late Rev. Harry Voyce. Steps are in hand for the care and continuation of the collection.

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

RECOMMENDATION:

That the report be received.

COMMUNITY OF WOMEN AND MEN IN CHURCH AND SOCIETY

REPORT TO CONFERENCE 1986

As we reflect over the year's work and our five years' life we are aware of the diversity of involvement and tasks. We want to share something of these under three headings -

1. Working together

As part of our commitment to shared partnership of women and men, we have this year extended that partnership to working with others and other groups for the development of the gifts of all.

While concerned over our more recent monocultural membership, we acknowledged the need for us to affirm our bicultural commitment as a Community as well as individuals. We are grateful to Joy and Rua Rakena and Barbara Miller for sharing a monthly meeting with us, encouraging us to use video resources at another meeting, and for Joy's continuing liaising between us and Maori Division.

Our work has continued to be enhanced by greater participation from our corresponding members, and exchange of material and members with our equivalent Presbyterian committee.

We have worked with the N.C.C. Women's Committee to establish links with similar groups in other churches.

Most significant has been with the Catholic Group Women in the Church, with whom we have shared a most rewarding Reflection Day.

We have visited the Christchurch Tongan Fellowship, sharing worship and affirming their moves in encouraging partnership in leading worship and church groups.

In July we met with Bronwen Olds and local youth to focus on areas of mutual concern and work; we have learned from and tried to support our rural members as roles are explored in their stressed communities; we affirm the 'Men in Mutiny' group, who have also accepted the task of working on the concerns of violence and sexual harassment.

2. Working with People

A priority for the year was to explore ways to relate our concerns and awarenesses to people within the church. Offers to facilitate parish seminars have been made to North Canterbury Synod and a pilot programme planned, to help congregations to explore those aspects of feminist theology, inclusive language, concepts of God, role sharing and women in the Church which seem relevant to their life.

The Community is also sponsoring two ecumenical, community seminars led by Enid Bennett, and a gathering for Rev. Lynne Frith-Upson to share the Nairobi End of Decade Women's Conference, and lead our responses to the subsequent document "Forward Looking Strategies".

Ministry to Partners of Ministers has continued to be done quietly and effectively by June Gibson with regular reporting to and from the Community. We have also arranged regular local professional consultation for June, and see this as a means of support applicable in many other situations within our church life. We commend June and her continuing work to you as she is ordained this Conference.

3. Working with Systems and Structures

From our 1985 invitation to Synods to reflect on style of working, we understand that Otago/Southland has undertaken a review; and the Community has advised on a review of North Canterbury Synod being conducted by a representative team of Synod members led by Rev. Barbara Stephens and Mrs. Jocelyn Armstrong.

We have shared our monitoring of the contributions of women and men during Conference 85 with the incoming President and Vice President, are planning another Pre Conference Session enabling women and men new to conference opportunity to feel prepared to contribute more fully by understanding Conference workings.

We have kept ourselves informed of development of the Ministry of Women's Affairs, made submissions on the General Secretary's position and the Women's Desk in the N.E.B.; are working with Education Division in preparation of the Using Our Gifts Workshop, an opportunity for us as a Church to grow further in learning how the gifts of all women and men can be truly appreciated and shared.

The Women's Appointment File continues to grow and is being consulted. We thank Sylvia Jamieson (23 Highgate, Dunedin) for her work. But growth is slower than hoped and we urge your continuing encouragement for women to make their abilities known and available.

Towards the Future

We believe that as a Community we have done some significant work. We are grateful for the challenge and growth we have experienced, and believe there is much exciting work still to be done and a vital role to be fulfilled by the Community within the Connexion.

For last year's report we asked your response to the possibility of a new location for the Community.

We reaffirm our conviction that Connexional Committees should be regularly relocated. In our case we feel that five years is our appropriate time, and accordingly advise our intention to complete our term of work this year.

We therefore recommend to Conference:

Recommendation: 1. That the Community of Women and Men in Church and Society be relocated as from Conference 1986.

2. That membership for 1987 be

Jennifer Moor
for the Community of Women and Men in Church and Society

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

This has been a difficult year for the Public Questions Committee. A lot of time and energy has been taken up with the financial problems outlined below. It is frustrating to have had to put so much effort into standing still rather than moving ahead and doing the work we have been called to do.

However, the financial crisis has initiated much healthy questioning and we hope that Church members will respond constructively to the Issue Paper which invites support and suggestions for improvement. We really mean what we say about sharing the important work of contributing a Christian perspective on contemporary social issues. Most members of the Committee have full-time work, are active in their own churches and do PQ work in their spare time. There are some energetic 'Community Concerns' and 'PQ Committees' out there but we need more of them. Our Churches must be involved in political, social and economic issues.

The Conveners have a particularly large commitment. Committee members are very grateful for the fine contribution of both John Marshall and Beatrice McIver. John was the Presbyterian Convener for over 3 of his 7 years on the Committee; Beatrice was the Methodist Convener for 3 years of her nearly 7 years of membership. Both contributed purposeful and moderate leadership, assisted the Committee to order priorities and focus on specific tasks and showed their sensitivity to the points of view of the wider church. We appreciated John's continuing to convene the Committee until the appointment of Bob McClymont and Margaret McArthur, as Joint Presbyterian Conveners in May, this year. We welcomed the appointment of Fletcher Thomas to the position of Methodist Co-Convener.

There are other members who merit our warm thanks. At the end of 1985 we farewelled Ian Crabtree, a stalwart member for about 20 (!) years; Helen Glasgow, who gave 7 years of hard work; Shirley Fraser with her

special caring for people; and Ailsa Barton and her down-to-earth summing-up of situations. We have appreciated Tom Gordon's emphasis on action (and his humour); David Hanna's direct and pertinent observations; Warren Deason's supportive comments and Errol Jaquiere's year (but one, alas) with us.

We welcomed the following new members: Kim Bathgate, Maisie Kimber, Alison Wainscott, Arthur Park, David Silvester and Jill Harris. We also farewelled the A.P.W. representative, Yo Cresswell, and welcomed her successor, Beryl Anderson. We appreciate this continued liaison with A.P.W.

Despite preoccupation with financial problems we have still managed to do some work. The 'Theology and Politics' Work Group wrote a Discussion Paper, 'The 'Moral Right' and the 1987 General Election' and the 'Education' Work Group compiled a Discussion Paper on Corporal Punishment. Two further work groups, 'Violence in the Family' and 'Pornography' are working on material to be distributed later. The 'Legislation' Work Group has worked steadily through a variety of submissions and the members are now turning their attention to the Royal Commission on Social Policy. Then there's the critical economic situation in rural communities, the call to bicultural partnership and the proposed Bill of Rights - not to mention Lotto. As well, there's ... but read on ...

FUNDING FOR AN EXECUTIVE/RESEARCH OFFICER

Full-time professional assistance is essential if the work of the Committee is to be maintained.

The work load of the Committee continues to increase. There is a need for research and reporting skills beyond those available from voluntary work. The requests made for further work by courts, parishes and individuals from both partner churches show that there is a need for even more to be done. From 1 August, 1985, a full-time Executive/Research Officer has been employed. Funding was provided by the partner churches initially on a proportional basis. However, the amount of money allocated for 1986/87 would have meant that the appointment of a full-time Executive/Research Officer had to be terminated. Subsequent representations have resulted in further funding being recommended but the matter has not been resolved fully. The need for a full-time Executive/Research Officer is very clear.

Contract: The Committee believes that an appointment which depends on year-to-year funding is unsatisfactory both for the Committee and for the person appointed. The Committee is unable to plan for continuity of work and such uncertain employment is unsatisfactory to professional staff.

For these reasons the Committee urges its partner churches to commit themselves to providing continuity of funding so that a contract can be offered to an Executive/Research Officer, providing for employment for an initial period of five years. The contract would provide adequate safeguards for both parties; the remuneration offered would be at the present level with provision for adjustment in line with the cost of living.

SURROGATE MOTHERHOOD

Thank you again for your participation in discussing another bio-ethical issue. Many writers expressed appreciation of a paper which they described in such terms as clear and well-researched, balanced and comprehensive. We received 173 replies. This number included 148 replies from parishes (Presbyterian: 121; Methodist: 6; Union/Co-operating: 21). There were 17 replies from Presbyteries, 5 from Synods and one from a District Council. Two replies came from individuals.

Strong Support

There was firm support for the paper's main conclusion: "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" (Report, 1985, 9.1). Out of those who expressed their decision on surrogacy (146), 53 (36%) were against surrogate motherhood and an additional 75 (51%) were against surrogacy when commercialised; 18 (12%) supported the practice, given certain stringent qualifications.

Reasons for Decisions

Those who were against all surrogacy gave the most importance to the following reasons: the interests of the child, the demeaning of women and the complexity of the problems - especially psychological and legal. Some expressed fear of abuse of the practice.

Most writers who were prepared to accept surrogacy but not commercial surrogacy tended to give such cautious approval as: "Only in exceptional circumstances" or "In rare instances" and emphasized the importance of legal guidelines and counselling.

Those who supported all surrogacy did so on the condition that there were very careful safeguards. Their two main reasons: infertile couples were enabled to have a child; the child was a wanted child. Further reasons offered were that the surrogate mother makes a voluntary and perhaps a self-sacrificing decision; the use of one's body is a personal right.

Deliverances/Recommendations

Most of those who referred specifically to the deliverances/recommendations supported them. ("That Assembly/Conference give its support to the establishing of a special advisory committee in New Zealand to investigate issues of reproductive technology including surrogacy"; "That Assembly/Conference recommend that commercial surrogacy arrangements be made illegal".) Some regarded comment as unnecessary either on the grounds that the practice of surrogacy is already in New Zealand or because Assembly/Conference, 1985, had already expressed its approval.

Wider Concerns

Far and away the two most important concerns were the need for research

into infertility and for education about infertility. Some concern was expressed about social pressures to have children. A number noted related concerns about abortion and the lack of children for adoption. A few wondered about the perspectives of non-Pakeha New Zealanders on the subject.

Further Observations

-A small minority criticized the absence in the paper of an expression of compassion for childless couples. The Bioethics Work Group addressed this important aspect in their 1984 "I.V.F." paper; members perceived the paper on Surrogate Motherhood as a sequel to that paper.
-Biblical references occasioned interest but not serious consideration. They were dismissed as inappropriate for our society. (We noted with much interest this dismissal of biblical texts on such grounds.)
-Very few referred to any possible negative effects of the practice of surrogacy on marriage.

Future Work?

Here are the extremes of opinion: "Session was dismayed at being asked to study this subject again" (-a reference to an item in the 1984 "I.V.F." paper); "The Committee has gone too far too soon ... the Church needs to ponder further on the ethical, biblical and legal problems raised by the issue".

Most, however, appear content with present effort and with the decisions of Assembly and Conference.

SUBMISSION TO NEW BIRTH TECHNOLOGIES

We made submissions to the Law Reform Division of the Department of Justice on the Issues Paper, "New Birth Technologies", at the end of 1985. We said that members of the Public Questions Committee and of the churches consider I.V.F. to be an acceptable treatment for infertility given that all other methods have been explored and that adequate counselling is available. (We noted that General Assembly, 1985, amended the Committee's deliverance that, "Assembly affirm that I.V.F. is acceptable treatment for infertility" to read, "... acceptable treatment for infertile married couples", and that Conference, 1985, affirmed the original statement.)

We emphasized the importance of women and men being well-informed about (a) the causes of infertility; (b) the means of contraception and (c) the link between the form of contraception (particularly IUDs) and pelvic infection. We stressed the urgency for responsible legislation. We underlined the importance of members of the public participating in those decisions. We emphasized the importance of women participating in decision-making.

THEOLOGY AND POLITICS

The discussion paper, "The 'Moral Right' and the 1987 General Election" (See Appendix A), is the result of our deepening concern about the contemporary interaction between the 'Religious Right' and the 'Political Right'. The subject has elicited much discussion and work among the Committee members, as well as a certain tension in deciding to bring this issue before the Churches. There is no doubt in our minds, however, that this is a very important public question and one that demands critical reflection among as many Church members as possible. Further papers, "A Theological Perspective" and "A Biblical Perspective" are available on request.

ABORTION

Last year the Committee prepared a paper in response to Conference, 1984, 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". Conference, 1985, expressed its support for all the deliverances/recommendations on abortion in the Report. Assembly moved to withdraw the deliverances/recommendations on the grounds of insufficient time for adequate discussion by the House. Assembly then moved that the paper be drawn to the attention of Presbyteries and Parishes. There has been minimal written response to the paper. Only two Presbyteries forwarded reports: one submitted a Church of Scotland (1985) study as its report; the other, while supporting our call for an improved preventative approach, considered that we had not provided an "adequate Christian statement on abortion". Apart from 3 routine inquiries and 2 offers of information, there was no further correspondence.

We consider that Presbyterian Church members have had sufficient opportunity to consider the report and to communicate any criticism to us, either related to the body of the Report or to the deliverances/recommendations.

Hence, the Committee is re-presenting the 1985 deliverances/recommendations to Assembly with the following amendments: the second deliverance ('White Book', 1984, p. 257) is omitted, on the grounds that Assembly has already upheld it (1977); the third deliverance (p. 258) is reworded slightly (See Deliverance 4); and an additional deliverance which was adopted by Conference is included (See Deliverance 7). A shortened form of the 1984 paper, "Abortion", is appended to this Report as Appendix B. (Note: this applies only to the Report to members of the Presbyterian Church.)

LEGISLATION

A Bill of Rights for New Zealand

Our submission on the proposed Bill was presented to the Law Reform

Committee, Department of Justice, earlier this year. We supported the introduction of the Bill. A summary of our main recommendations appeared in the May issue of "P.Q. Broadsheet". Copies of the full submission are available on request.

The New Zealand Nuclear Free Zone, Disarmament, and Arms Control Bill
Representatives of the Committee presented our submission on this Bill to the Foreign Affairs and Defence Select Committee. We welcomed the Bill and supported the proposals to:

- establish a New Zealand Nuclear Free Zone
 - ban nuclear-powered or armed vessels or planes from our territory
 - provide for the establishing of a Public Advisory Committee.
- We pointed out that both Conference and Assembly recognised the urgency of achieving international peace, our commitment being grounded in the Gospel of Jesus Christ. Here again, you are referred to the May issue of "P. Q. Broadsheet".

The Official Information Amendment Bill

Our submission on this Bill was sent to the Justice and Law Reform Committee in July. On the whole, the Committee is supportive of the amendments to the 1982 Act.

-We particularly applaud the manner of the repealing of Section 32 of the principal Act concerning the right to veto requests for information (Clause 15).

-We emphasize the importance of sound justification for the protection of information being made available (Clause 5).

-We support the establishing of time limits (Clauses 7 & 8).

-However, we question the possibility of discriminatory treatment to persons who have been sentenced to a term of imprisonment (Clause 12).

Copies of the submission are available on request.

Ministerial Inquiry into Violence

A submission was made to the Commission of Inquiry on Violence chaired by Mr Justice Roper. We based this on the Public Questions' 1985 paper, "Violence in the Family".

Health Benefits Review

Our submission to the Health Benefits Review Committee emphasized the need to focus on primary health care. We also stated: "We suggest that priority be given to establishing an adequate general medical services benefit, particularly for the more needy and vulnerable groups in society". Copies of the submission are available on request.

Lotto

The Committee made representations in April to all Members of Parliament expressing our opposition to the proposal to pass legislation to introduce Lotto to New Zealand. It is understood that the vote on the legislation will be a conscience one.

Industrial Relations

The study booklet, "Industrial Relations - A Framework for Review", put out by the Minister of Labour, has been perused. Although there was not time to respond to the questions posed, it is intended to make a submission on the Government statement of the major policy changes that will be incorporated in the law, once this is available.

PORNOGRAPHY

Why Should Christians Care?

We believe that the subject of pornography demands urgent attention by our churches. Pornography raises imperative questions about violence, degradation and dehumanisation as well as about attitudes towards women, sexuality, love, the arts, the family and the relationship between freedom and responsibility. The issues raised by pornography are certainly not confined to the topic of censorship. The word, 'pornography' is derived from the Greek words, 'porne' meaning prostitute or female captive and 'graphos' meaning writing or describing.

Pornography may be described as "material that represents or describes degrading, abusive and/or violent behaviour for sexual gratification so as to endorse and/or recommend the behaviour as depicted". This is our working definition.

Women (and children increasingly) are almost invariably the victims of such degrading behaviour. Hard-core pornography depicts violent behaviour against women - rape, mutilation, burning, beating and even murder (as in 'snuff' films) - and calls it entertainment. Even soft-core pornography presents woman as a body, an object without mind, feelings, personality, a thing to be used; this dehumanises all women. Moreover, pornography fosters a climate in which sexual hostility against women is tolerated and even encouraged.

Pornography negates sexuality as an expression of love and a form of intimate communication between equal human beings. It is the antithesis of the Christian message of love, of caring and concern for others.

Pornography is an assault on the full humanity of women (and also, on some occasions, of children and homosexuals) and, therefore, on the image of God in people. "It is a painful act of self-recognition for Christians, especially male Christians, that the Church has transmitted and shaped male domination in western culture. It is beyond doubt that the Church is part of the problem" (United Church of Canada). The communication explosion, particularly film, television and the invention of the video recorder, has given great impetus to the spread of pornography. The expansion of satellite communication will extend it further. Censorship, as we now know it, will become impracticable. Education will become the sole means of combating something which we see as a denial of the Gospel.

Should the Church see violence against women as an issue for concern? We think so.

We plan to have study material available early next year.

References and also material from the Uniting Church of Canada are available from the Public Questions' Office. (Photocopying costs are appreciated.)

N.B.: "Pornography and Violence against Women and Children" - Chris. Atmore, Wellington: Women Against Pornography (P.O. Box 475, Wellington, 1986. \$10.00

VIOLENCE IN THE FAMILY

A Work Group is preparing a study kit on violence in the family. This will be a monocultural kit directed to Pakeha families only.

The Kit will have 3 sections:

- An Introduction and Practical Guidance section for running study sessions;
- Outlines of 3 study sessions;
- Background material.

The 3 study sessions consider:

- Personal stories of violence;
- Causes of violence, Biblical study;
- Our responsibility for change.

The Study Kit should be available early in 1987. At that time we will talk with Church groups, other than Pakeha, about the present monocultural kit and, if they wish, continue a dialogue with them on violence in the family.

CORPORAL PUNISHMENT AND SCHOOL DISCIPLINE

A shortened form of the full paper which was sent to all Parishes, Presbyteries, Synods, District Councils and Church Schools is appended as Appendix C of this Report. Copies of the paper are available from the Public Questions' Office.

Why did we select this topic? Our main reason: the Minister of Education, the Hon. Russell Marshall, raised the subject with the teaching profession: "Is corporal punishment as a form of discipline appropriate in the 1980s?" As well, correspondents invited us to study the issues involved and the Committee agreed on the importance of this question. We are aware of our monocultural (Pakeha) approach and address our paper primarily to Pakeha Church members. We recognise that this is a sensitive issue and that we cannot assume to know the approach that Maori and Pacific Island members have towards the subject.

ARE HOMOSEXUAL ACTS SINFUL?

Many members of the Public Questions Committee expressed considerable concern about the 1985 General Assembly's affirmation that "homosexual acts are sinful". We thought that such a statement required considerably more study than can be given at an Assembly.

Hence, we discussed the matter with the Assembly Doctrine Committee. That Committee accepted our invitation to study the question, "Are homosexual acts sinful?" We understand a report will be made to this year's Assembly.

Many Christians find the claim "that (all) homosexual acts are sinful" debatable on biblical, theological and ethical grounds. This was one of the reasons for the large number of those at Assembly, 1985, who asked for their dissent to be recorded.

It is also clear that despite the passing of the Homosexual Law Reform Bill there is still considerable diversity of opinion in the Church and in society generally about the nature of homosexuality and of homosexual acts.

The Committee believes the now widely-accepted medical opinion that homosexuals have little if any choice regarding their sexual orientation is central to the debate. How then can expressions of that 'given' sexual orientation be regarded as intrinsically, or by their very nature, sinful?

It seems to us that homosexual acts have the potential to be sinful in the same way as heterosexual acts; for example, when they are expressed without love, for monetary payment, or when one or more of the parties is treated as a mere 'object'.

On the other hand, it is possible that homosexual acts are as capable of being tender, caring and respectful expressions of love between two persons, as are heterosexual acts.

We recognize that our conclusion differs from many in the Church who hold sincere and honestly-held beliefs to the contrary. For this reason it seemed desirable to seek the opinion of the Doctrine Committee.

We noted that the subject, "The homosexual law reform issue and what we actually mean by sin" headed the list of suggestions for consideration by the incoming Doctrine Committee from its predecessors.

We noted also that the 1985 Conference asked its Faith and Order standing committee to prepare a biblical and theological paper in order to help the Methodist Church develop a contemporary understanding of the nature of homosexuality.

THE ECONOMY AND THE RURAL COMMUNITY

We have invited rural Presbyteries and Synods to respond to questions about their situation. We aim to share with urban members of the Churches the experiences of rural Church members; the nature of change in the rural community and the problems which this creates; and the possible ways in which the Churches can assist Parishes and people. Our plan is to compile material based on reports and to circulate it as a Discussion Paper.

CULTURAL PERSPECTIVES AND THE PUBLIC QUESTIONS COMMITTEE

We are attempting to deepen our awareness of Maori and Pacific Island cultures as well as to seek ways of ensuring that our reports and statements reflect a multi-cultural perspective. Clearly, we have some distance to go.

Later this year we hope to hold a seminar on bicultural partnership.

"P.Q. BROADSHEET"

Distributed copies of this newsletter now total 2,300. It is apparent that many Church members appreciate this form of communication.

CONCLUSION

Alas, we have to be selective and cannot study all the public questions that warrant attention, let alone study them in any depth. Other topics discussed by the Committee include the following: the contraceptive, Depo Provera; immigration and overstayers; videos; wage bargaining; and violence on television.

We have appreciated our contacts with 'Community Concerns' and 'Public Questions' committees, our exchange of information with Public Questions' committees of other churches, and our liaison with various national committees and departments of our Churches. We have welcomed invitations to talk with Church groups on various public questions.

We thank all those who have joined us in giving thought and energy to bring Christian insights to bear on important contemporary public questions of our society.

Fletcher Thomas

Margaret McArthur

Bob McClymont

Joint Conveners

RECOMMENDATIONS

1. That the Report be received.
2. That Conference approve the provision of funding on a proportional basis to enable the Joint Methodist-Presbyterian Public Questions Committee to employ a full-time Executive/Research Officer on contract for an initial period of five years.
3. That Conference instruct its Finance Committee to make funds available in accordance with the previous Recommendation.
- 4a. That Conference express support for the law providing for therapeutic abortions in the following additional 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 incest
 - (e) the woman is severely subnormal
- b. That Conference urge Government to provide for therapeutic abortion in the following circumstance:
 - the pregnancy has resulted from rape
5. That Conference urge 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;
6. That Conference note with concern that a significant proportion of those receiving abortions are under 16 years of age; and that it urge Government to review present legislation which prohibits the giving of contraceptive advice to this age group except under special circumstances.
7. That Conference ask Church members to 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.
8. That Conference call 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.
9. That Conference urge Government through the Health Department to promote research in the area of male contraception; and that Assembly commend the Health Department for the active promotion during the past year of the use of contraceptives by men.
10. That Conference
 - (a) support the abolition of corporal punishment within schools;
 - (b) support the Department of Education, the New Zealand Educational Institute, the New Zealand Council for Educational Research and the Post Primary Teachers' Association in their efforts to foster alternative ways of discipline by providing in-service training for teachers and the provision of resources;

(c) support the Minister of Education in his efforts to address some of the causes of disruptive behaviour in schools by:

- (i) having the curriculum for schools reviewed;
- (ii) revising objectives for the senior secondary school.

11. That Conference send the discussion paper, "The 'Moral Right' and the 1987 General Election" to Presbyteries, Synods, Parish Councils, Sessions and Congregations for discussion and response by June 30, 1987.

APPENDIX A

A DISCUSSION PAPER - THEOLOGY AND POLITICS

THE 'MORAL RIGHT' AND THE 1987 GENERAL ELECTION

A recent and significant event in New Zealand is the development of a movement known as the 'Moral Right' or the 'Religious Right' or even the 'Moral Majority'. The movement is probably best-represented by the organisation called the Coalition of Concerned Citizens (C.C.C.). We focus on this particular organisation for two main reasons: firstly, it is easier to focus on a clearly defined organisation than on an amorphous movement which includes people of varying degrees of sympathy to the many causes collected under the heading of the 'Moral Right'; and secondly, C.C.C. maintains fairly high visibility and, hence, information about it is more accessible.

A New Religion?

C.C.C. cannot be defined as a religious organisation in the way that the Presbyterian or the Methodist Church can be defined; however, the majority of its adherents are members of churches. Usually, those churches have a pentecostal, charismatic or/and conservative theology. C.C.C. also attracts members of many other churches, including our own.

Why do People Belong?

A number of reasons have been suggested by writers on this topic.

- * The C.C.C. is part of a conservative reaction to a changing world where many of the 'old' values and ways of behaving are being questioned. Such questioning extends to religious values and behaviour. The process of secularization - that is, the process in which religious institutions, practices and symbols lose their significance in society - is a source of concern and confusion. The only way some people can cope with this is by seeking refuge in language, symbols and images of a pre-secular age.
- * The C.C.C. is a response to the many different styles of living which characterise an increasingly secular society. Ethical standards, beliefs and practices no longer conform to one tradition. This was apparent in the debates on homosexual law reform when a variety of views were expressed. Those who wanted there to be only one acceptable point of view and for that to be called the only Christian understanding, found ready support in the C.C.C. The membership grew rapidly during the time this issue was being debated in public.
- * Changing social patterns, especially those connected with home and family, are a cause for anxiety for some people. Have some people found in the C.C.C.'s call for a return to the traditional values of the nuclear family the hope of a way back into the world they (or their parents) once knew?

- * It is out of a desire to re-establish the traditional values and practices in the relationships between the sexes. The changing status of women both in society generally and in marriage in particular is a cause for concern. C.C.C. literature indicates that such changes undermine the traditional role which is perceived as established by God and contained within Scripture.
- * It is a desire to look towards an established authority. The movement tends to advocate governmental control in moral issues, provided such issues conform to its own standards.
- * It is concern with sexual behaviour and standards. The increased public acceptance of minority forms of sexual expression has elicited much distress and confusion. C.C.C. literature regards homosexual practices, for example, as extremely serious sins, as symptoms of decadence and corruption.
- * It is a fear of communism or of socialism. Some literature depicts all political movements of the left as anti-God, anti-West and a threat to 'Christian society'.

There seems much to suggest that there is a desire to return to a past age. (The 'past age', of course, may well be partly a product of the imagination as well as of historical reality.)

QUESTION: How helpful is such an orientation in coping constructively with the challenges of a changing society?

A People Like Us

C.C.C. members and sympathisers see a variety of things differently from the way that many other Christians do. However, there are Christians who share some of their concerns but not all. There are Christians who hold some of their beliefs and standards but are prepared to accept the right of others to choose differently. It is possible - even for those who reject the C.C.C. in its entirety - to empathise with those who seek security in sharply-defined rules of behaviour in a society where rapid change has become the norm. What we need to keep in mind is that most C.C.C. members are also professing Christians, acknowledging Jesus as Lord. Respect for one another is intrinsic to Christian relationships; that includes the recognition of the right to think, speak and act differently. But having said that, we claim the right to disagree at many points with C.C.C.'s views and methods. We will try to do this in a positive and helpful way.

For God, For Family, For Country

This is the slogan of the C.C.C. and it tells us a great deal about the movement.

For God: There are many people 'for God'. This, however, doesn't mean much, for some of the most ruthless despots and dictators in history have claimed to be 'for God'. It is not enough to say this without earthing the statement in a particular ethical, historical tradition. For Christians this is the God of Jesus Christ, the God of the Bible. All our perceptions of God are measured by this.

The God to whom the C.C.C. appeals seems, at times, to be the one who sanctifies the economic system (capitalism), who blesses a particular social system (western) and who frowns on peace activists and socialists. We believe that God is greater and more loving than this suggests.

For Family: C.C.C. places heavy emphasis on the family and that is commendable. However, their definition of family is narrow. What is meant is the nuclear family - two parents and two or three children. Some of us share this pattern but it is not the only one. Such a family had, in fact, no great place in Jesus' view of society. He called people away from such ties in order that they might find the freedom to participate in the extended family of the Kingdom of God. He was firm in his judgement of those who hid behind family ties in order to avoid the call to discipleship. (See Mark 3:31-35.)

For Country: In the vocabulary of the C.C.C. this also has a narrow connotation. 'Country' means a bastion against other races, cultures and religions which might subvert the normal standards of Christian civilisation. Armed alliances, in particular with the West, are thus of the first importance. So are the traditional institutions of the nation, provided they continue to enshrine conservative values. Members would be unlikely to agree with the following observation:

"Christians live in their own countries simply as visitors. To them every foreign land is a motherland and every motherland is foreign"
(Epistle of Diognetus, a 2nd century Christian document).

QUESTION: Do you think we all see God in the same way? Should we?
How important was the nuclear family to Jesus? What does this mean for us?
How can patriotism be unhealthy?

Bid for Power

The C.C.C. comes out of the ferment between politics and religion. In the U.S.A. such groups have assumed a power and an influence out of all proportion to their active numbers. They played a large part in the election of President Carter in 1976 and an even larger part in that of President Reagan in 1980. Today they have a firm grip of United States policy - both foreign and domestic through their alliance with the Reagan administration.

In New Zealand the stated aim of the C.C.C. is to take control of the government through the election of people who will represent their interests. Once in power they will endeavour to enshrine in law the moral codes which they believe are for the good of everyone. The implications of such an aim are very serious indeed, and if followed through would lead to a form of totalitarian government.

Election '87

With the General Election next year our concerns are not merely academic. We believe the C.C.C. will push very hard to undermine the credibility of political candidates who are not allied with them, and will seek by every possible means to put their people into power. The

logic is 'what is good for us is good for New Zealand'.

We must, of course, recognise the right of any group to lobby for candidates who will represent its views.

What does concern us is the way in which this will be done. The abuse of power and of political process by those who are convinced that they are right and all others are wrong has a long and tragic history. All of us need to be aware of this trap. All of us need to struggle to acknowledge the right of others to see things differently from ourselves.

QUESTION: Do you think the seeking of political power to uphold a particular religious point of view can be justified in our society?

The Nature of Power

It is important that a clear distinction be made between two kinds of power: political power and power according to the Gospel.

The power of God is not an extension of a power wielded by political authorities. It is of a wholly different order, so that one cannot easily justify political power in the name of God.

Power out of powerlessness: this is the kind of power that is revealed in the Gospel. Jesus rejected any notion of power according to political authority (Matt. 20:24-28). He made a clear distinction between responsibility to political authority and responsibility to God (Mark 12:13-17).

In the crucifixion we discern most clearly the power which comes from powerlessness. We are also made aware of the potential oppressiveness of all political power.

A New Theocracy?

If such a group as the C.C.C. ever gained control of political power in this country it is conceivable that a new kind of theocracy would be established (i.e. where the civil and religious authority is one and the same, as in Iran). But such a possibility is remote because our tradition separates civil and religious authority and the latter is actually declining under the ongoing process of secularization.

A New Civil Religion?

A more serious possibility is the emergence of a new civil religion in which some of the worst features of narrow patriotism, sexism, racism, intolerance and bigotry are cloaked under the name 'Christian'.

QUESTION: What do you think about an organisation being established to attract those with conservative religious beliefs so that religious sanction and support are provided for a right-wing political agenda? (Such charges are made about the Moral Majority movement in the U.S.A.)

How shall we Respond?

With the coming of the General Election in 1987 and the crucial part the C.C.C. will endeavour to play in this, what should our response be?

We offer some guidelines:

1. That we recognise the importance of living fully within the political system of our country and upholding its laws.

2. That we recognise that in a secular state political power does not come from 'above' (i.e. by divine right) but from 'below' (i.e. from the people).
3. That in our society there is not 'one way' but many ways of thinking, behaving and ordering values, and we must live with all of them.
4. That we recognise the limits of political power as those which are for the maintenance of a society and the security of its members, and not for the ordering of personal life or the establishment of moral values.
5. That while we recognise such power as necessary for the good of society and human welfare, it is not the authority which commands the total obedience of Christians.
6. That in the matter of lobbying political leaders and seeking change through political power we should bear in mind the following:
 - a. The critical question, "For whose benefit are we acting? Who will be helped and who will be hindered?"
 - b. Such power must always be regarded as temporary and not absolute.
 - c. The use of this power is justified if it means empowering the powerless.
(Implicit in this power is the question of violence. May Christians participate in acts of violence? This is a very difficult question and one which can only be understood within a particular situation. For example, we may decry violence within our own socio-political system, but who of us would feel confident enough to judge black Christians in South Africa for violent resistance to apartheid?)
 - d. When considering the use of political power, ends and means should be taken together; what may be considered a worthwhile end is inevitably corrupted if dubious means are used to attain it.
 - e. The final justification for the exercise of political power is the pursuit of a just society with an equitable distribution of power and wealth among the people in accordance with Jesus' vision expressed in Luke 4:18.
 - f. To pursue political power for reasons of self-interest, or as a weapon to put down others, or to merely entrench the status quo, or to legislate a particular morality for society is a misuse of such power, and a denial of the rights of others.
 - g. All power corrupts, and those who pursue such power in the religion, morality or country, are treading an historically dangerous road. It is one which leads to the place where accountability to others may no longer be a priority.

For Christians the only power which can be spoken about with any finality is that resides in the powerlessness of the crucified Christ.

APPENDIX B

ABORTION

This report is a shortened form of the paper which was included in the Public Questions Committee's report to the 1984 Assembly. (Statistical information has been updated.) It includes the following sections:

1. The Presbyterian Church and Abortion.
2. The Law as it is Today.
3. Statistical Information.
4. The Availability of Educational and Support Services.
5. Areas of Concern.

1. The Presbyterian Church and Abortion

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

1.2 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 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 Public Questions 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 relationship.
- 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:

1979	1980	1981	1982	1983	1984
3653	5945	6759	6903	7198	7275

3.2

Percentage Distribution of Women having Abortions According to Marital Status

	1980	1981	1982	1983	1984
Married	24.9	25.0	23.8	22.4	23.1
Widowed	0.7	0.6	0.9	0.6	0.6
Divorced	4.4	3.6	3.9	3.8	4.2
Separated	10.1	10.3	9.5	9.2	8.2
Never Married	59.5	59.9	61.9	60.4	58.8
De Facto	-	-	- (new)	3.6	5.1
Incomplete	0.4	0.6	-	-	-
	<u>100.0</u>	<u>100.0</u>	<u>100.0</u>	<u>100.0</u>	<u>100.0</u>

3.3

Age Distribution of Women having Abortions:

1981-1983:

Age	%	1981	%	1982	%	1983	1984
11 years		2		-		-	-
12 years		6	1.23	2	1.18	2	2
13 years	1.24	17		17		10	6
14 years		59		66		73	49
15 years		171		179		184	169
16 years		312	26.80	312	25.92	344	298
17 years	26.78	401		409		374	363
18 years		444		463		500	434
19 years		482		487		464	467
20-24 yrs	29.40	1,987	30.19	2,084	31.22	2,247	2,226
25-29 yrs	18.66	1,261	18.83	1,300	19.59	1,410	1,510
30-34 yrs	13.85	936	12.91	891	12.66	911	993
35-39 yrs	6.85	463	6.87	474	6.40	461	582
40-44 yrs	2.90	196	2.85	197	2.74	197	158
45 + yrs	0.29	20	0.28	19	0.29	21	18
Incomplete	0.03	2	0.04	3	-	-	-
		<u>100.0</u>	<u>6,759</u>	<u>6,903</u>		<u>7,198</u>	<u>7,275</u>
	%	Year	%	Year	%	Year	Year
		1981		1982		1983	1984

Note:

Under

16 ys	3.77	255	3.82	264	3.74	269	226
16-19	24.25	1639	24.21	1,671	23.37	1,682	1,562

3.4

Number of Women having Abortions in 1982-1983-1984
According to Grounds on Which Authorisation was Given

	1982	1983	1984
Serious danger to physical health	54	48	29
Serious danger to mental health	6,305	6,267	6,965
Serious danger to physical and mental health	470	806	174
Incest or offence under Sec.131, of Crimes Act	7	5	4
Mother severely subnormal	16	3	1
Substantial risk of abnormal child	51	69	50
Multiple Grounds			52
	<u>6,903</u>	<u>7,198</u>	<u>7,275</u>

(For 1984 the categories were enlarged to include a combination of grounds.)

Factors taken into account:

Age of Woman	1,118	1,060	1,082
Alleged Rape	61	54	68

3.5

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

	Year	Abortion Rate (Total Population)	Abortion Rate (Women 15-44)
New Zealand	1983	2.2	9.6
	1984	2.2	9.6
Canada	1981	2.8	11.1
Czechoslovakia	1982	7.0	33.0
England & Wales	1983	2.6	12.0
+ German Federal Republic	1981	1.42	6.5
Sweden	1982	3.9	18.9
United States of America	1982	6.8	28.8

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

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

- a. There were 77 more abortions performed during 1984 than in 1983. Although the absolute number of abortions has increased, the abortion rate shows no significant increase.
- b. The demographic 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 (58.8%), have never given birth before and are under 25 years of

age (55.17%).

- 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. As a result of a recent review of counselling services 3 counselling advisers from A.S.C. have regional responsibilities for counselling. Counselling 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 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 contraceptives - 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:

Community Volunteers: Refer women to the Abortion Clinic and say the staff and counselling services 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.

Rape Crisis: Refer women to Pregnancy Help.

Presbyterian Support Services: 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.

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

Family Planning: 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 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. The 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 152 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 1982 25%-26% of all abortions were to women 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, 5,000 abortions were recorded in a population of 1.5 million. In 1985 (approximately 50 years later) the number is approximately 7,000 in a population of 3 million. In 1936 there was grave risk to the woman for 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 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? The 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 background".

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 to 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.

If a woman has an abortion she has to accept such societal censure and possible 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, Uniting Church of Canada, June, 1985, p.12).

"The issue is not a failure on the part of women to be responsible about their sexuality".

5.2 c Here is the statement of another Church: the Uniting 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 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 to 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 women's role. There is an urgent need for male consciousness-raising.

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APPENDIX C

CORPORAL PUNISHMENT AND SCHOOL DISCIPLINE

Introduction

Corporal punishment has been a traditional means of enforcing discipline among boys at school. The right of a teacher to use force on a pupil is enshrined in law. "Every parent, or person in the place of a parent, and every schoolmaster (sic), is justified in using force by way of correction towards any child or pupil under his care, if the force used is reasonable in the circumstances." (Crimes Act, 1961, Section 59)

Public Opinion

Public attitudes towards corporal punishment were surveyed by a Heylen Eye Witness Poll in April, 1985. The survey showed that 80% of those polled favoured the punishment. 18% wanted it to stop. A breakdown of the responses, however, is revealing. Of those in favour of using force, 25% thought it should be used only occasionally, and only 8% said it should be used regularly and be available in all schools.

Growing Opposition to Corporal Punishment

Increasingly, the use of force as a method of maintaining discipline in the school is being questioned.

Major Teacher/Education organisations have recently stated their opposition:

- The New Zealand Educational Institute (The Primary Teachers' Union).
- The Post Primary Teachers' Association
- The Human Rights Commission
- The Mental Health Foundation
- The N.Z. School Committees Federation

The Labour Government has also opposed the continued use of corporal punishment.

Arguments for Corporal Punishment

- * It is supported and/or requested by some parents.
- * Other sanctions are not effective for some people.
- * Without it teachers are deprived of adequate support.
- * It is effective in the context of a positive, caring relationship.
- * Pupils prefer it to other sanctions.
- * It is preferred by teachers to suspension or expulsion.
- * It is needed for persistent offenders and defiant, aggressive pupils.

Arguments against Corporal Punishment

- * Other forms of discipline are available and should be used.
- * If schools are concerned with violence and vandalism,

then it is unwise for them to model this way of handling disputes.

- * If offenders are still offending despite physical punishment, then it is proof that this form of control is not working.
- * If teachers are wanting to punish students, then the fact that students claim to prefer corporal punishment indicates its ineffectiveness as a punishment!
- * It can cause resentment. Are teachers able to see 'with the eye of God' and therefore be sure that their judgments of the rights and wrongs of a situation are absolutely correct?
- * It teaches that 'might is right' and whoever has enough power can use violence. Some schools still use corporal punishment as a method of controlling bullying!
- * Parents who assault their children often see their own behaviour legitimised or justified by corporal punishment in school.
- * It is now accepted as inappropriate for adult prisoners, the disabled, and females; why should it be good for juvenile males?
- * It is totally unconstructive - those who break windows should learn how to repair them!
- * The majority of N.Z. teachers do not resort to this type of pupil control.

Discipline Difficulties

The full report discusses 3 possible ways of helping both teachers and students:

- by reducing stress:
- by improving the classroom climate;
- by shifting from pupil control to pupil influence.

If physical punishment is to be banned from schools, teachers will need encouragement, training and support to change personal and professional attitudes that are part of the 'power over' philosophy of teaching.

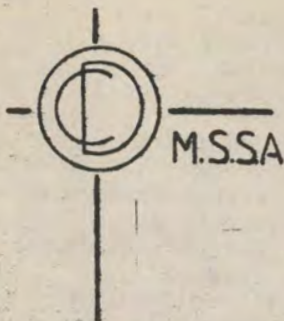
Conclusions

The Public Questions Committee supports abolition of corporal punishment in schools

Our thinking has been influenced by the following factors in particular:

- a) Corporal punishment is often a response to the symptoms and not the causes of disruptive and anti-social behaviour. A Christian response seeks compassionately to understand the reasons for such negative behaviour.

- b) Corporal punishment is the use of physical force - a form of inter-personal violence to enforce discipline and order. We believe that the teaching and behaviour of Jesus contradicts this form of social control.
- c) There are proven methods of resolving conflict which do not inflict physical pain.
- d) Corporal punishment is administered on the assumption that the student is the sole contributor to the break-down of school discipline. A fairer assessment is to acknowledge that teachers, the student's parents and also the curriculum are often 'factors' behind negative student behaviour. The abolition of corporal punishment would mean that these inter-related factors would have to be addressed when discipline breaks down in the classroom or school.
- e) There is a significant number of New Zealand schools which have voluntarily abolished the use of physical punishment. They have developed other methods of maintaining discipline.
- f) An overwhelming number of Teacher/Educational organisations oppose the retention of corporal punishment. In addition, the School Committees Federation, an organisation of parents, favours abolition.
- g) In New Zealand schools probably few women administer corporal punishment.
- h) Most European states and Eastern bloc countries have abolished corporal punishment.



CENTRAL DISTRICTS METHODIST SOCIAL SERVICES ASSOCIATION

Central Districts Methodist Social Services covers a wide geographical area including Hawkes Bay, Manawatu, Taranaki and Wellington.

More parishes are now involved in social services and an effort has been made to encourage as many as possible to participate in CDMSSA meetings.

Two District meetings were held during the year at Wanganui and Palmerston North.

- The highlight for CDMSSA was the organisation for the NZMSSA Conference held in Wellington on 19-21 August. The theme was "The Delivery of Social Services by Parishes and Missions with a Bicultural Dimension".
- Oppressed Urban Communities study is continuing slowly but the possible models for action have not been designed.
- Monitoring of new legislation and preparation of submissions by individual members of CDMSSA has increased.

ONE REPORT FROM CENTRAL DISTRICTS

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. Questionnaires were sent out and replies were received from Feilding-Oroua, Gisborne, Lyall Bay, Levin, Masterton, Napier, New Plymouth, Palmerston North, Plimmerton-Paekakariki, Waiwhetu, Wanganui and Wellington Central (Wesley Social Services).

This report is based on the returns received and information sent during the year.

The delivery of social services has significant implications today as the political, social and economic climate is changing. The opportunity provided by Government to participate in policy formulation through submissions and task forces is a challenge and responsibility to all those involved in social services.

Institutional care is giving way to greater community care and places a burden on families, carers, voluntary and church agencies. There is a need for a higher level of government funding if community care is to be fully effective.

The additional strain on families cannot be tolerated without social and community support.

The revision of benefits and subsidies needs to be carefully monitored to ensure that basic needs in health, welfare and



education are available to all people regardless of their economic situation.

AGED CARE WORK

Residential Care of the elderly is provided in New Plymouth and Wellington.

In New Plymouth it is a joint Anglican/Methodist project with 52 beds at Tainui Home. They are currently exploring the provision for a further 20 bed unit for Intermediate Care on land adjacent to Tainui Home. They also have 14 self-service units and 11 leasehold flats.



Wesley Social Services (Wellington) has accommodation for 55 in Strand Home, 34 in Deckston Home, 32 in Wesley Hospital and 25 self-service units and 5 leasehold flats. WSSTB has made submissions to government and the Hospital Board on the urgent need for intermediate care for the many frail elderly people who do not qualify for continuing care yet are unable to cope in a Home.

Community work with the elderly includes:-

1. Meals-on-wheels - Feilding-Oroua; St.John's, Levin; New Plymouth; Johnsonville.
2. Day Care Services include -
 - (a) Care & Craft programme in New Plymouth.
 - (b) Assistance in running Senior Citizens' clubs in Island Bay and Kilbirnie is given by Lyall Bay parish.
 - (c) Waiwhetu Church has a weekly Drop-In Centre, weekly bowls and lunch-time recreation.
 - (d) Wanganui has social groups for the elderly.
 - (e) Johnsonville has a weekly social centre and supports care & craft, stroke group and a multiple sclerosis group.
 - (f) WSSTB opened a Day Care Centre in October in conjunction with ADARDS (Alzheimer's and Related Disorders) to cater for sufferers of Alzheimer's and other dementias, socially isolated frail elderly and some physically disabled. The Centre is open 4 days a week with an average attendance of 10. Following the six-months pilot project, plans are to extend the facilities to cater for more people. As well as giving relief to carers, WSSTB arranges educational seminars for the community.
3. Community Services for the elderly are provided largely by volunteers, but services such as day care require specialised staff to work alongside volunteers. Many parishes are working in co-operation with other agencies to provide such services as home-help, gardening, home maintenance etc.



CHILD AND FAMILY WORK

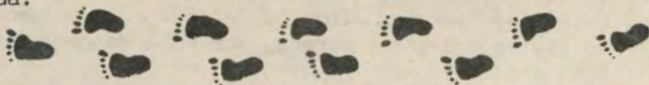
1. Accommodation

- (a) Hastings has Arohanui Community with short-term and long-term accommodation for families.
- (b) Johnsonville Union Parish gives support to the Open Home Foundation and the Christian Foster Care Group.
- (c) WSSTB caters for 20 young working people and students in 2 self-service hostels.

2. Community Work

- (a) Foodbanks, food pantries or food parcels are part of the service provided by Gisborne, Wanganui (with Anglican Social Service), Levin, St Luke's Masterton, Plimmerton/Paekakariki, Waiwhetu, Wellington (WSSTB), Palm. North.
- (b) Child Care and Family work
 - Kindergarten for 20 non-church members in Napier.
 - Masterton has programme for families under stress, play group for children and a drop-in centre.
 - Manawatu has one live-in home support worker for short-term help.
 - Waiwhetu has a play group, Plunket Mothers' Group and creche for 40 pre-schoolers.
- (c) Other Services
 - Manawatu supports a Youth Worker and has a "Poverty Watch Group".
 - Waiwhetu has classes in crafts, typing etc run by volunteers for 100 women.
 - WSSTB and Wesley Church provide pastoral and counselling work as required, appointment of Family Worker at Porirua.

GOODWILL SHOPS

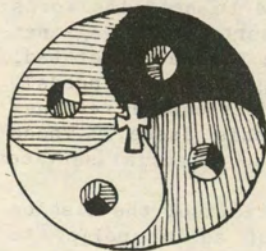


These are a real money spinner and as well as assisting needy people they also give a sense of fellowship and achievement to the many volunteers who make the Goodwill Shops possible.

The following parishes have shops or other outlets for second-hand goods: St John's Levin, St Luke's Masterton, Manawatu M.S.S.C., New Plymouth, Waiwhetu, Gisborne, Napier, Wanganui and WSSTB.

OTHER PROGRAMMES AND PLANS

- * Feilding/Oroua - joint Church of England, Methodist Presbyterian programme operating Manchester House Social Service Centre.
- * St John's Levin - help with Horowhenua Home Support Services, Kimberley Hospital Foster Grandparents, Riding for Disabled and Blind Foundation.
- * Manawatu MSSC - Counselling, Educational Classes, Crisis Intervention, supervision, and other services.
- * Gisborne - future plans for 3-4 pensioner flats.
- * Wellington (WSSTB) liaison with Inner City Ministry in community programmes, studying possibility of developing satellite units.



During the past year there has been a growing consciousness of biculturalism and its implication for social services. There is more awareness of the needs of migrant groups and a redefining of goals in order to move beyond monocultural social services.

Keith J. Taylor,
Convenor, CDMSSA.

RECOMMENDATION:

That the CDMSSA Report be received.

CHRISTCHURCH METHODIST CENTRAL MISSION
ANNUAL REPORT 1986

The Christchurch Methodist Central Mission is a significant church-based, voluntary agency providing social services in the city and relating to Parishes in a wider region. It has been involved in traditional areas of care for some years but has also demonstrated a readiness to respond to emerging needs. This is all possible because of sensitive, qualified staff, a sound management base and a Board which determines policy and maintains oversight of the development of services.

As the Methodist Church faces the challenge of biculturalism, the Mission is beginning to look at the implications this has for its social services. We are aware that we need to heed the words of the Race Relations Conciliator in the report, 'Race Against Time': "Church social services in the main are Pakeha orientated. They can be seen as patronising and not meeting Polynesian needs". Members of the Mission's Board, and staff in positions of responsibility, have attended seminars to consider this issue. These should assist to move beyond our monocultural mode of social service delivery.

Through the Methodist Social Services Association, the Mission looks forward to contributing to the review of social policy to be instigated by a Royal Commission, set up by Government.

The Superintendent has indicated his intention of seeking another appointment at the 1987 Conference. The Board is drawing up an appropriate job description for the next Superintendent, in consultation with the Parish and the wider church. Geoff and Doreen Hill will be relinquishing their roles in the ministerial team at the end of the year. Discussions are taking place as to their replacement.

FAMILY AND CHILD CARE

The past year has seen a major review of family and child care services brought about by the retirement of Sister Rona Collins after 28 years of dedicated service. Rona worked as a Deaconess social worker. Knowing that it would be impossible to find anyone who could work on that same basis, the Mission commissioned a report which helped it restructure its family care services.

Family Services now has a team of part-time social workers such that the range of services it is able to offer is quite diverse, thus enabling the best 'fit' for families or children when social work intervention is necessary. The ongoing concern is having sufficient resources to meet the needs being presented.

Number of admissions to the Children's Home in Harewood Road have declined. This is being monitored to see if it is an indication of a long term trend and if so what the implications are.

AGED CARE

Currently aged care services are being reviewed in the light of the increasing numbers of frail and confused elderly seeking residential care and the extra demands this is creating. Changes are anticipated that will mean improved care is available for these people.

TELEPHONE COUNSELLING - LIFE LINE

A priority continues to be the training of new counsellors with a target of 100 active counsellors. A toll free link for those under stress in rural Canterbury is being negotiated with the Women's Division of Federated Farmers. A toll free link with the West Coast is also being negotiated.

In 1985 Life Line received 6000 calls. 900 went on to make face to face counselling appointments, while 450 made arrangements for welfare relief.

ALDERSGATE WORKSHOPS

A staff of six tutors and a Co-ordinator is available to teach people crafts, listen to their problems and provide a friendly, caring place to come to. The programme has been further integrated this year so that people with various needs and disabilities work side by side.

A creative P.E.P. scheme with fifteen young people (mostly Maori and Polynesian) who worked on a rock musical 'The Tower' was sponsored for a six month period.

REHUA MARAE

The hostel run by the Mission continues to meet a need. Four Kaumatua cottages have been built by the Department of Maori Affairs on the back section. They were built by an old boy of the Hostel. Members of the Highway 61 gang have been involved in several smaller projects about the Marae.

GOODWILL SHOPS

The Goodwill shops continue to provide an important revenue base for the work of the Mission. The lease on the High Street shop has been relinquished and a new shop established in Tuam Street. Trading from that site has increased considerably.

RESITING

The Mission has engaged an architect, Mr Kelvin Grant to assist it in its objective of locating all of its central facilities on the Durham Street site. He has produced an exciting scheme which will link the historic church building with a modified Aldersgate building. The plan makes provision for linking the two buildings and upgrading all other buildings.

THE REGIONS

Staff and Board members regularly visit Nelson, Marlborough and the West Coast, where the Mission shares in social service activities. During the year some minor modifications have been made to Wesley House, Picton and Dixon House, Greymouth. Additional land has been acquired adjacent to Green Gables, Nelson.

Recommendations:

1. That the report be received.
2. That the Board of the Christchurch Methodist Central Mission be:



DUNEDIN METHODIST MISSION

ANNUAL REPORT 1985/86

The major challenge and task of the year under consideration has been our stewardship of our property. The Dunedin Methodist Mission is the fortunate owner of some very valuable real estate, but the stewardship of this property carries with it considerable demands as well as the promise of innovative growth.

For example, the old theatre building in the Octagon, which has been on its present site for more than 75 years is coming to the end of its useful life. The Dunedin Methodist Mission in both its social service and parish roles is considering the future of Methodism in the centre of the city. A valuable piece of commercial property can offer opportunities for long term investment in social services. A strategically placed piece of property like this can also enable the church to look to its evangelical mission within the urban area. Both of these are possibilities, and both have been very much in the minds of the Mission Board.

Another valuable piece of property is at Kawarau Falls and some ongoing development of this site has taken place during the year with the specific object of enabling the 'ordinary kiwi family' to enjoy the beauties of the Lake Wakatipu region. These are slowly being denied to people in the lower income bracket because of the enormous cost of property and of services in the area. The Mission believes it has a stewardship responsibility.

All the while our present tasks continue and a major event during the year was the completion of a new boiler house and laundry at Company Bay. This was put into operation in July/August and is already proving an enormous boon to the staff and enabling the Mission to make significant savings in the cost of a very expensive operation. In Aged Care matters too, another property in Andersons Bay, Wesley Manor, is being further developed to provide a variety of services, principally to enable the elderly to look after themselves and not to look for institutional care too soon. Another major project has been the development of a pensioner accommodation scheme in Newfield in Invercargill. It is the first time that such an undertaking has been organised by the Mission outside Dunedin.

But the major concern of the Mission must be in respect to community welfare services. The changing patterns of government assistance seem to be pointing us in this direction, but there are many possible claims on the Mission's resources. Among those claims is, of course, the Connexion's bicultural goal and already through the Anglican Methodist Family Care Centre some significant work is being undertaken by a Detached Youth Worker with young Maori people in the centre city. Another example of the Mission's work across cultural boundaries is our ongoing responsibility for some unattached Kampuchean young people who have now been under the oversight of the Mission for nearly three years. This project, funded by the Department of Social Welfare, has been a major success in our judgement.

During the year the Mission took over the administrative responsibilities for the Square One Employment Project. This has now been operating for about three years and has achieved very high standing within the Dunedin community as a place to which unemployed people can come and which provides both skills training and an advocacy role which is highly regarded among government and other agencies.

The last word in this report is going to be by way of a tribute to a group of ladies who have run the Friendship Centre for many years now and have provided there for a number of hours each day, not only the cheapest cup of tea in town, but also a smile and a friendly word at a time when these are not easily found. Such a group of volunteers makes sense of our Mission, and these and such people make sense of our work.

RECOMMENDATIONS

1. That the report be received.
2. That the membership of the Board for 1987 be:
Donald J Phillipps, Superintendent; Bruce 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.

AUCKLAND METHODIST CENTRAL MISSION

ANNUAL REPORT 1986

INTRODUCTION

Organisations, like people, need at times to take stock of themselves to see where they are going, how they are producing the goods they offer, and to ask if there need to be some changes.

During the past year the Auckland Central Mission has attempted to do just that. For a hundred years the Mission has been serving the city of Auckland, and surrounding areas, in the name of Jesus Christ. But just what do we mean by such a statement as that?

We began with the Board of Management taking a day out to hammer out its Theology of Mission. This was critically reviewed by senior staff, after which the revised document became the basis for discussion for all staff members. At times this has been a painful process, but it is good and healthy that everything we say and do can be challenged, and everybody connected with the Mission may have his or her say.

One of the most important discussions is to see how realistically and sincerely we can have a place in the bi-cultural journey of the Methodist Church of New Zealand. This means much more than simply trying to understand and appreciate Maoritanga, for the bottom line is some effective sharing of power and resources. This is always a painful process for those who hold power. We have begun in a small way by providing funds for our Maori Division for kaumatua and kuia housing and for finding a salary and the provision of a car for a Maori Social Worker responsible to a Maori network, with which we are associated in south Auckland.

We have to be very careful lest even this kind of giving becomes patronising, and a distribution of crumbs from the table of the rich. It is the beginning of a journey to which God is calling us. To many it will be painful at times, but it is surely what the Spirit of God is saying to us today.

STAFF

On the 30th June 1986 Mrs M.R. Smith, our longest serving member of the staff, retired after having been on the staff of Wesley Hospital for 20 years, and Matron for over 18 years. Mrs Smith is a most efficient and caring nurse, who has left a significant mark on Wesley. She has shown love and compassion to all of the patients who have been under her care, most of whom are very frail and aged, and many in the last stages of terminal illness. They have had cause to bless her for the individual care she has shown. She has been firm and yet fair to all members of her staff, and has provided a model by her example for many a young nurse.

The Superintendent advised the Board that he intends to superannuate at the end of 1987, and accordingly the process for the appointment of a new superintendent is now in train.

On the resignation of Dr Rob Allen, Director of Family Services Division at the beginning of 1986, opportunity was taken to have a full review of Family Services, and also its relationship with the Community & Social Services Division. This was undertaken by Mr Mervyn Hancock, consultant from Palmerston North, and Mr Rajeen Prasad from Massey University. Plans are now under way for a review of the Aged Care Division.

We have been most grateful to Mrs Joyce Coombridge, an experienced social worker, for the sensitive and caring way in which she has supervised the Family Services Division in the interim period. The new Co-ordinator, Mrs Julie Mechen, will take up her appointment in September.

AGED CARE

During recent years the Mission has been much more intentional in its policy of helping to maintain an elderly person's independence in the community. As resources for this task it has had two social workers, a day centre and a day clinic and is at present seeking to expand this service.

In cooperation with Presbyterian Support Services Northern, and a local committee, a Trust has been set up to plan for a residential home, cottages and day centre in Kerikeri. The first stage of nine cottages is now completed, and people are moving into the complex.

COMMUNITY & SOCIAL SERVICES

One of our primary tasks has been to provide a consultant service to enable parishes to identify needs and resources before helping to plan a response.

One such service has been given to the Whakatane Cooperating Parish, which is situated in a rural town of 17,500 people, 30 percent of whom are tangata whenua from the marae of the Ngati Awa and Tuhoe. Employment patterns in the town, and seasonal horticultural work, place heavy burdens on families - especially on women who are the primary child carers. The Mission is seeking funds from national and local sources as well as providing ongoing support in programme development and evaluation.

The Mission's Community Social Services team is available to help a local parish to be "the church in action" by helping with planning and research, as well as with skills appropriate to development programmes in the areas of health, parenting, women's issues, employment and housing. Samoan, Tongan and Maori networks and staff will advise where appropriate.

We seek to form partnerships which both extend the commitment to meeting local needs, and uphold the life giving power of God in the vocations of community people.

FAMILY SERVICES

Our Family Services have less visual impact because there is now only one family home in operation. Our activities and funds are now directed instead towards providing trained and committed social workers and their skills. Our objective is to maintain the family unit. We prefer to help the parent to hold a family together - even if it means paying for services such as supportive home help or week-end relief.

There are occasions when children need foster care and parents need help. It is then our concern to offer a quality service with trained social work skills. The provision of good foster homes is only half the work; working with parents towards a changed situation - to make a child's successful return home possible - takes great skill. The joy of seeing this hard work result in a family reunited, is a satisfying reward for the family, the foster parents and the social worker.

WORK SKILLS

A change in pattern and policy of government unemployment schemes saw the Mission appoint consultants to review our contribution to this area, especially in our Work Skills centre in Papakura. Their interim report has been most encouraging, and we are hopeful to have a revised programme in place that will benefit especially the tangata whenua with whom we have been working in close cooperation.

MINISTRY TO THE DEAF

Since being inducted earlier this year into leadership of a ministry to the deaf, based at the Auckland Methodist Central Mission, Mrs Edna Garner has frequently found herself talking to hearing people, to the media, to interested groups, and to individuals and to fellow ministers in training. Regular services and Bible study groups are held at the Mission. One of the fellowship's biggest tasks is visitation. There are many deaf people who cannot go to church - elderly shut-ins, the sick and blind/deaf people. Mrs Garner says "that we are a branch of God's church here, and our worship and group work must reflect God's love, both in our services and in our weekly tasks."

THEOLOGY OF MISSION

Part of our statement of Theology of Mission declares "we have a commitment to the unique worth of every individual as loved of God. Whether the care we offer be institutional or community based, we seek to honour the unity of persons in the context of their community and culture.

We seek to work with people to enable them, as far as they are able to take responsibility for their own lives and communities, and we desire to help people reach their highest possible potential, and the attainment of personal wholeness.

We commit ourselves to a continued wrestling with the biblical mandate to care for the "least lovely," the most needy, the poorest, as the loved of God.

We recognise a primary obligation to serve and to work with those who feel they are neglected and helpless to change their own situation. We seek within the limitations of our resources, to provide assistance to those in need, regardless of their capacity to pay."

FINANCE

During the past year our cost of care programmes exceeded six and a half million dollars. We are ever grateful to good friends both individuals and organisations, who continue to help us, especially in the provision of legacies and donations. This enables us to carry out programmes which would otherwise be beyond our resources.

CONCLUSION

With all the changes that are taking place in the life of the Mission it is probable that the Board and its sub-committees have never worked so hard.

The Church is grateful to them and also to the many members of staff and volunteers who serve God and their fellow men and women through the life of the Auckland Central Mission.

D.B. Gordon
Superintendent

REPORT ON THE 1985/86 CONNEXIONAL BUDGET

While the financial year ended 30 June 1986, the account was held open to 23 July. At the end of June, the overall response from Parishes stood at 89% (compared to 92% at the same time the previous year): a response which gave concern for the effective fulfilling of planned work. However, there was a welcome response over the next weeks, and the final response reached 93%.

This year, with \$14,488 earned from interest on Short Term, an increase of \$10,000 on the expected P.A.C. Grant, and \$8,322 in arrears received, a 95.4% payout was made possible to Non-guaranteed Funds. Gratitude is expressed for this result. The Church is aware of the effort, energy and sacrificial giving of so many which enables us, the Church, as Members and Parishes to do together what we could not do separately.

We note that again the response from Union and Co-operating Parishes maintains an upward trend. While recognising that symbolically separate budget payments are a matter of regret, the relationship between the Budget and Union and Co-operating Parishes continues to improve as a result of direct communications on budget matters. Also we note a growing awareness by Parishes of "their stake" and involvement in dollar terms in the work that the Budget supports.

(i) PAYMENT TO DIVISIONS AND FUNDS

Comparative figures of previous years are:-

	<u>Guaranteed</u>	<u>Non-Guaranteed</u>	<u>Percentage Paid to Non-Guaranteed</u>
	<u>\$</u>	<u>\$</u>	<u>%</u>
1985-1986	64,005	1,019,582	95.41
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

(ii) RECEIPTS from Circuit and Union Parishes (including District Expenses)

	<u>Allocations</u>	<u>Contributions</u>	<u>Percentage</u>
	<u>\$</u>	<u>\$</u>	<u>%</u>
1985-1986	1,033,188	960,969	93.01
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

(iii) RESULTS

(a)	<u>Fully Paid</u>		<u>Not Fully Paid</u>	
	<u>Circuits</u>	<u>Union Parishes</u>	<u>Circuits</u>	<u>Union Parishes</u>
1985-1986	76	56	21	34
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

(b) Percentage of Budget Allocation Reached:

	<u>Allocation</u>	<u>Contri-</u>	<u>%</u>	<u>Union Parishes</u>		
	<u>Circuits</u>	<u>bution</u>		<u>Allocation</u>	<u>Contri-</u>	<u>%</u>
					<u>bution</u>	
1985-1986	827,304	782,811	94.62%	205,884	178,158	86.53
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

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 1985/86

<u>GUARANTEED</u>	<u>ALLOCATION</u>	<u>PAYMENT</u>
	<u>\$</u>	<u>\$</u>
Churches Education Commission	6,405	6,405
Negotiating Churches Unity Council	9,220	9,220
World Council of Churches	3,030	3,030
WCC Programme Combat Racism	744	744
Christian Conference of Asia	755	755
Pacific Conference of Churches	605	605
WCC Central Committee - Travel Vercoe	444	444
National Council of Churches	13,855	13,855
NCC - University Chaplaincies	13,930	13,930
NCC - Programme to Combat Racism N Z	7,790	7,790
Overseas Travel Fund	1,854	1,854
Study Travel Overseas	4,940	4,940
World Methodist Council	433	433
	<u>64,005</u>	<u>64,005 Paid 100%</u>

NON-GUARANTEED FUNDS	ALLOCATION	PAYMENT
	\$	\$
Connexional Expenses Fund	100,000	95,413
Educational Ministry	130,087	124,120
Joint Stewardship (Meth. 1/3rd share)	14,240	13,587
Epworth Bookshops	28,062	26,775
Board of Administration (Investment Board)	61,000	58,202
" " " Budget promotion mat.	2,950	2,814
Development Division	155,000	147,890
Te Taha Maori (Maori Division)	194,704	185,773
Te Runganga Whakawhanaunga Hahi	2,000	1,908
Council of Mission	245,000	233,762
Media and Communications	39,950	38,118
P. D. & L. Fund Grant	10,000	9,541
	<u>982,993</u>	<u>937,903 Paid 95.41%</u>
Overseas Aid		
2% amount received from Parishes	<u>21,132</u>	<u>19,219</u>
		<u>957,122</u>
GRAND TOTAL	<u>1,068,130</u>	<u>1,021,127 Paid 95.59%</u>

A K Woodley, General Secretary

RECOMMENDATION:

1. That the Report be received.

GREY INSTITUTE TRUST

for the year ended 30th June 1986

During the year work has continued on the upgrading of Mission House which is now almost complete. Much of this work has been done by P.E.P. workers and the overall standard of workmanship has been first class. The house is now fully functional and is now used quite extensively by our Maori people.

Following the resolution at last year's Conference, which looked at the claims made by Ngati-te-Whiti in relation to freeholding and ownership of the land and the request that these matters be further considered by our Trust, the Taranaki Maori Circuit and the Methodist Maori Division, we advise that discussions have continued among these Groups and also with the Ngati-te-Whiti. No final resolution or recommendations have yet been reached, and consultations will continue.

Some years ago our Trust decided that they would plan, in the long term, to hold a block of land on which could eventually be built a Marae. Since then we have purchased back the leasehold on any sections that have come on the market. During this year another property in this block came on the market and although there has been no further planning for eventual use of this land, it was decided that we would continue with our policy and accordingly we purchased back the leasehold of 461 St Aubyn Street, New Plymouth. We no own outright most of that particular block.

Our leasehold sections are all subject to a 21 year rent review in December 1986 and accordingly most of our work during this last year has been associated with checking the legal technicalities, deciding on procedure, and arranging valuations preparatory to setting the new rentals. Once the new rentals come into effect they should increase the income of the Trust very substantially.

We have no major proposals to put forward to Conference this year.

S J West
Chairman

RECOMMENDATION:

1. That the Report be received.

THE BOARD OF THE WELLINGTON METHODIST CHARITABLE AND EDUCATIONAL ENDOWMENTS

Annual Report for the Year ended 30 June 1986

The Board has enjoyed another successful year. The restructuring of our investments has resulted in an increase of 130% in the level of grants made by the Board. Grants were distributed to:

Education Division - Director Youth Ministry	\$15,000.00
Masterton Christian Child Care Committee	\$14,042.00
Maori Division - Moutoa Scholarship	\$10,000.00
Education Resource Person	\$10,000.00
Wesley Social Services Trust Board	
Porirua Family Worker	\$11,659.00
Manawatu Methodist Social Service Centre	\$ 8,000.00
Inner City Ministry - Youth Ministry	\$ 7,000.00
Porirua City Social Justice Unit	\$ 5,000.00
Whare Manaaki Inc (Porirua Women's Refuge)	\$ 3,500.00
Upper Hutt Family Care Centre	\$ 3,000.00
The Family Centre - Anglican Social Service	\$ 2,500.00

Representatives of the Board and Maori Division have met during the year to explore ways for the two parties to increase their sensitivity to each other, and achieve a closer working relationship. The Board is pleased to have taken the initiative in the establishment of the Moutoa Scholarship which will enable the Maori Division to encourage people through those parts of the education system particularly tertiary education, for which other forms of financial assistance are not readily available. The Board is committed to providing a further sum of \$20,000 in the next financial year, and expects to have an ongoing commitment to this development.

We were pleased to welcome two representatives of the Maori Division to a meeting of the Board in June where we were able to address the issue of how the Board can facilitate bi-culturalism within its own life and the life of the Connexion. The Maori Division representatives made a significant contribution to the Board's discussions which was greatly appreciated. The Board will continue to address this issue throughout the coming year.

There is no change to the membership of the Board reported to the last Conference which is: the Rev's E F I Hanson (Chairman), K J Taylor, 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).

E F I Hanson, Chairman
E H Russell, Secretary

RECOMMENDATION:

1. That the Report be received.

KAI IWI MISSION ESTATE

The Trust received a new Government Valuation for the property as at 1st of July 1985, values are:

CV \$535,000.00, LV \$400,000.00 VI \$135,000.00 plus trees \$700.00.

The property continues to be well maintained. The next rent review is July 1988.

The Trust has now \$102,806.74 in its reserve fund. The Trust has still not received from the Maori Division any firm proposals for the future use of its income nor for the alternative project funded by the reserve fund. The Trust is, therefore, unable to report that Conference Resolution of 1973 has been given effect to. The Trust continues to wait and in the meantime the church is having the use of the money set aside in the reserve fund.

D C Pratt, Chairman

A R Wallis, Secretary

RECOMMENDATIONL

1. That the Report be received.

CHURCH COUNCIL REPORT TO CONFERENCE

Meeting 9 a.m., 29 April to 12.30 p.m. Wednesday 30 April 1986.

President Phyllis Guthardt presided over the 45 representatives making up Church Council at Trinity Church, Newtown, Wellington.

THE RURAL SITUATION AND RURAL MINISTRY (including consideration of Marginal Parishes).

Rev. Norman Brookes referred to a number of papers already produced, including some presented to the Negotiating Churches Unity Council.

Three regions in particular showed decline in number of Presbyters, membership and baptisms: Northland, Taranaki and Waikato.

Some "signs" that are evidenced:

- depression: economic conditions do have serious personal and family effects on a gospel of hope and support
- low morale of the Church in rural areas: "unexcited about the ultimate excitement"
- ministry to people: not the survival of the institutional church
- resources of dedicated people in rural areas, freed to be less caught up in institutional maintenance, exercising a ministry of hope
- fragmented ministry and mission replaced by ecumenical ministry and mission
- development and refining of new models of ministry (e.g. Pastor-at-large, Wairarapa support ministry.)
- need for training a specialised clergy ministry: in rural areas the minister is pastor to the whole community.

There was questioning of the consideration of membership and baptisms as indicators of strength and effectiveness; and while it was considered that attention had been drawn to an area of need, the data needed refining.

Further considerations were

- uncreative "more of the same, continuing"
- matching local ecumenical endeavour with much improved national ecumenism
- identifying those with "flair" for rural ministry
- as rural ministry is expensive, the need for grants where there are recognisable signs of growth
- situation of a stipended minister receiving much more cash income than those being ministered to
- significant increases in giving with a valid ministry.

The most appropriate strategy and response was debated:

there appeared to be a reluctance in smaller communities to throw up non-stipendiary ministry: it seemed that there was a much more ready response to such ministry "coming in" from outside the area.

- some areas would maintain prosperity
- there would be considerable variation to which the Connexion would need to be sensitive
- maybe too much effort was being expended in looking at the problems instead of considering answers
- ecumenical possibilities.

Marginal Parishes:

after hearing of some examples Church Council considered:

- the finding of a strategy to deal with the situation now. It was reflected that John Wesley established core groups, and did not despise small numbers.

There was a prospect that where core groups remained there needed to be net-working giving support, leadership, some worship, possibly with a non-stipendiary ministry; such a pattern of strategy was already forming. It was stated that to keep people witnessing and worshipping did not need a présbyter: indeed there is a present tendency for a total reliance on some one person (the minister) to do everything, and an equation that a "viable congregation" was only one that could support a stipended présbyter.

Church Council was agreed

- that the mission strategy unit is the District with its Synod and Superintendent.
- that the already-existing energy in the Districts be encouraged
- that the Development Division take a consultative role to encourage what ought to happen in each District.
- that the same response was not assumed for each area.

The theological training provided sought to develop students who were relevant, and it seemed that speciality training was more appropriately provided at the point of Stationing.

Synods are encouraged to take up these (and any related) issues.

REPORT ON RESULTS OF OPEN CONFERENCE

The Church Council reviewed some past events: before engaging in any restructuring Council sought to hear what the grass roots, locally, were

saying about the Church's existing structures, and what they wanted and needed.

President Phyllis stressed that those arranging the Open Conference had promised to all those participating that the "findings" would be made available. The recent production of "Stirrings of the Spirit" was the fulfilment of this promise.

Church Council shared some immediate responses from members, recognising that it was just newly available. The booklet was seen as a useful resource for a Parish study day, with the prospect of the thoughts and comments of the Church at large being considered and applied locally. It was considered that what was recorded was incredibly diverse and raised whether it was indeed possible for any one structure to serve. There were indications of a struggle for identity and sorting out what the Church was on about. The booklet contained personal reporting as well as reporting locally and Connexionally: often with a desire for liberating and freedom with a taking on of responsibility.

Church Council also considered material before it, suggesting reviews of Divisional structures; however, it declined to discuss suggested particular aspects of structure until the overview had been dealt with. (Some other specifics were dealt with by General Purposes Committee which is considering how the structure question may be tackled.)

BI-CULTURALISM - CONNEXIONAL COMMITTEES

Church Council received a Report from the Joint Working Committee. Having heard and considered this report, it was suggested that, with the various amendments discussed, the Joint Working committee refer the report to Synods for comment; to Maori Division and the Advisory Committees for particular response to the representations, and take the matter to Conference.

NEW ECUMENICAL BODY

Church Council received a report from Unit 4 C.M.E.C. - Simon Rae, on progress to date. There were indications of Parish reluctance, and lack of enthusiastic response, especially to the funding of what might be considered "good things" ecumenical, and the providing of people for the proposed regional forums. There was some consideration of this attitude reflecting Parishes' striving just for survival. There were also some positives expressed, including affirmation of what was already happening; and a readiness for the inclusion of the Roman Catholics. Church Council was reminded that it was the intention of the New Ecumenical Body to avoid overwhelming bureaucracy.

The Methodist representatives would be conveying the responses to the June Meeting of the Committee which was reshaping the proposals and planning the Body's inauguration.

"GROWING INTO UNION

Church Council received a summary of the journey towards Union to date. The latest meeting with the Presbyterian Committee in March had been a good experience. At it, the Methodists had been challenged with their particular Clause inserted during the 1985 Conference referring to bi-culturalism. The Presbyterians had to wait to raise this at the next Assembly.

However, it was recognised that in the Methodist Church there were voices yet to be heard: that the journey might not be necessary.

There certainly needed to be a pause: our Church had been very committed to the cause of Union for a long time; but all the evidence was not yet in. For some, there was frustration and anger at what appeared to be minimal progress; for others there was confusion - over bi-culturalism, falling numbers, calls for Union. Some groups in the life of the Church do not understand, either what Union actually means, or its need.

While the historical reasons for separateness are clear, it was questioned whether the reasons for remaining separate were other than ageing, and lethargy; and whether the reasons for seeking Union in the first place have changed.

There were encouragements to look at the current document and what it said. There was offered a growing together, at a pace and manner appropriate to each, so that any group/congregation could be included in the proposed Uniting Church, maintaining denominational/ethnic/etc. identity. It could enable a lot to happen to assist the dynamism of the Church.

It was reported that the impetus was still the mind of Christ: not power through structures, and large numbers; but obedience to the Gospel in service, and in identity with neighbours; an authentic future in more honest response to the questions raised by our society. Concerns were shared (including that of "take-over" involving two parties, where three could make a true union) as well as affirming what had already been achieved. The proposal was seen as continuing the effective achievements as well as accepting a validity of different ways of doing things.

Church Council was advised that a further report would be before it in October, drawing on responses received.

STATIONING COMMISSION presented an interim report, indicating there was no support for radical change. Consideration had been given to "itinerancy". The Commission was offering three suggested models, and was now seeking responses from Synods, Parishes and individuals.

STEWARDSHIP

Frank Hanson outlined new directions proposed, which would offer resources and training to enable local Churches through District help to engage in annual stewardship programmes, recognising that stewardship and mission belong together. The proposed format would assist many things at present being done separately to be much more effectively done together.

Church Council encouraged the Education Division to pursue this proposal.

PARISH DEVELOPMENT

Norman Brookes presented a paper on planning for parish development. Some examples were shared, and it was suggested that with resources, and the identification of suitable staff there were distinct possibilities of developing new congregations; and such developments would start to turn around the morale of the Church.

Church Council expressed excitement for such intentional initiative; and a need to divert (or find) some funding resource for this purpose of helping grow new congregations. There was seen a need to set out criteria for developing such new congregations, along with, perhaps, ways to assist those who rely on grants-in-aid to seek other, alternative forms for ministry.

Church Council affirmed the indicated direction and encouraged the Development Division to continue.

There followed new items on the Agenda of this meeting of Church Council, and these were greatly welcomed: for the first time there was direct reporting from the Tongan Advisory Committee and the Samoan Policy Committee

TONGAN ADVISORY COMMITTEE Kilifi Heimuli reported.

An Executive of persons from both North and South Islands is proposed to attend to matters of detail. There are prospects of intentional placements for ministries, including persons within New Zealand as well as possible availability from Tonga. The work generally is becoming more intentional, with implications of resourcing.

SAMOAN POLICY COMMITTEE Siauala Amituana'i reported.

The Committee's work is increasing everywhere. Relationships with the Samoan Conference are being discussed. The name of the Committee is to be changed to Samoan Advisory Committee, and after 12 years as Convener, Siauala hands over to Lani Tupu. Church Council recorded its appreciation of Siauala's contribution.

GREY INSTITUTE TRUST

In response to 1985 Conference Resolution 3, p. 664, Rev. Stan West reported that slow progress was being made; appropriate discussions were being set up.

REPRESENTATION AT PACIFIC CONFERENCE OF CHURCHES

It was reported that membership of this Conference would be accepted only if it was initiated and sought by that Conference. At present the status of the Methodist Church of New Zealand was as observer. It was agreed to recommend to the President that Laurel Tuwai and Lani Tupu be the nominations.

REFLECTIONS OF EX-PRESIDENT and EX-VICE-PRESIDENT

Frank Hanson and Joyce Dey shared their reflections on their year of office. These included:

- The diversity of the Church became much more apparent
- there was therefore a need to listen very hard to each other
- the need to be on about Methodist agenda, not comparing with various others
- a strong need and feeling for renewal; faith sharing; and different, not better, ways of doing things
- putting a face on the hierarchy
- helping lay people affirm themselves and each other, including learning to use simple language
- mood of the Church changing, and changed, in regard to being bi-cultural: some uneven acceptance detected; and people lost as to where to go bi-culturally locally
- a lively spirit with more desire for involvement among the fewer people we have.

The President, on behalf of the Council and the Church, thanked Frank and Joyce for their service to the Church.

President-Elect, Donald Phillipps and Vice-President-Elect, Lani Tupu, shared with the Council hopes and plans for Conference 1986 and their ensuing year in office; including the exercise of their particular skills and interests; these included engaging with small groups, responding to expressed needs in the Church, sharing ecumenical experience, opening dialogue with various ethnic groups, relating to young people.

RECOMMENDATION:

1. That the Report be received.

FINANCE AND STEWARDSHIP COMMITTEE MEETING AT TRINITY CHURCH, NEWTOWN, WELLINGTON on Thursday 1st May 1986.

The President, the Rev. Phyllis Guthardt chaired the meeting of 39 members and 2 associates.

SECOND MILE GIVING: The Committee received the report of a proposal for "People in Partnership", based on an effective Australian example. It sought to offer to Parishes who had fulfilled their share of the Connexional Budget, to support some personalised projects, in response to "what more can we do?"; and to enable the Church to respond with energy and resource. The principle was adopted, and it was agreed to ask the Administration Division to set up for 1986/7 and report to the next Finance and Stewardship Meeting.

CURRENT YEAR estimates suggested an overall 90% response from Parishes for the year.

RURAL AREA ECONOMIC PRESSURES: the Committee considered reports from Districts on the effect of the economic downturn in farming. It appeared that the hurt was being felt more severely in some areas than others, and that while increases in giving could not be expected from these areas where Parishes appeared to be struggling just to survive; much of the Church community particularly in the Urban areas had shared in the 15% wage increase effects.

SETTING CONNEXIONAL BUDGET 1986/87: Consideration of the expected responses, District by District, gave a projected 3.18% increase in Parish giving. Earnest consideration was given of each "asking", and of a fair sharing of available resource. An achievable budget continues to be a primary factor in budget setting.

The following was agreed:

A. SUPPORT FROM PARISHES THROUGH DISTRICTS, 1986/87

Northland	23,000
Auckland	172,000
Manukau	71,800
Waikato-Bay of Plenty	160,000
Taranaki-Wanganui	64,500
Hawkes Bay-Manawatu	100,000
Wellington	123,100
Nelson	45,100
North Canterbury	153,600
South Canterbury	38,500
Otago-Southland	60,400

District Contributions \$1,012,000

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B. CONNEXION PROVIDES

Parishes through Districts	1,012,000
Special Account	42,500
P A C *	*
Legacies	4,000
	<u>\$1,058,500</u>

C.

SOURCES OF FUNDING

	CONNEXION PROVIDES	OTHER FUNDS	TOTAL
Connexional Expenses Fund	94125	6735	100860
Education Division		*70000)	
Educational Ministry	70315	32000)	172315
Joint Stewardship Section	24514	23000	47514
Churches Education Commission	6600		6600
Board of Administration			
(Investment Board)	65000	476035	541035
Budget Promotion Material	3303		3303
Development Division	178200)	23470)	
Fijian Fellowships	1800)	There may be	210470
Samoan Advisory Committee	3000)	some re-allocating	
Tongan Advisory Committee	4000)	of these provisions	
Negotiating Churches Unity			
Council	11677		11677
Te Taha Maori	212876	149155	362031
Te Runganga Whakawhanaunga Hahi	2600		2600
Trinity Theological College		386000	386000
Council for Mission	269000	50000	319000
World Council of Churches	3120		3120
WCC Programme Combat Racism	766		766
Christian Conference of Asia	778		778
Pacific Conference of Churches	623		623
WCC Central C'tee Travel Vercoe	457		457
National Council of Churches	14270		14270
NCC University Chaplaincies	10000		10000
NCC Programme Combat Racism in			
New Zealand	7790		7790
Overseas Travel Fund	1910		1910
Study Travel Overseas	5090		5090
World Methodist Council	446		446
Overseas Aid (2% Parish Contrib.)	20240		20240
Communication Committee - Focus	36000		36000
P D & L Fund Grant			
('84 Conf Minis. P 659/3/D)	10000		10000
	<u>\$1058500</u>	<u>\$1216395</u>	<u>\$2274895</u>

REMOVAL EXPENSES: It was agreed that to allocate to Districts the required \$65,550 funding required, an amount of \$4.55 per Methodist member be used.

NEW NAME: It was reported that work was proceeding and a proposal "Five Plus" was being offered for consideration to the Board of Administration (in responses to 1985 Conference Resolution p.666 No. 4).

RECOMMENDATION:

1. That the Report be received.

ROBERT GIBSON TRUST BOARD

The Trust reports that while it has had a satisfactory year with total production on the three farms being up a 15% on last year's production, net income has dropped by 19%

The outlook for the coming year, however, is a matter of grave concern. This applies, of course, not only to the income of our particular Trust, but to the total industry. The price of butterfat has been given to be \$2.25 per Kg. It is expected that, with assistance from the Dairy Industry, this figure could well be \$3.00. It may even be better than that depending on marketing conditions and the value of the N Z dollar.

The Trust Board has taken a figure of \$2.80 as a base price for budgeting. We believe this to be a realistic figure. It is our considered opinion that it will not be less, and if it is more, then we will have funds for distribution accordingly.

The dramatic cut back to \$2.80 means that we have had to substantially reduce our payments of grants and bursaries by an average of 25%

It is fortunate that we are reasonably set up as far as farms improvements are concerned. No expenditure of a capital nature is planned for the coming year.

The following Grants, as approved by the Conference, were made during the year.

Wesley College	\$26,000.00
Other Secondary Schools	3,900.00
Polytechnic etc	450.00
University Grants	7,450.00
Manaia Union Church	3,106.00
Youth Work	20,000.00
Child Care	7,000.00
	<u>\$67,906.00</u>

Grants and Bursaries:

In total we granted bursaries to 61 students during the year.

J P Harding, Chairman

RECOMMENDATIONS:

1. That the Report be received.
- 2a. That grants and bursaries for the 1986-1987 year be made on the following basis:

Wesley College	\$22,000.00
Other Bursaries	8,000.00
Manaia (Robert Gibson Hall)	
Child Care	4,000.00
Youth Work	16,000.00
	<u>\$50,000.00</u>
- b. That the grant for Youth Work be distributed in accordance with the Trust Deed and 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 Trust Deed and of the approved scheme by the N.Z.M.S.S.A. after consultation with the Board.
3. That the Financial Statement for the year ended June 30th, 1986 be received and adopted.
4. That the Board for 1986-1987 be:
The District Superintendent Taranaki-Wanganui District, Connexional Secretary, Messrs J P Harding, N Laursen, H B Duthie, V Morgan, G Marx, A Hughson, P Bulfin, B Busing, Rev's L Willing, W Ford and J Piell.

METHODIST PROVIDENT SOCIETY ANNUAL REPORT TO CONFERENCE.

The Methodist Provident Society is pleased to present its annual accounts and Chairman's report to depositors to Conference.

FUNDS TO CONFERENCE.

The Society is also pleased to be able to offer conference further funds from the operating surplus of the Society for distribution by Conference.

For the year to 31st March 1986 \$18,872 is available to Conference - a total of \$70,224 now having been provided to the life and work of the Church from the Society during its 7 years of operation. This is a substantial sum and reflects the dedicated support of the Society by its existing members.

The level of support available to Conference is controlled by the level of support from Church members for the Society.

To date a significant amount has been provided without widespread support from Church members. The possibilities for the Society and the Church are exciting but only achievable through the support of Church members.

INTEREST RATES.

To ensure that the Society's interest rates remain attractive to its members the Society regularly reviews the rates paid on its Call and Term deposit accounts.

As from October 1985 interest rates on the monthly deposit accounts were increased to 1% per month - 12.58% per annum and on the two year and over Development deposits to 15% per annum.

Money can be deposited and withdrawn from the monthly accounts simply and speedily and with regular deposit by automatic bank transfer these accounts provide an ideal way of steadily building up funds for specific purposes or as a 'nest egg for a rainy day'.

Investment in Development deposits is also straight forward and application forms for deposit with the Society are available from the Society's office or from your local Church.

NOMINATED TRUST ADVANCES.

The Society fulfils the legal requirements in terms of the Securities Act and its regulations for the Church to borrow from its members without lengthy and expensive disclosure and documentation.

It is important that all local Church borrowing from members be directed through the Nominated Trust Advance facilities of the Society.

Detailed information on the Securities Act and on Nominated Trust Advance accounts is available from the Society.

CONCLUSION.

The results of the Society are very pleasing considering the modest level of support received. I commend membership of the Society to all Church members - the benefits both to the Church and its individual members are substantial.

G E Hill
Chairman.

APPENDIX "B"

TE HAHI WETERIANA AOTEAROA

Report reprinted from 1985 Conference Reports

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 popularist 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.

The Bi-cultural procedures have been shaped into Law during 1986 and the following are the procedures as prepared by the Law Revision Committee after consultation with the Joint Bi-cultural Working Committee:

Section 9

CONNEXIONAL AND RESOURCE APPOINTMENTS

- 6.1 The Conference may appoint a minister or lay person to any Connexional or Resource Appointment.
- 6.2 The following shall be the Connexional and Resource Appointments

(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.

6. 3 The Board responsible for any Connexional or Resource Appointment shall make provision for all financial and other commitments pertaining to the appointment.
6. 4 Each Connexional or Resource Appointment shall be for such term as the Conference shall from time to time decide. Unless decided to the contrary each appointment shall be for an initial term of six years, and the total term of appointment shall normally not exceed ten years.

METHOD OF APPOINTMENT

6. 5 The process of appointment shall normally span two years.
6. 6 Two Conferences prior to the appointment or re-appointment being made the appropriate Board shall inform Conference (preferably within its written report) that the first year process will take place during the following year.

FIRST YEAR PROCESS

6. 7 (1) The first year process shall involve a dialogue on the task of the particular Connexional or Resource Appointment, carried out in consultation with the whole Church in the following manner:
- (a) In February of the first year the Division or Board shall invite all Parishes and Maori Circuits to consider the task of the staff position relating to the appointment and inviting suggestions as to the priorities for the future task of the appointment.
- (b) (i) Maori Circuits shall make their responses to the Maori Division;
- (ii) All other Parishes shall make their responses to the Division or Board engaged in the consultation.
- (iii) The present appointee shall be invited to make a response to the Division or Board.
- (c) The Board of the Maori Division and the Division or Board engaged in the consultation shall each collate the responses received.
- (d) Four persons appointed by the Board or Division engaged in the consultation shall then meet with four persons appointed by the Maori Division Board to share responses and to establish agreed priorities.
- (e) The Division or Board shall then prepare a specification for the Appointment on the basis of the responses received and in the light of discussions with Maori Division Board representatives.
- (f) The Division or Board will forward the specification for the Appointment to August Synods and Maori Division for confirmation.
- (g) The Division or Board will, if necessary, consult with the Maori representatives on the responses received from the August Synods and Maori Circuits.
- (h) The Division or Board shall present the specification for the Appointment to Conference for approval at the end of the first year.

SECOND YEAR PROCESS

(2) The Second Year process will involve the making of an appointment or re-appointment in the following manner:

(a) The Division or Board shall prepare a 'person profile' based on the specification for the appointment.

(b) The Division or Board shall then finalise the 'person profile' after consideration of the response from the Board of the Maori Division.

(c) The President shall meet with the present appointee and members of the Division or Board to consider the possibility or otherwise of the re-appointment of the incumbent.

(d) The four Division Board representatives and the four Maori Divisional Board representatives shall then meet to make a nomination having in mind the 'person profile', the specification, and the outcome of the consultation provided in the preceding sub paragraph.

(e) If the nomination is the incumbent, then Synods and the Board of the Maori Division will be advised, and an appointment shall be made by Conference on the recommendation of the General Purposes.

(f) In the event of the present appointee not being nominated, the Division or Board seeking the appointment shall request names from Circuits/Parishes/Synods and individuals for consideration as nominees.

(g) Names submitted will then be considered at a meeting of the four representatives of the Board seeking the appointment, and the four representatives of the Maori Division Board. This meeting shall make a nomination and advise the Board, Synods and Board of the Maori Division. The appointment shall be made by Conference on the recommendation of the General Purposes Committee.

6. 8 The Pastoral Committee shall arrange for consultation with all Connexional and Resource Appointees in their 8th year of appointment with regard to their ministry after their 10th year of appointment.

6. 9 In the event of a vacancy occurring for any reason in any Connexional or Resource Appointment the President in consultation with the Board or Council concerned and the General Purposes Committee where possible shall be responsible to make arrangements for the adequate function of the office until an appointment is made in accordance with this Section.

6.10 (a) In circumstances where the full two year process cannot be followed, the President in consultation with the Board or Council concerned and the Board of the Maori Division, and if possible the General Purposes Committee shall determine in writing the process of appointment to be followed which shall as far as possible be the provisions of this Section.

(b) A Connexional or Resource Appointment that is made jointly or in consultation with a partner church shall as far as possible follow the provisions of this section and the procedures shall in each case be determined as in 6.10(a) prior to commencing the appointment process.

RECOMMENDATION:

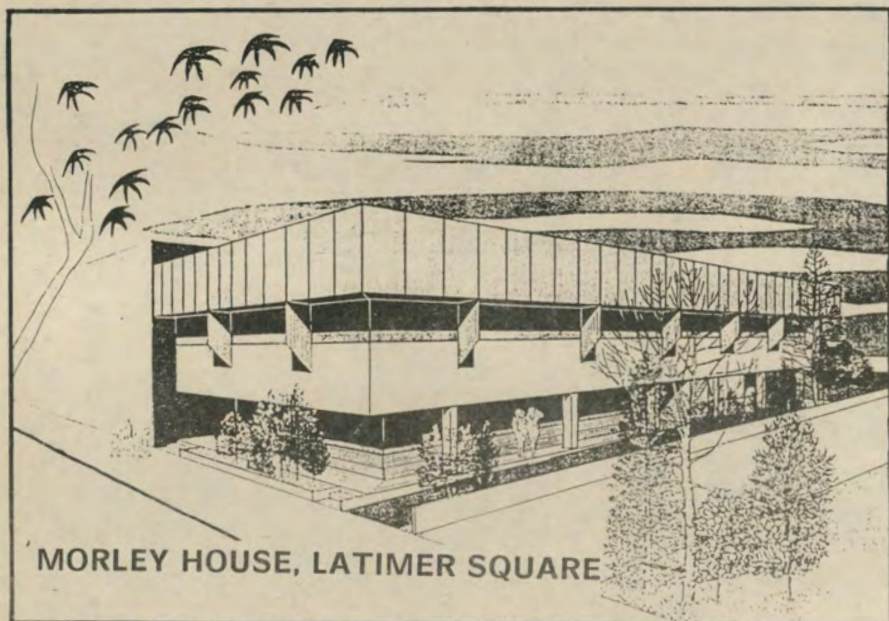
1. That Conference in affirming its commitment to the principals of bi-cultural power sharing and consultation adopts the procedures for Connexional and Resources persons appointments as set out above - Section 9-6.1 to 6.10.

BOARD OF ADMINISTRATION

REPORT TO CONFERENCE

A NEW CONNEXIONAL OFFICE

The Connexional Office moves in October to new offices in Latimer Square on the site once occupied by Deaconess House. In so doing we will be returning to a site which holds rich and varied memories for the Methodist Church. The property was purchased in 1923 and was used for many years as the centre for Deaconess Training and later until 1972 as a student hostel. The building was subsequently demolished.



Epworth Chambers which houses the offices being vacated has also enjoyed a long association with the Methodist Church. It stands proudly on the corner of Manchester and Hereford Streets and its name "Epworth Chambers" boldly emblazoned on the parapet denotes its ownership and the solid structure, albeit in the style of yesterday, breathes an air of security and service. Bought in 1928 by the Supernumerary Fund Board the original building had two further storeys added and from 1931 until the present time it has not only housed the Connexional Office, the Archives Department and the Printery but has been a revenue producing asset.

Faced with ever increasing maintenance costs for an ageing building it was decided that the time had arrived to move the investment elsewhere. A new home for the Connexional Office and Administration was needed and after considering many options the decision was made to erect a modest two storey building in Latimer Square.

The building will adequately house the activities undertaken in Epworth Chambers including the provision of accommodation and facilities for the Regional Unit of the Council for Mission. In addition space will be provided for District administration such as the work of the District Superintendent and the Regional Youth Ministries. Connexional representatives will also be able to make the office their headquarters while working in the Canterbury area. Greatly improved facilities will be available in a more attractive and accessible setting for the display of books and other educational and promotional material. In addition a limited amount of space will be available for another tenant.

The new building will carry forward a name honoured in the Methodist story. It will be known as Morley House. Visitors to Christchurch are invited to the new facilities when they are in the city.



EPWORTH CHAMBERS

PERSONAL

RETIREMENT OF MISS SHIRLEY LEATHEM

The retirement at the end of September brings to a close an outstanding period of service to the Church. For more than 38 years Shirley Leathem has loyally served in the Connexional Office in the area of secretarial and accounting work.

Her work has been marked by loyalty and quiet efficiency. At all times she has dealt with the concerns and the finances of the Church and individuals with care and compassion. She has never spared herself in ensuring that people received courteous attention and help. So efficiently has her work been carried out that it could be easy to underestimate the valuable contribution that Shirley has consistently made over the years.

In all her work Shirley has been guided and sustained by her own buoyant Christian faith. She is held in the highest esteem and affection by members of the office staff who find it difficult to imagine what it would be like without her. We are glad that she will continue in a part-time capacity.

The Church expresses its sincere thanks to Shirley for her work and witness and prays for a healthy and happy retirement.

RECOMMENDATION:

Conference expresses and records its grateful appreciation to Miss Shirley Leathem for the faithful lay ministry and service she has given throughout her 38 years work in the Connexional Office, and on the occasion of her retirement offers the best wishes of the Church.



STEPS IN THE BI-CULTURAL JOURNEY

The 1985 Conference asked Divisions and Boards to place on their Agendas, the question *"How can we facilitate bi-culturalism within our life and the life of the Connexion?"* The Resolution also invited a sharing of their actions during the year in this year's Report to Conference.

The Board of Administration arranged for two half day Bi-cultural Workshops in March and May. These were led by Doreen Hill, Garth Cant and John Roberts. The workshops followed a pattern now familiar in the Connexion inviting reflection on an awareness of our pakeha roots, the understanding of Pakeha culture, What is Bi-culturalism? The video - "What is happening here" focussed attention on current issues, pains and concerns. Following a brief outline of the work of the Connexional Office and changing functions, the Board considered issues related to power and decision-making, its working staff and resources. At the second seminar, the Board considered these issues and continued the journey of understanding of how these issues would be worked through, decisions taken and likely ways of implementation. The Board was grateful to the facilitators and monitors during subsequent Board meetings. This enabled a heightened bi-cultural awareness in agenda process and decision-making to come into being.

STAFF TRAINING: The Staff of the Administration Division engaged in four bi-cultural staff training sessions. The goals were:

1. to develop an awareness of the policy of the Methodist Church on bi-culturalism as a first step towards multi-culturalism.
2. to consider and explore implications as staff in respect of the work of the Connexional Office and Administration Division.

Determining that a Staff Training programme was different from a bi-cultural workshop was an important step in clarifying the agenda, its contents and process. As an employer the Church could explain its policies and the way in which these would be implemented in the life and work of the office. It was inappropriate that attitudinal change programmes were intentionally offered to staff, as these cannot be imposed. The programme included:

What is the Church's policy?
The story of the 1983 Resolution.

What do we know about the Maori Division - its
structures, people, visions and perceptions.

The use of Maori language in communications from the
Office was considered and initial steps taken
in this regard.

Considerable time was spent on understanding current
land issues within the Church - how these
relate to and impinge upon the work undertaken
within the Division.

Appreciation was expressed to Sue Spindler, Diana Roberts, Geoff Hill and Alan Woodley for their leadership in the staff training.

The journey continues.

A. SUPERNUMERARY FUND

The Fund has continued to develop the investment portfolio so that benefits may move with the changes in monetary values in the community. Reference to the accounts, and in particular to the Accumulated Funds will support this statement. The Fund moved in one year from \$3.4 million to \$5.3 million because of a gain on sale of Epworth Chambers at Christchurch, increases in the value of long term investments in the Methodist Trust Association and significantly higher investment earnings in the current year. These improvements help to make up for lower contributions in earlier years when stipends and the contribution rate was much lower than now, and create the situation when the benefits will truly reflect the value of the 10% of stipend paid to the Fund by members and the employer.

In line with actuarial advice the Trustee advises the Conference in terms of Clause 5.2.1 of the Supernumerary Fund Trust Deed that effective 31 January 1987 the annual pension will be \$152.03 for each year of contribution.

Helpful conversations have been had with the Presbyterian Church on reaching a high degree of unity in the stipend structure and amount. These discussions are continuing and may impact upon aspects of superannuation. We had hoped to have been more specific at the time of preparing this report.

There are still some parishes where the efficient and inexpensive direct debiting of Supernumerary Fund contributions has not been authorised. This adds to the expenses the Fund. We ask that those parishes who remain outside the direct debiting system look again at the benefits to all who will one day draw a pension.

RECOMMENDATION:

1. That the Report be received.

SUPERNUMERARY FUND AND DEACONS

Conference Res. No. 2 page 660

"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."

[NOTE: That the interpretation relating to stipendiary and partially stipendiary would be in accordance with the current provisions of The Deed.]

The General Secretary met with representatives of the Committee on Ministry in Auckland on Thursday the 15 May 1986. The Committee on Ministry expressed its concerns and the concerns raised by some presbyters/deacons and parishes relating to the current provisions for a 2% of stipend contribution to the Supernumerary Fund on all non-stipendiary presbyters and deacons. It was considered that this financial requirement that many parishes "had discovered" after they had accepted a non-stipendiary presbyter/deacon, was inhibiting the development of non-stipendiary ministry. It was noted that there had been no further recruitment of non-stipendiary

presbyters/deacons in any parish where they now are ministering. It was recognised that the financial factors are not the only reasons for this.

- A. The General Secretary stressed that the present arrangement enabled the "institutional church" to be certain that all its presbyters/deacons of whatever financial and other circumstances were covered by way of a death-in-service benefit. The meeting was unanimous that there was no wish to return to "passing the hat around" in the event of a death-in-service of any presbyter/deacon. This was recognised as unsatisfactory and unworthy.
- B. It was also stressed and recognised that people begin ministry as non-stipendiary and later can become partially stipendiary or full stipendiary. It was further recognised that the financial circumstances of non-stipendiary presbyters/deacons change and/or the financial position of the "income earning" spouse to the presbyter/deacon. It cannot be assumed that the Church would know of such changed circumstances. The all inclusive provision of "death-in-service" covers unknown changing circumstances.
- C. The third area discussed was the wider issue of the responsibility for all parishes to support the fund which cares for ministers and their spouses from retirement of the minister until death of the last surviving person. Ministry is seen in its Connexional context through up to 40 years of service. It is proper therefore that Methodist Parishes, whilst not always having a stipendiary minister, should make regular contributions to the Supernumerary Fund. In this way also, the short funding of past years (because of modern inflation) is shared amongst all the parishes. The recommendations give expression of this need.
- D. As the ministry of Presbyters is normally within a congregation/Parish, and the Deacon serving the world from the congregation, the Fund looks to its relationship with Parishes through presbyters for most of its employer contributions.

The resulting discussions led to the following proposals:

RECOMMENDATIONS:

That in recognising the Supernumerary Fund is a mutual Fund with responsibilities to contributing Members, Supernumerary Members and Widows:

- 1(a) That at the time of candidacy of persons offering for a non-stipendiary diaconal ministry it would be clarified as part of their covenant whether the person/spouse was of sufficient financial strength to be exempted membership of the Supernumerary Fund. (No contribution -- no death-in-service cover.) The Supernumerary Fund would be part of that decision making. If it was agreed that if a non-stipendiary candidate would be exempted from compulsory Membership of the Fund it would be by resolution of the Conference on a recommendation from the General Purposes Committee at the time of candidacy and followed up with an appropriate Deed of Acknowledgement of no financial liability to the Methodist Church

of New Zealand and the Supernumerary Fund. If subsequently they become partially or fully stipendiary, normal requirements would apply.

- (b) That the contribution by Parishes for deacons engaged in a "community facing ministry" be 1% of the Standard Minimum Stipend (death-in-service cover).
- (c) That the contribution by a Parish for a deacon engaged in significant ministry with a congregation and/or Parish be 2% of the Standard Minimum Stipend.
- 2. That there would be no death-in-service cover provided for anyone candidating for the non-stipendiary, partially or fully stipendiary ministry at age 55 or over. No cover would be provided but a contribution would be sought, except in the case of 3(b) below.
- 3(a) That the employer contribution where there is no full stipendiary appointment to the parish be 5% of Standard Minimum Stipend.
- (b) That where there was normal provision for a stipendiary presbyter, a contribution of 2% be made by the Parish when a non-stipendiary presbyter is appointed.

B. LAY WORKERS RETIRING FUND

The Fund continues to support the needs of lay staff members in retirement. The investments grow with the success of the Methodist Trust Association Funds to provide lump sum benefits, and the Fund is in a satisfactory position.

RECOMMENDATION:

- 1. That the Report be received.

C. TOWARDS A RETIREMENT HOME

- 1. The Board has continued its work on this subject and presents to Conference a suggested way towards the resolution of the housing problem that many ministers face as they approach retirement.
- 2. The Minister is in a situation quite different from the salaried or self-employed person. The minister
 - has been in a church provided home and has not created an equity in a house during working years.
 - has not been in a position to supplement income in any way.
 - has, during those working years, a much lower aggregate income. The stipend does not provide for significant saving for capital growth.

2.1 There is general acknowledgement that the Church has a responsibility to provide some assistance. There is need to address the matters of method and amount.

3. The assistance could be as

- a grant.
- a shared equity investment.
- a loan.

3.1 We describe these options.

3.2 A Grant

To provide each minister who has something like 20 years ministry with a grant of, say, One Stipend at retirement. This would be the minimum useful contribution. It would require a constant inflow of funds. There will be 60 ministers in this position in the next ten years.

Preliminary calculations show that

- 2% of net stipend (one-tenth of the Supernumerary Fund contributions) and
- a levy of \$3 a year on each Church member (at 1986 dollar value)

would provide for such grants. The grant at retirement would attract just a low amount of tax.

3.3 A Shared Equity investment

A method by which a Church Fund would share in the purchase of the retirement home. When the home was no longer needed it would be sold, and the proceeds shared between the retired minister or estate and the Church Fund.

Interest on the Church investment would be charged only in the years in which the home was purchased before retirement.

The Church Fund would share in the growth in capital value and thus preserve the value of the Fund.

3.4 A Loan

There will be circumstances when a loan will bridge the gap in financing the retirement home, and also when the Fund should purchase the home outright.

The plan should include the means to increase the capital base of the Housing Account so that these needs can be met.

3.5 There may evolve a scheme with elements of each of these three suggestions.

4. Funding

Each of those options will, of course, require funding. The Grant would be a revenue cash flow with the money flowing in and out fairly evenly. Each of the other options would need a capital fund greater than the amount now in the Minister's Housing Account.

The means by which funds may be provided may include the following:

- (i) The Minister's Housing Account which has just \$46,000 in 'free' cash.
- (ii) Gifts and bequests, especially of houses, may be solicited.
- (iii) Some portion of monies flowing into the pension fund may be channelled into the Housing Account.
- (iv) An appeal may be considered if it were for loan capital that would be recycled.
- (v) A levy may be made on parishes.

Synods report only mild interest in (iv) and (v).

It is possible that when a scheme is approved in principle the plan may operate at a modest level whilst adequate funds are being generated. It might be phased in to compensate for the reducing commutation of the pension.

5. Synods have suggested that a full survey of ministers' housing needs be made so that there is clear evidence to support the kind of help which the Church should offer. For instance, there is comment that a grant of one stipend would still be an inadequate response. This is recognised but would be a significant step. As the commutation level in the retirement pension drops, the level of the housing grant could be increased. A step by step approach would be envisaged. It is recognised that every parsonage family yearns for their own home, and there is the desire to have this many years before retirement. This raises issues of itinerancy in ministry, the need for the parish to provide a parsonage at all, and the place of the shared equity concept of home ownership. Clearly, we have not solved the problem.

RETIRING HOUSING PLANNING

When Ministers are considering their retirement housing needs, the Board draws attention to:

- 1. The willingness and availability of Division staff to assist in
 - (a) clarifying options
 - (b) utilising resources.
- 2. Consideration of an 'earlier than later' -- 'first step' of buying a property that will provide sound protection of the capital invested and that can be converted into a retirement home - rather than waiting until all the retirement questions are resolved and only then buying a retirement home.

RECOMMENDATIONS:

1. That the Report be received.
2. That Conference confirm that the Church has a responsibility to provide assistance with ministers retirement housing and requests the Board to:
 - (a) Undertake a survey of Ministers to identify more clearly short and longer term retirement housing needs.
 - (b) Prepare proposals for assistance by way of grants, and/or shared equity investment and/or loans and report to Synods and Conference 1987.

D. INSURANCE FUND

The effective working of our Insurance Arrangements continues to attest to the vision of its concept and setting up in 1979.

RATE: In an increasingly hardening market, not only locally, but world wide, the Church in its association with its Brokers and Insurers has been able to hold the same premium rate as that of the previous year.

CLAIMS: The number of claims handled each year remains fairly constant, between 120 and 130. (133 for year ending 16 May 1986). Claims for glass continue to be the most numerous, and of most cost to the Fund. Burglary Claims are the next most numerous and expensive and efforts are being made to encourage greater security awareness in a society that is increasingly violent - including violence to property.

Claim patterns indicate that some of those responsible for property are not at all clear as to what constitutes ordinary maintenance and what may be considered as claimable loss or damage. Such examples frequently suggest a lack of regular inspection and report of property to committees and Trusts.

THREE YEAR REVIEW: the renewal at 16th May 1986 was also the Fund's Three Yearly Review, which seeks to give all those with responsibility for property the opportunity, and the encouragement, to deliberately and intentionally consider matters of insurance. Although not the specific intention of the review, many Property Committees and Trusts took the opportunity for obtaining a professional valuation. Others accepted the suggested indications including the C.P.I. movement and Building Advisory Council information offered by the Fund.

In spite of continued requests, when data advising of the properties scheduled and the sums insured, that this information should be checked, this current review brought to light at least two significant properties where the location indications and descriptions bore little relevance to actuality: and this data was what had been recorded, and forwarded, at least at each renewal, over the past seven years.

The Fund sees continued need of, and value in, providing this regular review opportunity. Consideration is being given to ways of reducing the costs relating to professional Valuation.

PROPERTY RECORDS: This current review also brought to light a number of examples where a change of personnel in local property responsibilities revealed

an absence of any record of what had previously been policy or action not only in matters of insurance, but also in many other areas of property management. Besides the the historical, archival need to maintain and hand on to successors such records, is the practical need of informing those who take up responsibilities what has been past practice.

GOVERNMENT EARTHQUAKE AND WAR DAMAGE COMMISSION PREMIUMS AND FIRE SERVICES LEVIES:

The Fire Service Amendment Act effective 1st July 1986 considerably effects premiums to be paid.

Until 1st July 1986 "Government Levies" were charged at 07 cents per \$100 of indemnity fire insurance. These levies were made up of 5 cents for Government Earthquake and War Damage (EQWD) premium and 2 cents Fire Services levy. As well, insurance companies were charged 11%-12% of their fire premiums as Fire Services levies.

The new regulations provide "user pays", with higher costs: the levies now being 5 cents EQWD premium and 6 cents Fire Services levy, making "Government Levies" now 11 cents per \$100 of indemnity fire insurance.

The Fund is presently working through all the implications of this increased levy, and the bases of valuations both of indemnity and of replacement/reinstatement.

RECOMMENDATION:

1. That the Report be received.

E. PRESBYTERS, DEACONS AND LAY WORKERS' FUND

FINANCING THE MINISTER'S CAR

Conference 1985 adopted the proposals presented in a scheme in which ministers could contribute a regular amount to the Fund and earn a commercial rate of interest on the sums deposited, and be able to borrow from the Fund at a concessional rate of interest. There has been a good amount of interest in the new scheme.

The Fund has been able to meet the requests for loans in this period. Its activity depends on growth through regular deposits, and we encourage ministers to come into the scheme.

RECOMMENDATION:

1. That the Report be received.

F. CONNEXIONAL BANKING ARRANGEMENT - SPECIAL ACCOUNT.

The ongoing support of the Connexion has enabled the banking arrangement to meet its commitment of \$32,658 towards the Connexional Budget for 1985/86.

The sum of \$42,500 has been committed to the 1986/87 Connexional Budget making a total contributed over the last eight years of \$235,158.

The provision of this 'free' income has reinforced the giving of Church members and significantly assisted the work of the Connexional Budget from

year to year. The credit of \$42,500 for the 1986/87 year is 4% of the Connexional Budget to 30th June 1987 and represents approximately \$214 per parish. .

This income has been generated through the Church ensuring that its available credit funds are, without any loss of control or identity to the individual parishes, made to work for the benefit of the Church.

INTEREST ON CURRENT ACCOUNTS.

In 1985 as part of the substantial increase in interest rates being paid to attract funds, the trading banks increased the interest rate paid on current accounts held by non profit organisations to a general rate of 10% per annum.

The Connexional Banking Arrangement pays the interest to Church accounts within the scheme where this would otherwise be paid by the Bank of New Zealand and the cost of meeting this interest payment has accordingly increased sharply from approximately \$20,000 in 1985 to over \$60,000 in 1986.

The payment of higher interest amounts to parishes on their current accounts is welcomed but this does reduce the surplus available for crediting to the Connexional Budget.

CONTRIBUTION TO 1987/88 CONNEXIONAL BUDGET.

Because of the substantial increase in interest charges now being met by the fund it is unlikely that the level of substantial increases in budget contributions over the last few years (1984/85 \$26,528, 1985/86 \$32,658, 1986/87 \$45,200) can be sustained. Some further increase however is possible and a target of \$50,000 has been set. With the ongoing support of parishes, especially the inclusion of those few who still remain outside of the Connexional arrangement, this target should be met.

TEMPORARY FUNDING.

The provision of income towards the Connexional Budget is not the only benefit available to the Church from working together. The Connexional banking arrangement also provides for short term 'overdraft' type loans for participating parishes who are undertaking projects that require bridging finance e.g the purchase of a parsonage before the sale of an existing property is completed.

The Connexional office is happy to discuss how this facility may be used to help individual parishes.

RECOMMENDATIONS.

1. That the report be received.
2. That Methodist parishes and groups maintaining bank current accounts outside of the Church's Connexional arrangement with the Bank of New Zealand be reminded of the 1976 Conference Resolution and again be encouraged to operate their accounts within the auspices of the Connexional Banking Arrangement.

G. CHURCH BUILDING AND LOAN FUND

LOANS AND FINANCE

As a reflection of the upward cost of property development, Loans granted by the Church Building and Loan Fund have been increased to \$60,000.00, and during the year 12 loans have been granted for a total of \$378,080.00. Recognising that after new building projects are completed there is considerable drain on resources both physical and financial, the Board of Administration has developed a new policy whereby there is a remission of interest during the first 2 years of the loan resulting in only principal and working expenses being payable. It is hoped that this will prove an encouragement to parishes undertaking development projects.

Considerable pressure has been placed on the Church Building and Loan Fund Committee of the Board of Administration this year by those parishes who have had money on deposit from property realisation for the release of funds for major maintenance work; this is contrary to the Church's policy that such monies should be used only for approved capital projects. It would appear that clearly defined guide lines are required to clarify the church's position with regard to this matter.

The Supplementary Building loans are financed from the Property Realisation Deposits, and while parishes may consider that they are able to obtain better returns from commercial investments, there is a real sense of a "Connexion" in this policy. This enables parishes who have realised to assist those undertaking new projects through "on-lending" at below market rates of interest.

BUILDING AND OTHER PROPERTY APPROVALS

This past year has seen considerable activity in building development, partly due to the pending introduction of GST. The Church Building and Loan Fund Committee continues to be dependent on District Property Advisory Committees for their recommendations based on local knowledge and experience when giving approval to requests from parishes. Their assistance is appreciated.

DONATIONS AND BEQUESTS

The Church Building and Loan Fund is grateful for the continuing benefit received from bequests of members. During the past year it has received \$9,942.00

M E White Estate \$420.00
M Liversedge Estate \$986.00
M B Gilmore Estate \$560.00
F Walters Trust \$7,040.00
N Buttle Estate \$772.00
M M Woodward Estate \$254.00

CHURCH PROPERTY

The Board reported to last Conference on a very helpful consultation of representatives of Synods, Church Building and Loan Fund and the Board on property needs, requirements and procedures in the life of the church.

The report indicated that work would be done in developing some of the proposals and directions arising from the Consultation. The Board reported to Synods on these matters. Synods supported the directions of the report and the recommendations arising from it. A full summary of Synod responses is to be presented to the Committee of Detail.

1. **INFORMATION AND THE SHARING OF IDEAS**

The need for guidelines and information to assist Parishes meet their property needs was recognised. It is intended that the following area need to be addressed within a suitable publication which can be readily updated.

- * Outline the purposes for property in the life of the church. An introduction picking up the theology and mission of the Church.
- * Offer some guidance relating to strategy of property within Districts and local Parishes.
- * Thoughts on guiding a congregation into the area of new buildings or alterations, having regard to the process of assisting people from the old to the new, with an openness, and a willingness to question what they are trying to achieve. Guidance here on providing suitable spaces for worship, nurture, fellowship, etc., and an appropriate image to the outside community.
- * The use of an architect. Outline here the contribution an architect can make, and the variety of ways of employing him/her. Reassurance required that an architect doesn't necessarily involve large cost.
- * Outline the procedure to follow when embarking on a property project, so things can get started, and false starts can be avoided.
- * Indicate the role, task, function and authority of the DPAC's, and their relationship to the Regional Consultancy Services.
- * Outline the Regional Consultancy Services to be offered within the Connexion, and the assistance these can be to a Parish.
- * The financing of property development through Church Building and Loan Fund Loans, and Nominated Trust Advances.
- * Spell out the Conference requirements relating to property by reprinting the section of the Law Book relating to property.
- * Parsonage requirements to be outlined, in terms of the building itself, and its furnishings.
- * Insurance guidelines.
- * Maintenance guidelines for Church property, avoiding club and home maintenance models. Highlight possible programmes for preventative

maintenance and the financing of these. Reminder required that capital resources are not for on-going building maintenance. Encourage the preparation and following of "Maintenance Manuals" for new buildings.

- * Guidelines for handling rents, especially from parsonages not required for a period. Use rent income for parsonage maintenance so as to avoid bleeding the capital investment of the property.
- * Guidelines for alternative development projects that Parishes might embark on, such as housing for the elderly, shops, play centres, etc. Suggestions as to where to go for assistance.
- * Offer some guidelines for combined development arrangements where a church might link its building with much larger, possibly commercial, developments. For example, having accommodation within a retail complex.
- * The legal documentation of property and suitable record keeping.
- * Guidance as to how to keep people on board with a building project, and how to sensitively handle matters such as the placing of memorial plaques. How also to handle building anniversaries, and historical records/relics.
- * The Triennial Visitation programme. Offer guidelines to enhance these as opportunities to raise strategy questions for both ministry and property, both locally and as a District.
- * Provide guidelines for Union and Co-operating Parishes embarking on building projects.
- * Outline the place and function of the Ministries Fund.
- * Address the rating issue, with some guidelines.

These Guidelines would helpfully draw on the skills of a number of contributors, while having one editor to ensure a consistent style and flow throughout the material.

DISTRICT PROPERTY ADVISORY COMMITTEES AND REGIONAL CONSULTANCY SERVICES

The District Property Advisory Committees are greatly valued in the life of the Church. Yet often they are approached too late, if at all, by those undertaking building projects. Because of this, a great deal of guidance and insight available from the DPAC's is missed.

It is also recognised that there are people on these Committees who are particularly skilled in the development of property, and occasionally it may be beneficial for Parishes and the wider Church, to have their skills used in building projects beyond their District boundary.

So as to facilitate the best use of the valued skills of these Committee members, Regional Consultancy Services are suggested, providing greater linkages and flow of people between projects and Districts.

New Zealand could suitably be split into three Regions, being Northland to Waikato-Bay of Plenty; the Southern half of the North Island; and the South Island. In each of these regions, people with suitable skills could be available for consultation on any building projects normally without costs to Parishes; consultants being engaged and available on an "as required basis".

To supplement this sharing of skills within the three regions, it is suggested that a Regional Property Consultant be appointed to act as a coordinator in each of the regions. The Northland/Auckland/Waikato experience with Graham Keightley fulfilling this task, has shown over the past two years, that the employment of a skilled person in this field can be extremely beneficial. Parishes and Divisions have been greatly assisted in making the most of their building activities. Accumulated knowledge has meant a number of pitfalls and costly mistakes have been avoided.

The availability and knowledge of a Regional Property Consultant would allow Parishes and Divisions to explore a variety of building solutions to their needs. Meeting with an approachable and knowledgeable person on property matters has been shown in the Northern Districts, to be extremely helpful in clarifying the appropriate direction to head, and the practical means of achieving a desired result. Discussing a development with an individual has proved much less threatening and therefore more effective than corresponding with a committee.

It would be appropriate for the Regional Property Consultants and the skilled District members involved in particular projects, to work in consultation with the DPAC's as well as the Church Building and Loan Fund Committee. The responsibility for seeking approval for developments would remain though, with the Parish or Division doing the development.

THE USE OF AN ARCHITECT

To have an architect involved early on in a property project, regardless of its size, has considerable value. One of the most helpful contributions to the architect's involvement is the gathering of a Parish's ideas and dreams into a "brief" for the architect. Doing this can helpfully sort out what is really wanted and/or needed, in the light of the present and the future. Much of the success of the final development, the result of a good deal of fund-raising and effort, is determined with this careful preparatory thought. Many Parishes have found that professional guidance has greatly eased their dreams into a viable reality, through their independent objectivity and skills.

A myth however lingers, that architects involve considerable cost. We need to be assured that a Parish is not necessarily liable for thousands of dollars whenever an architect enters the scene. Architects are often willing to work for an hourly fee, or to have a Parish set a dollar sum, so that when the money is used, the architect's work stops. A Parish may also decide not to employ the architect for the whole duration of a building project. Some advice as to when an architect's work should stop for specific projects could be helpful, and it would be important to clarify the basis on which the Parish wants to work with an architect, before the meeting with the architect occurs.

The architect brings to a building project skills in arranging and interrelating SPACES, not walls, being concerned with the building's functional use, and not just its appearance. In this regard even small things need very

serious thought, for they will often affect larger things either now or in the future.

It can be of considerable assistance to have an architect who has insight and empathy with the theology and life of the Church, employed on the project.

Experience in the Church has also proven that the use of an architect has a built-in protection for the Parish, preventing the cost of later remedial work along with the uncalculable cost of dissatisfaction with a building.

PARSONAGE REQUIREMENTS

The following Guidelines are offered to Parishes and Divisions, for the provision of a parsonage dwelling and its furnishing.

A flexibility may however be appropriate in respect to the suitability of a particular property as a parsonage. In recent years the trend has been for ministries to be of around seven year's duration. This may be a suitable time span to justify buying and selling a property to suit a particular minister and her/his family situation, and to justify decorating the parsonage to suit those who will live in the parsonage.

THE PARSONAGE DWELLING

It must be emphasised that the Parsonage is a private home and as such should satisfy the requirements that any of us might have for a modern home.

Consideration should be given to:

Location: Within the community and the Parish, proximity to schools, shops, etc.

Orientation: To the sun, view, garden, etc.

Presentation to the street: Does it fit the neighbourhood scene?

Public and Private aspects:

Are there private sitting-out areas?

Are there any security implications?

Size, number and inter-relationship of rooms:

Are the living areas capable of supporting two groups simultaneously (family and church meeting)?

Can guests be accommodated (3-4 bedrooms)?

Is there a degree of separation of wash facilities - i.e. separate W.C., shower, bathroom?

Is the kitchen/living area sunny and pleasant?

What form and size of study is required? (this may be affected by the proximity of a church office)

Adequacy of services, storage, built-in wardrobes:

Appropriate garaging:

Ease of maintenance: Applies to both house and section.

Town Planning requirements:

Flooding, drainage and elevation:

Because the parsonage will have to be home for various families and individuals, it is best that it be of straight-forward good design. The house should serve as a supportive background to the lives of those within.

The expectation that the Parsonage be a focus of Parish life is now not so prevalent. We now respect more the private life of the Parsonage family. To this end it is important that the entry area be separate from the living area of the house.

It must be appreciated that personal interviews will require spaces of privacy, and entry to the study/house should be obvious and easy.

THE PARSONAGE FURNISHINGS

The Stipendiary Presbyter and Deacon within the Methodist Church of New Zealand is responsible for providing most of the furnishings of the parsonage that the Church has provided for their accommodation.

Those furnishings which remain the responsibility of the Parish or Division providing the parsonage are noted below:

- ** All rooms should have floor coverings of a neutral tone and design, drapes and curtains, and suitable light fittings.
- ** The lounge, dining room and study should all have an efficient source of heating, fireguards being provided for open fires.
- ** The kitchen should be well planned, with plenty of bench space, cupboards and power outlets. It should have a reliable and efficient stove and family sized refrigerator/freezer.
- ** A reliable automatic washing machine should be supplied, along with an efficient hot water service.
- ** Two telephones should be installed and be interchangeable between jack points in the main bedroom, study and in a living area.
- ** The study should be equipped with a large desk with drawers, and a comfortable office chair. At least 40 metres of bookshelving (preferably with variable spacing of shelves) and at least 3 cubic metres of shelved cupboards should be provided, along with two other comfortable chairs. (If the study is preferred at the church, then some of these furnishings could be relocated there, making it as homely as possible.)

[A NOTE ON PARSONAGE MAINTENANCE: As a guideline, floor coverings and white-ware appliances could be replaced every 10 years, and redecoration done every 5-7 years. The rent received for the parsonage would be adequate usually to cover these expenses.]

TRIENNIAL VISITATION

The Triennial Visitation Programme offers to Synods a valuable opportunity to address the long-term strategies regarding buildings and property within the District, looking particularly at the contemporary and likely uses of them. There is opportunity through this procedure to challenge Parishes to look at the suitability of the buildings in their care, while obviously not overlooking any outstanding maintenance required on them. It is important that these opportunities are not missed, even though it might involve asking some difficult questions. No doubt the strategies that will emerge for a

Parish's buildings and properties, will be influenced by the ministry strategies which will also surface through these discussions.

In Union and Co-operating parishes, this assessment of buildings and ministry could effectively be done at the time of a change of ministry.

1. RECOMMENDATIONS:

1. That the Report be received.
- 2(a) That Conference re-affirm its policy that the proceeds from the sale of property be primarily used for approved capital purposes.
- (b) That the Board of Administration may authorise up to \$10,000.00 from the sale of property to be used for purposes within the District where the property has been sold for a project which will add to or contribute significantly to the capital value of an asset within that District.
3. That Conference asks the Administration Division to appoint for each of the three regions noted in the report, Regional Property Consultants, who would be skilled in enabling Parishes and Divisions within their region to consider and achieve appropriate development of Church property.
4. That Conference assumes Parishes will employ an architect near the inception of a building project, unless it approaches their Regional Consultant and the DPAC, for exemption.
5. That Conference adopt the above guidelines for the parsonage dwelling and minimum standards for the parsonage furnishings.
6. That Conference encourage Parishes and Divisions to apply the parsonage rent paid by stipendiary presbyters or deacons towards parsonage maintenance.
7. That Conference commend the Triennial Visitation Programme to Synods, as a valuable opportunity for clarifying long term Parish and District strategies for buildings and property.

GG.

REPORT ON THE CONSENT FOR PROPERTY SALES, PURCHASES, BUILDING & LOANS

On behalf of the Conference the Committee has given consent as under for the 12 months to 31 May 1986. If not acted upon by the 31 May 1987 consent expires. As some agreements for which Consent was given prior to 31 May 1986 have been completed in the current year they are recorded herewith.

The figures shown are to be taken in most instances as approximate costs or realisations.

SALE OF PROPERTIES

NORTHLAND:

- (1033) SOUTH BAY OF ISLANDS - Russell Church House \$60,000
- (1045) KAEU - parsonage \$65,000
- (1051) HOKIANGA - Section
- (1100) ARAPOHUE - building and land

AUCKLAND:

- (2020) AUCKLAND CENTRAL MISSION - Wesleydale Childrens Home
(2180/
2340) transfer of property from Northcote to Manukau Tongan Circuit
(2283) RED BEACH - re sale and purchase of properties
(2500) MAORI DIVISION - Deaconess Cottage - Taheke
- land Kawakawa
(2600) DEVELOPMENT DIVISION - Parsonage 11 Kakariki Ave
(2830) WESLEY COLLEGE TRUST BOARD
Freeholding Lot 31, D.P. 20213, 412 Hillsborough Road for \$37,000
Freeholding Lot 112 - 33 Aldersgate Rd for \$42,000
disposal of old quarry area at Maurice Harding Park

MANUKAU

- (2462) WAIUKU - Glenbrook Beach Hall

WAIKATO-BAY OF PLENTY:

- (3011) THAMES - parsonage for \$69,000
- Wesley Centre
(3030) PAEROA - parsonage
(3051) TE AROHA CO-OP.- Methodist Parsonage
(3511) WAIKATO-MAORI CIRCUIT - property 12 St John St, Tokoroa

TARANAKI-WANGANUI:

- (4023) LEPPERTON - section
(4031) STRATFORD - parsonage
(4051) HAWERA - parsonage
(4093) ARAMOHU - Church property

HAWKES BAY-MANAWATU:

- (5081) WOODVILLE - Sale of Sections
(5112) ASHHURST - Section
(5131) MARTON - Parsonage \$52,000.

WELLINGTON:

- (6260) KAPITI CO-OPERATING - Parsonage site.
(9303) WELLINGTON METHODIST CHARITABLE & EDUCATIONAL
ENDOWMENTS
Subdivision sections
Homeleigh property for \$150,000

NELSON:

- (7040) LOWER MOUTERE - Church and High St property
(7040) DOVEDALE - Church and Cemetery
(7072) SPRINGLANDS - easement certificate
(7090) REEFTON - demolition of Church.

NORTH CANTERBURY:

- (8122) UPPER RICcarton - section
(8161/
8162) properties Springston and Tai Tapu

- (8181/
8182) KAIAPOI CO-OP - properties Fuller St & Ohoka

SOUTH CANTERBURY:

- (8233) ASHBURTON - 2 Fairton sections

OTAGO-SOUTHLAND:

- (9116) CLIFTON - Section
(9141) NIGHTCAPS - disposal of Sec. Lot 6 Block VIII D

PURCHASES

AUCKLAND:

- (2001) TONGAN FELLOWSHIP - property at Ellerslie
Otara Fellowship purchase of property
(2020) AUCKLAND CENTRAL MISSION - house 111 McLeod Rd, Te Atatu
South for Community work
(2170) ST PHILLIP UNION, BIRKDALE -possible land acquisition
(2282) RED BEACH sale and purchase of properties
(2600) DEVELOPMENT DIVISION - Parsonage at 6 Steele St

WAIKATO-BAY OF PLENTY:

- (3191) WESTERN BAY OF PLENTY, TAURANGA
property 116 Thirteenth Ave
(3350) OMOKOROA COMBINED CHURCH - purchase or erection of ministers
house
(3370) PAPAMOA - re proposed building for use as a Church

TARANAKI-WANGANUI:

- (4091) WANGANUI - purchase flat at 4 Central Avenue

NELSON:

- (7040) MOTUEKA CO-OP. REGIONAL PARISH - freehold of land where
ministers manse and church are situated.

NORTH CANTERBURY:

- (8010) CHRISTCHURCH METHODIST CENTRAL MISSION
freeholding section 13 Harris Cres. \$11,560
house 116 Stanmore Rd for \$75,000
house 28 Cranmer Sq \$120,000 for custodian
(8181) KAIAPOI CO-OP. - Manse 72 Otaki St, vested in name of
Presbyterian Property Trustees

ALTERATIONS

(E) Erection

(A) Alteration

NORTHLAND:

- (1021) KAIKOHE UNION - Church (A)
(1041) KAEO - Hall building programme

(1091) DARGAVILLE - Additions (A)

AUCKLAND:

(2011) PITT STREET - Alterations

re use of land at Great Barrier Islands

(2021) ASTLEY HOUSE - addition of Occupational Therapy room and lift (E)

(2024) EVERILL ORR HOME - conversion to natural gas (A)

(2028/3) FRANKLIN EVENTIDE HOME (A)

(2061) REMUERA - parsonage (A)

(2100) HENDERSON - upgrade church Lincoln & Swanson Rds

(2151) BIRKENHEAD - proposed extension

(2181) NORTHCOTE - new Church

(2281) MANLY - proposed Church

(2283) WHANGAPARAOA - removal of parsonage from Silverdale and
cated at Red Beach relo

(2300) ST AUSTELLS CO-OP - new complex

(2600) DEVELOPMENT DIVISION - Steele St parsonage (A)

(2820) TRINITY THEOLOGICAL COLLEGE - 2 College Rd garage (A)

(2830) WESLEY COLLEGE TRUST BOARD - boys dormitory block (E)

MANUKAU:

(2408) CAMP MORLEY - Committee Rooms (E)

(2412) OTARA - proposed hall

WAIKATO-BAY OF PLENTY:

(3006) CAMP EPWORTH - additional accommodation (E)

(3051) TE AROHA - repositioning of hall

(3071) CAMBRIDGE UNION - proposed parish hall

(3121) NGARUAWAHIA UNION - resiting of hall, lounge, kitchen, etc behind
Church

(3151) PUTARURU UNION - proposed addition of 2 offices

(3370) PAPAMOA CO-OPERATING - building programme.

TARANAKI-WANGANUI:

(4011) FITZROY CHURCH - extensions to hall

(4021) WAITARA - alterations to part of the Church

(4810) RANGIATEA MAORI GILLS COLLEGE -accommodation alterations

HAWKES BAY-MANAWATU:

(5014) GREENMEADOWS - property development - hall and Worship Centre

(5101) ST PAULS, Palmerston Nth - upgrading facilities

(5114) POHANGINA - alterations to Church

WELLINGTON:

(6062) CASHMERE AVENUE COMMUNITY HALL

additions and alteration to hall and shed for storage

NELSON:

(7090) REEFTON UNION - extension of hall

NORTH CANTERBURY:

(8011) CHRISTCHURCH CENTRAL MISSION - Durham St development

- (8022) ST MARKS SOMERFIELD - toilet alterations
- (8122) UPPER RICCARTON - addition of store room
- (8131) ST ALBANS - repairs to Church Spire
- (8160) LINCOLN UNION - alterations to Sunday School
- (8200) MALVERN CO-OP. - alterations and additions to Parsonage
- (8211) OXFORD UNION - Flats

SOUTH CANTERBURY:

- (8307) STAVELEY CAMP - new hall
- (8361) GERALDINE - alterations to parsonage

OTAGO-SOUTHLAND:

- (9020) DUNEDIN MISSION

Newfield Pensioner accommodation
Boiler House/Laundry development

**THE FOLLOWING PROPERTIES HAVE BEEN SOLD/PURCHASED/
BUILT UNDER DELEGATED AUTHORITY TO THE INVESTMENT BOARD**

THAMES UNION PARISH approval was given to the sale of the properties to the Thames-Coromandel District Councils.

APPROVAL to the Latimer Square Development, Morley House
APPROVAL Wesley College Sale of Homestead Drive.

RECOMMENDATION:

1. That the Report be received.

H. ARCHIVES

The Christchurch Archive reports a busy year of steady progress. We are greatly indebted to the four voluntary workers who each come at least two mornings a week to help with filing, answering postal queries, entering orders dissolving marriages, assisting researchers and general accessioning, classifying and sorting.

In the report last year we mentioned that the importance of the place of archives had featured in the 1984-85 MWF Special Objective "Towards a Bi-Cultural Church". We thank the MWF for their continuing interest in our work and acknowledge with gratitude the gift of \$6,000 which was forwarded to us.

We have assisted with several major works during the year. These works include biographies of John Hobbs and Ormond Burton, family and parish histories, history of Methodist Deaconesses, and of Methodist Women in Church and Society since 1822. This research has been a source of great satisfaction and interest to those associated with the projects.

We are members of the Christchurch branch of the Archives and Records Association of New Zealand and have attended meetings when possible. We were represented at a one day Oral Archives seminar in August.

When the Archivist, Marcia Baker, was in England recently she was invited to attend the February meeting of the Methodist Archives Committee, and also was part of the Wesley Historical Conference in April. These were valuable contacts, and gave a good insight to the archival policies of the British Methodist Church.

Our Christchurch archive will be closed for two months (mid August - mid October) to facilitate the move to Morley House. We are looking forward to having our Archives in one place, with adequate space and facilities. This will help us to work more efficiently. In November we are to hold a New Zealand-wide Consultation to discuss the present situation, review present policies and to plan future developments.

Marcia Baker
Archivist

FROM THE AUCKLAND REGIONAL ARCHIVE

During the year 1985-6 the most visible change has been acquisition of extra shelving and the transfer from Christchurch of some of the records pertaining to the Northland, Auckland, Manukau and Waikato-Bay of Plenty Districts for which the Auckland repository is the base. With the extra space we are able to place our holdings more effectively.

We hope to complete the list of all parish/church holdings within a few months and we will then be able to make copies of these lists available to the parishes/churches concerned and to other archival centres when required. Work continues on other aspects of the collection, notably the Overseas Missions material.

After three years it is now clearer what will be the optimum arrangement for the next few years at least, and we are working towards achieving that arrangement. The forthcoming Consultation on Archives, gives opportunity for procedures and policies to be reviewed in the light of experience.

We are gathering a growing amount of photographic material and other types of non-written/printed material. The Auckland archive is the repository for the Wesley Historical Society material and this is a valuable resource. During recent months we have been given a lifetime sermon collection of the Rev. E E Sage. This should be a great value to future historians who wonder what the grassroots church was hearing from the pulpit through more than 60 years of war, depression, followed by growing affluence.

We pay tribute to the faithfulness and hard work of the archive helpers. To date we have been open only one day a week but the pressures placed on us suggest that we will have to seek another team of volunteers to allow us to work two days a week. The Archivist has addressed a number of church groups, in particular Women's Fellowships, through the year and this is a valued contact.

George Carter,
Auckland Archivist.

RECOMMENDATION:

1. That the Report be received.

I. STIPENDS

In accordance with Conference policy the President authorised increase in Stipends of the change in the Consumer Price Index with effect on 1st July 1986. The Stipend increased by 13% to \$19,584 a year (from \$17,328).

As a result of consultations with officers with the Inland Revenue Department a change was made in the application of the allowance paid to presbyters living in their own homes. In line with the 1982 Conference Resolution presbyters with permission to live in their own homes will be paid effective 1st July 1986, a housing allowance of 7.6% of the Standard Minimum Stipend, and they will not be required to pay a parsonage rental to the parish. The housing allowance is assessable for income tax.

Reimbursing Allowances were updated using the movement in the Consumer Price Index of 13%. The new rates shown below have been approved by Inland Revenue Department. Additional amounts claimed must be able to be supported with documentary evidence if called upon.

Effective 1 July 1986-

Book Allowance	\$581.00 a year
Hospitality Allowance	546.00
Clothing Allowance	217.00
Other Expenses	<u>358.00</u>
	\$1,702.00

Hospitality expenditure may be claimed for taxation purposes as set out below. These amounts have been approved by Inland Revenue Department:

	In the tax year ended	
	31 March 1986	31 March 1987
Bed	\$3.40	\$3.80
Breakfast	2.70	3.00
Lunch	4.00	4.50
Dinner	5.30	6.00
Morning/afternoon/evening teas	0.70	0.80

Methodist and Presbyterian Stipends

Consultations have been held during the year with representatives of the Presbyterian Church so that the Methodist and Presbyterian Churches may work towards achieving a stipend and allowances arrangement which would place ministers' remuneration in both Churches in a similar position. There has been accord with a number of changes to procedures which will bring the two churches stipend/remuneration arrangements into greater unity, but at the time of reporting consultations with other church committees and IRD are continuing. The work group is confident of a satisfactory report being brought to Conference and Assembly when outstanding issues have been worked through.

Book Allowance:

Consultations have taken place between the Board of Administration and the Education Division in terms of 1985 Memorial to Conference referring to the allocation of the book allowance. The consultation considered requiring all or some portion of the ministers' book allowances to be deposited with Epworth Bookshops so that Methodist ministers book purchases would be channelled through the Bookshop. Such a requirement may take away some of the choice of book selection and be inconvenient compared to the easier access to local bookshops. From Epworth's position, whilst increasing book sales, it would cause re-introduction of individual customer ledgers and the associated expense, and may even generate some negative attitudes towards the Church's Bookshop which works hard to provide a good service.

However, a more important consideration is the whole future policy concerning Epworth Bookshops' locations and management which the Education Division has under review. The Board of Administration has allowed consideration of the link between the book allowance and Epworth Bookshops to rest until other policies are settled.

RECOMMENDATION:

1. That the Report be received.
2. That the Board report further on the link between book allowances and Epworth Bookshops

J. REMOVAL FUND

This Fund continues to be the means by which the Church provides the "wherewithal" for the practical expression of "itinerancy"; and its sole funding is from "the people called Methodist".

Budgetting for this Fund is always extremely hazardous, given all the variables: the number of ministers moving (including those retiring), the locations and the distances that might be involved, and the sensitivity to inflation of the associated costs. These are not known when the levy is set each year -- and one unanticipated inter-island move can upset careful planning.

For the years 1984/85, and 1985/86 the level of levy set has been insufficient to cover the actual costs. This accounts for the percentage increase in the levy for 1986/87, -- 64.7% (\$2.75 per member 1985/86; \$4.55 per member 1986/87). There should also be noted the decrease in membership on which the levy is calculated.

The physical and personal aspects of the Fund's operation are largely dependent on the effective performance of the contract that the Fund arranges. The shifts over January 1986 were much less fraught with difficulty than those of the previous year. The meetings arranged during Conference time with those moving, and with representatives from the places to which appointees are to move, are proving really helpful in easing physical and personal aspects of the moves. This part of the work of the Administration Division particularly provides a significant "face" for those immediately involved.

RECOMMENDATION:

1. That the Report be received.

K. NAME FOR THE CONNEXIONAL BUDGET

In response to 1985 Conference Resolution, p.666, No. 4 a group of people within the Administration Division has been at work. Criteria for a new name are seen as including:

1. biblical
2. able to evoke positive responses
3. identifiable but not exclusively Methodist (must not exclude a positive response from Co-operative Ventures).
4. reasonably short and not in need of "popular" further shortening or reducing to initials.
5. new.

A proposal of "Five Plus, Two Plus" was put to the Board, after it had been tried out with the Finance and Stewardship Committee in May. The Board, having considered that proposal, suggested that a competition for a new name should be held.

Subsequently material has been prepared, primarily as a means of promoting the work and support of the Connexional Budget, and secondly as an invitation to compete in offering a new name.

RECOMMENDATION:

1. That the Report be received.

L. TIMING OF ANNUAL CONFERENCE

Conference Resolution No. 2, page 662:

"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."

Conference asked the Board to give consideration to a Notice of Motion proposing a change to the time of the Annual Conference.

The Board is aware that a very considerable amount of time would be required to adequately investigate the suggestion. An initial response from Synods as to the extent of the concerns was sought. The report to Synods drew attention to:

- (1) A change to say August would mean a very major change in the whole "timetable" and work of all Synods, Parishes, Standing Committees and Boards.
- (2) The change has very wide implications to the Parish decision-making timetable and other established patterns.
- (3) A change to the present financial year would also most likely be involved.

- (4) The Stationing Consultation report.
- (5) A possible 4 term school year.

The Board has sought the views of the Connexional Youth Task Group and their response is printed as a "Discussion Starter".

DISCUSSION STARTER

The timing of the Church Conference is of increasing importance to young people in the Methodist Church. This brief paper will outline why the existing timing is unsuitable to a large number of youth and make suggestions of a more appropriate time that we believe will benefit the whole Connexion.

Firstly, it is necessary to state the obvious: young people are grossly under-represented at the present Church Conference. This cannot solely be blamed on the timing of Conference. It does, however, reflect the general low priority given to children and young people attending Church Conference. This at its widest level reflects the Church's inability to operate in a style that is participatory for all members of the christian family.

Our understanding of the Methodist Church leads us to believe that the annual Methodist Conference is central in the life of the Methodist Church: it being the place where lay and clergy make decisions influencing the whole life of the Church. Given this important role of Conference its present inability to be participatory, we believe, sets an unhealthy model for the whole Church and the wider society.

The major factor which restricts youth attendance at a November Conference is examinations. A large number of youth who would be interested in attending Church Conference are involved in educational and training programmes. These range from secondary school and University to polytechnical institutions. The November period is a key time for either preparation for, or the sitting of, examinations as part of their vocational requirements. The present employment situation results in increasing pressure on students and trainees for peak performance. This makes the possibility of 5 or 6 days off in November extremely difficult.

We are conscious in the Church of a growing awareness of the need for young people's involvement and voice at the decision making level. This is reflected in the 1985 Resolution establishing the ten youth/young adult delegates to Conference. Unfortunately, the present timing of Conference is likely to create problems finding 10 young people available to attend.

Our recommendation for an alternative time for Conference is when most educational institutions have a holiday. Late August or early September being the most likely. By having Conference in 'holiday' will have numerous advantages. School holidays are regarded more as 'family' times for many people, this 'family' feeling may flow over into the Conference, and may allow families to attend. For young people in educational institutions it increases their likelihood of participation with the pressure of end-of-year examinations some months away. It is also out of the end-of-year rush period that begins in November. The actual decisions regarding the timing we think would need wider consultation, noticeably with the Maori Division that presently holds its Hui-a-tau in late August.

Those young people not in educational or training positions are in the same position as lay representatives whereby attending a Conference is part of their annual leave. To reduce this pressure on annual leave, Conferences could be more centred around a weekend, with representatives needing to take only the Friday and Monday off work.

We would be very disappointed if the timing of the Church Conference changed and nothing else. We believe that the time is right for a reshaping and restyling of Church Conference.

With our bicultural commitment, and growing demands for increased participation of women, children and young people, we believe that the 'how' we meet and make our decisions must change. Movement in this direction is part of our evangelical task -- being the Good News in Aotearoa, and reflecting the participatory gospel of Jesus Christ. The moving of the time of Conference provides the ideal opportunity for this reshaping to being.

We see that this reshaping of Conference will involve moving away from the business dominated mind-set that underlies the existing Conferences to one that incorporates worship, education, business, personal growth.....

Our hope is that this discussion on the timing of Church Conference will widen to reviewing the 'how' as well as the 'when'. Our strong hunch is that the 'when' and the 'how' determine the 'who' attend.

The real question we see that is before the Board of Administration is "Do we want the Annual Church Conference to be more inclusive of all parts of the Church?" We, the youth of the Church, say 'YES' and suggest changing the 'when' as one of the steps necessary for this to happen."

RESPONSES FROM SYNODS:

NORTHLAND: That the Union District Council has no recommendation for change and that a review of the timing of Conference continue. During the discussion there was considerable support for the idea (although it was not tested by voting) that the Methodist Conference and the Presbyterian Assembly should be timed in such a way that members from Co-operative Ventures can attend both as and when they become entitled to.

AUCKLAND:

MANUKAU: The following is the comment and resolution passed by the Manukau Synod in response to the report. *NOTE: NATURE* of Conference comes first and dictates the timing of Conference - therefore need to clarify the *NATURE* of Conference before making decisions regarding the timing. **THAT** we affirm that we want Conference to be inclusive of all parts of the Church.

WAIKATO-BAY OF PLENTY: (1) A change to come into line with the school year would be most unwise at this time in view of the very serious moves towards a four-term year. Until that matter is settled, any move we make might well defeat its own objective. (2) We believe that the relationship of stationing to the meeting of Conference must first be settled. If Conference continues to have a final role in determining the Stationing Sheet, timing must bear some relationship to the time of moving of ministers.

The Synod recognised that the earlier in the year the Conference is held, the greater difficulty there would be in carrying through a well-structured programme. At present, the year's programme works towards November from its beginning in February. To try to move that backwards to, say, the previous October, with the summer break intervening, would create many serious difficulties.

Synod also noted that, while August might be satisfactory for students, it is not so for many teachers who see it as a key time for planning and preparation.

TARANAKI-WANGANUI: This Synod affirms the inclusion of young folk - but recognises that further work needs to be done on timing - taking into account August seminars, the farming community, Presbyterian Assembly and the 4 term school year.

HAWKES BAY-MANAWATU: This Synod agrees to the Administration Division investigating further change in the timing of Conference to a holiday period, to facilitate a wider participation. We suggest May holidays as a suitable time to be more inclusive of rural people.

WELLINGTON:

NELSON: Considerable discussion emanated from the presentation of this report, particularly in relation to encouraging attendance by younger people, many of whom would be in full time employment.

The holidays would be taken at different times of the year about in relation to those who attend Training College or University and whom we would of course like to see at Conference we agreed that with the contemplation of a change in the school year to a possible four term we are not at liberty to realistically contemplate a change. We ask the Committee to report back to us at a further date.

NORTH CANTERBURY: The North Canterbury Synod was in general agreement that the timing of Conference should be looked at, and felt that all groups in the Church should be asked for their opinions. It was suggested that taking parents away from families during school holidays as suggested in the young people's report, was not a very positive move.

The Synod felt that other alternatives should be considered.

SOUTH CANTERBURY: Synod agreed that Conference be asked to set up a study group to explore the timing of annual Church Conference to allow the widest possible representation of the whole church membership.

If Conference was to meet in school holidays we see problems with travel and accommodation, and believe it is unrealistic to think that whole families would be able, let alone want to, attend. And we see a Conference centred around a weekend as having to work under impossible time restraints. We are not opposed to change but believe that there are many factors to be considered. There are many voices which need to be heard.

OTAGO-SOUTHLAND: That the Annual Conference be held in January when the great majority of Church members would be available to attend. *NOTE: Synod felt many matters could be dealt with a year in advance, e.g. Stationing.*

INITIAL CONCLUSION

In considering the responses of Synods, the Board was aware of wide and ambivalent concerns being raised. It reports these to the Conference and recommends that no action be taken to change the timing of Conference at this time. When other matters have been resolved, the issue might be further considered.

RECOMMENDATIONS

1. That the Report be received.
2. That in view of the ambivalence of the responses from Synods no action be taken to change the timing.

M. GOODS AND SERVICES TAX (GST)

This new tax will have affected the Church and all of society for a month when Conference meets. The Administration Division moved, as soon as Inland Revenue Department made information available, to study GST and to see how the Church could minimise the cost of the tax and introduce a suitable form of its administration within the Church. We acknowledge the value of consultations with officers of Inland Revenue Department and Arthur Young, Chartered Accountants. The Acting President on the recommendation of the Board of Administration authorised the Methodist Church in its unity as a Connexion to registering for GST as one entity. This has the advantage of bringing together every parish and organisation under the Conference, and whilst this creates another administrative task, it allows free movement of goods and services within the Connexion without the application of GST, and it passes to the Administration Division the responsibilities which would otherwise fall to parish treasurers and other administrators who may be unfamiliar with taxation.

Union and Co-operating churches and those organisations in partnership with the Methodist Church must, if required or electing to register, make separate and individual registration.

Information Leaflets have been published for the guidance of all in the Church, and particularly for treasurers. Additionally a series of meetings are arranged, and will have taken place before Conference, where problems may be discussed and advice given.

The impact of additional costs because of GST will be less than at first thought. Parishes are encouraged to have a taxable activity so that the GST on costs associated with the provision of the activity may be recovered. In many instances there will be an almost total recovery of GST paid.

The Connexional Office offers advice and information on all aspects of GST.

RECOMMENDATIONS

1. That the Report be received.
2. That Conference re-affirms the decision of the President that the Methodist Church of New Zealand be registered as one "person" in terms of the Goods and Services Act.

N. THE GENERAL PURPOSES TRUST BOARD

The General Purposes Trust Board administers on behalf of the Church a number of specific Trusts which have been established over many years to support various areas of the work of the Church. In an endeavour to maintain the effectiveness of these Funds at least 20% of the income earned is added annually to the capital. The majority of the funds are invested in the Methodist Trust Association and therefore benefit, in addition, from considerable growth of Capital through Capital Accretion distribution which in turn results in improved income possibilities.

The total Capital Accretion earned by the Perpetual Trusts and the General Purposes Trust Board in its own right totalled \$193,357.00 from the Methodist Trust Association

While not under-estimating the importance of the other Trusts mention is restricted to a few of the larger.

WALTERS FAMILY TRUSTS

The Trusts continue to serve the Church and Community within and beyond New Zealand in accord with the objectives of the Trusts. The willingness to respond to specific needs created by natural disasters, etc. by one of the settlors is greatly appreciated, and enables contributions to be made at time of need rather than after the event. Last year the W Walters Trust distributed \$23,250.00 and the F W Walters Trust \$12,799.00

THE KINGSWOOD TRUST

This Fund is making a very significant contribution to the Youth Work in North Canterbury through a Grant toward the District Youth Ministries, while continuing to support Supernumeraries and Widows of Ministers. The support of the North Canterbury Resource Person continues. Distribution last year was \$22,250.00

THE WINSTONE MEMORIAL FUND

Support to Ministers in 13 parishes totalling \$155,655 has been given during the year, and assistance to Supernumeraries and Ministers' Widows as the need arises. There is a continuation of the policy of capitalising 20% of the income, thereby maintaining the earning capacity of the Fund to meet future needs.

BEQUESTS AND LEGACIES

The Church continues to benefit from the generosity of its members and throughout the year \$70,956 has been received.

Bequests for the work of the Church Overseas

Lillian Lane Estate	766.22
Est. E M Prisk	420.00
Est. N L Martin	890.94
Est. T A Dillon	478.23
Est. J Winton	325.20
King Est.	4,300.00
J V Fogo Est.	111.00
M W Henson Est.	5,000.00
R Grice Est.	500.00

(Income distribution is made by the Council for Mission and Ecumenical Co-operation.

For General Purposes of the Methodist Church:

Est. F A Parker \$47,176.00

Taking an overview of funds available to our church from bequests there is currently one area that is under-funded: namely the media and communication work of the Church.

The F A Parker bequest is substantial and designation for media and communication purposes would form the nucleus of a significant Trust Fund for these purposes. A recommendation is made accordingly.

The 1983 Conference resolved that the undesignated bequests should be accumulated. As a substantial bequest and recognising a connexional need it is considered appropriate that Conference might designate the use of the capital of the bequest for a specific purpose.

RECOMMENDATIONS:

1. That the Report be received.
2. That the F A Parker Bequest be designated as follows:
 - (a) That the capital be kept intact with some capitalisation of income as from time to time determined by the Conference.
 - (b) That the balance of the income be made available for media and communication purposes.
 - (c) That distribution be through Methodist Publishing.

O. TRANSFER OF TITLE

In April the Board communicated with Parishes that had so far not responded to the Conference decision to transfer title to the Board. The result has been a steady application by Trusts and Parishes to initiate the change-over. The most recent survey of the Parishes showed the following results:

Union and Co-operating Parish Trusts complete 112
Union and Co-operating Parish Trusts not complete 10

Methodist Parish Trusts complete 101
Methodist Parish Trusts not complete 95, of those uncompleted 24 are in process of making the change over.

There still appears to be misunderstandings about both the scope of the authority of Trustees under the Model Deed and the implication of changing title. It is assumed by some Trusts that when title is held under the Model Deed it is in a sense their property and when it is changed then it becomes the property of the Connexion.

It cannot be stressed too strongly that in respect of responsibility and self determination towards property nothing is changed by transferring title. The areas of change and benefit are :

1. Title is held by the Board facilitating the signing of documents and other legal requirements.
2. There is opportunity for wider participation through Property Committees and other groupings in decision making and action in property matters.
3. Financial management in a Parish can be simplified through the amalgamation of former Trust and Parish accounts.

RECOMMENDATION:

1. That the Report be received and Trusts which have not already done so are again encouraged to transfer title into the name of the Board of Administration.

P. 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) Board of Administration Insurance Account
 - (f) General Purposes Trust
 - (g) Board of Administration Ministers' Housing Account
 - (h) Connexional Budget
 - (i) Connexional Expenses Fund
 - (j) Removal Expenses Fund
 - (k) Connexional Fire Insurance Fund
 - (l) Presbyters Deacons and Lay Workers Fund
2. That the Membership of the Board of Administration for 1987 be:

METHODIST SOCIAL SERVICES ASSOCIATION

In the past year the Executive of the Association has met on four occasions in Wellington. The Annual Meeting was held in Palmerston North in September.

Changes to Methodist Law Book

At the Annual Meeting in 1985 it was agreed that the Executive of the Association should be more representative in nature. To the present it has comprised the Mission Superintendents in Auckland, Christchurch, Dunedin and the Chairman of the Wesley Social Services Trust Board in Wellington. At the 1986 Annual Meeting it was agreed that in addition to these four persons there should be an additional four persons elected at the Annual Meeting. Changes to the Law are being presented to Conference. The Executive in 1987 will comprise 8 persons: Rev. Bruce Gordon, Rev. Jim Greenaway, Ms Sheryl Stankovich (Auckland), Mr Philip McConkey (Palmerston North), Rev. Keith Taylor (Wellington), Rev. John Roberts, Mrs Doreen Hill (Christchurch), Rev. Donald Phillipps (Dunedin).

Since the revision and reprinting of the Law Book there has not been a section relating to Central Missions, each Mission having its own Constitution. The Executive has felt that there is an advantage in having a section in the Law Book which can be seen as a basic statement on Missions and how they shall function. A proposal has been submitted to the Law Revision Committee.

Biculturalism

At the 1985 Conference one of the two days was given to a Workshop experience on biculturalism for Methodist Social Services. This was led by facilitators from the Wellington Working Group on Biculturalism. In response to the resolution of the last Conference of the Church, the Executive agreed that this theme be further pursued at the 1986 Conference. Again the Wellington Working Group provided facilitators and a full day was set aside.

Most of the work at both Conferences was done in regional groups. In reviewing what had happened in 1986 it was noted that a Workshop for Board members had been held in Auckland, two workshops for Board members and for staff had been held in Christchurch, and significant discussions had been held with Board members in Wellington and Dunedin. Some smaller centres have also taken steps to address the issue. As a result of the 1986 Conference further goals have been set for the regions in order to take this priority further into the life of our agencies.

There is a genuine desire to take the issue of biculturalism seriously and to confront what it will mean by way of relationships with Maori Division and the Maori community, the sharing of resources, the ways we exercise power, the way we meet. While we have made a start, we have a long way to go.

Conferences

The 1986 Conference of the M.S.S.A. was held in Palmerston North 15-17 September. More than half the time was given to a consideration of the implications of biculturalism for Methodist

Social Services. The Annual Meeting and discussion on other topics and in affinity groups also took place.

Several representatives of New Zealand Methodist Social Services attended two Conferences in Australia. The first was the National Aged Care Conference of the Uniting Church held in Adelaide. While it was a useful Conference, it did not challenge us significantly. A future priority would be to organise an Aged Care Conference in New Zealand, possibly through the N.Z.C.C.S.S. The biennial Australia and New Zealand Missions and Social Services Conference was held in Melbourne on the theme of 'Power'. While it had meaningful moments it left many New Zealanders frustrated and raised some questions about our relationships (especially in the area of biculturalism) which need to be sorted out. The next such Conference is scheduled for Sydney in 1988.

From Last Conference

The theological statement 'God is for Us - We are for Others' presented to last Conference has been circulated to Parishes as a study document. Some feedback has been received.

There is no recommendation on the notice of motion relating to unemployment referred from last Conference.

Royal Commission on Social Policy

The Annual Meeting has agreed to set aside \$20,000 from the Association's Research and Development Fund for research and the preparation of submissions to the Royal Commission. These submissions are to reflect a significant bicultural approach. Discussions as to our relationship with Maori Division in this task, have begun.

Everil Orr Fund Grants

This fund exists to assist in social work training for employees of Methodist social service agencies. In the past year grants were made to staff from Christchurch Central Mission and the Napier Family Centre. Several people were also assisted to attend Elizabeth Kubler-Ross Workshops.

New Zealand Council of Christian Social Services

The death of Fr. Brian Sherry, Chairman of the Council has been a great loss. His services have been greatly appreciated.

A revised Constitution for the work of the Council has been approved. During the year there has been a monitoring of progress on the Children's and Young Persons' Legislation which will shortly come before Parliament. Industrial relations has been identified as an area needing further attention in relation to awards. Representations have been made concerning the effects of G.S.T. A consultation on Employment Training Schemes was held in March. A newsletter is circulated several times a year.

John Roberts
Convener

Recommendation:

1. That the report be received.

RECORD OF SERVICE - AN APPRECIATION

The Board of Administration on behalf of the Church expresses its grateful and sincere thanks to the Reverend Alan K Woodley for his outstanding leadership as General Secretary and Secretary of the Conference.

In a rapidly changing scene in Church and Community, Alan was faced with the daunting task of helping the Church reorganise and update its functions and procedures. These tasks he faced with courage, dedication and enthusiasm and with a strong commitment to Christ and his Church.

Alan has guided the Church in such areas as

- the development of the Methodist Trust Association, which has transformed our use of property and assets,
- the introduction of the Connexional Banking Arrangement
- the rationalising of the way in which the Church holds title to property
- the fostering of the Archives Department,
- the provision and organisation of accounting services, both within the Administration Division, and in other Divisions and Departments,
- the upgrading and improvement of our Superannuation services,
- the introduction of a comprehensive and innovative insurance scheme,
- and the general improvement in supervision of funds to enable ministry to be undertaken more effectively.

Indeed, all areas of the life of the Church have benefited from his outstanding ability so generously placed at its disposal. Alan knew that all these responsibilities were an expression of his ministry as a Presbyterian and it has been an undoubted sense of call that has inspired and guided his life.

As Secretary of the Conference, Alan has guided the deliberations of the Conference with care and concern. Possessed of a sense of the fitness of things he has brought to his responsibilities an understanding and an appreciation of the spirit and structure of the Church. He has initiated and supported change where this has been for the wellbeing and efficiency of the Conference and the Church. Presidents have been ably assisted in their preparation for their term of office and generous assistance, information and encouragement have been at hand at all times. Conference officials and members of the Conference have experienced the graciousness and care that has enabled them to be part of the family of the Church. This service freely offered has come out of a clear understanding of and devotion to the Christian faith and the Methodist tradition which Alan treasures so highly.

Nor were the pastoral and personal aspects of ministry set aside. Alan has shown compassion to many within the life of the Church and it has often been a compassion matched by action which has been made possible by his strong grasp of the responsibilities of his office.

His ministry has been sustained through the support of Patricia and the stimulus of his family, David, Suzanne and Bruce. The Church owes to them all a tremendous debt of gratitude for the way in which they have shared Alan in a more than generous way and provided a strong and supportive home base.

The Church looking back over his years of ministry within the life of the Connexion is truly thankful to God for his gifts and dedication. Without his ministry and imagination and all that it involved, we would be much less

able to face today's demands. What he has achieved will travel many years into the future and provide a basis for further responsible planning and progress, not only within our own Church but also within the wider ecumenical sphere in which his influence and abilities have been shared.

As Alan moves out into other areas of ministry we are aware that he has further gifts to offer to the life of the Church. We pray God's blessing on Alan and his family as they move into new spheres of service.

ANNUAL REPORT OF THE
RANGIATEA MAORI COLLEGE TRUST BOARD

1986

It is right that we should begin our report by remembering people.

In particular we remember Mr. Murray Paton who died in July. As the Taranaki Maori Affairs Trade Training Officer, and one time Master of the Hostel has been a long term friend and associate in our work. We record his passing with sadness and his relationship with us with gratitude and respect.

Also in March this year one of our Trainees Mr. John Thompson was drowned, and the Rangiatea family grieved his death also.

Through both of these valley experiences, and regularly in other ways the ministry of our chaplain Rev. Hēremia Pate has been greatly appreciated. He, along with our Master & Matron Mr & Mrs. John Waru, and their staff have enabled Rangiatea to be a good home community for the 50 or so young men and 15 or so young women residents.

We also record with appreciation the Chairmanship of Rev. John Hainsworth over most of the year. He was in New Plymouth on Exchange from England. Of the strong, vital work of our administrator Jocelyn Wood, and of the steady support and work of her Management Committee and of our Board members.

OTHER MOUNTAINS AND VALLEYS

The 1985 operating year proved a good year all round in hostel life and in our general relationship with the Maori Affairs Department.

- we were glad our contract for taking Trade Trainees was renewed for 1986-87
- Having the hostel lounge used as a Marae for Conference members in November was a highlight
- The major discouragement for the year was a Hui called suddenly by Maori Affairs Department of representatives from all Trade Training Hostels. It seemed like an exercise to control hostel administration more and little interest seemed to be shown in the responses those attending wanted to make. For many it appears it has further revised the issue of how long we should, as a church, continue our involvement in Trade Training Hostels.

1986 opened with some renewed difficulties. Our budget hadn't been agreed to, though late in January we had been given to understand that it was. On that understanding we opened.

The result of this was a crisis situation in June which resulted in.

- the agreed budget being received
- Full payment of what was owing to us paid
- Some useful procedural revisions and determinations made.
- Several promising new contacts with the Department made, and discussions held.

Whether the promise of these discussions is realised is yet to be seen, but at this stage we have several prospects of continued co-operation in Trade Training ahead of us including a further renewal of our two year contract for 1988-89 if other lines of exploration do not materialise.

Despite these things we are still seeking to find some alternative futures for Rangiatea, or for the resource it represents.

One new development has been the conversion of our corner of our building to a "self-catering unit" for six people.

Another is the possibility of developing some areas as a centre for Seminars, and there would seem at this stage there could be a useful local need met by this. Research is proceeding.

However we lack on the Trust Board some expertise needed for planning alternative futures for our whole property and we have recently begun again to look for some who could help us with this kind of major forward planning.

The mountains and valleys of the past year, and of recent years have been a pilgrimage of healthy struggle. Rangiatea is now a valuable, well kept and increasingly well used resource of the Church.

While we on the Board see no guarantees for the future we are glad to be engaged in this responsibility and looking to see this resource gets used for the reason it is there - "the education of Maori Young People". The bi-cultural emphasis of the Church could suggest there be a widening of that term of reference.

S J West
Chairman

RECOMMENDATIONS:

1. That the Report be received.
2. That the membership of the Board for 1987 be:
L Willing, H Pate, R Rigby, R Fenton, E Tamati, D TeAwhe,
D Erueti, J Fawcner, S Watson, B Phillips, L J Fordyce,
T Wetere, District Superintendent and 3 Members of the Maori
Division yet to be appointed.

METHODIST EDUCATION DIVISION

SUPPLEMENTARY REPORT TO CONFERENCE 1986

1. JOINT METHODIST/PRESBYTERIAN STEWARDSHIP UNIT THE ESTABLISHMENT OF 'RESPONSE'

Since the resignation of the former Director, Mr. Walter Scott, towards the end of 1985, a major Review of the Unit's future has been undertaken by a Committee representing both Churches. In addition to members of the Methodist Education Division Board, wider Methodist representation was obtained through the presence of the Revs. Alan Woodley, Michael Greer and Mr. Dick Yates.

An early finding of the Review Committee was the belief that the time has arrived for a new emphasis in the work of the Unit. This would change the major focus of the Unit from responding to the needs of individual parishes, to providing resources and trained personnel to assist with an annual, themed, New Zealand-wide, parish-based program. We initially had in mind the N.C.C. Christmas Appeal as a model of the kind of help that could become available. Such a program would be funded by the national budgets of both Churches. Because we believe there would still be individual parishes requiring the help and assistance of specialist staff there will continue to be a need to service this in addition to the annual program. This change of policy was shared at the May Church Council and received encouragement.

At subsequent meetings of the Review Committee it was decided it would be clearer to all if the present Joint Stewardship Unit were to be terminated from 31st January 1987, and replaced with a new program called RESPONSE. This has been agreed to by the Boards of the Methodist Education Division and the Presbyterian Parish Development and Mission Department.

RESPONSE is a program by which the Methodist and Presbyterian Churches seek to increase the personal and financial responsiveness of parishes to the call of Christ to be committed in mission.

Its objectives are

(i) To develop programs based on the Gospel which are:

- Flexible
- Comprehensive
- Available and useable in a variety of settings and cultures

- Able to make use of existing networks
- Co-operative with other Church agencies seeking a response.

(ii) To promote the programme to all parishes.

(iii) To prepare, supply, and support media and personnel resources.

(iv) To gather, evaluate, and interpret the responses of the Churches throughout the program.

Its strategies are

A. Annual RESPONSE Theme

An annual and national focus on mission and commitment to planned giving using special themes each year and backed by a variety of printed and people resources. Designed for use by people in parishes, it will concentrate on a specific period of time (say June/July) and will provide preparatory material both in media and people. This strategy will be funded from national Church Budgets.

B. Specific Parish RESPONSE Programs

To develop and maintain the capacity to assist parishes to plan for and carry through specific RESPONSE programs either with assistance through planning or by the contracted use of RESPONSE staff. Further strategies may be proposed by the Planning Group. Specific program costs will be met by user parishes.

Considerable discussion has taken place on staff needs and the Review Committee believes that RESPONSE requires two full-time staff in addition to part-time contract staff. This is because of the very different skills required by the two main strategies and the amount of work to be undertaken. Advertising is currently proceeding for persons to fill the vacancies of 'Director, RESPONSE' and 'Program Co.ordinator, RESPONSE' with applications closing on 31st August. The help of Synods in drawing these positions to the attention of people with the potential and skills required would be appreciated. By mutual consent it has been decided to locate the RESPONSE offices in Dalmuir House, Wellington.

RESPONSE will be planned and monitored by a jointly

appointed Planning Group representing the educational, financial and communications agencies of each Church, and will include the Executive Officers of the Presbyterian Parish Development and Mission Department and the Methodist Education Division. Its first annual program is planned for June/July 1987.

Within the Methodist Church the Education Division has responsibility "to formulate programs of education for all aspects of Christian Stewardship, including finances, and be responsible for fund raising." We believe this new policy, which has exciting new possibilities, comes within this mandate.

Because of the importance of the change in direction the above was reported to August Synods who were generally in agreement with it. The only exceptions were Taranaki-Wanganui who made comments on the name, and Hawkes Bay/Manawatu, who felt so negatively about the move that they requested the President to intervene to stay the process of acceptance of the policy and job appointments until normal consultation processes of the Church had taken place. Their concerns were whether sufficient research had been undertaken to justify the proposed change; whether a bicultural consultative process had been followed in coming to the decision; and whether there had been sufficient consultation with present Stewardship Unit staff. Further discussions and correspondence has taken place with Synod officials as a result of their resolution.

Within the Review Committee there was a decision to proceed along the proposed lines with RESPONSE and to continue to seek applicants for the two positions. The decision to relocate the offices of RESPONSE was reviewed and it was decided to retain the status quo in the meantime with the offices remaining at 75 Taranaki Street.

The Appointments Committee met on the 16th September to interview several people as a result of applications and approaches by the Committee for interviews. As a result a Methodist minister, the Rev. Ashley Sedon, is being nominated to the position of Director, RESPONSE for a term of 5-years from 1st February 1986. Ashley, who has a background in Town Planning, Administration, Theological education and Parish experience, impressed with his ability to comprehend and communicate the concepts underlying RESPONSE. We look forward to the leadership he will bring.

The Committee is also recommending the appointment

of the present Acting Director, the Rev. Bill Vinten, as Program Co.ordinator. Bill's initial term was due to conclude on 30th January next, and he sought re-appointment on one or other of the positions in RESPONSE. As Program Co.ordinator he will continue to make his wide experience available to our Churches, and to help in the development of further parish based programs.

2. STAFF JOB DESCRIPTIONS AND APPOINTMENTS

The current appointments to the positions of Director-Educational Ministry and Director - Youth Ministry are due to conclude at the end of January 1987. The Education Division has therefore been involved in Reviewing the Job Descriptions for both appointments and making the adjustments that seem necessary and helpful at this stage.

The process followed has been that laid down for experimental use in 1986. (See Report 1985 Minutes pp.200 a-f and Resolutions 3 - 6 on p.655) and has meant compressing a two-year process into one. Outline Job Descriptions for both positions were sent out to Parishes, Synods and Connexional Officers on 3rd February 1986. A number of Synods and individuals responded to the request for comments and reactions, but very few parishes. In the light of these, the Job Descriptions were thoroughly re-worked, discussed with the Maori Division Executive and presented to the General Purposes Committee in May where they were accepted.

The Revised Job Description for the 'Director-Educational Ministry' provides, in brief, for consultancy services to Educational Ministry particularly in the four Northern Synods; being involved educationally in the Methodist Churches commitment to becoming bicultural on the way to being multi-cultural; having a specialist focus in the area of Justice and Peace; and serving as a member of the Board and its Committees.

In rewriting the Job Description for the Director Youth Ministry, the following introduction was added:

"It is recognised:

- (a) That there is a wide diversity of theology and lifestyle within the Methodist youth movement which mirrors the reality within the adult Church
- (b) That there are particular developmental tasks that need to take place during this stage of

a person's growth, e.g. a heightened searching for 'answers', a discovery and owning of one's own faith often by testing this against established belief; a commitment to the Gospel and to Christ in new and significant ways; a desire for more informal, open participatory forms of liturgy and worship; a need to be part of a grouping which is wider than local congregation, etc.

- (c) That the Methodist Church has committed itself to becoming bicultural on the way to being a multicultural Church, and work among youth needs to take this seriously.
- (d) That there are tasks and needs which are specific to Youth in 13-18 age group which are distinct from those in the 19+ age group.

We envisage any appointee/s will be aware of these facts, will be committed to working in this context, and will be prepared to work with both groups mentioned in (d)."

and the following outline of qualities required in the person/s undertaking the tasks was appended:

"IN ORDER TO ACT AS A HELPFUL ROLE MODEL WE ENVISAGE THAT SUCH A PERSON WOULD:

- have a lively and living faith in God;
- relate well with people of all ages;
- be an open and integrated person;
- have a sensitivity to others and their viewpoint;
- display tolerance;
- have a sense of humour;
- be able to work creatively within a 'despondent' Church;
- have an ability to concentrate in a few areas rather than over a whole range of expectations;
- work at bringing faith and life together rather than keeping them apart;
- be a risk-taker, able to live with the implications of an adventurous faith."

We thank all who responded as comments helped us clarify issues and sharpen statements. Copies of the full text

of each of the Revised Job Descriptions can be obtained from the Division.

Following the completion of the Revised Job Descriptions, the Staff Review Committee met and unanimously decided to recommend a further term to each of the present appointees - Rev. Dr. John Salmon as Director -Educational Ministry, and Ms Bronwen Olds and Mr. David Hanna as Director - Youth Ministry, on a job-sharing basis. Discussion with them resulted in each of them being willing to serve another term on the basis of the Revised Job Descriptions. Account was taken of the fact that there could well be changes in Connexional structures and positions during this time. These recommendations were taken to the Executive of the Maori Division and to the Board of the Methodist Education Division where they also received unanimous endorsement.

The Board believes that each person has the gifts, skills and ability to carry out these responsibilities well; that they already make a significant contribution in their present position to the work of the Division and the Church; and that work already being undertaken needs to be consolidated and extended into the future. The Board has confidence in each of them as persons, as staff members, and as representatives of the Methodist Church and confidently and with conviction offers them to the Church for further terms of service.

Ann Thomas
Chairperson

Frank Hanson
Executive Director

RESOLUTIONS:

1. That the Rev. Ashley J. Sedon, B.T.P., L.Th.(Hons.) be appointed Director, RESPONSE, from 1st February 1987 for an initial term of 5 years.
2. That Conference receives with satisfaction the information that the Rev. W.R. Vinten is to be appointed to the position of Program Co.ordinator RESPONSE for a term of 5 years from 1st February 1987.
3. DIRECTOR-EDUCATIONAL MINISTRY: That the Rev. Dr. John Salmon be re-appointed to this position for a further term of 5 years from 1st February 1987. This recommendation to go to the Stationing Committee.

4. DIRECTOR-YOUTH MINISTRY: That Bronwen Olds and David Hanna be re-appointed to this position on a job-sharing basis for a further term of 3 years from 1st February 1987. This recommendation to go to the General Purposes Committee.

LAW REVISION COMMITTEE

Having completed the revision of the old Law Book, it might have been expected that the work of the Committee during 1986 would be somewhat reduced: in fact, it has been considerable, and the Committee has spent many hours in considering various revisions, or new law, referred to it by the Conference.

Matters requiring particularly careful attention during the year have been drafting of new law concerning lay ministries, Connexional Designation Procedures, maternity leave provisions, death-in-service benefits, supply ministries, N.Z.M.S.S.A., agenda guidelines for ministerial Synods, the revision of Conference Standing Orders, membership of Fijian and Tongan Advisory Committees together with a number of other minor amendments. As previously, the new law is presented to the Conference following its submission to the Conference Law Revision Committee, but so that all Members of Conference can consider the content prior to Conference, the Bi-cultural Joint Working Committee includes the law proposed by the Committee relating both to Connexional and Resource appointments (Section 9, 6.1 to 6.10), and the report includes the revised Standing Orders which the Committee hopes will be adopted at an early session of the Conference and used during the Conference.

Conference 1985 approved in principle that Methodist Connexional Publishing activities be undertaken through the re-constituted Methodist Literature and Colporteur Society. The revision of the Constitution has been completed and following discussions with the Media Committee was recommended to the President for approval. The new body known as the Methodist Publishing Board is in process or has been registered under the Charitable Trusts Act 1957.

The Committee records with sorrow the sudden illness and death during the year of Mrs Pat Gatman who, during the years which she served as a member of the Committee, contributed freely of her time and skill. She is greatly missed.

All the hard-working members of the Committee are thanked for their considerable contribution in both time and effort during the year, and the Committee hopes that the law it has drafted and presents to this Conference will be of real benefit to the Church it is designed to serve.

The sections of new law relating to Connexional and Resource appointments are as printed in the Report of the Development Division, Appendix "B" pages 288 to 291.

The revised Standing Orders proposed by the Committee as are printed in the Reports to Conference pages 9-

G H Peak, Convener

A K Woodley, Secretary

RECOMMENDATIONS:

1. That the Report be received.
2. That the Common Provisions contained in the report of the Negotiating Churches Unity Council be adopted by the Conference.
3. That the Standing Orders as printed on pages 9-13 be adopted and used by this Conference.

4. The following amendments or additionsd to the Law Book are approved and adopted.

(Note: Voting will need to be recorded on this resolution as it includes the section "connexional and resource appointments" which were deemed by Conference 1985 to effect the rights of the ministry or laity.)

5. The Committee for 1987 be Miss J Tasker, Mr D Hollings, Mr D Smith, Rev. N E Brookes, Rev. D G Laws, Rev. E R Hornblow, Mr G H Peak (Convener), the General Secretary, (Secretary), and

NOMINATIONS FOR PRESIDENT

Graham Brazendale	Manukau District
David S Mullan	Auckland District
Kenneth H Russell	Auckland District Nelson District South Canterbury District
David G Stubbs	Hawkes Bay-Manawatu District
Keith J Taylor	Wellington District
Morehu Te Whare	Auckland District Otago-Southland District
Alan K Woodley	North Canterbury District

GRAHAM BRAZENDALE

Marital Status

Married to Barbara and they have three sons and a daughter.

Ministry

Trained at Trinity College and Auckland University. Has served in the Parish Ministry in Hikuranga (4), Ashburton (4), Te Puke (5), Te Atatu Union Parish (8). At present serving in the Auckland Central Mission.

General

Graham was for several years Warden of the Deaconess Order and is at present Associate Convener of the Committee on Ministry. He is a member of the Board of the Development Division and a member of the Working Group on Bi-Culturalism. For several years he has been the Synod representative on the Samoan Policy Committee. At present is Deputy Superintendent of the Auckland Synod. He is a part-time Industrial Chaplain with the Inland Revenue Department and is President of the Auckland Prisoners Aid and Rehabilitation Society.

Graham is interested in the study of New Zealand history with particular reference to European settlement and the Land Wars. He enjoys gardening and reading.

DAVID S MULLAN

Marital Status

Married to Beverley and they have a son and a daughter.

Ministry

Trained at Trinity College. Has served in the parish ministry in Hauraki Plains (4), Auckland East (5), Taumaranui (3), Dunedin Central Mission (10) and since 1982 has been Field Worker in Ministry at St John's College.

General

His ministry at the Dunedin Central Mission gave opportunity for the exercising a wise and innovative leadership. His experience as Field Worker in Ministry has given him a valuable knowledge of the Methodist Connexion. He is strongly committed to the theological, ecumenical and bi-cultural concerns of the Church today. David is keenly interested in the field of communications and finding new ways to communicate the gospel. He holds convictions passionately and is prepared to follow his thinking with decisive action. His sensitive understanding of the Church and its mission ensures that his ministry is carried through with clear understanding and purpose and he has the capacity to open up an exciting future for the Methodist Church.

KENNETH H RUSSELL

Marital Status

Is married to Judy and they have a family of four sons and a daughter.

Ministry

After training at Trinity College he has served in the following appointments, Hokitika (3), Waitara (6), Levin (5), Invercargill (10) and is at present serving in the Whangarei Uniting Parish.

General

Ken has throughout his ministry displayed a real talent for leadership as evidenced by the fact that he was District Superintendent in Otago-Southland for seven years and has occupied the same position in Northland since 1982. He is deeply committed to the ecumenical journey and is prepared to face the hard issues of peace and justice. He has exercised a valuable ministry in crisis situations and has a particular interest in the leadership of worship and the fostering of community. He is in his own words an "all rounder".

DAVID G STUBBS

Marital Status

Married to Margaret and they have three sons and two daughters.

Ministry

Spent a year as Home Missionary in Timaru South in 1939. Trained at Trinity College 1950-52 and filled the following appointments, Nelson South (3), Port Albert (4), Foxton-Shannon (5), Invercargill - St Peter's (4), Waimea (6), Blenheim (9) and has been in Napier where he was baptised as a child since 1984.

General

The Parish ministry has been essentially David's sphere of service. He is concerned that Methodism should strengthen its Parish base and learn again Wesley's emphasis on the need for a catholic spirit if it is to be enriched by the diversity within its ranks.

David has played his part in Connexional leadership. He was District Chairman of Nelson District for 4 years. At various times he has been a member of Rotary, Chairperson of Marriage Guidance Council, Honorary Chaplain of Seafarers Centre.

He enjoys reading and general maintenance of house and car. His practical skills are evidenced by the fact that he spent his long service leave building a retirement home.

KEITH J TAYLOR

Marital Status

Married to Jennifer and they have a son and a daughter.

Ministry

Trained at Trinity College and has served in Taihape (4), Riccarton (5), Wellington Central (Brooklyn) (4) and has been Superintendent of the Wellington Central Parish since 1980.

General

He is a member of the Inner City Ministry Team which is a combination of four Churches working within Wellington and is Chairman of the Wesley Social Services Trust Board. He has taken a strong lead to the development of Pacific Ministry, children's ministry, youth ministry and Parish re-structuring and is very involved in Wesley Church Property development. Executive Member of the NZMSSA, Chairman of the Central District MSSA, member of the Samoan and Tonga Advisory Committees, member and past Chairman of the Board of the Education Division, member of the Wellington Education and Endowments Charitable Trust, consultant with the World Council of Churches on refugees, one of the five such consultants around the world, and has been very much involved in the development of the New Ecumenical Body in New Zealand. He

is Director of the Inter Church Commission on Immigration and Refugee Resettlement and he is a member of the Government Interdepartmental Committee on Resettlement.

Keith is a keen reader, a good photographer and enjoys camping and fishing. He has a strong personal commitment to bi-culturalism, peace and social issues.

MOREHU (BUDDY) TE WHARE

Marital Status

Married to Mary and they have a family of four sons and a daughter.

Ministry

Buddy tested his call by attending the School for Christian Workers for a year. Began theological training at Trinity College while a student pastor in the Auckland Maori Circuit. He remained in the Auckland Circuit for 9 years being Superintendent from 1975. In 1978 he was transferred to the King Country Maori Circuit as Superintendent.

General

The qualities of Buddy's leadership were quickly recognised by both the Maori and Pakeha sections of the Church. Besides being Superintendent of the Maori Circuit he was in 1986 appointed District Superintendent of Waikato-Bay of Plenty District. Besides these responsibilities Buddy has at various times served on the Faith and Order Committee, the Auckland Council of Churches and the Overseas Mission Board. At present he is a member of the Council for Mission Unit 2. His ministry has evidenced a sensitivity towards both Maori and Pakeha and he by his ministry and person spans both cultures. Possessed of a warm and generous nature and aided and abetted by an irrepressible sense of humour Buddy commends his ministry to all.

ALAN K WOODLEY

Marital Status

Married to Patricia and they have one daughter and two sons.

Ministry

Trained at Trinity College and has served at Gisborne (3), Hokianga (5), Henderson (7) and for the past 10 years as General Secretary.

General

Alan's capacities as leader and innovator were first realised when he was superintendent of the Henderson Circuit. During his term as General Secretary he has ably led the Church in the task of seeking to meet the social and economic situation of the day. His strong devotion to his responsibilities as General Secretary have been

motivated by his own loyalty to the Church. He has exercised a strong pastoral ministry particularly to the parsonage families and lay leaders. Attendance at the World Methodist Council and ecumenical gatherings overseas as well as relating to other Churches through the N.C.C. and the N.C.U.C. in New Zealand have given Alan a wide experience and understanding and has allowed him to better understand and appreciate the Methodist Church. Alan has a real appreciation of worship, of the catholic tradition of the Church and is totally committed to its life and witness.

For relaxation his interests include music, gardening and antiques.

NOMINATIONS FOR VICE-PRESIDENT

Graham Brazendale	Manukau District
T Kilifi Heimuli	Auckland District
Patricia M Teague	North Canterbury

GRAHAM BRAZENDALE

Graham Brazendale was born in Carterton in 1931, and lived in the Wairarapa until entering Trinity College in 1957.

He is married to Barbara, who is a Charge Nurse in a Geriatric Hospital. They are parents of four adult children.

He has served at Hikuranga, Ashburton (Allenton, Methven, and Rakaia), Te Puke and Te Atatu. His present appointment is in the Auckland Central Parish and Mission.

Graham was for several years Warden of the Deaconess Order, and is at present Associate Convener of the Committee on Ministry. He is a member of the Board of the Development Division, and a member of the Auckland Work Group on Bi-Culturalism. For several years he has been the Synod representative on the Samoan Policy Committee. He is at present a Deputy Superintendent of the Auckland Synod.

He is a part-time Industrial Chaplain with the Inland Revenue Department, and is President of the Auckland Prisoners Aid and Rehabilitation Society.

His interests include New Zealand history, and in particular the period of European settlement and the Land Wars. He enjoys gardening and reading.

TEVITA KILILFI 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.

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 16 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 was appointed District Secretary in 1985. She has served as 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.

CHURCH COUNCIL REPORT TO CONFERENCE

MEETING TUESDAY 30th SEPTEMBER 1986 AT 9 A.M.
and adjourned to Thursday, 2nd October.

The President, the Rev. Phyllis Guthardt chaired the Council of thirtyseven members.

Members were reminded that Council had a directional task, rather than decision-making.

GROWING INTO UNION

Rev. Norman Brookes reviewed meetings involving Church Union duly advised in the Report to Conference:

March

- with representatives of the Provincial Commission on Ecumenism,
- a third bi-lateral meeting with Presbyterian Church Union Committee,

June

- N.C.U.C. Committee on Church Union,

July

further meeting with Presbyterians with sharing and interpreting of responses to a questionnaire to Parishes and other bodies on the "Growing into Union" proposal.

Church Council noted:

- that "Growing into Union" was a working paper offering a basis for discussion, not a definitive proposal
- that the material before Presbyterian Parishes did not include the clause regarding bi-culturalism
- that the Anglican's invitation to "unity by stages" was a new feature
- that our Church Union Committee was meeting on October 16th to determine recommendations to Conference, and would be aware of the issues and sensitivities raised in this present meeting of Church Council.

Church Council expressed concern that there may have been conveyed an impression that Union and bi-culturalism are mutually exclusive: it was affirmed that Conference 1985 had certainly introduced another criteria - the commitment to becoming bi-cultural. Church Council wanted to ensure that all the appropriate material was before the Conference to enable the Conference to carry out its tasks with respect to moves into Union.

'FOCUS' AND NEW POLICY PROPOSALS

Rev. Derek McNicol reported on the previous six months' explorations with the Presbyterians on a joint paper. The possibilities had been shared with Methodist Synods, seven of which responded with support. Presbyterian Parishes had been circularised about the proposal and had responded positively.

The editorial policy proposed was a deviation from the usual: an editorial subcommittee of the editor, plus two Presbyterians, and one Methodist, who would set the policy for the matters to be discussed in the paper.

Church Council expressed a number of concerns, including:

- the need to speak to the whole Church, recognising that "Focus" and "Outlook" were Pakeha,
- the suitability or otherwise of newspaper format,
- the basis of funding, (with an indication that it was planned on readership/distribution),
- whether the purpose and function of a paper for Methodists had ever been established,
- the expected welcome response from Union and Co-operating Parishes to such a joint paper,
- the need for the Media and Communications Committee to offer Conference some "fall-back" proposal if this joint paper proposal was not proceeded with.

PACIFIC CONFERENCE OF CHURCHES ASSEMBLY

The Rev. Alan Leadley shared some impressions of the twentyfifth Assembly at Malua, from which he had recently returned. He suggested that we need to ask what was our relationship, and we needed to work at that question. Alan felt a tension between a colonial design in an indigenous gathering.

RECOMMENDATION

1. That the Report be received.

REPORT OF FINANCE AND STEWARDSHIP COMMITTEE MEETING AT TRINITY CHURCH, NEWTOWN ON THURSDAY, 2ND OCTOBER 1986 at 1.30 P.M..

(See also Conference Reports: pp 268-270; 278-280)

The President, Rev. Phyllis Guthardt presided at the Meeting of thirtyeight members.

SURVEY OF PARISH FINANCIAL STATISTICS, YEAR ENDED 30TH JUNE 1986

The Committee again expressed its thanks for the work done by Dr Janus in preparing this survey.

Attention was drawn to the highlights:

1. People who earn more than before can give more, but will they? There is a choice. People who earn less will often have no choice other than to give less.
2. Many older members may be affected in other ways, but none will be unaffected by the changing economic and political atmosphere.
3. It will be necessary to get closer to our members to be aware of changes in giving capacity: to remind people that what they have, they have on trust and are expected to be good stewards.
4. In the 70 Methodist Parishes surveyed, giving increased 9.08%; whereas inflation for the year was 10.4%.
5. However, giving per member increased 13.04% - from \$221.84 to \$250.77.
6. Parish income from all sources increased 15.25% overall, but the picture is uneven.
7. The bigger, urban Parishes are better off generally than smaller rural ones. The Church needs to take note of the difficulties of a number of parishes; possible solutions include twinning, adoption, shifting the burden, and recognising economies of scale.
8. Taking into account that cost of ministry has first to be met it is obvious that other expenditure has been postponed or not incurred.
9. Prepared tables of membership and giving, and inflation, demonstrate that giving per member has kept pace with inflation over the past decade (however, there has been a 25% drop in membership).
10. Giving per member in Methodist Parishes has kept further ahead of inflation, than in Union Parishes.
11. There are demonstrable differences in ability to give.
12. Behind all the figures, stands the generosity of many people who give of their time and efforts to help the Church.

PROJECTED FUNDING 1987/88 CONNEXIONAL BUDGET

The Committee was advised of \$50,000 expected from the Special Account, \$90,000 from Prince Albert College Trust.

PROJECTED PARISH INCOME 1987/88

The Acting Finance Manager, Dick Yates presented his projections, which had been compared with last year's projection and actual achievement. The projections suggested \$1,117,000 by way of contribution from Parishes, (compared to the \$1,012,000 of the previous year).

SECOND MILE GIVING

It was indicated that a report would be before Conference testing and determining the proposal.

PROMOTION

- (a) Attention was drawn to material prepared by the Rev. Bill Vinten of the Joint Stewardship Unit.
- (b) It was indicated that some Synods have set up Budget Committees.
- (c) "Video Connexion" - an initial tape has been produced and was available.
- (d) "Of Bread and Fish" had been distributed to all Parishes mid-September and responses had already been received to the request for suggestions of a new name.

RECOMMENDATIONS

- 1. That the Report be received.
- 2. That every endeavour be made to indicate the means of funding for any new or additional projects and activities recommended to Conference.
- 3. That the amount of the 1987/88 Connexional Budget be determined by the Finance and Stewardship Committee at its April 1987, recognising
 - (i) the projection of an estimated \$1,117,000 contribution from Parishes.
 - (ii) trends in rural and urban economies.
 - (iii) the effects of GST and tax reforms.
 - (iv) demonstrable differences in ability to give
 - (v) any other relevant matters.

SUPPLEMENTARY REPORT TO CONFERENCE ..

AN ANALYSIS OF RESPONSES FROM SYNODS

- QUESTION 1 - OPTIONS.

There are 10 new provisions in the Stationing proposal:

- 352

three or four preferences before the June Provisional Matching Meeting.

- * Face to Face meetings with District representatives before the June provisional Matching.
- * Presbyters, Students and Parish representatives will have the right to attend the June meeting when the Provisional Matching is prepared.
- * No "lifting" without prior consultation with the Presbyter and the Parish in appointments of less than six years duration.
- * Greater length of time to check out proposed appointment and to work through issues.
- * Students seeking an appointment will have the right to elect an advocate from one of the members of the Trinity College Council.
- * Final Stationing at pre-Conference meeting. Reports to Conference for formal acceptance.

There was some support for Option B, but the balance of responses clearly indicated Option A as most preferred. Some asked for reconsideration of Option C, but we would want to reaffirm our opinion on Option C for the following reasons:

1. Basic Philosophy

We came to reaffirm our Methodist ethos as highlighting a commitment to itinerancy and the centrality of the Conference to hold a balance between the needs/wishes/preferences of both presbyters and parishes in the whole connexion. We see this best done in a representative way when all these factors can be considered together. An Executive model weakens this connexional understanding and concentrates on the personal wishes of presbyters and perceived needs of individual parishes in isolation.

2. Power

An Executive model of say 8 people, would require a central group of about 5 who would consult and travel extensively, becoming very knowledgeable about people places, but who would soon come under the accusation of having too much power. No matter how pastoral and sensitive they were, the concern about the use and abuse of power would be considerable.

3. Cost

A connexional Executive would require much travel and consultation. The dollar cost would be considerable and the cost in time even more. We would consider it would not be long before some of the group would virtually be full-time, at least for some part of the year and it would raise the question of new connexional appointments to handle stationing.

4. TOO FEW MOVES

On average we only Station about 20 presbyters per year. This doesn't give enough gaps to adequately enable an executive-type call process to work if they are spread throughout the year and if we retain the right of the parish to initiate a change, can conceivably leave presbyters with nowhere to go. Students could also spend some time unemployed before being able to be slotted to an appropriate appointment.

5. LOSS OF DISTRICT STRATEGY

The concentration on the needs of individual presbyters and parishes can cause some imbalance within Districts and upset district strategies which the present method allows to be followed.

STATIONING

REPRESENTATIVE MODEL - THE PROCESS

Please Note that this process requires that all Presbyters and Parishes must declare their intentions not later than March 20th. Where this is not followed, Presbyters and Parishes may be required to wait a further twelve months before a move is possible.

STEP 1: FEBRUARY - PARISH MEETING.

Presbyters and Parishes decide if the pastoral tie is to be broken and advise the District Superintendent not later than March 20th.

FEBRUARY - DISTRICT

Synod elects a lay person as a representative to the Stationing Committee, along with the District Superintendent.

STEP 2: MARCH - PROFILES

- a) The Presbyter prepares a profile in discussion with spouse and family, and other appropriate people. (This profile is for the information of the Stationing Committee and will be distributed to all Parishes seeking an appointment.)
- b) The Parish prepares a profile. (This profile will be distributed to all Presbyters seeking an appointment.)
- c) Profiles should be discussed with the District Superintendent and District Representative. District Superintendents will forward all profiles to the Development Division by April 10th.

- d) Students profiles to be forwarded by the Principal to the Development Division by April 10th.

STEP 3:

APRIL - DEVELOPMENT DIVISION

- a) The Development Division distributes copies of Parish Profiles to all Presbyters & students seeking appointment.
- b) The Development Division distributes copies of all the Presbyter and Student profiles to all Parishes seeking a Presbyter.
- c) The Division distributes copies of all profiles to the District Superintendents and members of the Stationing Committee.

STEP 4:

MAY - PREPARING A RESPONSE

- a) Following receipt of the Presbyter Profiles, the Parish consults with the District Superintendent and District Representative, indicating their response in terms of 3 or 4 possible matchings.
- b) Following receipt of the Parish Profiles, the Presbyter consults with the District Superintendent and District Representative and prepares a response in terms of 3 or 4 possible matchings.
- c) Parish and Presbyter responses to be forwarded to the District Superintendent by May 31st.
- d) District Superintendents take the responses to the Provisional Matching Meeting of the Stationing Committee.

STEP 5:

JUNE - PROVISIONAL MATCHING
MEETING
OF THE STATIONING COMMITTEE

- a) Members of the Stationing Committee meet to prepare the Provisional Matching.
- b) Presbyters moving, one representative from each Parish seeking an appointment, and Students seeking an appointment, may attend the Provisional Matching meeting as observers.
- c) These observers will have the right to speak with District Representatives at "time out" but not during the formal discussions.
- d) Possible Matchings indicated by Presbyters and Parishes will be shared at an early stage in the meeting.

- e) The Provisional Matching Sheet is distributed through the Connexional mailing.

STEP 6: JUNE/JULY - CONSULTATIONS ON MATCHINGS

- a) District Representatives discuss with Parishes, Presbyters and Spouses, the appropriateness of the Provisional Matchings. Theological College Representatives will discuss with students.
- b) Face to face consultations on the basis of the Provisional Matching between Parishes and Presbyter/Student will be arranged by the District Representatives. Spouses may participate at their own expense or by arrangement with the proposed Parish.
- c) Results of these consultations will be communicated by the District Superintendent to the Superintendent of the Development Division.

STEP 7: AUGUST/SEPTEMBER - DISTRICT SUPERINTENDENTS
CONSULT

Consultations with regard to clear mis-matchings may be co-ordinated by the Superintendent of the Development Division on the initiative of District Superintendents.

Further face to face consultations will be subject to the approval of the October Stationing Committee Meeting.

STEP 8: OCTOBER - STATIONING COMMITTEE

The Stationing Sheet is prepared and distributed to the Church. Discussion continues on outstanding matters such as "supply arrangements" etc.

STEP 9: NOVEMBER- STATIONING COMMITTEE

Final Sheet is prepared at pre-Conference Meeting.

STEP 10: NOVEMBER - CONFERENCE

Final Reading affirmed by the Conference.

RECOMMENDATIONS

1. That Conference approves the new process as outlined above.
2. Conference resolves that since the above affects the rights of Presbyters (see Law Book Sec.5 5.1) it therefore

refers this proposal to Synods and Conference for confirmation in 1987 and for the implementation of the Stationing process in 1988.

3. That from 1988 the present series of May meetings (Church Council, General Purposes, Finance & Stewardship, Stationing) be transferred to mid-June.
4. Conference approves the membership of the reconstituted Stationing Committee as follows:-

Two representatives from each District
Two representatives from Maori Division
The President and the Vice President
The President Elect and the Vice President Elect
The Ex President and the Ex Vice President
A Student Advocate.

Non-voting members:

Consultant - Principal of the Theological College
Recorder - General Secretary
Facilitator - Superintendent of Development Division

5. That the Law Revision Committee be asked to draft new law in line with the above proposal.
(See Law Book Sec. 2. 17. Sec. 5. 16.2)

COSTING

We have made the cost estimation on the basis of 15 - 20 Presbyters and 20 - 25 Parishes being represented at the Provisional Matching meeting. The amount of \$10,000 is estimated to cover the cost of attendance at the Provisional Matching meeting and any face to face consultations.

RECOMMENDATION

"That the Finance and Stewardship committee be requested to provide up to \$10,000 to finance

- a) the attendance at the June Provisional Matching Meeting of all Presbyters and Students seeking an appointment and a representative from all Parishes seeking an appointment; and
- b) the provision of funds to allow for face to face consultations.

KITSETS

Work on a draft for the Kit Set has begun. The printing will be arranged by the Education Division and the cost met through the Connexional Expenses Fund.

RECOMMENDATION

"That a small working group - Mrs. Jennifer Taylor (Convener), Revs. Ann Thomas- Frank Hanson and Norman West complete a Kit Set and distribute it to all Parishes and Presbyters in 1987."

PARTIAL ITINERANCY

The following question is to be included in the Presbyterian's Profile to cover this issue.

Given that the Church expects full itinerancy:-

Do you wish to be considered

Partially Itinerant?"

YES: NO

If YES, what are the limitations to your availability?

(Refer Kit Set)

It is proposed to work along these lines on an experimental basis and then to review the question before requesting the Law Revision Committee to draft the appropriate Law.

BI-CULTURAL / MULTI-CULTURAL EMPHASIS

Districts gave general approval for the direction of the Bi-Cultural emphasis.

We note the Joint Working Committee on Bi-Culturalism report suggests that the Stationing Committee agenda should include a question "What recommendations are received from Maori Division, and from the Fijian, Tongan and Samoan Advisory Committees regarding the stationing of pakeha/palagi Presbyters?"

We see this as a helpful way forward.

TRAINING FOR DISTRICT SUPERINTENDENTS.

Favourable response was received, and it is proposed that the first training session be held in May 1987 at the Church Council when all members will consider all aspects of the implementation of the new procedures.

PASTORAL TIE

RECOMMENDATIONS

1. That a consultation to review the life and work of the pastorate be held in September of the 4th and 7th years of any ministry, and during the consultation the question of the Pastoral Tie is automatically raised.
2. That the Law Revision Committee make the appropriate changes to the existing Law (Sec. 2.17.4) so that the question of the Pastoral Tie will be raised in the 4th and 7th years of a ministry in the context of the consultation to review the life and work of the pastorate.

We advocate that the Lay/Clergy dialogue continue in the first year of any ministry, and that the new consultation in the 4th and 7th years replace the present Triennial Visitation.

"LIFTING"

There was wide approval to limit the power of the Stationing Committee in taking the initiative to ask a Presbyter to move from a Parish (to initiate a "lift") when that Presbyter has been in an appointment for less than 6 years without prior consultation with the Presbyter and the Parish by the District representatives.

RECOMMENDATION

"That the Law Revision Committee be asked to draft an appropriate regulation."

PROFILES

Warm agreement was received for profiles to be used and new profile forms to be prepared. We offer a draft Profile Form for approval and implementation in 1987. The suggested form will be available at Conference.

RECOMMENDATION

"That the Presbyter Profile and Parish Profile forms be approved and used from 1987."

It should be noted that the Parish Profile includes a question regarding the Parish's Bi/Multi Racial character.

STUDENT ADVOCATE

In the case of each District, there are two representatives both of whom have local knowledge. We feel that this should also apply to students.

We propose that the College Principal continue to attend the Stationing Committee as a consultant. Students seeking an appointment will elect one of the members of the Trinity College Council to represent them as their advocate.

RECOMMENDATION

"That the Student Advocate be elected by the students seeking an appointment, from the membership of the Trinity College Council."

RECOMMENDATION

1. That the report be received.
2. That the Commission be thanked for its task and discharged.

A. A. GRUNDY.

Convener.

October 4th 1986.

COMMISSION ON STATIONING

Conference Resolution:

Ref: Minutes, 1985, pg 635.

- a) "That the Conference establish a Special Commission to consider the issues relating to Stationing to report to Synods and Conference 1986."
- 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 Saleupolo (Wellington)
- Norman West (Nelson)
- Ann Thomas (Wellington)
- Superintendent: Donald Phillipps (Dunedin)
- Welfare of the Church: Tim Langley (Dunedin)
- Ex President: Frank Hanson (Wellington)
- Maori Division: To appoint two representatives.
- Development Division: Norman Brookes (Auckland)
- Lay Persons: Pat Teague (North Canterbury)
- Joyce Dey (Waikato-Bay of Plenty)
- John R. Osborn (Auckland)
- Presbyter's Spouse: (one person from Christchurch)

The Commission convened at 9am on Thursday 24th April at Wellington South Union Parish, Newtown, and met through Thursday, Friday and Saturday.

MEMBERSHIP:

Rev. Albert A. Grundy	(Convener)	North Canterbury	Male
Lynne J. Wall	Presbyter	North Canterbury	Female
Sifa Hingano	"	South Canterbury	Male
Donald J. Phillips	Supt.	Otago/Southland	Male
Tim Langley	Welfare of the Church	Otago/Southland	Male
Frank Hanson	Ex.Pres.	Wellington	Male
Norman Brookes	Dev.Div.	Auckland	Male
Mrs. Patricia Teague	Lay Person	North Canterbury	Female
Joyce Dey	"	Waikato-Bay of Plenty	
Mr. John R. Osborn	"	Auckland	Female
Mrs. Joy Rakena	Maori Div.	Auckland	Male
Te Rua Turner	"	Waikato-Bay of Plenty	Female
Jennifer Taylor	Pres.Spouse	Wellington	Female

We were sorry that at the last moment Rev. Norman West (Blenheim) and Rev. Ann Thomas (Wellington) were unable to attend the Commission for personal reasons. Due to the clash with the Samoan Policy Committee, Rev. Aso Saleupolu was also unable to attend and he was replaced by Rev. Sifa Hingano.

The Commission worked very well together with a high degree of open sharing and honesty being evident. We received 43 written submissions from 3 Districts, 10 Parishes, 24 Presbyters and 6 Lay people. 110 replies were also received to a questionnaire prepared by Lynne Wall and sent to Presbyters, Spouses, and Parish Stewards involved in a change of appointment in 1984 and 1985, and to all Presbyters, Spouses and Parish Stewards in the North Canterbury District. We are grateful to all who took the time to help the Commission by replying one way or another. The Commission gave a full day to examining and discussing the submissions. As a consequence of that in-depth study, we are able to affirm the following:-

While it is clear there are all sorts of questions and hurts arising from the 'HOW' of the present procedures, it is also clear there is NO consensus that Stationing and Itinerancy be replaced by a totally new system.

ITINERANCY - AN HISTORICAL INTRODUCTION

John Wesley once said, "Were I to preach one whole year in one place, I should preach both myself and most of the congregation asleep". Wesley's own personal example was of an itinerant ministry, and the frequent movement of ministers in Methodism goes back to him. The first major set of rules of the Connexion rests on a Deed of Declaration drawn up by Wesley in 1784, and it states that no minister can be appointed to the same chapel or chapels for more than three years successively. Even so, appointments to parishes and in other settings, then as now, were annual appointments which might be terminated at the following Conference. It is indeed part of the lifeblood of Methodism, of whatever shade of opinion or tradition. It finds its origin in the discipline and authority exercised by Wesley himself over his travelling preachers. Partly it is an expression of his determination to remain master of his societies and not have his ministers usurping his disciplinary oversight. The itinerant would not be able to establish, in the short time available, an alternative to Wesley's paternalism. Conference, which succeeded Wesley in all respects, maintained the same rule and very quickly reinforced it. It may not be generally realised that the itinerant presbyter did not even have rights to a particular pulpit. The Circuit system ensured that the group of ministers, under the Superintendent, were not to be identified with one preaching place only. Their primary allegiance was to the Circuit, and not to one part of it. Methodism, as it began to crystallise in the early years of the 19th century, had the Circuit as its basic unit, by contrast with the Church of England parish structure and its strong sense of personal identity between parish and priest. From a very early stage, too, the itinerant system was recognised as a principal mark of Methodism, in all its varied expressions, and as a foundation of the Connexional

principle. Along with the system of oversight, or episkopé, as found in the relationship of members to Class, Class leader to minister, and minister to Conference, and with the system of mutual help illustrated in the pooling of resources to enable the strong to help the weak, the itinerant system brought variety to the pulpit and cement to the connexional structure.

The disadvantages of the system were clearly recognised from the beginnings, too. The minister put down no roots in the community in which he was placed, and there were obvious hardships for the families. The minister, moreover, was at a further disadvantage in his relationships to the established lay leadership of the church to which he was appointed, though on the other hand, the minister could, and would, claim to represent the mind of the Conference in matters under dispute. He was, in a very real sense, the Connexion in person within the parish.

At the same time, the Connexional ethos of Methodism was bound to lead towards centralised government and special ministries, in spite of the above. From the beginning there were two recognised Connexional appointments - the editor of the Magazine, and the Book Room Steward. Both were recognised as requiring particular skills, which would make them separate from an apparently uniform Circuit ministry. The shortage of such skilled persons also ensured that they would not feature regularly on the Stationing Sheet, but would be filled only occasionally, and by other means.

Further changes were made to take account of changing needs. From the 1870's in the United Kingdom the establishment of city missions necessitated longer appointments, and these were not seen as contravening the principle of itinerancy. There was even a debate within the New Zealand Conference in favour of a minimum length of appointment of five years in 1881, again without any suggestion that the itinerant principle was being undermined.

The power of Conference to appoint whom it will to any parish within its jurisdiction has always, therefore, been qualified by its own self-imposed limitation, setting some sort of limit to the length of the appointment. Without going into unnecessary detail, it is sufficient to note that the Australasian Conference, of which New Zealand was a part until 1913, included in its 'Laws and Regulations' a section (para 326) setting out the limitations to the powers of the General Conference, and the third of these limitations stated that the Conference has no power 'to make such changes in the discipline as to do away with the itinerancy of the ministry'. The Rules and Regulations of the Methodist Church of New Zealand in its successive editions (1916, 1928, 1951 and 1983 Section 5.1.2(c)) all retain, unaltered, this limitation.

A perusal of the Minutes of Conference also reveals that while the Connexion has, from time to time, debated various aspects of the stationing procedures set out in the Rules and Regulations, and has modified them frequently enough, the itinerancy principle has never been called into question.

The fact that this system has always been recognised as fundamental to the Connexional principle is undoubtedly of prime significance.

ITINERANCY - 1986.

The Commission started by wrestling with itinerancy and wants to reaffirm our commitment to the itinerancy.

Without it we are no longer a "Methodist Church". Within this understanding of itinerancy, we see the mutual relationship of presbyter and parish to each other and to all other parishes and presbyters, making up the Connexion.

We acknowledge that we are called of God and owe our first loyalty to that love and service which Jesus Christ has shown us and to which He calls us through the Holy Spirit. The stationing of presbyters and deacons is to allow the work of God to be undertaken and provides a relationship to enable congregations to be sustained, strengthened and challenged to be the people of God and to witness to and serve those around them.

Every presbyter and deacon is "stationed" each year. The main mark of itinerancy is availability to be mobile within the Connexion. However, two factors have arisen recently that make mobility difficult for some.

- (i) The development of the home-setting, self-supporting model of ministry.

This model allows great scope for the use of the dedication and resources of people in their local setting, but for many it means non-mobility. This is acknowledged. There can however be a moving between self-supporting and stipended ministry, given that the church is satisfied about the degree of training completed or needed. Alternatively, there can be a moving from stipended to self-supporting. It is also possible for self-supporting ministry to move from being non-itinerant to being fully itinerant and vice-versa.

- (ii) The increasing number of presbyters who, for a variety of reasons related to the needs of spouses and family, are putting geographical restrictions on their itinerancy.

We want to affirm the place of spouse and family and the need to give their concerns full consideration within the whole stationing process, but also feel the need to challenge presbyters with the reality that we are a Connexion and that we have congregations throughout the country that need ministry. We want to leave the situation as flexible as possible for individuals, but want to affirm that the norm for Methodist stipended ministry is itinerancy. ie After presentation of all relevant submissions, a willingness to go and serve where needed and stationed.

However, there are those who for particular reasons, or for a particular period, are unable to be mobile. In fairness and honesty we see a need for them to be able to ask that they be considered not fully itinerant. They would need therefore, to be stationed within certain geographical bounds

if a suitable appointment is available after those who are fully itinerant have been stationed.

We therefore propose a new question:

What Deacon(s) and Presbyter(s) seeking a Parish appointment, wish to be partially itinerant ?

This affirms our commitment to being a Connexional Church, but allows a more open and honest declaration of their position by presbyters and spouses. Such application needs to be made by May 10th so that Profiles and the brief descriptive paragraphs in use will contain correct information for parishes and presbyters.

AFFIRMATION OF SPOUSES.

We find ourselves in the middle of a revolution in the role of women in both church and society. We see much in this that is consistent with the gospel; the affirmation of the dignity of women, new opportunities for self-fulfilment and enlarged freedom to choose a variety of life-styles.

With increasing numbers of spouses involved in employment we acknowledge the implications this has on the church's stationing of presbyters. We see no simple or obvious solution to the frequently competing needs and preferences of spouse, family, presbyter, parish and connexion. It is acknowledged that the rights of a spouse to be heard and consulted during the entire Stationing process need to be taken seriously. This is because a spouse:

- is a person in her/his own right with the right to be fully involved in discussions concerning the partnership;
- has an important influence on the quality of ministry performed by the minister;
- has an important role in supporting and caring for the minister as a person;
- has a right to be as involved, or as uninvolved in christian commitment and action as any person within a congregation;
- tends to have to take a larger responsibility in certain roles (eg parenting) because of the specific demands of the ministry (eg evening meetings);
- has a busy role in the welfare of other family members.

SUGGESTED OPTIONS FOR A WAY FORWARD.

There was agreement within the Commission that the way forward - given our understanding about our Connexional nature and commitment to itinerancy - was not through an Executive Model, but through a national committee as at present.

OPTION A (REPRESENTATIVE MODEL)

This model, a modification of the present system, attempts to retain the representative/district gathering of information together with a number of proposals intending to ensure more honesty, fuller sharing and participation by the people directly concerned.

MEMBERSHIP:

Two representatives from each District	22
Two representatives from Maori Division	2
President and Vice President	2
President Elect and Vice President Elect	2
Ex President and Ex Vice President	2
Student Advocate	1
	<u>31</u>

Non-Voting Members:

Consultant - Principal of the Theological College
Recorder - General Secretary of the Methodist Church
Facilitator- Superintendent of the Development Division

1. PROCESS:

STEP 1 FEBRUARY/MARCH

Synods elect two representatives.
(One of whom will be the District Superintendent and one a Lay person ?)

STEP 2 MARCH/APRIL Parish Meeting.

Presbyters and Parishes determine their intention to move, or break the pastoral tie, and advise the District Superintendent after the March/April Parish Meeting.

STEP 3 MAY 10th.

Presbyters and Parishes, in consultation with spouses, family, Parish Stewards, Parish Meeting members, District Superintendent, and/or any other appropriate people, prepare Profiles which are not to be confidential documents, and as well, brief descriptive paragraphs (on standardised forms available in February from the District Superintendent).

The brief descriptive paragraph of each Parish requiring an appointment, and each Presbyter intending to move, is sent to the Superintendent of the Development Division who will send all copies to each Presbyter intending to move and to each Parish requiring an appointment to assist them in the process of determining their preferences. The full Profiles will also be sent to the Superintendent of the Development Division who will send them to each District. The two District representatives will then be responsible to initiate the process of discussion/dialogue/conversation with each Presbyter and Parish, involving both representatives in all these discussions. The full profiles will be available for perusal within the District and will also be used at the Provisional Matching Meeting.

Presbyters and Parishes will be invited to indicate their response to the Profiles to either of the representatives and give indications of their preferences. This may be more appropriate to be

done in writing. The representatives will help them clarify their expectations and their limitations, but will give no guarantees that any of their preferences will be met.

STEP 4

EARLY JUNE. PROVISIONAL MATCHING MEETING.

The members of the Stationing Committee will share the expression of choices; report dialogue and discussions and prepare a list of Provisional Matchings, being aware that some will be imperfect matchings.

- * All Presbyters intending to move have the right to attend the Provisional Matching Meeting (or they may appoint somebody to represent them) as observers.
- * All Parishes seeking an appointment have the right to send a representative (not necessarily from their own parish) as an observer.

Those Presbyters attending and Parishes represented at the Provisional Matching Meeting will have the opportunity to speak with their District Representatives and/or advocates at 'time out', but not during the actual debate or discussion by the Stationing Committee.

Note: If this opportunity of attendance is received with favour by the Church, there are financial implications which will have to be investigated.

STEP 5

JUNE/JULY/AUGUST

Following the Provisional Matching Meeting, the representatives will initiate honest encounters, face to face conversations, discussion and dialogue with Parishes, Presbyters and Spouses.

Definite "NO" matches should be communicated to the Superintendent of the Development Division.

The present practice of face to face consultations between Union Parishes and suggested Presbyters will continue.

Methodist Parishes and Presbyters who wish to engage in face to face consultation, or any direct contact, must arrange this for themselves, not through the District representatives.

STEP 6

END OF AUGUST

District Representatives will share reactions to Provisional Matchings, and be empowered to open new matching possibilities if a clear mis-match is indicated. This will be co-ordinated by the Superintendent of the Development Division and may be done by the use of Conference Telephone Calls.

The process of discussion continues with Presbyters and Parishes.

STEP 7

EARLY OCTOBER.

The Stationing Sheet is prepared and opportunity for further discussion given, if required.

STEP 8

NOVEMBER

Final Reading takes place at the pre-Conference sessions and is reported to Conference.

OPTION B (PARTICIPATORY MODEL)

This model requires Presbyters moving and Parishes or others requesting appointments, to form the Committee.

1. MEMBERSHIP:

- * All Presbyters moving.
- * Those Presbyters being considered for any Connexional appointments.
- * A Representative from each Parish or Board requesting an appointment.
- * A Student advocate.

Note: If Presbyters are unable to appear themselves, they may appoint someone else to represent them.
A Parish may appoint someone other than a member of their own Parish to represent them.

Non-Voting Members:

The President and/or the Vice President
The General Secretary
The Superintendent of the Development Division
The Principal of the Theological College
And/or skilled facilitators.

Monitors - Maori Division Representatives.

2. PROCESS:

STEP 1

MARCH/APRIL PARISH MEETING

Presbyters and Parishes determine their intention to move or break the pastoral tie, and advise the District Superintendent after the March/April Parish Meeting.

STEP 2

MAY 10th

Each Presbyter and Parish, in consultation with Spouse, Family, Parish Stewards, Parish Meeting Members, District Superintendent, and/or any other appropriate people, prepares a Profile which is not a confidential document, on a standardised form available from the District Superintendent in February, and forwards it to the Superintendent of the Development Division, who in turn will circulate all Profiles to each Presbyter intending to move and each Parish requesting an appointment.

Discussion and dialogue will be encouraged and Presbyters and Parishes will formulate their indications of preference.

STEP 3 EARLY JUNE PROVISIONAL MATCHING MEETING.

The members will:-

- a) Set out goals for Connexional strategy
- b) Set ground rules for working
- c) Present needs of Parishes and Presbyters
- d) Undertake matching.

STEP 4 JUNE/JULY/AUGUST/SEPTEMBER

Time for reflection and consultation between proposed matchings of Presbyters and Parishes.

STEP 5 EARLY OCTOBER

Station Sheet is prepared and opportunity for further discussion given, if required.

STEP 6 NOVEMBER

Final Reading, if required, takes place at the pre-Conference sessions, and is reported to Conference.

OPTION C (EXECUTIVE MODEL)

An Executive Model, eg 6 - 8 people and discussion with Presbyters/Parishes concerned, as per Frank Hanson's paper.

Through the submissions, and from the discussion, the Executive Model is an option which the Commission does not wish to pursue.

We did not have time to prepare even in draft form, any suggestion about how such a scheme could work.

COMMUNICATION

It is evident there needs to be much greater care for better, more honest & open communication at all stages. Believing in the premise that any system will work only in a climate of:

- * faith in a system that allows a degree of choice
- * complete understanding of that system and how it works
- * mutual trust between all persons concerned
- * security that comes from being a valued member of a Christian community;

the Commission recommends:-

That a Kit Set be produced to assist in the communication process.

The Kit Set would cover such areas as:-

What is Stationing?

How is it to be done?

Who does it?

What is the role of the District Superintendent?

What is the role of the District Lay Representative?

What can YOU do?

Who can help- if you are a Presbyter?

if you are the Spouse of a Presbyter?

if you are a Lay person?

if you are a Student?

Members of the Commission will work on this pending the resolution of the Conference as to which option, if any, is preferred.

BI-CULTURAL TO MULTI-CULTURAL CHURCH

The Commission is conscious that this emphasis needs to be a constant back-drop in the Stationing process. The Commission is happy that the Samoan, Tongan and Fijian Advisory Committees should be full members of the Stationing Committee, but when they request it and feel ready, rather than at the need of the Pakeha Church.

We recommend that the Conference ask those groups to indicate when they want to take up full membership.

There are two areas of particular importance:-

- (1) How to station for a particular ethnic ministry.

We propose that we adopt the Maori Division precedent by allowing the Samoan, Tongan and Fijian Advisory Committees to consider their own Stationing and bring their proposals to the Stationing Committee via the Superintendent of the Development Division.

The Maori Division will continue to act as at present.

- (2) The need to reflect on Pakeha appointments that affect the various ethnic groups.

We propose -

- a) *That the Samoan, Tongan and Fijian Advisory Committees be invited to comment on proposed matchings via the Superintendent of the Development Division during the consultation stage when matchings are being tested.*
- b) *That the Samoan, Tongan and Fijian Advisory Committees be participants in the Lay/Clergy dialogue time when ministerial reviews are being undertaken.*

DISTRICT-SUPERINTENDENT / STATIONING REPRESENTATIVES.

It was clear from the submissions, replies to the questionnaire and in general conversation that there are too many Presbyters, Spouses and Parishes suffering from a lack of trust in the present system and the people working it. This can only be overcome by a high level of honesty, open communication and sharing about the process and the 'why' of the decisions that are being made. The people involved need to be trusted to understand why decisions are made, to feel part of it and to accept a share of responsibility for

it all. The role of the District Superintendent and/or the Stationing Representatives is crucial in this process. Sometimes honesty will be difficult and cause hurt, but it is obvious that the "not sharing" is already doing that and we believe that the hurt should be about the right things and not about imaginary issues.

We see the proposed Kit Set helping in some measure.

We also offer in Option A (Representative Model)

- 1) An invitation for Presbyters and Parishes to state an order of preference from the data they will receive in May (which will give a brief resume' of all Presbyters moving and Parishes seeking appointments).
 - 2) The right for all Presbyters to attend and Parishes to be represented at the Provisional Matching Meeting of the Stationing Committee as observers.
- This in no way precludes the existing right of Presbyters or Parishes to appear before the Stationing Committee.

Option B (Participatory Model) adequately covers this point.

In Option A we have left open who are the two District Representatives to Stationing, but we believe one should be the District Superintendent and the other a Lay person. Both need to be fully involved in all discussions relating to the District Stationing.

The choice of the District Superintendent may cause a conflict of role for him/her between being a pastor and being an advocate/job determiner, but the District Superintendent is charged with pastoring the Parishes also and this can cause conflict with the pastoring of the Presbyter and family. We therefore believe that, while the District Superintendent should always attempt to act pastorally to Presbyters, ALL Presbyters need to establish their own personal/family pastoral support networks as well as any that may be provided by the District Superintendent.

We recommend that District Superintendents meet for a sharing/training session so there can be uniformity in the understanding and the application of procedures.

THE PASTORAL TIE AND LAY/CLERGY DIALOGUE.

There was general agreement that an initial 4 year term was about right. There was no desire that the length of appointments should be shortened, and in fact the suggested procedures have now lengthened the initial term to 5 years. We believe there should be an open on-going sharing about the total task of ministry between Presbyter and Parish.

We therefore recommend that Lay/Clergy dialogues be held in September of the 1st, 4th and 7th years and that after the 1st they include specific consideration of the pastoral tie.

This we see being arranged by the District.

For intervening years, the provisions of the existing Law which enable the Presbyter, Parish Stewards or any 5 members of the Leaders Meeting and/or Parish Meeting, to raise the question of the continuation of the Pastoral Tie, would remain in force. These would need to be modified to enable any decision to be made at the March/April Parish meeting.

We believe the question about the appropriate time to move needs to be a considered decision and not a rushed one - it ought to be part of the on-going pastoral care of the District Superintendent to the Presbyter, Family and Parish.

Self-supporting Presbyters and Deacons also need to be included in the Lay/Clergy dialogue process.

TIMING OF CHANGE OF APPOINTMENT

We gave consideration to this issue and affirm the general suitability of January moves. However, we recognise that in special circumstances a degree of flexibility is possible and desirable.

NO "LIFTING"

We strongly recommend that "lifts" should not be undertaken by the Stationing Committee until Presbyters are in their 6th year or later, unless they give their consent and have had prior dialogue.

PROFILES

It was clear from the submissions and the responses to the questionnaire that Profiles are needed, but that there is considerable dissatisfaction with the present documents. At the moment they tend to lead to the raising of unrealistic and unattainable expectations.

The Commission agrees that Profiles are necessary and believes the Connexion should seek professional help in preparing a standardised document that would provide accurate, factual information as well as an adequate forward look for Presbyters and Parishes. The Presbyter's Profile should be prepared in consultation with Spouse and family and skilled mentors/facilitators. The Parish Profile should be prepared in consultation with Parish Stewards, Parish Meeting members, and Parishes should also seek advice from the District Superintendent. In Option A we see two documents being prepared by all Presbyters intending to move and all Parishes seeking appointments. These are to be provided by May 10th.

- 1) A Full Profile - which will be distributed to each District and be available for perusal within the District and also be used at the Provisional Matching Meeting as at present.
- 2) A short descriptive paragraph which will be circulated to all Presbyters moving and all Parishes seeking appointments to assist them in the process of determining their preferences.

We would like comment on the suggestion that a "bank" of profiles should be maintained and updated yearly. Because of the proposed openness of operation, all Parish Profiles will be shared with every Presbyter who is moving and every Presbyter's Profile will be shared with every Parish seeking an appointment.

UNION AND CO-OPERATING PARISHES

We received submissions from Union and Co-operating Parishes questioning pressure of stationing at Conference and urging the need for consultation if there are changes to the 1st Reading/matching. We believe Options A and B go a long way to satisfying these concerns, but emphasise that the request for a Methodist Presbyter does mean the curtailment of some of the "call" rights for these Parishes.

CONNEXIONAL APPOINTMENTS

We affirmed the direction of the proposals adopted for experimental use at Conference 1985 and see no great problem in their fitting within the timing schedule proposed. They will sit more easily in Option A than Option B.

STUDENT ADVOCATE

There were requests to separate the Principal's evaluating role from that of advocating for students.

We propose that the exit students elect an advocate (not of their own number) to attend the Stationing Committee.

TIMING OF STATIONING.

There were many submissions requesting that Stationing should be taken out of the Conference. It is clearly felt that Stationing (particularly 3rd Reading) intrudes on Conference business and inhibits the ability of those involved to participate properly in Conference.

Our proposals will solve this problem. They suggest moving the Provisional Matching meeting to early June, with the 2nd Reading in early October and the Final Reading being prepared in the pre-Conference meetings in November.

Note: In Option A the June Meeting will necessitate a change of time for Church Council and Finance and Stewardship Committee to save costs. In Option B, because different people are involved, a change of meeting time for Church Council/ Finance and Stewardship Committee would not be necessary.

CONCLUSION

The Commission has decided to invite the Church to study the Report and make its responses. In the light of the responses from Parishes, Synods and individuals, the Commission will frame recommendations for Conference.

We believe the issues are so numerous and complex that Synods may be well advised to set aside a considerable block of time for their consideration, or even hold a special Synod.

With this process in mind, we have framed this Report in as open-ended way as possible and we now invite your study and response.

Responses should be forwarded to the Convener by September 15th 1986 to enable them to be collated for the next meeting of the Commission which will be in Wellington, October 2nd - 4th 1986.

A. A. GRUNDY.

CONVENER.

18 Chapel Street,
Christchurch 5.

Your response to the following issues is invited:-

1. Which Option do you prefer -
 OPTION A - REPRESENTATIVE MODEL
 OPTION B - PARTICIPATORY MODEL
 OPTION C - EXECUTIVE MODEL
2. Do you agree that an appropriate Kit-Set on Stationing Guidelines is needed?
3. Do you believe the proposed new question re itinerancy is an appropriate way forward?
4. Have you any comments on the Bi-Cultural or Multi-Cultural emphasis?
5. In Option A, should the two District Representatives be the District Superintendent and a Lay person?
6. In Option A, should Presbyters and Parishes be given the right to attend the Provisional Matching meeting as observers?
7. Should there be training sessions for District Superintendents?
8. Do you agree with the proposal of a Lay/Clergy dialogue in the 1st year, then automatically raising the question of the pastoral tie in the 4th & 7th years?
9. Do you agree on the 6th year "lift" limitation?
10. Do you agree that Profiles are necessary?
11. Should there be a "bank" of Profiles maintained Connexionally?
12. Do you agree that provision should be made for a Student advocate?
13. Have you any further comments?

SAMOAN POLICY COMMITTEE

The work of the Samoan Ministry within our New Zealand Methodist Church has increased tremendously during recent years.

There are three full-time Samoan Ministers who have trained at St John's Theological College and who are now out in the community working in the Parish setting. As well, there are three Samoan trained Ministers who are also working in the Parish Setting. One has been working in New Zealand for over 10 years and the other two have recently been seconded from the Samoan Methodist Conference for a limited term.

There are several Self-Supporting Ministers, also working in the Parish setting.

Another important area of growth is within the Youth Ministry. The Samoan Advisory Committee have decided to appoint a full-time Youth Director whose job would be to co-ordinate and encourage this area of increasing need.

The Committee also feels that another vital area of work within the Samoan Ministry is to encourage growth and understanding of the Bi-cultural and Multi-cultural aspect of the New Zealand Methodist Church.

The greatest needs of the Samoan people living in New Zealand are Social, economic and Spiritual. There is also a need for closer relationships with the Samoan Methodist Conference.

The Committee agreed that Lani Tupu be the New Zealand Methodist liaison person to continue dialogue with the Samoan Methodist Church. This work has been carried out by Rev. Ted Grounds since 1982. Rev. Grounds has done a great deal of work in fostering relationships between the New Zealand Methodist Church and the Samoan Methodist Conference. The Committee thanked Ted for his work.

The Committee resolved that the name be changed from Samoan Policy Committee to Samoan Advisory Committee. Lani Tupu has now become the Convener of the Samoan Advisory Committee. The position that Rev. Siauala Amituana'i has held for 12 years. The Committee thanked Siauala for his work.

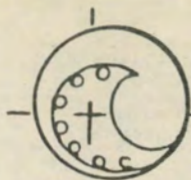
The matter of the name "Self-Supporting" Ministers was discussed, and it was decided that the title Self-Supporting be eliminated because of cultural reasons.

Lani Tupu
Convener

RECOMMENDATIONS:

1. That the Report be received.
2. That the Samoan Policy Committee be changed to Samoan Advisory Committee.
3. That Lani Tupu be appointed to continue negotiations and dialogue between New Zealand Methodist Conference and the Samoan Methodist Conference.
4. That Local Preachers Certificates be printed in the Samoan Language as well as English.

5. That the name Self-Supporting be eliminated because of cultural reasons.
5. That a Samoan Youth Director be appointed to commence work in early 1987.
7. That Conference set aside in its annual budget special allocation for the Samoan Ministry.
8. That an allocation of \$6,000 be made in the Connexional Budget towards the cost of travel to Committee meetings and towards the Samoan Ministers annual Theological Studies.
NOTE: Such funds will be managed by the Samoan Advisory Committee instead of the Development Division.
9. That a vote of Thanks go to the Rev. Ted Grounds for his work of Consultation between the New Zealand and Samoan Methodist Conferences.
10. That a vote of Thanks goes to the Rev. Siauala Amituana'i for his work as a Convener for 12 years with the Advisory Committee.



TE TAHA MAORI 1986.

*He iti te kopara, kai takirikiri ana
i runga i te kahikatea :- korero tipuna.*

NGA MATE O TE TAU, HAERE KOUTOU

In particular, Robert Taka, Paddy Searancke, Charlie Turner and Olive Bott were among those of our Connexional Family Maori Circuits and members were sorry to farewell, acknowledging the witness and service each presented in the name of Christ.

*Tapiti hono tatai hono
Ratou kua mate ki a ratou
Tatou e mahue nei, kia ora tonu tatou.*

GOALS / VISION

This year at a Staff Consultation, time was spent reviewing our goals. It was concluded that the goals were still valid. We reprint them for information.

1. A Maori Response to the Gospel.
2. Realising Maori Styles of Christian Life, Witness and Service.
3. To recruit and help train our own people.
4. Every member a minister.
5. To gather our own resources - historical, liturgical, educational.
6. (a) Relationships
 - i. with other Church Bodies
 - ii. between Maori and Non Maori members of the Methodist Church.
- (b) To manage our own finances and properties.

STIPENDIARY STAFF

Ruawai D Rakena	Tumuaki
Samson Toia	Tumuaki a Rohe Tai Tokerau
Hana Hauraki	Tai Tokerau
Barbara Miller	Co-ordinator Rohe o Tamaki
John Manihera	Tamaki
Moke Couch	Tumuaki a Rohe Waikato
Diana Tana	Waikato
Morehu Te Whare	Tumuaki a Rohe Rohe Potae
Heremia Pate	Tumuaki a Rohe Taranaki
Wati Tahere	Tumuaki a Rohe Otautahi-Waipounamu.
Te Rua Turner	Educator/Facilitator
Joy Rakena	Educator/Administration

(A) POLICY DECISIONS

During the year a review of policy concerning the following was made:-

*PROPERTY

A task group came together earlier in 1986. It looked at:

- (i) Our stewardship of Property.
- (ii) A policy appropriate for today's needs and future prospects.
- (iii) Our underlying theology.

*HOSTELS

A decision has been made

- (i) To sell Seamer House at the end of 1987.
- (ii) To explore viable alternatives.

*MINITA-A-IWI

Guidelines for Minita-a-Iwi on transfer were formulated.

*MAORI DIVISION REPRESENTATION

That this comprise at least, two representatives at any Conference, Council, Committee etc., meeting.

*MOUTOA SCHOLARSHIP

Guidelines for the administration of this generous scholarship (initiated by the Wellington Methodist Charitable and Education Trust Board) were set up.

*NGATI-TE-WHITI CLAIMS

At this stage, the Board's response is reflected in the following:-

July 1983 "...Maori Division gives an assurance that the moral responsibilities to Ngati Te Whiti will be met.

February 1986 "... Having sensitivity to the historical link, Ngati-Te-Whiti could provide Maori Division with a proposal stating their needs in relation to the original guidelines

-retention of land

-Ministry to the people

-Education of the young "

*DECISION MAKING PROCESSES

Circuits have been looking at possible alternatives.

(B) BICULTURAL DECISIONS

In the journey of the Methodist Church towards this goal much time has been given to the following:-

Education Division Youth Directors

Director of Ministry

Director - Response.

Administration General Secretary

Development Division Superintendent

Central Missions - Auckland Superintendent

-Christchurch Superintendent

Fieldworker in Ministry.

*BILATERAL CHURCH UNION

Arising especially out of our experience as a member of Te Runanga Whakawhanaunga i nga Hahi, we find the bilateral Church Union proposal limiting our preference for working together within wider Maori expression of the ecumenical vision.

*COMMISSION ON STATIONING

We appreciated the opportunity to participate in the work of the Commission through our two representatives and endorse the changes proposed.

*ROYAL COMMISSION ON SOCIAL POLICY

We will keep in touch with the Methodist Social Services Association as submissions are drawn up.

(C) ACKNOWLEDGEMENTS

With appreciation, we record our thanks to the following Connexional Trusts.

(i) Grey Trust for 55% of the distributable income this year \$44,000

(ii) Wellington Methodist Charitable and Education Endowment Board for

\$20,000 Moutoa Scholarship Fund

\$10,000 Educator's Salaries and Expenses.

(iii) Kai Iwi Trust \$1,000 for general work

(iv) Hamilton Trust \$7,000 being held until a policy for use is worked out.

(v) Trinity College \$5,200 for theological training.

(vi) Methodist Women's Fellowship \$2,576 - 97 being interest from Smethurst fund.

(D) PEOPLE CONCERNS

Members involvement at local, regional and sometimes National levels ensure the concerns of our people in general remain a major focus of attention.

These continue to be in the areas of:

Unemployment; alternative work models; cultural identity; language; traditions, the marae etc.; land; Te Tiriti o Waitangi and so on.

(E) TE RUNANGA WHAKAWHANAUNGA HAHİ

Many of our people's concerns are caught up and shared with other churches in Te Runanga Whakawhanaunga Hahi. This year we were able to revise our ecumenical vision with the help of a further visit from Fr Phillippe Fanchette; engage in a specifically Maori theological conversation and consider a Maori response to Missions and Evangelism.

RECOMMENDATIONS

1. That the Report be received.
2. The Board Membership for 1987 be:
Samson Toia; Matiu Rakena; Tohu Cassidy; Barbara Miller;
Joy Rakena; Maru Toki; Moke Couch; Jess Marcom; Morehu Te
Whare; Ripeka Anderson; Polly Hepi; Heremia Pate; Hoani
Heremaia; Sue Watson; Wati Tahere; Inu Farrar; Elaine Dell;
Ruawai Rakena.
3. The Representatives on Te Runanga Whakawhanaunga i nga
Hahi be:



**THE NEGOTIATING CHURCHES UNITY COUNCIL
REPORT TO THE CHURCHES
SEPTEMBER 1986**

The Negotiating Churches Unity Council
Second Floor
185 Willis St, Wellington
New Zealand
All Correspondence - P O Box 27095, Wellington

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MEMBERS OF THE COUNCIL as at 1/9/86.

(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 Rev Ray Oppenheim (u), The Ven T. A. McKenzie (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. (v), The Rev Peter Kennett (u).

Methodist: The Rev. N.E. Brookes (u,v), The Rev B.K. Rowe (u), The Rev. G. Telford (v), The Rev. A.K. Woodley (v), The Rev F. Hanson (u), Mrs I. Girven (v).

Presbyterian: The Rev. C. Naylor (u), The Rev M.D. Thawley (u,v), 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 Council held its third meeting at the Star of the Sea retreat centre in Wellington, June 3-5 1986. Twenty representatives of the churches and the Secretary were present. The Most Rev. Brian N. Davis was in the Chair. The Committees of the Council met in September 1985, and March and June 1986.

3. Mutual Recognition of membership:

The work group formed to develop proposals for a joint membership for members of cooperative ventures has been working and has prepared a draft statement of convergence on baptism and a draft service for 'commissioning'. These are being presented to the committees of the Council for consideration and report in 1987. The Methodist and Presbyterian churches are also looking at the possibilities of a joint membership.

4. Ventures 84-85:

The Ventures gatherings were reported on last year. The Council has given more attention to a number of the recommendations and reports as follows:

1. Getting on with Union

* The Methodist-Presbyterian discussion is very delicately poised at the moment. Sharp and important questions are being raised about the seriousness of the commitment to bicultural partnership that the new "church" would make.

* Unity by Stages is a policy adopted by the 1986 Anglican General Synod. "It is a concept that is gaining wider recognition ... it implies that the end cannot be seen from the beginning, and that unity must be pursued in terms of movement and process. It does imply that we know the direction in which we wish to move, and that we take definite steps to break down the barriers which at present stand in the way of visible unity."

General Synod also adopted some other important affirmations.

That this General Synod:

a) Affirms the resolution of the 1976 General Synod which "accepts the negotiating churches as part of the one holy, catholic and apostolic church and recognises their ministries as real ministries of the Word and Sacrament, given by Christ the Head of the Church".

b) Recognises both the apostolic content of ordained ministry which exists in churches which have not maintained the episcopal succession and also in these churches of a ministry of episkope in various forms. (See para 53(a) of BEM.)

c) Requests the bishops to encourage clergy and parishes to use the Lima Liturgy for the celebration of the eucharist on ecumenical occasions.

2. Regional and National Representation of CV's on JRC and CCV.

* It has been agreed that there be direct representation of Cooperative Ventures on JRC's on a rotating basis for three years. One-third of the CV's in an area would nominate a representative who would serve for 3 years, retire in rotation and be replaced by representatives of other parishes. Parishes are urged to give this their support.

* Denominations are being reminded that in making their national appointments to the CCV they should include people with experience of Cooperative Venture life and worship.

* The CCV is planning for some regional gatherings of JRC representatives for the sharing of information, education and general perspectives.

* The Secretary is pursuing with the Church Courts the delegated functions and powers they regard JRC's as having and the reporting required. Some district courts regard JRC's as 'ad hoc' bodies rather than committees or sub-committees. At some points this frees JRC's, at others makes District denominational courts more remote.

3. Representation in Diocesan Synods

The Anglican General Synod has begun the process whereby all ministers serving in CV's with Anglican participation could have a voting place in normal aspects of Diocesan Synod work. This process will not be complete until 1988 and is a further step on the way.

4. Statistics

A draft combined Statistics form has been prepared by a work group in the Waikato which is currently being evaluated, particularly to see how well it covers the requirements of the Anglican Church.

5. Publicity

Some attempts have been made to bring the life and vitality of cooperative ventures before the wider church and it is evident that some Editors are more sympathetic than others.

THE COMMITTEE ON CHURCH UNION

1. Unity by Stages.

The Committee considered the significance of the policy adopted at the Anglican General Synod. As a policy for the church of the Province it affects relationships with a wide variety of churches including the Negotiating Churches. It is to be seen as an international approach flexible enough to find its way into each provincial situation.

While underlying the policy is a reaffirmed commitment to the Lambeth Quadrilateral of Word, Sacraments, Creeds and Episcopacy, this move does not say what the nature or model of the church will be in a 'united' form. It is rather a step by step clearing away of things that prevent forward movement into union. Each church will discern for itself the barriers to unity to be removed within its own constitution and life. The stages will relate to various aspects of the life of the churches allowing them to live in closer constitutional and spiritual relationships with each other.

UNITY BY STAGES.

This statement was approved by the Council for submission to the churches.

The NCUC welcomes the report of the Provincial Commission on Ecumenism, in particular the section Unity by Stages. The framework of the report, baptism, eucharist, ministry and local community are all of deep concern to member churches. The concept endorsed in Unity by Stages can be seen as a creative response to the convergence recognised in the Baptism, Eucharist and Ministry documents prepared by the World Council of Churches. The process of Unity by Stages has some parallels in the Methodist-Presbyterian proposal, "Growing into Unity".

The NCUC now affirms the concept of Unity by Stages as the appropriate way forward for us as churches in Aotearoa and requests the member churches to endorse the principle.

The Council recognises that progress has been made in pursuing Unity by Stages and more will be achieved as churches together seek to fulfil their mission under God.

Urgent and critical issues for us in terms of our understanding of the Gospel and the mission of the church in New Zealand and arising in part out of our experience in co-operative ventures are to be found in the areas of membership and confirmation. We therefore propose that the partner churches work to resolve these issues as a next step towards the future unity of the Negotiating Churches.

WE NOW REQUEST THE CHURCHES -

TO ENDORSE THE POLICY OF UNITY BY STAGES
TO SUGGEST FURTHER AREAS OF CONCERN WHICH COULD FORM PART OF FUTURE CONSIDERATION OF UNITY BY STAGES.

2. Towards Unity

The NCUC, together with the Roman Catholic Commission on Ecumenism and the NCC is sponsoring a Theological Conversation in late September. The three themes of this 'Conversation' include

- * Sharing the responses of the churches in New Zealand to Baptism Eucharist and Ministry.

- * Reporting on a variety of bi-lateral discussions presently in process in New Zealand.

- * Reflecting on local ecumenical activity in New Zealand.

This conversation aims to bring together some of the scattered pieces of ecumenical contact and will be reported to the churches.

THE COMMITTEE ON COOPERATIVE VENTURES

1. Guide to Procedures in Cooperative Venture.

During 1986 further review has been undertaken of sections of the Guide. At times this has been on the Committee's own initiative, at other times in response to suggestions from parishes and JRCs.

The following amendments are reported to the Churches.

GUIDE TO PROCEDURES

Amendments 1986.

1. APPROVED CHANGES: Guideline Agreements.

1. Co-operating Parishes 311, page 103

ADD NEW PARA 9.

9. WORSHIP:

The public worship of God will be provided for in accordance with the Common Provisions, 231.

Renumber following paragraphs.

2. Union Parishes

ADD NEW PARA 9.

9. WORSHIP:

The public worship of God ...(as above).

Renumber following paragraphs.

2. PROPOSED CHANGES 1986 - for approval by the Churches.

1. JRCs:TERMS OF REFERENCE 121, page 20.

4. MEMBERSHIP:

The Committee shall consist of -

- [1] Representatives of the regional courts of the negotiating churches. These should include people with experience in dealing with the procedures of their church and/or cooperative ventures, able to assist the committee reach recommendations which will commend themselves to their church court.
- [2] Representatives of other churches having local interest in one or more cooperative ventures.
- [3] Representatives from one third of the cooperative ventures in the region. Parishes shall be represented for a three year term. To ensure continuity one third of the parishes represented will be replaced each year. In the initial stages some will serve for either one or two years only.

2. VISITATIONS 124 page 20.

[4] Visitations usually include -

- a) A meeting with the parish council and minister(s)
 - b) A brief period with the parish council alone.
 - c) A discussion with any ministerial team however the parish defines 'team', but including all those appointed or approved by district church courts (212,213,214).
 - d) A discussion with minister(s) and spouse(s),
 - e) An inspection of plant, carried out prior to the meeting with the parish council.
- [5] Visitation teams should also sight minute books, the parish agreement and schedules of record.

5. REPORTING:

The visitation team prepares a report and Pastoral Response for the JRC and the churches. The convener, having consulted other members of the visitation team, submits the report to the JRC as soon as possible after the visit.

- (a) The Report should be based on the headings in the questionnaire. Specific recommendations may be

included either for the parish or the district church courts.

- (b) A Pastoral Response suitable for delivery to the parish at either a time of public worship or a parish council meeting should also be prepared for the JRC and district church courts. It is delivered by persons appointed by the JRC.
- (c) The Sequence of reporting should flow from the visitors - to the JRC (the convener being present to answer questions) to the district church courts - to the congregation. The report does not need to be seen by the whole district church court before the pastoral response is read. Where this would result in too much delay, approval to proceed with the pastoral response may be given by a committee or official of the court.

3. MINISTRY 212

Page 49.

ADD Note [1]

Note [1]

Where a ministry is terminated under three years the appointing church, after consultation with the Parish Council and the JRC, may appoint a further minister on the normal terms of appointment i.e. for up to a further eight years.

Note [2]

The Methodist Conference (1985) has determined that unless there are special circumstances, initial appointments of Methodist ministers to Cooperative Ventures will normally be for a maximum five years.

4. FINANCIAL MATTERS -241

1 Page 72 Para 1(c): ADD see note (1) page 74.

2 Page 74 ADD

Note 1.

Applications for grants in aid of Stipend

1. Applications should be made to each of the participating churches on the common approved application forms. The procedures are set out on these forms, a completed copy of which must be sent to each partner church as listed on the forms.
2. When a grant-in-aid of stipend is being sought for the first time the JRC shall be consulted and shall as a matter of urgency communicate its support or otherwise in writing to the appropriate District Church Courts.
3. In subsequent applications it shall be the responsibility of the District church Courts to

consult with partner churches where grants are sought prior to a decision being made by that court.

4. Quinquennial visitations where appropriate may take up the questions in 2 and 3 above.

5. EXTENSIONS OF MINISTRY - 424 page 152

7. PARISH CONSULTATION.

- [1] a. The Committee meets with a properly called regular or special meeting of the Parish Council/Session chaired by the Convener. At least two weeks notice must be given of the meeting and its purpose.
- b. The Session/Parish Council shall indicate to members of the congregation(s) that the matter of the extension of the ministry of the Rev... is on the agenda for the meeting and that members are invited to make their views for or against an extension known to the Parish Council before the meeting.
- c. The meeting, from which the minister and spouse and any lay/clerical colleagues or associates absent themselves, seeks to obtain consensus on the question of and length of an extension, and may use a secret ballot.
- d. If the meeting supports an extension it records a decision to request that:

" The (Bishop, Conference, Presbytery as appropriate) invite the Rev.. to accept an extension of ministry for up to .. years".

('Up to' allows the minister or appointing Church to terminate the ministry before the maximum allowed extension is completed.)
- e. No motion is required if an extension is not being recommended.

6. LETTERS OF APPOINTMENT 217.

1. PROCEDURE. (Amend to read) -

A letter of appointment is issued by the appointing church at the induction of a minister. Sufficient copies are provided for the appointing church, partner churches, JRC, the parish, minister and NCUC. The letter is necessary documentation of the agreed term of ministry being entered upon. (See 212.5)

2. Collegiate Appointments
 An enquiry from a Methodist Synod re the status of non-stipendiary appointees with relation to other appointees in cooperative ventures was considered by the Committee and the following points were noted:
 - 1) The Committee on Cooperative Ventures sees the ministry

of non-stipendiary as generally to be described as that of a colleague. No distinction or gradation of ministry is recognised.

- 2) Appointing churches designate their staff in particular ways when appointing them to co- or team ministries. Anglicans often appoint non-stipendiary priests to a position of "honorary assistant priest". Other priests, although being appointed to an ecumenical team ministry are technically designated by the Anglican church as "priest-in-charge" of the particular parochial district. They are not appointed as priest or minister in charge of the cooperating parish, that is where their status is one of colleague.

The Committee believes that at the moment the churches need to continue to appoint their ministers in the language and to the kind of appointment that is approved by their church. In Methodist terms, where a minister is appointed to a team ministry position, this equates with the fullest sense of "collegiate" in the fullest sense provided for in 216. Where the minister is designated as "second" minister a different relationship is implied, usually determined by the functions and responsibilities agreed to by the parish and ministry.

- 3) The primary need is for the parish council and ministers to establish a clear and sustainable basis of partnership in the various functions of ministry.

3. Rural Ministry

With the evident restructuring of the farming industry, many adverse effects are being experienced in rural communities. The Committee has spent considerable time reviewing the impact on people, parishes and communities. While in some areas the crisis has not developed as rapidly as first feared, others affected by drought and floods are in for some very difficult times. The Committee has identified that at a time when pastoral support and leadership is most needed, the resources for its support are most scarce.

In the past the churches have responded to the gradual depopulation of rural areas by amalgamations, cooperation, regional support ministries over larger areas, and self supporting ministries. What have been regarded in the past as "experimental" strategies may increasingly become the norm.

Meetings have been held to discuss possibilities of 'shared ministries' in some areas to ease parishes over difficult times and to foster more local responsibility for ministry. Other regional consultations are proposed, including some for ministers beginning rural ministries, particularly in

cooperative ventures.

4. Superannuation Funds

The rules of both the Methodist and Presbyterian Superannuation funds require the continued payment of the parish levy to the fund during a vacancy. Parishes sometimes misunderstand this payment, believing it to be related to a particular minister and ceasing during a vacancy. However both funds point out that were parishes not to contribute during vacancies, the levels of contributions during periods of appointments would be much higher.

The Committee has been considering alternative ways of spreading the parish obligation to these funds so as to avoid difficulties arising over the change of ministries. So far without success.

5. Removals Expenses Scheme

The scheme has had another successful year of operation. The summary financial statement shows a small deficit on the years operations. The Levy for 1986-87 has been set at \$456 plus GST.

Cooperative Ventures Removals Scheme.

Statement of Income and Expenditure

to June 30, 1986.

INCOME 1985/86

Contributions from Parishes:	13177.00
Interest received	541.00
Excess Expenditure over income	2941.00
Total income	<u>16659.00</u>

Less EXPENSES:

Administration Fee	1600.00
Audit Fee and Gen Office Exp:	276.00
Computer Processing:	798.00
Interest Paid:	-

Removal Costs for Appointees:	13985.00
Excess Income over Expenditure	-

Total Expenses:	<u>16659.00</u>
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BALANCE SHEET:

Current liabilities:

Sundry Creditors	1750.00
Loan Methodist Church Special A/c	950.00
Total	<u>2700.00</u>

Accumulated Fund:

Balance at 1 July 1985	1721.00
Less Excess Expenditure over Income	2941.00

Deficit	1220.00
<u>2700.00</u>	
Current Assets:	
BNZ Current Account	702.00
Sundry debtors	778.00
Deposit at Call	-
	<u>1480.00</u>
Accumulated Fund Deficit	1220.00
<u>2700.00</u>	

W.E. Clothier, Chartered Accountant.

THE JOINT BOARD OF THEOLOGICAL STUDIES.

1. Twenty Candidates completed the L.Th. during 1985. Of these 14 were done through St John's College, two through Knox College and four were completed by extra-mural students. One of these students passed the diploma with second Class Honours.
2. Assessment continues to be gained by two routes - either by examination at the end of the year or (in the case of students from St John's or Knox) by continuous assessment throughout the year by a variety of methods.
3. During 1986 the Chairman is the Rev. Dr. G.C. Nicholson and Vice-Chairman the Rev. Dr. M.E. Andrew and Mrs Z. Paul continues as Registrar/Secretary administering the Board's affairs from an office at St John's College.
4. The annual meeting of the Board for 1987 will be held at Mt St Mary's Seminary, Napier on the 29 January.
5. The continuing viability of the Joint Assessment Committee is in doubt. The Presbyterian Church has been the only one of the negotiating churches that has continued to use the Joint Assessment Committee as a means of assessing candidates for the Ministry.
6. Diploma of Ministry There is currently one candidate actively engaged in the Diploma of Ministry. The Diploma is in urgent need of actual promotion if it is to continue. As from 1986 it is also without a Director.

G.C. Nicholson
Chairman

NEGOTIATING CHURCHES UNITY COUNCIL
STATEMENT OF RECEIPTS AND EXPENDITURE FOR THE YEAR ENDING 31
DECEMBER 1985.

RECEIPTS

Contributions from Churches:		
Anglican	16,812.00	
Churches of Christ	591.00	
Congregational	78.00	
Presbyterian	23,274.00	
Methodist	8,763.00	49,518.00
Presbyterian advance payment 1986		6,312.00
Methodist additional payment		500.00
National Council of Presbyterian Support Services.		
Secretarial Services Jan April.		
Offset overseas travel costs.		1,346.03
Sale of Chair		65.00
Sales, Guide to Procedures.		516.10
Bank Interest		88.54
Bank Balance 1/1/85	1,794.12	
Air New Zealand balance 1/1/1985	186.84	
	1,980.96	
Less balance due on Adler typewriter	720.00	1260.96
		<u>\$59,606.63</u>

EXPENDITURE

Stipend and allowances	18,767.19	
Car allowance	2,959.44	21,726.63
Beneficiary Fund NCUC Contribution		2,674.35
Beneficiary Fund Adjustment (887.19-715.54)		171.65
Rent of Manse		9,622.70
Wages - office staff (6,118.72-300)		5,818.72
Office rent		800.80
Office expenses	5,517.46	
Less refund	610.94	4,906.52
Phone rental and tolls		2,294.19
Travel		
Secretary	4,589.44	
Less Refunds	1,515.52	3,073.92
Annual Report	1102.00	
Less sales	394.00	708.00
Guide to Procedures		3850.00

Meeting Expenses	2254.21	
Less Refunds	<u>2126.00</u>	128.21
Dictaphone		279.00
Bank charges and interest		191.31
Bank balance 31 December 1985	2,892.19	
Air New Zealand Bal. 31/12/85	<u>298.44</u>	
		<u>\$59,606.63</u>
Result: Closing balance	3,190.63	
Less Opening balance	<u>1,260.96</u>	1,929.77
Less Advance on 1986	<u>6,812.00</u>	<u>(4,882.33)</u>

L.I Stevens, Hon. Treasurer.

List of assets as at 31 December 1985:

Purchases

Typewriter	1982	1,200.00
Desk	1979	167.85
2 chairs	1979	107.10
Dictaphone	1979	315.78
Office furniture	1979	567.00
(Secretary's desk and cupboards)		
Photo copier - shared	1983	2,200.00
Chair	1980	156.00
Chair	1983	110.00
Typewriter - shared	1984	1,560.00
Dictaphone	1985	279.00
Sub total		<u>6,609.18</u>

Credit balance at Air New Zealand	
31 December 1985	298.44
Credit balance at bank	
31 December 1985	<u>2,892.19</u>
	<u>3,190.63</u>

10,079.81

AUDITORS CERTIFICATE

I have inspected the books of account and vouchers of the Negotiating Churches Unity Council) for the year ended 31 December 1985 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

B.N. DAVIS, Chairman.
D.M. POVEY, Secretary.

TRIBUTES TO DECEASED
PRESBYTERS, DEACONS
AND LAYPERSONS

ARCHIBALD CHARLES BARRINGTON

Barry was born in Wellington on 6 May 1906, his parents moving to Marton when he was 2. He attended Primary school there until he was 12 when he left to enter a lawyers office as junior clerk. He was paid extra for early morning sweeping duties. While there he studied accountancy by correspondence so that in 1927 when the firm amalgamated with a Wellington partnership Barry was transferred there and became accountant to the firm and secretary of a number of private and public companies.

Barry had been S.S. Superintendent and Circuit Steward of the Methodist Church in Marton. When he went to Wellington he joined up with the Wesley Church and B.C. in Taranaki St. He became a member of the National Executive of the Y.M.B.C. movement, the Methodist Youth Board and was for 4 years the National Secretary of the Movement. The B.C. movement during the 30's developed a fairly radical stance on social issues and pacifism became an issue which he and others promoted at annual conventions. He began to present pacifist resolutions at Church Conference.

The National Executive of the B.C. movement at that time a self governing body under the Youth Board, asked Barry to draft three alternative "covenants" on pacifism for submission to Bible Classes. The "absolutist" form was chosen and went before the Conference in February 1936 but was rejected. However the following month that same covenant was used as the basis for the formation of the N.Z. Christian Pacifist Society of which Barry was either Secretary or President for the next 25 years.

It became apparent to Barry that he was preaching and trying to practise values which were basically in conflict with his professional employment at the heart of the legal, commercial and financial exploiting system. By the time this feeling demanded action he was married to Janet Galpin and they had two small children and a home on mortgage. So 18 years after joining the firm Barry left it to become Secretary of Wellington W.E.A. and later National Secretary. A period of intense activity followed with street parades and open-air meetings where Barry and others proclaimed their opposition as Christians to the militarism of the day. Freedom of speech received another blow when the Fraser Government declared these meetings illegal in 1940. Eventually when indoor meetings were also declared illegal it was decided to go back on the streets. The intention was to resume with meetings at that historic Methodist site, the Reserve in Manners Street. The document announcing this which Barry published was the reason for his second term of imprisonment, this time for 12 months. He was prosecuted once more during the war for writings but won his case in the High Court, though Ormond Burton's comments on Barry's trial earned him a sentence of two and a half years in jail.

The feeling which caused Barry to leave the commercial world continued to work in him and this resulted in he and Jan and the three children joining Riverside Community in 1947 during December. He felt this would enable him to "do" something as well as "talk" about the expression of his Christian Pacifist faith. From Riverside Barry contributed a lot to the District in church and public life, as a local preacher, on Synod, as District Property Secretary and as Vice-President. He continued to proclaim his faith up and down New Zealand and the tragedy is that the Church took so long to recognise the significance of his contribution.

The Church extends its sympathy to Mrs. Barrington and family.

IVOR GEORGE BABER

Ivor George Baber came to the Manawatu from London in 1949, with his wife, Florence and their family. He had begun his working life in the Welsh Mines, and was of Primitive Methodist persuasion. This gave George an understanding and love for the working class folk which was to have an important influence on his work in New Zealand. George was a convinced pacifist, a C.O. in World War II in England.

He settled near Sanson, taking up farming. There George carried out lay preaching duties over a wide area of Sanson, Rongotea and Taikorea for 14 years. Sanson Youth Group also benefited from his commitments and energies. While at Sanson, George was a representative at Methodist Conference each year and served as a valued member of the Spiritual Advance Committee and the Synod Standing Committee.

Under the vigilant eye of George Goodman and Merv Hancock, George Baber began the Manawatu Methodist Social Service Centre, being its first Director from 1963 to 1971. His pioneering work in social services brought him into contact with numerous people from all walks of life, who grew to love and respect him profoundly. He was energetic in the extreme, being a founding member of several social service organisations in Palmerston North, for example, Samaritans, Alcohol Advisory Council and Marriage Guidance.

George's friend and mentor, Merv Hancock wrote of him, "Here was someone of exceptional personal qualities and a winsomeness of spirit that expressed itself in his theological position, that God is for everyone, no-one is excluded and that every offering Christian commitment should always be without strings".

George died on October 7, 1985, aged 77 years. We give thanks for his life and faith-filled service.

HELEN MARGARET BLUNDELL

Margaret was the only one of the Taylor family born in New Zealand, after her parents and seven older children had come from Yorkshire. Born at Helensville in New Zealand, she grew up on the family farm at Kaukapakapa. Strong family ties linked her to that area and it was fitting that memorial services were held simultaneously at Masterton and Kaukapakapa after her death in January 1986.

Margaret's strong christian upbringing led to a call to full-time service in the Methodist Church of New Zealand, and she was accredited Lay Preacher in 1945 at Durham St., while training to become a Deaconess. After serving at the Dunedin Central Mission Margaret spent a year in the United Kingdom. On her return she was appointed in 1954 as 'supply', 2nd minister to Masterton with particular responsibilities for the Kuripuni congregation.

Here she endeared herself to all as she became fully engaged in conducting services, preaching, pastoral work, leading women's groups and church music, promoting interchurch competitions and activities and many other aspects of ministry.

It was during this period that Margaret met Alan Blundell. They were married at Kaukapakapa by the Rev. Eric Clement, who was concluding his appointment at Wesley, Masterton. Margaret's ministry and service was to continue in tandem with Alan in the Masterton/Wairarapa area until her premature death by cancer just one day before their 29th anniversary. Together, Alan and Margaret experienced great joy in their two children, Geoffrey and Susan - and subsequently grandchildren Adam and Libby - the latter being born only a few months before Margaret died. Although technically no longer a Deaconess of the Methodist Church, Margaret remained active in the Order right through her life. To many older Wesley members she was always 'Sister Margaret'. Indeed, the pastoral caring nature which qualified her to be a Deaconess, continued in her church life as Margaret Blundell.

Quiet spoken, of gentle disposition, even sentimental at times, yet with conviction and determination she gave strong leadership. Her concern for others, deep personal concern, was the hallmark of her life, evident within church life, family, friends, neighbours and the wider community. Margaret gave long terms of leadership in Women's groups at both local and district levels. She was an active lay preacher for many years, a choir member, pianist, relieving organist and pastoral visitor. She corresponded liberally. Beyond church and family commitments Margaret was active in the community also, in Embroiders Guild and Choral Society, as Music teacher and accompanist.

The lively personal faith and deep christian conviction that gave energy and life to Margaret Blundell, finally sustained a marvellous ministry to others during her prolonged illness. She was truly one who remained 'faithful to the end'. Margaret Blundell, we are the richer for your life spent among us - thanks be to God.

DOUGAL HUGH CAMERON BRUCE, L.Th.

Something of the stature of Dougal Bruce was seen in two funeral services in Huntly and Thames for apart from family and members of both congregations there were many ministerial colleagues, the local M.P., and the Prime Minister. Yet here was a most humble man.

Dougal was born in Gourock, Scotland, in 1932, moving with his mother to Ceylon where his father was a civil engineer. When he was three, Dougal contracted poliomyelitis which left him paralyzed from the waist down. This meant walking with sticks and calipers for the rest of his life. No treatment being available in Ceylon, the family moved back to Scotland where they stayed until 1950 when they emigrated to Northern Rhodesia (now Zambia). Here Dougal worked in Government Stores and did well in his Civil Service examinations. Here, also, Dougal experienced a profound conversion experience which included a call to ministry. Not yet ready to respond to that call, nevertheless Dougal took the British Methodist Lay Preachers' exams and became an active member of the United Church of Zambia, preaching and helping with pastoral work.

In 1961 Dougal took a position (eventually manager) in the United Society for Christian Literature, gaining book-keeping diplomas on the way. Shortly afterwards (in 1962) he met and married Pat Gray, a school teacher from England, building his home in Lusaka where their two sons, Adam and Jamie were born.

When the USCL closed down their Zambian branch, the Bruce family emigrated to New Zealand where, after two years in the building trade, Dougal responded to his earlier call to ministry and entered St. John's College in 1973.

During his three years at St. John's, Dougal had to struggle with further disability - he broke his leg twice and had an operation for a brain tumour which left him with epilepsy. Despite these handicaps, Dougal gained his L.Th. (and was profoundly moved by the power of the prayer life of the students who spent many hours praying for him). Happily, further operations during his probationary years diminished the possibility of epilepsy (and restored his ability to drive).

After 4 years in Auckland Central Circuit and six years at Thames, at both places being loved and admired by so many Dougal moved to Huntly where, after only 2½ months there, he suffered a massive coronary and died suddenly at 53.

Dougal was a man blessed with great courage, with ready humour, and winning charm which brought friendship (and 'equality') from the smallest child in the Sunday School to the Prime Minister. His preaching, his beautiful tenor voice and the faith he brought to those inside and outside the church will be greatly missed and we offer our love and condolences to Pat, Adam and Jamie.

JOSEPH STUART CAUGHEY

Conference 1982 recorded appreciation of Stuart Caughey's long and distinguished service to Wesley College. Conference 1986 records his death on 22 May 1986, and thanks God for equally distinguished service and Christian witness in every area of life he chose to enter. This great friend of Wesley College was appointed a member of the Board on 21 February 1934, served as Chairman for 20 years, gave unique personal guidance to the Board, to several principals and to college staff, and was elected a Fellow of Wesley. He never sought positions of leadership, but by his many gifts of mind and spirit made a notable mark upon the College. With several other members of the Caughey family, from his father A.C. Caughey in 1892 his contribution to the growth and reputation of the institution was generous and distinctive. His sound judgment, patient leadership, provided both stability and encouragement as the college developed.

With his wife, Mavis, he was a foundation member and constant worshipper at Wesley Church, Mission Bay. There he shared leadership as a trustee and Minister's Steward. He was a man of prayer, compassionate and committed to encouraging the best in others. He was generous in his use of time and possessions; one who sought to do justly, love mercy, and walk humbly with God.

Stuart served on the Trinity College Council; Central Mission Board; Tounson Trust and other Boards and Committees. He was elected to life membership by both the Tamaki Ex-Servicemen's Association and the Grammar Old Boys Association. Though he was always unpretentious and self effacing, others clearly saw his worth. Prominent in Smith and Caughey Ltd, he was a businessman who in himself advertised his wares - a churchman in the market place.

He loved his family and allowed his family to love him. He was a good son and brother, beloved husband, understanding father and grandfather, friend and companion. Warm affection bound them all together. His daughter, Jeanette's, untimely early death greatly affected him, raised unresolved questions, but did not dim his faith. Mavis, Dennis and Diane, Hope and Donald, may be assured of our appreciation. We humbly acknowledge the richness coming to us from God through a great man, Joseph Stuart Caughey.

OWEN LANCELOT CHRISTIAN

Owen Christian was born in Christchurch in 1915, second youngest in a family of five; and received his general education in the city of his birth.

In his early teens during a year with the Opawa Bible Class he became aware of our Lord's message of salvation and committed his life; unfortunately his family did not share in his new found hope - so spiritual progress had to be made alone. Quite soon he started to feel a call to preach and began at the age of 17 in the depression years of the early thirties on the West Coast where he was with the Public Works leading worship at night in the cookhouse for men working on the roads, not an easy beginning! Later he returned to Canterbury and continued preaching under the guidance of Rev. H. Ford of the Methodist Church. At 21 after consultation with the Methodist Connexion, he joined the Home Mission ranks and was appointed to Kohukohu North Auckland. Owen felt the need for theological training and after serving a time at Kohukohu, did the 2 year course at B.T.I. in Auckland. Following this he was appointed by the Methodist Church as Home Missioner at Ngauwahia; and it was here at a B.T.I. Easter Convention that he met Sybil Tebbutt whom he later married.

During World War II, Owen volunteered but was turned down for overseas service on medical grounds; instead he was drafted to serve with the Church Army at Burnham with the honorary rank of Captain. He continued study during these years passing 5 grades required for the Anglican Ministry. In 1944 the Church Army appointed him to the Anglican Parish of Murchison until ordained clergy returned from overseas. Their son John was born during this time.

For five years after peace was restored Owen was Home Missioner for the Methodist Church in Coromandel, and it was during this time that their daughter Mary was born. These were strenuous but rewarding years, as were the next five in Balclutha; and he continued studies by correspondence with periodic intervals at the Theological College. Balclutha was raised to Circuit status as was his next Home Mission appointment, Inglewood, six years later. In 1959 he was accepted into the full ministry and ordained.

Following a one-year appointment in Tokoroa, Owen ministered faithfully for five years in Oxford. Then came final stationing which covered eleven years - to Richmond Christchurch; and after the first year, a second Circuit was included with Richmond (East Belt two years, North Beach seven and Linwood one). They were happy years of solid faithful work and brought him to 64 years of age and retirement. Then a years supply at Lyttelton Union Parish brought active ministry to a close.

Owen's health had begun to decline by this stage. He had coped with diabetes for about 30 years and his retirement years in Sumner saw a stroke, the amputation of a leg, loss of eyesight and a second stroke before his death at the age of 70. Throughout his ministry Owen's strong emphasis had

always been on pastoral visiting. He had an ability to build the Church-family up and his untiring ability to work never flagged. His fund of stories, his sense of humour and his obvious compassion made him a minister who related easily with the majority of folk. Sybil shared his conviction of eternal life and her calling was to fill a totally supportive role to his.

His recreational interests included stamp collecting, gardening and involvement with the Manx (Isle of Man) Society, this being the area from which his forebears came, walking and singing. His strong baritone was always helpful in worship and on social occasions.

WILLIAM GEORGE ROY COOMBRIDGE

Roy Coombridge was born on September 8, 1900 at Te Kiri near Opunake. He was the eldest of the five children of Mr and Mrs W Coombridge and he received his schooling in Maungahume in Taranaki. About 1918 the family moved to Hawera, and later to Whakamara and later again to Waitoa, where Roy engaged in farming with his father. But in 1920 Mr Coombridge senior died, and Roy took over the running of the farm.

In 1928, moved by a strong faith in his Saviour, Roy undertook Colporteur work for the Methodist Church, travelling the country in a van laden with Christian literature.

He then entered Home Mission work and was appointed to Murchison. He later moved to Granity, on the West Coast, with his wife Jean.

From Granity they moved to Bombay in South Auckland, and it was there that Jean was tragically killed in a car accident, leaving twin girls, Doris and Joan. Later Roy married Fanny Wooten, but after some years tragedy struck again when Fanny died suddenly from illness.

From Bombay Roy and the family moved to Warkworth Home Mission station, where they remained until Roy transferred to Silverdale. From here, he retired from the ministry and bought a poultry farm. In full retirement at last, he moved to Keri Keri, where he continued to farm, eventually moving to Birkenhead and finally to Otorohanga with his wife Elsie.

Roy was a most loving person, witnessing by life and word. He rejoiced in preaching the Gospel. As his eyesight failed, his physical health deteriorated, and it became difficult for him to walk, he could still engage in his hobbies, woodworking, bowls and gardening.

After he was struck down by a stroke, his body died in the Te Kuiti hospital on October 27, 1985. His spirit has returned to God who gave it, and who helped to nurture it over his 85 years.

We give grateful thanks to God for such a faithful servant of the Church as Roy Coombridge.

PATRICIA ANN GATMAN (nee CARINS)

Patricia Ann Gatman was born in Hamilton on 30th November 1929, the second of three girls born to her farming parents. When she was eight the family moved to the North Shore. This began a long and active association with North Shore Methodism. In 1952 she married John Gatman, son of Rev. W. & Mrs F. Gatman. Pat and John felt the call to service on the mission field and went to Munda in the Solomon Islands, with Robert and Owen their two children, in 1958. There John served as Mission Engineer. Two more children, Christine and David, were born while overseas.

They returned to the North Shore after 6 years overseas service and settled in Takapuna. Pat threw herself in to Christian service. For 15 years she was in the Girls' Brigade serving at Company, District, Regional and National levels. Illness caused her to resign from that work.

Pat was always a keen member of the Women's Fellowship. She was a member of the National Executive from 1970-1972 and again from 1984 until her death. During this latter period she was National Vice President. She served as President of the Waitemata District Fellowship and of the local Takapuna Women's Fellowship.

Pat was the first woman to be appointed Parish Steward in the Takapuna Parish and for two years represented the Auckland District on Church Council and associated committees. She represented the Parish at two Conferences and served on the Law Revision Committee. Pat was deeply disappointed ill health prevented her completing her term as Parish Steward and as a member of the National Executive and Church Council. She loved to serve in this way.

Pat was a hard worker in spite of health problems. Her commitment to Christ through the church, was whole hearted. Many will pay tribute to Pat's deep concern for others, which was born of her faith in God. She was also involved in Parent Teachers Associations and a very loyal member of the Manchester Unity Lodge. To her family we extend the Church's sympathy.

WILLIAM GREENWOOD

A man with many interests who contributed so much to the life of our church and our community, Bill Greenwood died on 5 January 1986 at the age of 75. The typewriter and the pen are surely symbols of his life and work. A writer of many historical books, he had an ability to search painstakingly for the details required, to collate the facts of history and to put them on paper in an interesting and easily-readable way. Many of his writings dealt with local church histories, including his books about the Woodlands Street Church in Timaru, also Waimate and Pareora.

His research included the history of other faiths, e.g. the rise of the Ringatu faith, now acknowledged as the authority on the subject. His books were not confined to church histories but included histories of civic bodies, and his last work about the 100 years of service of the Waimate Borough and County Councils was published a few weeks after his death.

He was a man of the spoken word too. An accredited Lay Preacher for 55 years he took his last service a few weeks before he died. He was known as a forthright and eloquent speaker. Over the years he was involved in youth work in a number of places; Circuit Steward at Gisborne, Lower Hutt, Hawera and Timaru; a trustee at Gisborne, Hawera and Timaru, and he attended five Conferences. During the whole of 1980 he was ministerial supply at Waimate. His commitment to the church was strong and vibrant, concerned for peoples' needs and for Christlike ways of living. He ventured into local politics and served the Hawera Borough Council for 6 years and the Timaru City Council for 15 years.

Bill was very much a family man and was interested in family trees and in tracing ancestry. He shared a rich partnership in life with his wife Elsie who died in September 1985 and whose commitment to the church was equally as strong. An active member of the Women's Fellowship, both local and district, she served faithfully. All who knew them will treasure their memories of them and the contribution they both made to church and society.

REGINALD GRICE

Reg Grice was born in Tibshelf, Derbyshire England on 18th February 1903. He was the elder of the two children of Tom and Emma Grice. His frailty as a child prevented him from receiving adequate formal education. In and out of hospital with Brights Disease, his life expectancy was very short.

Reg joined the Methodist Church in Nelson from where he became a candidate for the Ministry. However he was rejected on health grounds. The Doctor said he would not see another 5 years. He was offered Home Mission work, but feeling rejected by both God and the Church he refused. One night he became aware of God's presence very close to him and he heard God's message to him. "If I want you for the Ministry I will make it possible for you."

Offering again for Home Mission work, he was sent to Ngaruawahia. Appointments were to follow at Kaitaia, Warkworth, Rawene and Foxton.

In 1929 Reg married Grace Pond at the Karapuni Methodist Church, Masterton. There were 5 children - Shirley, Douglas, twins Beryl & Audrey, and Elaine.

In 1939 Reg was appointed to Te Kuiti as a Probationer having at last been accepted as a candidate. Appointments followed at Opotiki, Carterton, Otaki, Ngaio-Johnsonville, Cambridge, Mt Roskill, Hastings. While at Mt Roskill in 1963 Grace died.

He retired to Cambridge in 1968.

Reg married Merle Carter, a missionary Sister from the Solomons, in St Paul's Methodist Church Cambridge.

Throughout his Ministry Reg made a very fine contribution to the Methodist Church:-

District Synod Secretary, NCC representative, Member of Spiritual Advance Committee, Public Questions Committee, Secretary Home Missionary Association and Religious Broadcaster. He was the 1st official NCC Chaplain to Arohata Borstal, Methodist Representative on the Prisoners' Aid and Rehabilitation Society and the British Seamens Society.

Recognised nationally for his expertise in Philately, he was often appointed a judge at Philatelic Exhibitions: He was also a keen bowler and Tennis player. Reg always held strong convictions against war and any form of injustice: He was often persecuted for his stand defending the rights of others. Volunteering for the Medical Corps during World War 2, he was rejected because of his convictions. Irritable with any form of religious humbug or Phariseism, he was always ready to give account of his own faith and hope. He maintained a very lively interest in both Church and World affairs until his death.

WILLIAM CHARLES JENKIN

William Charles Jenkin was born in 1903 at Penzance, Cornwall, the eldest of two sons. School reports show him as a diligent student and hockey player.

The family emigrated to New Zealand when he was 16, and as a young man he studied Accountancy.

In response to the call of Christ he offered as a Candidate for the Methodist ministry, and prior to training served in Murchison and Havelock Home Mission Stations for a year at each. He served his Church in the Parish Ministry for 42 years: Wairoa 1929-31; Bank St, Timaru 1932-34; Opotiki 1935-37; Port Albert 1938-40; Waitara 1941-45; Picton 1946-49; Whakatane 1950-52; Springtson 1953-58; Aramoho, Wanganui 1959-63; Woodville 1964-68. During this time he was Statistical Secretary for 19 years, his theme song was the need for accuracy and the direction in which the Statistics of the Church were pointing. He worked in the community outside the Church, for instance at Waitara he was Civil Defence Co-ordinator. He also showed great practical interest in the Boys' Brigade, no doubt dating from his childhood, at the age of 5 he was the "Mascot" of the local Company.

His deep love for his Church and the people that made it up will be thankfully remembered by many, together with the equivalent thanksgiving that the Jenkin family is numbered among their friends.

He will also be remembered for his sense of humour, hidden at times under a gruff and apparently uncompromising exterior, but always ready to burst through, breaking reserve, easing tension or just making fun.

During his training he met, and later became engaged to Miss Joy Witheford. They were married at the end of his training and over the years built a partnership that was for real, to be worked on and strengthened during the years and to be a witness to the loving power of God.

They spent the years of retirement at Woodville and just before his death they celebrated 51 years of marriage - a time of ups and downs and stresses, but also of joy, love, commitment and triumph of maintaining Christian principles daily.

He was pre-deceased by his daughter, Edna, and survived by his wife, Joy family Laurie, Brian, Keith, Esther (Mrs Batty, U.K.), Ruth (Mrs Hendry, U.S.A.), Christine (Mrs Seggie, South Africa).

ANDREW JAMES JOHNSTON

The death of Andrew Johnston on June 12th of this year brought to an end a very notable ministry at parish, District and Connexional level. He had been born in Marton in 1904 into a farming family. In his private autobiography he recalls the difficult economic times he and his family endured during his childhood and youth. He did not have the advantages of a secondary education, and yet he remained to the end of his life an active, discerning and wide-ranging reader of good literature. In recalling his ministry within the Methodist Church it is important to recall that he chose Methodism - a deliberate choice which he constantly reaffirmed by the depth of his commitment to it throughout his entire ministry.

His first employment was as a colporteur on the Literature Van of the Home Mission Department, for whom he was a probationer from 1928 till 1930. He trained as a candidate for the ministry at Trinity College from 1931, and served his second probation in the Mangonui Circuit. Ordained in 1938, his subsequent ministries were at Roskill/Sandringham, Birkenhead from 1941, Sydenham 1946, Wellington South 1953, and finally at Morningson from 1960 until his retirement in 1969.

Andrew's qualities as leader and innovator were early recognised by the Connexion. From 1938 until 1946, throughout his years in parish work in Auckland, he was also Dominion Organiser of the Centenary Thanksgiving Fund. While he was at Wellington South he was asked to take on the additional responsibilities of part-time work as Senior Youth Director. On his move to Morningson he immediately became Chairman of the Otago-Southland District, a position he graced until 1967. Andrew did not stop being a minister when he retired. His home remained in Morningson and his wide contacts and pastoral skills were still at the service of the Church, especially as part-time chaplain to the Dunedin Public Hospitals.

In 1935 Andrew had married Doris Hogg, a person of great ability to whom tribute was paid in the 1985 Yearbook. Their partnership in ministry is widely remembered and respected, and their four children Alan, Marion, Ian and Ross also paid their own affectionate tribute to both at the funeral service.

Mention has already been made of Andrew's intellectual strength. To the end of his life he remained a searcher after the truth. In fact his commitment to what he believed to be the truth is an outstanding characteristic of his whole ministry. As is always the case, it led him into uncomfortable situations within his Church. But always his concern for the truth was tempered by his deep compassion. He was a fine and fearless preacher, relating his own well-rounded theology to many and varied current social issues. As District Chairman, too, he showed pastoral concern for both parishes and ministers, while faithfully representing the claims of the wider Connexion. He was a caring counsellor to his minister colleagues.

In his autobiography Andrew quoted from a favourite hymn, and these words say everything about his deep faith in his Lord:

"I know not what the future hath Of marvel or surprise,
Assured alone that life and death His mercy underlies."

LESLIE TRICKETT MADEN

Les Maden was born at Collingwood on March 9, 1915, into a Christian family. At an early age the family moved to Rongotea in the Manawatu district where a family grocery business was established. Les began employment with Nathans after leaving school but then moved to Glaxo Laboratories in Palmerston North where he rose to become Purchasing Manager in later years. His total working life with the exception of service with Royal New Zealand Airforce during World War II was virtually spent with the one firm.

In 1950 Les married Joy Udy, who with their family of three have been members of Trinity Methodist Church, Palmerston North. In 1956, during the first Wells Directed Stewardship Programme at Trinity, Les became more active in skilled leadership in the Church. He has been responsible for the care of the Trinity property, for the finances of the former trust, and in all this has shown an attention to detail and a real care for the fabric of the Church building. His ability to relate easily with people in all walks of life has meant that in all that he has done he has been a pastor to others, sharing willingly of his time and capacity to listen.

In 1976 Les joined the Stewardship Section of the Methodist Education Division as a part-time Field Director, and in this capacity served the Church for six years. His leadership of Stewardship Programmes in over 30 Parishes throughout New Zealand, was strong, and he sought to match the skills acquired in the commercial world to the deep personal commitment he brought to the area of Christian Stewardship.

Les's sudden death on Sunday, October 27, 1985, brought to a close a full and purposeful life and to his wife, Joy and family, the Church extends its sympathy.

WALTER PARKER

The death of Walter Parker in his late eighties closed a colourful ministry over a long period. At the age of 18, influenced by his elder brother J.W.Parker, himself a Home Missionary at the time, he entered Home Mission work and served at Cambridge, Putaruru, Henderson, Stratford and Onehunga. After 10 years in Home Mission service, Walter entered Dunholme College for theological training. At the same time his two nephews, the twin sons of J.W.Parker, Wesley and Gordon were also training. Through similar initials there was endless confusion as between the group, to say nothing of that caused by identical twins.

As an ordained minister he served at Papakura Mt.Albert, Newtown (Wellington South) and Sandringham where he served an exceptionally long pastorate some of it being in a supply situation.

While at Sandringham Walter was engaged in the work of hospital chaplaincy and continued this work well into retirement. He brought to this work an amazing zeal and consecration. He worked early and late and brought inspiration and comfort to many. Many acknowledged with gratitude his ministry in their times of desperate need.

He was an individualist, the last of 9 sons. The family followed two brothers to Kaitaia in 1902. In Lancashire, the parents were the life and soul of chapel Methodism. Having never passed beyond Standard 1 in education, he read his Bible and knew even the Pauline epistle by heart. He was found dead with his Bible open and a candle light shining over it.

Something of his fervour passed on to Walter. In his own way he was a tremendous worker, a very early riser, with a great love for people, especially the young. His enthusiasm and laughter could never be dimmed. He worked within his own limits and worked exceedingly hard.

In a sense, his passing closes an age of pulpit and pastoral witness, the basics of which, notwithstanding, will never die.

The sympathy and support of the Church are extended to Mrs. Parker and family.

PADDY TUMANAKO SEARANCKE (HERANGI)

Paddy Tumanako Searancke (Herangi) died on April 10th 1986 aged 65. Piripi Herangi was an Honorary Home Missionary and it seemed natural that, one day, Paddy would follow him. Paddy spent his early life in the Te Kopua, Rakaunui and Kawhia district. With Hine, his wife, they raised three of their own children and fostered three others. In the mid 1960's, they moved to Hamilton where Paddy was employed by New Zealand Railways until he retired about two years ago. Hine died several years before him. He felt the call of God to serve his own people in the areas where he grew up around Te Awamutu and Kawhia. His belonging at Te Kopua, Rakaunui and Kawhia made him well suited to serve as pastor among his own. This was confirmed when the Maori Division accepted his nomination from the Waikato Circuit in 1976 to serve as Minita-a-iwi. He was an orator, conversant with Tainui kawa, known on many marae as kaumatua and leader. He faithfully followed and kept the ideals and philosophies of the Maori King Movement. His family descended from the same ancestry as that of the national figure, Princess Te Puea. Paddy was much loved by his family and by the wide circle of friends who knew him. E te rangatira haere i te ara whanui i haerengia ai e ratou te hunga kua ngaro. Moe mai i roto i te Ariki.

ELEANOR RUTH (NORA) TIBBLE (nee CLARK) 1908 - 1985

Nora Tibble was born at Koputaroa (near Levin), the second of five children. She trained as a teacher and studied at Victoria University. In 1931 she married Eric Tibble, whose work with the Public Service took them to Hokitika, Kingseat, Seacliffe and Auckland. In these places Nora entered fully into the life of the Church but especially in Mt Albert, where she sang in the choir, held office in the Guild and Women's Fellowship and was a Bible Class Leader. Eric's retirement saw them move to the North Shore and worship at Takapuna. Again, Nora sang in the choir and was active in the Women's Fellowship. At both Mt Albert and Takapuna she was one of the first women appointed to the Trust.

But Nora's Christian service was not confined to local church activities. She was a member of the Women's Committee of the National Council of Churches; she served on the National Council of Women and for a time was Auckland treasurer. She was President of the Auckland District Guild Fellowship; she was a member of the steering committee which negotiated the establishment of the Methodist Women's Fellowship. She was a member of the Trinity College Council and of its Board of Studies. She was on the first Board of the Development Division. She was several times a representative at Conference.

And Nora's Christian faith was expressed in such organisations as the Women's International League for Peace and Freedom, and the N.Z. Foundation for Peace Studies. She was one of the original members of "Friends at Court" - befriending and helping those appearing on charges and their families. Both Nora and Eric were members of SERVAS - an international organisation of hosts and travellers working towards understanding through personal contacts. She was a coordinator and National Peace Secretary for SERVAS. In 1977 Nora was awarded the Queen's Silver Jubilee Medal in recognition of her services to church and community.

With all this she still had time to talk with others - a good wife and mother, and a supportive friend and counsellor to many. We pay tribute to Nora's life and thank God for the privilege of knowing her. To Eric and their two daughters, Joy Dine and Pamela Tibble, we express the Church's sympathy.

CHARLIE TURNER

E hinga ana he tetekura, ara mai ana he tetekura
E hinga ana he toa, ara mai ana he toa

Ka tangi, ka tangi mo te tipuna matua, karanga maha ki a Hare Turner.

Charlie Turner died on 24th June 1986. He was a well known Minita-a-iwi, having been appointed to that status in 1973. Charlie grew up in the shadow of Pirongia Mountain and in his early working life worked around Kawhia Harbour. He was deeply committed to the Maori King Movement and was always present at important events around the Tainui canoe area. Charlie and his wife reached their golden wedding anniversary, living the whole of that time in the Otorohanga region, raising four sons and fostering a niece as their own. They were known to have had a very happy life which ended when Maria died two years ago. Charlie was not only respected as an elder, but was also highly regarded as a minister. His happy disposition, quiet counsel and readiness to listen kept him very busy.

He poutokomanawa i roto i tana iwi i a Ngati Mania-poto, he poutokomanawa i roto i te Hahi.

This tribute begins with the proverb....." As one fern frond dies, another rises to take its place." So the fervent wish that someone soon may rise up to stand where Charlie Turner stood and represent all that Charlie Turner represented in his lifetime. Charlie is survived by four sons and one daughter.

Haere ki a ratou nga Matua, tupuna, kingi tehunga kua tae atu ki a ratou. Moe mai i roto i te Ariki.

ROBERT TUCKER

Kua hinga tenei a nga tetara whakamarumarū o te Tai Tokerau. Te rakau whakaruruhau o te whakapono te kai rui i nga purapura o te Rongopai.

Haere e Rapata hikaia te ara whanui ki tai whetu, ki te aro aro o te Matua Nui i te Rangi, haere, haere, haere.

Robert Taka married Riihi (Lizzie Rogers) and brought up a family of ten children, five boys and five girls.

He lived at Totara North in the Whangaroa area and travelled to his job with the N.Z. Railways which entailed camping out through the week, while his wife looked after and cared for the children until he returned home at the weekend.

This arrangement existed for many years until he retired permanently to the Whangaroa area to work at Totara North sawmill.

He was received as an Honorary Home Missionary in 1962, served his people locally and the Church in the Tai Tokerau Circuit.

He was a maori orator of distinction, spokesman and adviser for his people on all aspects concerning their welfare and spiritual wellbeing. He served on many committees throughout Tai Tokerau and was also a member of the District Maori Council.

He retired to live in Whangarei and continued his ministry and care among his maori people there, especially hospital visiting.

His experience and advice on local, public and controversial issues was sought by many, in this area of concern, he will be greatly missed.

With a deep sense of loss and sadness, to his wife and family we say -
"Ma te Atua Koutou e Manaaki".

HOWARD NOEL WANSBROUGH

The crowded Stokes Valley Church bore testimony to the wide influence Howard Wansbrough had had on the lives of people in the Hutt Valley, the Connexion and ecumenically. Howard was born in Raetihi in 1924, moving first to Wellington and then to Lower Hutt in 1929.

The family began attending Laings Road Methodist Church in 1936. Howard attended local schools before attending the then Petone Tech. (now Hutt Valley Memorial High) where he was the first pupil of the college to gain his U.E. He became a draughting cadet with the Public Works Department and during the war served in the air force.

In 1947 he married Aileen King, the girl who lived next door, and with whom he had attended kindergarten.

Howard and Aileen moved to Stokes Valley in 1948 and from there together have been involved in many organisations and activities, such as Scouting, Bible Class leadership, Community Youth Groups, and the Foster Care Association. In 1962, believing it was God's lead, Howard became a Field Officer for the Stewardship Division. He continued in this position until 1967.

All Howard's involvement stemmed from his commitment and faith and commitment deepened by his experience of the baptism of the Holy Spirit. This experience for Howard gave new depth and focus to his Christian discipleship and filled him with a longing to share this with others and to see renewal in the Methodist Church. This commitment was ecumenical and open to all while maintaining a loyalty to the Methodist Church.

Howard was actively involved with the Lower Hutt/Petone Parish and at the time of his death he was involved with the Order of St. Luke, the Christian Businessmen Association, Christian Advance Ministry and the Methodist Revival Fellowship (now the Aldersgate Fellowship). His caring and concern was seen particularly in his concern for people - his care of a Vietnamese refugee family, of the people on his Pastoral list, the ongoing care of the children they had fostered and, not least, his interest and care of the ministers, particularly the probationers stationed in Stokes Valley. Many individuals speak of Howard's warm, on-going concern for them.

Howard died suddenly on 1 March 1986. We thank God for Howard and extend to Aileen and their son and three daughters the sympathy of the Church.

LILLIAN JANE FRANCIS

Lillian Jane Francis (Bond) who will be remembered by her many friends for her warm, generous nature, died peacefully in New Plymouth on September 13th, 1986. In her work Jane was a Plunket Nurse, Registered Midwife and in charge of Nursing Homes at Eltham, Inglewood and Opunake. Through this work she became involved with many families and developed many friendships within the District. Jane also related to community organisations, such as Womens Division, Save the Children Fund, Opportunity Shop, these were activities in which she gave herself fully. In these ways she reflected the generous, caring way in which she related to others. No one will really know how much she gave of herself to help other people. A cancelled journey enabled her to give the money saved to help a person in need. Jane always talked of her 'cigarette money'. She never smoked, but the money she could have spent on this, was available for others. This generous nature reached out towards the young, the elderly, the sick. She was always preserving, baking, knitting or sewing in order to provide for those in need.

At the very centre of Jane's life, was her faith in God and her service to the Church. She always made herself part of the Church where she lived, sharing fully in its life and worship. She took an active part in the Methodist Womens Fellowship, on a number of occasions, acting as Secretary. In 1950-54 Jane sought to serve her Church as a Missionary Nurse in the Solomon Islands. Health forced her to return to New Zealand, but with her usual determination, went back. Unfortunately, her health, which was not strong, once again forced her to give up. Jane always held a deep feeling for the Solomon Island Church, and is reflected in a life-long interest in the Helena Goldie Hospital.

Jane treasured the deep ties with her extended family. There are a great many stories to tell of times shared together, cooking, holidays, fun and laughter. She always gave thanks to God for her family.

Jane, throughout her life, endured pain and illness, but she never complained. Instead, lived her life to the full, as best she was able. She gave generously of herself in service and faith, and shared intimately in the lives of a great many of her friends.

RECORD OF SERVICE

RETIRING PRESBYTERS AND DEACONS

AMOS WILLIAM BURROUGH

Born in Picton to a committed Methodist family, Amos spent his childhood and early youth in that area. He attended Sunday School and Bible Class in Picton and commenced local preaching during the ministry of the Rev. E C Leadley.

He moved to the Karori Circuit in Wellington, spending sometime there, before beginning a time with the Wellington Central Circuit at the Aro Street Mission and Wesley, Taranaki Street. He completed the local Preachers Course and was accredited as a local preacher at Taranaki Street in November 1946.

Returning to Picton he offered as a candidate during the ministry of the Rev. W C Jenkin and was accepted in due course by the Nelson/Marlborough/West Coast Synod. He trained at Trinity College, Auckland from 1948-1950 and was posted on probation to the Lower Hutt Circuit for three years, serving the congregations at Taita and Naenae. He was ordained at the 1953 Conference at Wesley Church, Taranaki Street.

In 1954 he married Bess Ford, of Christchurch, and together they served Methodist Circuits in Roxburgh from 1954-57, Wairoa from 1958-61, Ruawai 1962-66, Okato from 1967-70 and Murchison 1971-72.

Amos then had a spell from active full-time ministry when he moved to Palmerston North, working for Glaxo Laboratories and then as Executive Officer to the Palmerston North Boys' High School. For a while he was assisting at Feilding and from 1981 to his retirement, served as a part-time presbyter at the Milson Combined Church. These latter years have seen the fruition of a ministry that has been marked by an intense care for people and an earnest desire for wholeness in Christian Discipleship.

Amos has been involved in the work of the Order of St Luke, the Physician and Healing ministry, and was Warden of the Order of St Luke for three years from 1981. He and Bess established in late 1970s a Residential Healing Ministry and Christian Community at Linton Court, opening their spacious home to those who were in need. During his ministry Amos has been ably supported by Bess, his wife, and by their four children, Margaret, Stephen, Robyn and John. The Church affirms a faithful caring ministry and prays for long years of happy retirement.

DOUGLAS HOWARD BURT

Most people would like to think of Doug Burt as steeped in Methodism, a quality one might expect of the man who was Treasurer of the Conference Equalisation Fund, until it was discontinued. But Doug's roots belong, not in Methodism but in strong congregational families. Born in Nelson, baptised into the Congregational Church, early childhood in the back country of Murchison where his mother was the Sunday School Superintendent, all of these were the foundations of the strong biblical preaching ministry, with a keenness for the rural setting that Doug exercised in his 38 years in the ministry.

After the Congregational Church closed, the Burt family became part of St John's Methodist Church in Nelson, a church which offered Doug involvement in The Boys' Brigade as well.

His working life began at Ruakura Animal Research Station in 1943 as a clerical cadet. Now Doug attended St John's Hamilton East, and so did Phyllis King. The Easter Camp of 1943 will remain as a milestone for Doug as it was there that he felt led to make a positive commitment to Christ as Lord and Saviour. Soon after this his preaching career began when he started a new service at Ruakura.

The Church began to ask more of Doug, as he took up Home Missionary work, arriving at Upper Riccarton in time for V.E. Day. Then it was off to Trinity College from 1946-48, to be followed by three years probation at Huntly. By this time Phyllis's family moved to Manurewa. January 1951 saw them commit their lives to each other in marriage and so began a partnership of Ministry that has continued ever since. Waihi for five years, Ruawai for another five year term, then to Auckland South (Marion Ave, then Mt Roskill) for six years, onto Waiuku for seven years, to be followed by seven years at Te Aroha Parish soon to become a Co-operating Parish, a final five year appointment at Rangiora before retirement have been the places of ministry for Doug and Phyllis. During this time they were blessed with a family of four, Helen, Moira, Roger and Jillian, a family that has continued to bless them with grandchildren.

Each appointment has special memories for Doug and Phyllis, at Waihi they closed the Gold mine and Gas works soon after their arrival! At Ruawai they enjoyed the fellowship and Lay Leadership, Marion Avenue had a tremendous sense of family life, Waiku was caught up in the development associated with N Z Steel. In fine Biblical tradition Doug bought shares in the company, and they continue to test his faith. Te Aroha saw the forming of the Co-operating Parish and an involvement in I.T.I.M. while at Rangiora it was the training of Deacons that added a new dimension.

Doug involved himself too in the Healing Ministry, being Chaplain and General Secretary of the Order of St Luke. Prior to that he was founding secretary of Recovery, now known as GROW.

Doug also was involved with Bible Classes, Camping and Girls' Brigade.

For the Connexion he was a member of the Home Mission Board, and on the Conference Examination Committee, and served in Synod positions too. Doug's ministry was one of on going learning and variety as his outside interests show: St John's Ambulance Brigade and Association, Wesley Historical Society, and putting pen to paper to write History for a Church and a school. A lingering concern that Doug has still is the lack of training provided for rural ministry.

As Doug and Phyllis move to retirement we will wish them well, it is hard to see Doug not being in Ministry somewhere, but we hope that they can enjoy a well earned rest, some sun at Smugglers Cove, the unhurried company of family and friends. The Church and community is indebted to the G.P. Ministry that Doug and Phyllis have given so willingly.

WILFRED STEPHEN GILBERT

Not many of our ministers have been called by Church and personal circumstances to serve practically their entire ministry in smaller and struggling Parishes. This Fred Gilbert has done with faithful use of his many talents and gifts.

Born at Hamilton in 1926, he was educated at Whitiora Primary School and Hamilton Technical College. He then served an apprenticeship with the State Hydro Electric Dept. (now N.Z. Electricity) as Electrical Fitter and became qualified as a Test Technician. A real involvement in Bible Class Leadership and Youth Fellowship at St. Paul's, Hamilton, led to his call to the Ministry and subsequently a year at Broad Bay, Dunedin as a Home Missionary Probationer. While at Trinity College he was given permission to marry, the first for this distinction. College was followed by three probationary years at Reefton. After ordination at Invercargill Conference in 1960 he was appointed to Dannevirke Circuit, 1961-68; then served in Ruawai Union Parish, 1969-72, Huntly Circuit, 1973-77; Tokoroa, 1978-81, where he experimented with the "Worker Priest" concept working part time as an electrician to supplement stipend payments, and Te Puke, 1982-86.

Throughout his ministry, Fred has been actively involved in Connexional responsibilities. He was Daily Record Secretary at Conference 1975-79, and District Secretary in both the Hawkes Bay-Manawatu and Northland Districts. In the Waikato District he was convener of the Candidates Selection Committee and was Chairman of Epworth Campsite Management Committee. Was an active participant in District Education Councils in every district he served in. At Huntly he was involved in Industrial Chaplaincy and at Tokoroa was Chairman of the Marriage Guidance Council Executive.

Fred has had wonderful support from his wife, Yvonne. Married in 1957, they have two daughters, Catherine and Lyn, and two sons, Peter and Mark. Yvonne has used her skills as a shorthand typist and in handcraft to good effect in the life of the Church and has also been actively involved in Women's Fellowships.

We acknowledge with gratitude to God Fred and Yvonne's faithful ministry and wish them happy and rewarding years of retirement with time for Fred to enjoy his hobbies of repertory, choirs, photography and Amateur Radio Operating (HAM.)

JOHN ELGAR LANGLEY

John Elgar Langley responded to a call to ordained ministry in 1958, just five years after emigrating from England. Ministering to the Glen Innes congregation during the three years training at Trinity College, he continued with that church until a year after his ordination at Christchurch in 1962. Subsequent appointments have been Cashmere-Somerfield 1964-69, Whangarei 1970-79, Upper Riccarton 1980-83, and Carterton 1984-86.

Though born in Surrey, England, John grew up in Jersey on the Channel Islands, ending four years under German occupation by escaping with his fiancée, Barbara Hutchings, to be married in London in 1944. After serving with the British Army in Germany and Burma John returned to take up the family business in pianos, pipe organs, and music. John and Barbara made their home in Palmerston North from 1953 and were soon at home in the N.Z. Methodist Church with John active as Trustee, Youth leader, Assistant Choirmaster, Boys' Brigade leader, and Circuit Steward.

A man of considerable gifts, great energy and commitment, John developed and exercised ministries especially in evangelism, stewardship and counselling. The early knowledge of, and love for, pipe organs led to him building or rebuilding no less than eight such instruments during a period of 22 years.

With a basic commitment to "preach Christ, and Him crucified", the evangelistic thrust of his ministry was ever present and his desire to see this a more intentional thrust of N.Z. Methodism led him to urge the Conference in this regard on many occasions.

Each Parish where John ministered was built up in an awareness of the claims of christian stewardship and in addition he directed missions in five Circuit/Parishes for the Stewardship department. In a number of appointments significant building projects were also completed.

In counselling, John was one of the founder members of the first LifeLine in Christchurch, going on to be a Director and Training Officer for nine years and on the N.Z. national executive for nine years with three of them as Chairman. In addition to much personal counselling provided, John has led over 1000 people through a ten-week "Listening with Love" course and shared in many training courses in Human Awareness Skills.

While cherishing his Methodist heritage and serving the Connexion as Convenor of the Spiritual Healing Committee and on the Church Building and Loan Fund Committee, John longed to realise the visible unity of the whole church, speaking and working toward that end at every opportunity.

At all times, Barbara has both shared fully in this eventful and significant ministry, and expressed her own gifts as musician, secretary, counsellor and group leader. Their two sons, daughters-in-law and five grandchildren have brought both challenge and joy to their lives. We would expect, that while health permits, both Barbara and John will find many more opportunities to serve their God in the years ahead.

EVAN R LEWIS

Evan belongs to one of the notable ministerial families of the New Zealand Methodist Connexion, though his progress into the presbyterate was somewhat delayed. After completing his university studies he entered the N.Z. Forest Service in 1949 as a biometrician, and some of the skills acquired at this time still influence his interests and activities.

After training at Trinity College, including a student pastorate at Te Atatu, Evan was initially appointed to the Taita Union Parish in 1958. After four years there he accepted a position as N.C.C. Fraternal Worker in the Sarya Watyana Christian University at Salatiga in Indonesia. He returned to New Zealand in 1966 for two years in the Glen Eden pastorate of the Henderson Circuit. He then moved to Melbourne as Chaplain to Queen's College, within the Victoria/Tasmania Conference. In 1972 he returned to New Zealand again to be appointed to the Mornington Church within the Dunedin Mission, and in 1981 moved further south to superintend the Invercargill Circuit from the St Peter's congregation.

Evan and his wife Ciss were married in 1950 and they have two children Jenny and Jonathan. Throughout his ministry Ciss has been an outstanding partner, with her own special pastoral contribution through home and parish involvement, at every level.

His ministry is marked by some very significant contributions to the life of the Connexion as a whole, though he is at the same time a consistent and dogged fighter for the integrity of the local congregations. His communication skills are of the highest order, and some of his writings on biblical themes have had wide circulation and have been found especially useful at congregational level.

Preaching is one of his most memorable accomplishments - for its clarity and depth, and its remarkable ability to make the Gospel understandable. Its challenge lies often in its brevity, its ability to make its point without fuss. Evan has exceptional analytical skills, arising from that early training, but these are invariably employed in a caring, pastoral way - often to the benefit of the Church as a whole.

He is a widely read man, and his bookshelves are evidence of his many interests. He has a very notable ability in the matter of devising games, and this skill has been to the benefit of very many Synod and ministerial retreats within the Otago-Southland District. But he is also a man of real tenderness, and his pastoral strength lies most clearly in his real gift of listening. He and Ciss move to their retirement in Dunedin with the warmest affection of all who have been blessed by his ministry.

JOHN HYLTON OSBORNE, M.A.

John Osborne was born in Auckland in 1930. He received his primary school education in Kaitaia and Moerewa, and secondary school education at Kawakawa, Ohura and New Plymouth Boys High School.

While in Ohura he was influenced by Mr Jim Woodhouse, and it was in this town at the age of 15, that he conducted his first service of worship.

On leaving school John worked as a bank officer for one year, then became a youth worker at St John's, Ponsonby with Rev. Harris Whitfield for a year. He was received as a candidate for the ministry in 1949 and entered Trinity Theological College at the age of 19 in 1950.

During his ministry John has served at Panmure-Howick, Waitara, Silverdale, Paeroa, Mt Eden, Mt Albert and Birkenhead. John's call to ministry was a call to preach, and he has particularly enjoyed this aspect of the work of ministry. He has been involved in building projects in a number of the Circuits and Parishes in which he has served. He has encouraged people to discover gifts, and use them in the service of the Church. Many people appreciate John's ministry, and in particular the way in which he has enabled them to grow in maturity.

John continued University studies after leaving Trinity College, and in 1961 graduated B.A. at Auckland University, and in 1964 graduated M.A. in Anthropology.

In 1956 John married Enid Clarke, a daughter of Mr Ted Clarke, for a time a Methodist Home Missionary, and in all of their appointments they have regarded ministry as a partnership. Enid has been involved in many activities in the local Church, and as a school teacher has made a very good contribution in the field of Christian education. For a number of years John and Enid prepared educational material for the Joint Board of Christian Education, a task which they both thoroughly enjoyed.

John and Enid have four children, Christopher, Richard, Nicholas and Jessamy, who, John says, have kept him in touch with reality. Their family are a source of pride and joy to them.

John has taken more than his share of Connexional responsibility. He has served as executive officer for the Board of Publications between 1969 and 1976, as secretary of the management committee of the Epworth Bookroom, Auckland between 1967 and 1980, secretary of the Committee on Ministry, a very exacting task from 1976 to 1983 and Warden of the Deaconess Order from 1970 until 1976. He has acted as Chairman and secretary, of the Deaconess Board, secretary of the Trinity College Council, and Deputy Chairman of the Auckland District, at various times. In all of these tasks John has worked willingly and efficiently.

John and Enid superannuate after 33 years of service in the ministry of the church. People in the Circuits and Parishes in which they have served, and the Church as a whole are grateful for the work which they have done. We wish them God's blessing in the years that lie ahead, and look forward to several more years of service in the life of the Church.

BEVERLEY PULLAR

The Church has good reason to be grateful for the Ministry of Beverley Pullar.

Described by E.W.Hames in his Centenary History of Pitt Street as "cheerful, busy and practical", this dedicated women retires from the active ministry having worked her full 40 years, 31 of these as Deaconess and Presbyter.

Beverley Taylor entered Deaconess house in 1955 from the Stoke Methodist Church, then part of the Waimea Circuit.

Born in Stoke into a family that were faithful Methodists of the old tradition Beverley was one of four, whose father was an orchardist and mother a quiet lady fond of music and singing. Educated at Stoke Primary School and Nelson Girls College, she then worked for six years in a bookshop followed by three years in general office work.

During the Ministry of C.E.Bell she entered Deaconess House. As Sister Beverley she served in the Fielding circuit in 1957 and Pitt Street, Auckland, from 1958 to 1975 establishing there a record as the longest serving office holder - with the exception of the caretaker! The call to the full time ministry saw her at Westown, New Plymouth for one years supply, and then, with her wish to be involved more with the Polynesian communities she served in Otahuhu for eight years, being ordained on 4 November 1979 at the Auckland Conference. She became Parish Superintendent in 1980 with the distinction of being the first Methodist Women presbyter as a Parish Superintendent in New Zealand.

It was in Mangere East that David Lange worshipped and as his Minister Beverley Pullar was able to welcome and congratulate him and his family at his first service at home after becoming Prime Minister.

In January 1983 Beverley married Walter Pullar of Invercargill, an electrical technician, an Elder of the Presbyterian Church.

Beverley Pullar sees her main attributes and achievements in pastoral and teaching activities, but she has many other interests. She was awarded a Winston Churchill Fellowship in 1972 which was used in a Study Tour of Samoa, Tonga, Fiji and parts of Australia, to meet the Polynesian families of those she was working with in Pitt Street. In 1985 she visited Vanuata with her husband as members of an Annual Voluntary Presbyterian Working Party and she used a months study leave writing a thesis on the Role of Women in Vanuatu.

The Methodist Church of New Zealand gives thanks to God for the Ministry of Beverley Pullar, having trained her well and sent her out to city and town. The Waimea Parish is grateful for her work and witness even for so short a period. Many folk will have enjoyed the teaching, the pastoral love and concern and the friendship and devotion of this women - God's true servant and disciple.

A happy, healthy retirement is everyone's wish - with good tramping, great reading and the joy of one another's companionship for years and years ahead.

STATISTICS

THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1986

DISTRICT: CONNEXIONAL

Ref..No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1985	Number on Electoral Roll on 30 June 1986	Number removed from Electoral Roll by Death
1000	NORTHLAND	10	3	7	673	746	8
2000	AUCKLAND	127	14	11	3,203	3,082	51
2400	MANUKAU	68	1	8	1,337	1,315	18
3000	WAIKATO-BAY OF PLENTY	105	9	32	2,748	2,653	49
4000	TARANAKI-WANGANUI	71	14	27	1,264	1,235	25
5000	HAWKES BAY-MANAWATU	60	43	23	1,758	1,669	47
6000	WELLINGTON	75	8	14	2,205	2,170	24
7000	NELSON	23	2	1	980	930	20
8000	NORTH CANTERBURY	72	21	5	2,845	2,751	56
8300	SOUTH CANTERBURY	29	2	4	801	722	24
9000	OTAGO-SOUTHLAND	26	1	1	1,099	1,069	29
		666	118	133	18,913	18,342	351

THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1986

DISTRICT: NORTHLAND

Ref..No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1985	Number on Electoral Roll on 30 June 1986	Number removed from Elect- oral Roll by Death
1010 **	MANGONUI COUNTY UNION	-	-	-	59	59	-
1020 **	KAIKOE UNION	-	-	-	20	18	-
1030 **	SOUTH BAY OF ISLANDS CO-OPERATING	-	-	-	87	87	-
1040 **	KAEO-KERIKERI UNION	-	-	-	77	81	-
1050	NORTH HOKIANGA	1	-	-	17	17	-
1060	SOUTH HOKIANGA	1	-	-	37	37	-
1070 **	HIKURANGI UNION	-	-	-	15	15	-
1080	ST JOHN'S RAUMANGA	2	-	4	116	113	4
1090	DARGAVILLE	1	-	-	133	128	2
1100 **	RUAWAI CO-OPERATING	-	-	-	42	42	-
1110	PAPAROA	5	3	3	70	67	2
1120 **	WELLSFORD CO-OPERATING	-	-	-	-	82	-
		10	3	7	673	746	8
	** NO RETURNS - 1984 & 1985 figures used						

THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1986

DISTRICT: AUCKLAND

Ref..No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1985	Number on Electoral Roll on 30 June 1986	Number removed from Elect- oral Roll by Death
2010	AUCKLAND CENTRAL PARISH & MISSION	10	-	-	417	388	10
2030	BALMORAL-ROSKILL	8	-	-	178	164	6
2040	AUCKLAND EAST	21	-	-	322	308	4
2060	ORAKEI	3	1	2	235	238	8
2070	GLEN INNES CO-OPERATING	1	-	-	38	39	-
2080	MT ALBERT	5	-	2	185	186	2
2090	AVONDALE UNION	-	-	-	7	6	-
2100	HENDERSON	49	-	-	349	294	4
2120	TE ATATU UNION	2	-	-	52	48	-
2130	DEVONPORT	5	-	-	88	96	1
2140	TAKAPUNA	7	-	-	376	368	9
2150	BIRKENHEAD	3	5	-	169	173	-
2160	GLENFIELD CO-OP.	-	-	-	60	60	-
2170	BIRKDALE BEACHHAVEN UNION	-	-	-	35	35	-
2180	NORTHCOTE	-	-	-	108	93	-
2270	SOUTH KAIPARA CO-OPERATING	-	-	-	48	48	-
2280	WHANGAPARAOA	3	3	-	169	163	2
2290	MAHURANGI	2	2	-	90	90	-
	Carried forward	119	11	4	2,926	2,797	46

DISTRICT: AUCKLAND

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DISTRICT: MANUKAU

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THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1986

DISTRICT: WAIKATO-BAY OF PLENTY

Ref..No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1985	Number on Electoral Roll on 30 June 1986	Number removed from Electoral Roll by Death
3010	THAMES UNION	2	-	1	88	85	3
3020	HAURAKI PLAINS CO-OPERATING	3	-	1	43	37	-
3030	PAEROA	1	-	-	41	40	-
3040	WAIHI	-	-	-	43	46	-
3050	TE AROHA CO-OPERATING	4	-	1	72	73	4
3060	MORRINSVILLE	4	-	-	124	119	4
3070	CAMBRIDGE UNION	12	-	6	129	129	3
3080	HAMILTON	15	-	3	275	268	7
3090	RAGLAN UNION	-	-	-	21	18	1
3100	HAMILTON EAST	2	1	3	194	178	1
3110	CHARTWELL CO-OPERATING	2	-	1	78	77	-
3120	NGARUAWAHIA UNION	2	1	5	50	50	-
3130	HUNTLY CO-OPERATING	6	-	-	62	59	-
3140	MATAMATA UNION	7	1	8	141	149	2
3150	PUTARURU CO-OPERATING	2	-	-	22	21	-
3160	TOKOROA	4	-	-	49	49	-
3170	ROTORUA	5	2	-	158	134	2
3180	TAUPO UNION	-	-	-	38	35	-
3190	WESTERN BAY OF PLENTY	1	-	-	377	370	7

THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1986

DISTRICT: WAIKATO-BAY OF PLENTY

Ref..No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1985	Number on Electoral Roll on 30 June 1986	Number removed from Elect- oral Roll by Death
3200	ST.JAMES UNION GREERTON	3	-	-	50	49	1
3210	TE PUKE	2	-	-	117	112	3
3220	WHAKATANE CO-OPERATING	-	-	-	47	47	-
3230	KAWERAU	-	-	-	15	13	-
3240	OPOTIKI UNION	-	-	-	25	24	-
3250	TE AWAMUTU	7	-	-	154	144	4
3260	OTOROHANGA	2	-	-	75	72	3
3270	TE KUITI	-	-	-	32	32	-
3280	TAUMARUNUI	4	-	-	49	34	2
3290	TURANGI CO-OPERATING	2	-	-	12	12	-
3300	OHURA	1	-	-	22	20	-
3320 **	COROMANDEL	-	-	-	5	5	-
3330	HILLCREST CO-OPERATING	2	-	-	88	91	1
3340 **	PIO PIO-ARIA-MOKAU CO-OPERATING	-	-	-	12	12	-
3360	DINSDALE CO-OPERATING	10	4	3	40	49	1
	** No returns. 1985 figures used						
		105	9	32	2748	2653	49

THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1986

DISTRICT: TARANAKI-WANGANUI

[illegible]

THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1986

DISTRICT: HAWKES BAY--MANAWATU

Ref..No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1985	Number on Electoral Roll on 30 June 1986	Number removed from Electoral Roll by Death
5010	NAPIER	14	19	10	264	275	3
5020	HASTINGS	4	20	1	308	251	8
5040	GISBORNE	11	-	5	105	104	6
5050	MANGAPAPA UNION	-	-	-	15	13	-
5060	WAIROA UNION	-	2	-	15	15	1
5070	DANNEVIRKE/NORSEWOOD	2	2	1	64	67	1
5080	WOODVILLE UNION	-	-	-	47	45	2
5090	PAHIATUA UNION	-	-	-	43	43	1
5100	PALMERSTON NORTH	19	-	-	458	439	9
5110	ASHHURST/BUNNYTHORPE	2	-	1	85	87	1
5120	FEILDING	4	-	3	173	162	9
5130	MARTON	2	-	-	41	36	3
5140	RONGOTEA/SANSON CO-OPERATING	1	-	2	76	70	-
5150	FOXTON UNION	-	-	-	42	40	1
5160	TAMATEA COMMUNITY CHURCH	1	-	-	6	8	-
5170	WAIPAWA CO-OPERATING	-	-	-	16	14	2
		60	43	23	1,758	1,669	47

THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1986

DISTRICT: WELLINGTON

Ref..No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1985	Number on Electoral Roll on 30 June 1986	Number removed from Elect- oral Roll by Death
6010	WELLINGTON CENTRAL	24			246	230	3
6020	WELLINGTON WEST				101	87	
6030	WELLINGTON SOUTH UNION		1		94	95	
6050	MIRAMAR CO-OPERATING	1			42	43	2
6060	NGAIO UNION PARISH				76	68	1
6070	JOHNSONVILLE UNION	2	1	1	83	89	
6080	NEWLANDS UNION	1			15	13	
6090	PORIRUA (INCLUDED WITH 6100)						
6100	PLIMMERTON-PAEKAKARIKI	4			95	92	
6110	TAWA UNION	3			168	164	2
6120	LOWER HUTT-PETONE	18	1	3	483	489	4
6130	TAITA UNION				8	9	
6140	UPPER HUTT CO-OPERATING	3	1	4	146	148	
6150	WAINUIOMATA UNION	3			29	35	
6160	GREYTOWN ST ANDREW'S UNION	1		1	16	17	
6170	FEATHERSTON UNION	2			12	12	
6180	CARTERTON UNION	5	1		83	85	2
6190	MASTERTON ST LUKE'S UNION				98	93	1
C/Forward		67	5	9	1795	1769	15

THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1986

DISTRICT:

WELLINGTON.

[illegible]

THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1986

DISTRICT: NELSON

Ref..No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1985	Number on Electoral Roll on 30 June 1986	Number removed from Electoral Roll by Death
7010	NELSON	7	-	-	315	303	5
7020	ST LUKES	-	-	-	19	14	-
7030	WAIMEA	1	-	1	122	124	1
7040	MOTUEKA/MOUTERE HILLS	1	1	-	66	45	2
7060	MURCHISON	-	-	-	15	14	-
7070	BLenheim	11	1	-	272	267	8
7080	PICTON	-	-	-	33	32	-
7090	REEFTON	-	-	-	13	16	-
7100	BULLER	-	-	-	27	21	1
7110	GREYMOUTH	1	-	-	76	72	3
7120	HOKITIKA	2	-	-	22	22	-
		23	2	1	980	930	20

THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1986

DISTRICT: NORTH CANTERBURY

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Ref..No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1985	Number on Electoral Roll on 30 June 1986	Number removed from Electoral Roll by Death
8010	Christchurch Central Mission	3	-	-	189	124	4
8020	Christchurch South	6	-	0	160	160	4
8030	Christchurch East	7	4	-	387	367	9
8040	New Brighton Union	5	-	-	67	61	2
8050	Sumner-Redcliffs Union	2	-	-	55	55	4
8060	South East Christchurch Union	2	-	-	30	33	-
8070	Lyttelton Harbour Union	1	-	1	18	19	-
8080	Christchurch (Opawa)	-	17	1	165	161	2
8090	Beckenham-Sydenham	2	-	-	148	142	3
8100	Christchurch (Spreydon)	1	-	-	87	84	3
8110	Halswell Union	2	-	-	47	46	-
8120	Christchurch (Riccarton)	6	-	2	394	336	1
8130	Christchurch (St Albans)	3	-	-	325	313	6
8140	Christchurch (Papanui)	13	-	3	339	276	5
8150	Hornby	-	-	-	51	49	-
8160	Lincoln Union	-	-	-	34	35	2
8170	Leiston Co-operating	1	-	-	60	58	1
8180	Kaiapoi Co-operating	6	-	-	124	112	5

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DISTRICT: NORTH CANTERBURY

[illegible]

465

DISTRICT:

Ref..No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1985	Number on Electoral Roll on 30 June 1986	Number removed from Elect-oral Roll by Death
8310	TIMARU	2	1	2	192	178	7
8330	ST DAVID'S MARCHWIEL UNION	3	-	-	44	42	2
8350	WAIMATE	3	1	1	69	70	1
8360	ST ANDREW'S CO-OPERATING, GERALDINE	5	-	-	38	29	
8370	TEMUKA	-	-	1	39	38	1
8380	ASHBURTON	9	-	-	239	209	7
8390	ST DAVID'S UNION, ALLENTON	5	-	-	77	64	1
8400	OAMARU UNION	2	-	-	103	92	5
		29	2	4	801	722	24

THE METHODIST CHURCH OF NEW ZEALAND
GENERAL STATISTICAL RETURN FOR YEAR ENDED 30TH JUNE 1986

DISTRICT: OTAGO-SOUTHLAND

Ref..No.	PARISHES	Infant Baptisms	Adult Baptisms	Confirmations (Exclusive of Adult Baptisms)	Number on Electoral Roll on 30 June 1985	Number on Electoral Roll on 30 June 1986	Number removed from Electoral Roll by Death
9020	DUNEDIN MISSION	9	1	-	431	418	11
9040	WEST HARBOUR UNITED	-	-	-	12	14	-
9050	WEST DUNEDIN UNION PARISH	-	-	-	67	65	-
9060	CORSTORPHINE/CONCORD	-	-	-	14	13	-
9070	GRANTS BRAES	-	-	-	17	16	1
9080	TOKOMAIRIRO COOPERATING	1	-	-	36	37	-
9090	BALCLUTHA	-	-	-	38	37	-
9100	GORE	-	-	-	34	37	1
9110	INVERCARGILL	15	-	-	325	309	10
9120	RIVERTON UNION	-	-	-	12	12	-
9130	OTAUTAU UNION	-	-	-	8	9	-
9140	WAIONO UNION	-	-	-	20	18	2
9150	BLUFF-GREENHILLS-STEWART ISLAND	1	-	-	36	33	3
9160	TEVIOT UNION	-	-	-	22	22	1
9170	ALEXANDRA/CLYDE/LAUDER	-	-	1	17	20	-
9180	UNITED CHURCH OF PORT CHALMERS	-	-	-	10	9	-
	TOTAL:	26	1	1	1099	1069	29

FINANCIAL STATEMENTS

NEW ZEALAND METHODIST TRUST ASSOCIATION (INC)

BALANCE SHEET as at 31st March 1986.

1985	CURRENT LIABILITIES.	1986	1985	CURRENT ASSETS.	1986
-	Bank of New Zealand Current Account		20,083	Bank of New Zealand - Current Account	-
212,001	Sundry Creditors	53,168	244,683	Interest Accrued	344,375
212,001		363,291	110,854	Sundry Debtors	31,410
		416,459	375,620		375,785
	TERM DEPOSITS.			INVESTMENTS (at cost)	
4,466,200	Short Term Deposits	5,334,476	140,000	Short Term:-	
13,138,989	Long Term Deposits	17,207,761	2,124,788	Deposits at Call	265,000
17,605,189		22,542,237	286,462	Transferable Certificates of Deposits	1,800,000
	TERM LIABILITIES.		--	Commercial Bills	--
385,932	Mortgage (Secured)	-		Deposits with Banks	3,025,000
4,113,972	Loans by Trusts	1,978,980	345,000	Long Term:-	
4,499,904		1,978,980	292,230	Savings Bank Deposits	345,000
	PROVISIONS AND RESERVES.			Shares (note 3)	13,962
133,821	Maintenance Provisions		3,981,123	Debentures and Local Body Stock	3,249,382
	Buildings	190,026	220,500	Mortgage (Note 4)	220,500
2,573,514	Property Revaluation Reserve	2,641,398	181,000	Loans to Trusts	207,642
111,400	Share Revaluation Reserve	-	7,571,103		9,126,486
2,684,914		2,641,398		FIXED ASSETS (At Cost Valuation) (Note 5)	
	Less Deferred Capital Distribution		342,000	Matthews Building, Auckland	415,050
2,678,542		2,609,971	705,300	Hallmark Building, Hamilton	705,300
6,372		31,427	170,000	Te Papapapa Building, Auckland	187,428
21,917	Share Fluctuation Reserve	-	1,200,000	Hobson Bldg - Auckland	-
5,576	Realised Capital Reserve	119,104	546,000	Birkenhead Pty - Auckland	546,113
\$ 167,686		340,557	1,208,108	Riddiford Street, Wellington	366,996
			586,375	Hinemoa St Property-Rotorua	802,750
			230,000	Te Rapa Property - Hamilton	230,000
			4,300,000	Great North and Newton Road Property - Auckland	4,362,787

NEW ZEALAND METHODIST TRUST ASSOCIATION (INC)

BALANCE SHEET AS AT 31st March 1985 (contd)

<u>1985</u>	<u>FIXED ASSETS (at Cost or Valuation)</u> <u>(Note 5) - Continued</u>		
493,701	Liverpool Street-Christchurch	850,000	
150,828	Point Chevalier Property - Auckland	240,005	
255,040	Kilmore St - Christchurch	255,040	
561,090	Devon St - New Plymouth	561,090	
551,047	Ryan Place - Manakau City	619,320	
2,738,694	Cambridge Tce-Christchurch	3,427,408	
499,874	Bainbridge Hinemoa Street - Rotorua	901,907	
	Properties Under Development:-		
	Ryan Place - Auckland, Stage II	194,460	
	Mayoral Drive, Auckland	84,266	
	Holding Cost Development - Cambridge Terrace, Christ-Church	26,042	15,775,962
	<u>14,538,057</u>		
<u>22,484,780</u>	<u>\$25,278,233</u>	<u>22,484,780</u>	<u>\$25,278,233</u>

NEW ZEALAND METHODIST TRUST ASSOCIATION (INC)

NOTE 5. LAND AND BUILDINGS at Government Valuation or Cost.

		<u>COST</u>	<u>CAPITAL VALUE</u>	<u>VALUE OF IMPROVEMENTS</u>	<u>UNIMPROVED VALUE</u>
Matthews Building, Auckland	Valuation 1984	274,137	342,000	290,700	51,300
Hallmark Building, Hamilton	Valuation 1985	396,616	705,300	599,500	105,800
Te Rapa Building, Auckland	Valuation 1984	123,063	170,000	131,375	38,625
Hobson Street Building, Auckland	Sold during the year - Capital Gain of \$559,637				
Birkenhead Property, Auckland	Valuation 1985	364,734	546,000	440,600	105,400
Riddiford St Property, Wellington	Valuation 1984	1,366,996	2,200,000	1,725,000	475,000
Hinemoa St Property, Rotorua	Valuation 1981	606,405	550,000	314,000	236,000
Te Rapa Property, Hamilton	Cost	230,000	230,000	64,400	165,600
Great North and Newton Road Property, Auckland	Valuation 1985	2,958,185	4,300,000	2,623,000	1,677,000
Liverpool Street Property, Christchurch	Valuation 1984	495,675	600,000	509,000	91,000
Point Chevalier Property, Auckland	Valuation 1985	240,005	180,000	55,000	125,000
Kilmore St Property, Christchurch	Valuation 1984	255,040	182,000	56,500	125,500
Devon Street Property, New Plymouth	Valuation 1985	561,090	725,000	535,000	190,000
Cambridge Terrace Property Christchurch	Valuation 1984	3,427,408	2,970,000	2,665,000	305,000
Ryan Place Property - Manukau City	Cost	619,320	619,320	447,721	171,599
Bainbridge Property, Rotorua	Cost	901,907	901,907	344,100	557,807

CAPITAL COMMITMENT.

- (1) At Ryan Place property extensions were undertaken during the year for a capital sum of \$230,000
Less Construction Costs Paid 194,460
\$ 35,540
- (2) An agreement was entered into to acquire land at Mayoral Drive, Auckland for future development for the sum of \$625,000
Less deposit paid 62,500
\$562,500
- Agreements have been entered into with various professional firms for design and development work on the site for the sum of 250,000
less paid 21,766
\$228,234
- (3) Cambridge Terrace Stage II.
 The cost to date of obtaining vacant possession of site for proposed Cambridge Terrace Stage II Development. - \$26,042

NEW ZEALAND METHODIST TRUST ASSOCIATION (INC)

BALANCE SHEET AS AT 31st March 1986 (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 to the credit of 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. Realised capital profits are distributed as credits to long term depositors and revaluation thus realised are reversed from deferred capital distribution. |

CHANGES IN ACCOUNTING POLICIES.

All policies have been applied on bases consistent with those of the previous years.

NOTES TO FINANCIAL ACCOUNTS.

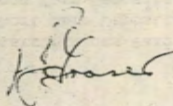
These notes form part of and are to be read in conjunction with the accompanying accounts.

- 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 \$14,141.
- Note 4. Mortgage of \$220,500 is offset by a loan from Wesley College Trust Board.

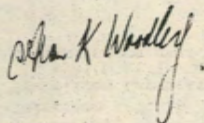
NEW ZEALAND METHODIST TRUST ASSOCIATION (INC)

BALANCE SHEET AS AT 31ST MARCH 1986 (continued)

CHAIRMAN:



SECRETARY:



We have examined the books of accounts and records of the New Zealand Methodist Trust Association (Inc) for the year ended 31st March 1986. 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, 1986 and of its income and expenditure for the year ended on that date.

TOUCHE ROSS AND CO
Chartered Accountants.

CHRISTCHURCH
21 August 1986

NEW ZEALAND METHODIST TRUST ASSOCIATION (INC.)
INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 31 MARCH 1986

<u>1985</u>		<u>1986</u>		<u>1985</u>	<u>1986</u>	
<u>\$</u>		<u>\$</u>		<u>\$</u>	<u>\$</u>	
177,759	Administration Fee (Note 1)	243,608		22,473	Dividend Received	14,762
2,500	Audit Fee	2,940				
14,880	Cleaning - Caretaking	33,915	1,199,891	Interest Received on Investments		1,615,008
6,320	Electricity	9,664	1,156,398	Rental Received		1,618,335
1,335	Fire Appliance Servicing	3,749				
326,521	Interest Paid	318,713				
31,582	Insurance	38,220				
3,964	Land Tax	3,964				
1,815	Legal Fees	4,508				
3,773	Lift Maintenance	11,346				
86,744	Maintenance Building	124,006				
432	Miscellaneous Property Expenses	1,333				
8,322	Property Valuation Fees	4,205				
52,994	Rates	81,712				
197	Rent Collection Commission	14,666				
2,057	Security Service	1,006				
2,947	Stationery, Postage and General Expenses	5,031				
3,027	Telephone & Tolls	3,277				
9,036	Travelling Expenses	11,473				
1,642,557	Excess Income over Expenditure	2,330,769				
2,378,762		3,248,105	2,378,762			3,248,105

APPROPRIATION ACCOUNT FOR YEAR ENDED 31 MARCH 1986

	Distributions Paid (Note 2)		1,642,557	Income available for Distribution	2,330,769
651,709	Short Term Deposits	981,098			
990,848	Long Term Deposits	1,349,671			
1,642,557		2,330,769	1,642,557		2,330,769

These Accounts should be read in conjunction with the Notes to the Accounts.

METHODIST CHURCH OF NEW ZEALAND

PRINCE ALBERT COLLEGE TRUST

PROPERTY INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31ST MARCH 1986.

<u>1985</u>		<u>1986</u>	<u>1985</u>		<u>1986</u>
\$		\$	\$		\$
5,221	Cleaning and Caretaking	7,179	254,959	Gross Rentals	435,494
87,553	Depreciation	87,195	25,320	Recovered Property Expenses	28,123
4,480	General Property Expenses	5,198			
11,743	Insurance	13,249			
7,025	Land Tax	7,025			
5,479	Rates	16,375			
	Rent Collection and Re-Leasing				
20,262	Commission	35,060			
28,877	Repairs and Maintenance	39,579			
1,549	Security Services	1,751			
971	Valuation Fees	770			
107,119	Net Property Surplus	250,236			
<u>\$ 280,279</u>		<u>\$ 463,617</u>	<u>\$ 280,279</u>		<u>\$ 463,617</u>

METHODIST CHURCH OF NEW ZEALAND

PRINCE ALBERT COLLEGE TRUST

INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31st MARCH 1986

	<u>1985</u>	<u>1986</u>	<u>1985</u>	<u>1986</u>
6815	Administration Fee	6,735	107,119	250,236
300	Audit Fee	300	66,587	133,700
	Doubtful Debts	27,000		
4320	Computer Processing	3,329		
113310	Grants	199,081		
1010	Office and General Expenses	1,212		
1580	Travelling Expenses	1,272		
46371	Excess of Income over Expenditure	145,016		
<u>\$173706</u>		<u>\$383,945</u>	<u>\$173,706</u>	<u>\$383,945</u>

METHODIST CHURCH OF NEW ZEALAND

PRINCE ALBERT COLLEGE TRUST

BALANCE SHEET AS AT 31st MARCH 1986.

<u>1985</u>		<u>1986</u>	<u>1985</u>		<u>1986</u>
<u>CURRENT LIABILITIES.</u>			<u>CURRENT ASSETS.</u>		
<u>88,136</u>	Sundry Creditors	18,632		Bank of New Zealand - Current Account	11,828
				Sundry Debtors	34,578
				Interest Accrued	-
<u>RESERVES AND PROVISIONS.</u>					
1,490,025	Property Revaluation Reserve	1,490,025	2,615		
45,000	Provision for Grants	177,516	9,324		
-	Provision for Doubtful Debts	27,000	1,185		
<u>1,535,025</u>			<u>45,000</u>		
		1,694,541	<u>58,124</u>		46,406
<u>ACCUMULATED FUND.</u>			<u>INVESTMENTS (at Cost)</u>		
				Deposits - Money Market	110,000
848,500	Balance at 1st April 1985	894,871		Deposits - Methodist Trust Association	781,285
	Add Income from Previous Year	1,856			
46,371	Add Excess Income for Year	145,016			891,285
<u>894,871</u>		1,041,743			
				<u>FIXED ASSETS. (Note 1)</u>	
			1,405,000	Land	1,405,000
			47,107	Car Park	-
			445,574	Buildings	405,485
			<u>1,897,681</u>		1,810,485
				<u>DEFERRED CHARGES.</u>	
			17,335	Maintenance - Queen Street Property	-
			-	Development Costs - Car Parks at Queen and Liverpool Streets	6,740
			<u>17,335</u>		6,740
<u>2,518,032</u>		<u>2,754,916</u>	<u>2,518,032</u>		<u>2,754,916</u>

METHODIST CHURCH OF NEW ZEALAND

PRINCE ALBERT COLLEGE TRUST

BALANCE SHEET AS AT 31st MARCH 1986 (contd)

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.

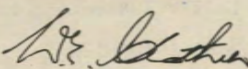
These notes form part of and are to be read in conjunction with the accompanying accounts.

1. Fixed Assets	Cost or Valuation	Depreciation to Date	Book Value
(a) Land	1,405,000	-	1,405,000
Car Park	157,238	157,238	-
Buildings	672,802	267,317	405,485
	<u>2,235,040</u>	<u>424,556</u>	<u>1,810,485</u>
(b) Government Valuation 1983 of Land and Buildings			
Land Value	2,578,000		
Value of Improvements	<u>972,000</u>		
	<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 1986. 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 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 1986 and of its income and expenditure for the year ended on that date.

Secretary: A K Woodley


Chartered Accountant

22 August 1986

Christchurch

METHODIST CHURCH OF NEW ZEALAND SUPERNUMERARY FUND

BALANCE SHEET as at 31st January 1986.

1985		1986	1985	1986
\$	CURRENT LIABILITIES.	\$	\$	CURRENT ASSETS.
30,417	Sundry Creditors	35,494	839	Bank of New Zealand-Current Account
				12,605
	SPECIAL FUNDS, PROVISIONS and RESERVES.		166,949	Deposits - Methodist Trust Association and Others
10,000	Investment Fluctuation Reserve	10,000	74,512	Interest Accrued
	Property Revaluation Reserve	583,550	1,908	Subscriptions Due
	Less Adjustment on Sale of Epworth Chambers	366,920	7,155	Subsidies Due
583,550		216,630	33,210	Sundry Debtors
			284,573	
				752,881
	Provision for Maintenance - Epworth Chambers		11,000	DEFERRED CHARGES.
35,000				Accounting Development Costs - Computerisation
628,550		226,630	4,957	Epworth Chambers - Alterations and Maintenance
			15,957	
	ACCUMULATED FUNDS.			13,000
3,030,876	Balance at Beginning	3,404,065		INVESTMENTS (At Cost).
703	Add Donations and Grants	757	1,842,336	Methodist Trust Association - Term Deposits
8,008	Add Capital Profit on Sale of Shares	230,172		2,568,048
	Add Dividend Securitibank Group	386	1,500	Deposits - Trading Banks and others
	Add Capital Profit on Sale of Epworth Chambers Property	651,417	165,666	1,000,000
	Add Capital Accretion - Methodist Trust Association	516,534	2,009,502	First Mortgage
	Add Capitalised Interest	49,475		1,500
	Add Transfer from Income and Expenditure Account	698,499		Company Shares and Convertible Notes (Note 1)
621,047		5,551,305		67,717
3,660,634	Less Commutations of Annuities	237,283		3,637,265
256,569				
3,404,065		5,314,022		FIXED ASSETS (at Valuation) (Note 2)
				Epworth Chambers at Valuation
			1,753,000	Morley House Property at Valuation
				156,000
			302,000	Kilmore St Property at Valuation
			715,000	302,000
				Demeter House Property at Valuation
				715,000
				1,173,000
				5,576,146
4,063,032		5,576,146	4,063,032	5,576,146

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 1986

- 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 \$182,388.
- (b) A substantial portion of the Funds Share Portfolio was sold during the year to take advantage of the capital profit available. When the market conditions are favourable a re-purchase programme will be undertaken.

2. Fixed Assets:

	<u>Valuations of Properties - Government</u>		<u>Valuation July 1984</u>		<u>Value of</u>	<u>Unimproved</u>
	<u>Cost.</u>		<u>Capital Value July 1984</u>	<u>Improvements</u>	<u>Value</u>	
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>956,370</u>		<u>1,173,000</u>			

METHODIST CHURCH OF NEW ZEALAND
SUPERNUMERARY FUND

BALANCE SHEET AS AT 31st JANUARY 1986 - Continued

(b) Capital Commitment.

The Trustees of the fund intend to enter into an agreement for the construction of a Commercial Building on the Morley House Property site - Christchurch, for the sum of \$681,900. The building is to be a joint venture with the Board of Administration participating on a one third basis and the Supernumerary Fund two thirds.

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 1986. 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 1986 and of its income and expenditure for the year ended on that date.

Secretary:

A K Woodley

TOUCHE ROSS AND CO
Chartered Accountants.

CHRISTCHURCH
11 July 1986

METHODIST CHURCH OF NEW ZEALAND

SUPERNUMERARY FUND

INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31st JANUARY 1986.

1985	CHARGES.		1986	1985	FUND CONTRIBUTIONS.		1986
29,250	Administration fee	29,250		255,187	Personal Contributions	273,991	
801	Actuarial Fee	7,513			Subsidies - Parishes and		
	Audit Fee, Computer Processing/			281,693	other Agencies	297,577	
12,881	Development and General Expenses	17,680		<u>536,880</u>			571,568
<u>1,191</u>	Commission Paid	1,001					
<u>44,123</u>			55,444				
	FUND DISBURSEMENTS.				INVESTMENT INCOME.		
228,293	Annuities Paid	249,115		22,662	Company Dividends	20,015	
38,262	Contributions Refunded	66,417		11,206	Money Market Dealers & Others	139,167	
10,737	Death-in-Service			269,473	Methodist Trust Association	235,870	
<u>277,292</u>			315,532	149	Mortgages	157	
	Excess of Income over Expenditure			303,490			395,209
621,047	Transferred to Accumulated Funds		698,499		PROPERTY INCOME.		
				105,719	Epworth Chambers.		
				66,726	Rent and Recovered Costs	47,778	
				<u>38,993</u>	Less Expenses	26,135	
							21,643
					MORLEY HOUSE PROPERTY.		
				10,515	Rent	14,964	
				5,596	Less Expenses	4,995	
				<u>4,919</u>			9,969
					DEMETER HOUSE.		
				68,500	Rent & Recovered Costs	68,500	
				10,592	Less Expenses	14,698	
				20,856	Less Mortgage Interest		
				<u>37,052</u>			53,802
					KILMORE STREET PROPERTY.		
				35,946	Rent & Recovered Costs	34,000	
				14,818	Less Expenses	16,716	
				<u>21,128</u>			17,284
							102,698
<u>\$942,462</u>			<u>\$1,069,475</u>	<u>\$942,462</u>			<u>\$1,069,475</u>

These accounts should be read in conjunction with the Notes to the Accounts.

METHODIST CHURCH OF NEW ZEALAND
BOARD OF ADMINISTRATION MINISTERS HOUSING ACCOUNT

HOME ACQUIREMENT FUNDS CONTRIBUTORS ACCOUNT
FOR YEAR ENDED 31st JANUARY, 1986

<u>1985</u>		<u>1986</u>	<u>1985</u>		<u>1986</u>
\$		\$	\$		\$
33,546	Contributions Refunded	54,823	232,924	Balance at Beginning of Year	229,618
229,618	Balance at Year End	225,399	5,199	Personal Contributions	5,367
			25,041	Interest Received - Personal Deposits	45,237
<u>263,164</u>		<u>280,222</u>	<u>263,164</u>		<u>280,222</u>

INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 31st JANUARY, 1986

1,008	Administration Fee	1,215		Distribution Received - Methodist Trust Association	58,059
25,041	Interest Paid	46,554	37,584		
989	Office and General Expenses	1,150	2,340	Rent Received	3,358
1,462	Property Expenses	643			
11,424	Excess Income over Expenditure	11,855			
<u>39,924</u>		<u>61,417</u>	<u>39,924</u>		<u>61,417</u>

These Accounts should be read in conjunction with the Notes to the Accounts

METHODIST CHURCH OF NEW ZEALAND
BOARD OF ADMINISTRATION MINISTERS HOUSING ACCOUNT
APPROPRIATION ACCOUNT FOR THE YEAR ENDED 31st JANUARY, 1986

<u>1985</u>		<u>1986</u>	<u>1985</u>		<u>1986</u>
<u>\$</u>		<u>\$</u>	<u>\$</u>		<u>\$</u>
	Transfer to:-		11,424	Excess Income over Expenditure	11,855
1,588	Ministers Retirement Home Fund	3,504			
9,836	Ministers Retirement Housing Appeal Fund	8,351			
<u>11,424</u>		<u>11,855</u>	<u>11,424</u>		<u>11,855</u>
<u><u> </u></u>		<u><u> </u></u>	<u><u> </u></u>		<u><u> </u></u>

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, 1986

1985			1986	1985	1986
\$			\$	\$	\$
1,761	<u>CURRENT LIABILITIES</u>		2,489		<u>CURRENT ASSETS</u>
	Sundry Creditors				Bank of New Zealand - Current
				1,530	Account 1,736
	<u>DEPOSITS HELD:-</u>			12,428	Interest Accrued 10,472
	Home Acquisition Funds			<u>13,958</u>	
	Fund "A"				
183,529	Contributors Account	195,898			
4,851	Accumulated Funds	4,851			<u>INVESTMENTS (at Cost)</u>
188,380		200,749			Deposit - Methodist Trust
				326,978	Association 342,477
	Fund "B"				
46,089	Contributors Funds	29,501			<u>FIXED ASSETS (at Cost) (Note 1)</u>
234,469			230,250	53,085	House Property - Rotorua
					(Purchased by the Ministers
59,367	Ministers Retirement Home Fund	60,955			Retirement Home Fund)
-	ADD Capital Accretion -				
	Methodist Trust Association	1,012			
	ADD Interest and Net Rent				
1,588	for year	3,504			
60,955			65,471		
	<u>Ministers Retirement Housing</u>				
159,300	Fund Appeal	169,136			
	ADD Capital Accretion -				
-	Methodist Trust Association	10,723			
9,836	ADD Interest for Year	8,351			
169,136		188,210			
	<u>LESS Special Loans to</u>				
	Supernumeraries on				
72,300	Retirement	78,650			
96,836			109,560		
394,021			407,770	394,021	407,770

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, 1986

- 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 of</u>	<u>Inimproved</u>
		<u>Value</u>	<u>Improvements</u>	<u>Value</u>
	\$	\$	\$	\$
1. Fixed Assets - House Property - Rotorua	53,085	30,000	19,000	11,000

Chairman G E Hill

We have examined the books of account and records of the Board of Administration Ministers Housing Account for the year ended 31st January, 1986. 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, 1986, and of its income and expenditure for the year ended on that date.

Secretary A K Woodley

TOUCHE ROSS & CO.
Chartered Accountants

CHRISTCHURCH
30 July 1986

METHODIST CHURCH OF NEW ZEALAND
BOARD OF ADMINISTRATION INSURANCE ACCOUNT

INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31ST MAY 1986

<u>1985</u>		<u>1986</u>		<u>1985</u>		<u>1986</u>
\$		\$		\$		\$
16,150	Administration Fee	19,000		21,492	Interest Received	32,948
1,160	Audit Fee	1,025				
9,264	Computer Programming and Processing	7,806		328,216	Premiums Received	379,663
1,263	General and Office Expenses	2,715				
36,830	Insurance Claims - Church Property	35,982				
224,769	Re-Insurance - Church Property	263,763				
60,272	Excess Income over Expenditure	82,320				
<u>349,708</u>		<u>412,611</u>		<u>349,708</u>		<u>412,611</u>

PROFIT AND LOSS APPROPRIATION ACCOUNT FOR YEAR ENDED 31ST MAY 1986

57,000	Transfer to Connexional Fire Insurance Fund	77,800	60,272	Excess Income over Expenditure	82,320
3,272	Carried to Balance Sheet	4,520			
<u>60,272</u>		<u>82,320</u>	<u>60,272</u>		<u>82,320</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

METHODIST CHURCH OF NEW ZEALAND
BOARD OF ADMINISTRATION INSURANCE ACCOUNT

BALANCE SHEET as at 31st MAY 1986

1985		1986		1985		1986
\$		\$		\$		\$
<u>CURRENT LIABILITIES</u>				<u>CURRENT ASSETS</u>		
442,117	Sundry Creditors	481,307			Bank of New Zealand - Current Account	5,026
				9,409		
<u>PROVISIONS</u>						
	Insurance Claims - Church			282,582	Sundry Debtors	310,526
2,600	Property	2,600		2,003	Interest Accrued	4,277
				181,000	Deposits - Money Market Dealers	200,500
				<u>474,994</u>		<u>520,329</u>
<u>ACCUMULATED FUNDS</u>						
28,630	Balance at 1st June 1985	31,902				
3,272	Add Appropriation Account	4,520			<u>DEFERRED CHARGES</u>	
<u>31,902</u>					Accounting Development	
		36,422		1,625		
476,619		520,329		476,619		520,329

These Accounts should be read in conjunction with the Notes to the Accounts.

METHODIST CHURCH OF NEW ZEALAND
BOARD OF ADMINISTRATION INSURANCE ACCOUNT - continued
BALANCE SHEET as at 31st MAY 1986

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 have been 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.

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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 1986. 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 Account as at 31st May 1986 and of its income and expenditure for the year ended on that date.

Secretary: A K Woodley

TOUCHE ROSS & CO
Chartered Accountants

CHRISTCHURCH
12 September 1986

THE METHODIST CHURCH OF NEW ZEALAND
CONNEXIONAL FIRE INSURANCE FUND
INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 31 MAY 1986

<u>1985</u>		<u>1986</u>	<u>1985</u>		<u>1986</u>
\$		\$	\$		\$
2,500	Administration Fee	2,975		Interest Received:	
250	Audit Fee	275			
1,701	Computer Processing	2,597	50,110	Bank and Deposits	73,525
63	Stationery and General Expenses	105	52	Loans to Parishes	10
45,648	Excess Income over Expenditure	67,583			
50,162		73,535	50,162		73,535

BALANCE SHEET AS AT 31 MAY 1986

<u>CURRENT LIABILITIES</u>		<u>CURRENT ASSETS</u>	
785	Sundry Creditors	50,725	136
			10,024
			61,460
			71,620
14,513	Removal Fund Insurance	17,504	
<u>PROVISION</u>		<u>INVESTMENTS (at Cost)</u>	
			468
			569,203
			569,671
<u>ACCUMULATED FUNDS</u>			
445,938	Balance at 31 May 1985	625,993	
	ADD Capital Accretion - Methodist		
77,407	Trust Association	28,612	
	ADD Transfer from Board of Admini-		
57,000	stration Insurance Account	77,800	
580,345		732,405	
	LESS Transfer for Computerisation		
--	Resources	49,500	
		682,905	
45,648	ADD Excess Income for Year	67,583	
625,993		750,488	
641,291		818,717	641,291
			818,717

These Accounts should be read in conjunction with the Notes to the Accounts.

THE METHODIST CHURCH OF NEW ZEALAND
CONNEXIONAL FIRE INSURANCE FUND
BALANCE SHEET as at 31 May 1986 (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 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

I have examined the books of accounts and records of the Methodist Church Connexional Fire Insurance Fund for the year ended 31 May 1986. 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 31 May 1986 and of its income and expenditure for the year ended on that date.

Secretary: A K Woodley



Chartered Accountant

CHRISTCHURCH

METHODIST CHURCH OF NEW ZEALAND

BOARD OF ADMINISTRATION

INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30TH JUNE, 1986

1985		1986	1985		1986
\$		\$	\$		\$
1344	Accounting Development Expenses	1702		ADMINISTRATION FEE:-	
1507	Archival Material	56		Board of Administration -	
310	Audit Fee	530	1786	Special Account	2750
2861	Cleaning	2827		Board of Administration -	
5786	General Expenses	5937	17500	Insurance Account	19230
42261	Auckland Office Activity	42741	22769	Church Building and Loan Fund	21100
1582	Light and Heat	1887	9350	Connexional Budget	9541
25127	Office Rent	26384	2250	Connexional Expenses Fund	2400
17915	Printing Costs	23053	2700	Connexional Fire Insurance Fund	3000
3198	Repairs and Maintenance	4045	13220	General Purposes Trust Fund	13706
209047	Salaries and Wages	280833		Lay Workers Retiring Fund and	
1580	Staff Training	2645	2058	Ministers Housing Account	2340
2500	Staff Overseas Travel	2500	2520	Methodist Provident Society Ltd	3590
1422	Stationery	481	32000	Methodist Trust Association (Inc)	32000
9459	Telephones, Tolls and Postages	9777	2240	Methodist Theological College	2500
13336	Travelling Expenses	20958		Presbyters Deacons and Lay	
	Depreciation - Equipment Furnishings		1600	Workers Fund	1750
9338	and Renovations	18911	6750	Prince Albert College Trust	6750
			1835	Removal Funds	1800
	<u>HOUSE PROPERTY ACCOUNT</u>		<u>30000</u>	Supernumerary Fund	<u>29000</u>
	Depreciation - Dwelling and		148578		151457
1019	Furnishings	1019		Commission Received - Investment	
	Mortgage Interest, Insurance,		138346	Board and Methodist Trust Association	220122
5510	Repairs and Maintenance	4238	45685	Connexional Budget	48661
		5257	-	Book Income Received	1172
1642	Excess Income over Expenditure	2484	1427	Parsonage Rental	1575
			18068	Printing Receipts	24112
				Research Fees and Grants	
			4640	Received - Archives	5909
356744		453008	356744		453008

METHODIST CHURCH OF NEW ZEALAND
BOARD OF ADMINISTRATION
APPROPRIATION ACCOUNT FOR YEAR ENDED 30TH JUNE, 1986

	<u>1985</u>		<u>1986</u>		<u>1985</u>		<u>1986</u>
	\$		\$		\$		\$
107309		Balance Transferred to Balance Sheet	120545		<u>1642</u>	Excess Income over Expenditure	2484
						<u>Special Account - Income</u>	
						Available to Connexional Budget	
					32658	1986/87	42500
					<u>73009</u>	Available for Allocation	<u>75561</u>
					105667		118061
					<u><u>105667</u></u>		
525	<u>107309</u>		<u>120545</u>		<u>107309</u>		<u>120545</u>

THE METHODIST CHURCH OF NEW ZEALAND
BOARD OF ADMINISTRATION
BALANCE SHEET AS AT 30th JUNE 1986

	1985 \$		1986 \$	1985 \$		1986 \$
<u>CURRENT LIABILITIES</u>				<u>CURRENT ASSETS</u>		
807,215		Bank of New Zealand - Special Account (Note 1)	966,100	300	Cash on Hand	420
852		Bank of New Zealand - Current Account	--	--	Bank of New Zealand - Current Account	957
68,699		Sundry Creditors	39,624	49,014	Sundry Debtors	45,244
876,766			1,005,724	6,510	Stock on Hand - Paper and Books	8,662
				55,824		55,283
<u>MORTGAGE</u>				<u>INVESTMENTS (at Cost)</u>		
14,629		Trustee Bank - Canterbury	14,337		Special Loans and Investments (Note 1)	1,091,169
				912,881	Methodist Trust Association	163,872
<u>PROVISIONS</u>				107,846	Capital Accretion Distribution	6,598
6,430		Staff Training	7,705			170,470
8,500		Staff Overseas Travel	11,000	18,962	Methodist Provident Society	1
4,410		Accounting Modernisation	53,910	126,808		1,261,640
105,667		Special Account Income	118,061			
19,953		Loss on Development Costs	19,953	1		
		Archives - Finding Aids, Catalogue Aids and Storage System	41,000	1,039,690		
2,000		Archives Establishment Costs	13,611	41,739	<u>FIXED ASSETS</u> (Note 3)	49,785
7,611		Capital Accretion Distribution - Methodist Trust Association	6,598			
18,962						
173,533			271,838			
<u>CAPITAL</u>						
70,683		Balance at 1st July 1985	72,325			
		<u>ADD</u> Transfer from Appropriation Account	2,484			
1,642			74,809			
72,325						
1,137,253			1,366,708	1,137,253		1,366,708

These Accounts are to be read in conjunction with the Notes to the Accounts.

THE METHODIST CHURCH OF NEW ZEALAND

BOARD OF ADMINISTRATION

BALANCE SHEET AS AT 30th JUNE 1986

- 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

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 THE 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.

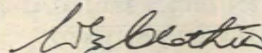
(b)	Cost or Valuation	Depreciation to date	Book Value
Home Property - Christchurch	\$ 53,500	\$ 16,234	\$ 37,266
Office Equipment, Furnishings			
Printing Machinery and Vehicles	\$ 160,157	\$ 147,638	\$ 12,519
	\$ 213,657	\$ 163,872	\$ 49,785

- (c) Government Valuation 1985 of the Home Property is \$138,000.

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 1986. 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 1986 and of its income and expenditure for the year ended on that date.

Secretary: A K Woodley


Chartered Accountant

CHRISTCHURCH
15 September 1986

THE METHODIST CHURCH OF NEW ZEALAND

CONNEXIONAL EXPENSES FUND

INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30 JUNE 1986

1985		1986	1985	1986
\$		\$	\$	\$
6,587	<u>CONFERENCE TRAVEL</u>			
	Official Representatives	6,690	84,593	95,413
	<u>CONFERENCE PRINTING AND GENERAL EXPENSES</u>		2,142	2,406
	Conference/Synod Reports			
	Statistical Returns and		631	1,237
11,701	Sundry Printing	10,658		
1,653	Secretarial and other Expenses	2,072	900	3,448
13,354		12,730	296	--
	<u>CONNEXIONAL PAYMENTS</u>			
9,554	President's Travel and Expenses	9,277		
2,520	Vice-President's Travel & Expenses	2,553		
12,074		11,830		
	<u>CONNEXIONAL PRINTING</u>			
217	Including Confirmation Certificates & Membership Cards	554		
	<u>CONNEXIONAL COMMITTEES AND EXPENSES</u>			
9,262	Church Council	10,380		
11,249	Superintendents' District Expenses	13,688		
2,235	Ministerial Synod Travelling	2,088		
27,696	Standing Committees of Conference	36,773		
50,442		62,929		
	<u>ADMINISTRATION EXPENSES</u>			
2,250	Administration Fee	2,400		
3,638	Audit Fee, General Office Expenses and Computer Processing	4,362		
5,888		6,762		
--	Excess Income over Expenditure	1,009		
88,562		102,504	88,562	102,504

These Accounts should be read in conjunction with the Notes to the Accounts

THE METHODIST CHURCH OF NEW ZEALAND
CONNEXIONAL EXPENSES FUND

BALANCE SHEET AS AT 30th JUNE 1986

<u>1985</u>		<u>1986</u>	<u>1985</u>		<u>1986</u>
<u>\$</u>		<u>\$</u>	<u>\$</u>		<u>\$</u>
<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>		
4,613	Sundry Creditors	13,732	2,830	Bank of New Zealand - Current Account	729
				Deposit - Methodist Trust Association	
				(Inc.)	8,310
662	Presidents' Ministerial Supply	662	2,739	Deposit at Call	9,000
9,211	Supply Ministries	10,210		Sundry Debtors	15,855
3,200	Contingencies (Note 2)	6,546	<u>13,852</u>		
<u>13,073</u>		<u>17,418</u>	<u>19,421</u>		<u>33,894</u>
<u>ACCUMULATED FUNDS</u>					
2,031	Balance as at 1st July 1985	1,735			
	<u>ADD</u> Excess Income over				
(296)	Expenditure	1,009			
<u>1,735</u>		<u>2,744</u>			
<u>19,421</u>		<u>33,894</u>	<u>19,421</u>		<u>33,894</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

THE METHODIST CHURCH OF NEW ZEALAND
CONNEXIONAL EXPENSES FUND
BALANCE SHEET AS AT 30th JUNE 1986

- (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 - 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

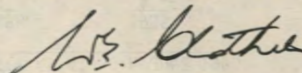
These notes form part of and are to be read in conjunction with the accompanying accounts.

- (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 1986. 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 1986 and of its income and expenditure for the year ended on that date.

Secretary: A K Woodley



Chartered Accountant

CHRISTCHURCH

15 September 1986

REMOVAL EXPENSES FUND

<u>1985</u>		<u>1986</u>		<u>1985</u>		<u>1986</u>
<u>\$</u>		<u>\$</u>		<u>\$</u>		<u>\$</u>
1,800	Administration Fee	1,800		41,586	Contributions Received	40,827
	Audit Fee, Stationery and General					
365	Office Expenses	503		1,720	Interest Received	3,038
3,012	Computer Programming and Processing	3,108				
684	Interest Paid	1,497		11,718	Excess Expenditure over Income	5,399
49,163	Removal Costs for Methodist Stationing	42,356				
<u>55,024</u>		<u>49,264</u>		<u>55,024</u>		<u>49,264</u>

CURRENT LIABILITIES

	Bank of New Zealand - Current	
1,819	Account	--
4,430	Sundry Creditors	5,189
	Loan - Board of Administration	
12,500	Special Account	12,500
18,749		

(8,896)	Deficit Balance at 1 July 1985	2,822
	<u>ADD Excess Expenditure over</u>	
<u>11,718</u>	Income	<u>5,399</u>
<u>2,822</u>	Deficit	<u>8,221</u>

18,749

--	Bank of New Zealand - Current Account	1,788	
4,427	Sundry Debtors	7,680	
11,500	Deposit at Call	--	
<u>15,927</u>		<u> </u>	9,468
2,822	Deficit of Accumulated Funds		8,221

2,822

18,749

17,689

These Accounts are to be read in conjunction with the Notes to the Accounts.

THE METHODIST CHURCH OF NEW ZEALAND
REMOVAL EXPENSES FUND

BALANCE SHEET AS AT 30th JUNE, 1986

- 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 - Sundry Debtors have been valued at expected realisable value.

CHANGES IN ACCOUNTING POLICIES

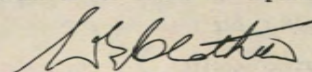
There have been no changes in accounting policies. All policies have been applied on bases consistent with those of previous years.

<u>ANALYSIS OF REMOVAL FUND</u>	<u>No.</u>	<u>Cost</u>	<u>Average Cost</u>	<u>84/85 Average Cost</u>
North Island	20	23,923	1,196	1,080
South Island	3	2,932	977	1,146
Inter Island	6	15,501	2,584	2,750
		42,356		

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 1986. 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 1986 and of its income and expenditure for the year ended on that date.

Secretary: A K Woodley



Chartered Accountant

CHRISTCHURCH

15 September 1986

THE METHODIST CHURCH OF NEW ZEALAND
PRESBYTERS, DEACONS AND LAY WORKERS' LOAN FUND

LOAN ACCOUNT FOR YEAR ENDED 30th JUNE 1986

<u>1985</u>		<u>1986</u>	<u>1985</u>		<u>1986</u>
\$		\$	\$		\$
135,873	Loans at Beginning of Year	122,103	125,139	Loan Repayments	153,055
95,035	New Loans Advanced	220,224	122,103	Balance at End of Year	214,093
16,334	Interest Charged for Year	24,821			
<u>247,242</u>		<u>367,148</u>	<u>247,242</u>		<u>367,148</u>

INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30th JUNE 1986

1,600	Administration Fee	1,750	20,061	Interest Received	30,697
3,650	Computer Processing and Programming	4,972			
13,518	Interest Paid	20,490			
320	General Office Expenses	648			
973	Excess Income over Expenditure	2,837			
<u>20,061</u>		<u>30,697</u>	<u>20,061</u>		<u>30,697</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

THE METHODIST CHURCH OF NEW ZEALAND
PRESBYTERS, DEACONS AND LAY WORKERS' LOAN FUND
BALANCE SHEET AS AT 30th JUNE, 1986

1985		1986	1985		1986
\$		\$	\$		\$
<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>		
1,277	Sundry Creditors	3,416		Bank of New Zealand - Current	
--	Interest Accrued	4,016		Account	7,427
<u>1,277</u>			2,042	Deposits at Call	22,000
		7,432	36,000	Interest Accrued	1,009
--	<u>DEPOSITS HELD</u>	498	1,467	Sundry Debtors	1,511
			--		
			<u>39,509</u>		
					31,947
<u>LOANS</u>			<u>LOANS - Currently Held</u>		
75,000	Board of Administration -		122,103		214,093
	Special Account	75,000			
25,000	Methodist Provident Society				
	Limited	25,000			
	Special Loans - Methodist				
44,603	Trust Association (Inc.)	108,000	1	<u>INVESTMENTS (at Cost)</u>	
<u>144,603</u>		208,000		Methodist Provident Society Limited	1
<u>ACCUMULATED FUNDS</u>			<u>DEFERRED CHARGES</u>		
14,065	Balance at 1st July 1985	20,733	5,000	Accounting Development	4,000
	<u>ADD Donations:</u>				
	Methodist Connexional				
	Budget	9,541			
	W F Walters Trust	1,000			
5,695		10,541			
	<u>ADD Excess Income over</u>				
973	Expenditure	2,837			
<u>20,733</u>		34,111			
<u>166,613</u>		<u>250,041</u>	<u>166,613</u>		<u>250,041</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

THE METHODIST CHURCH OF NEW ZEALAND
PRESBYTERS, DEACONS AND LAY WORKERS' LOAN FUND

BALANCE SHEET AS AT 30th JUNE, 1986

- 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

Loans - Loans Currently Held have been valued at expected realisable value.

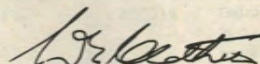
CHANGES IN ACCOUNTING POLICIES

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

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 1986. 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 1986 and of its income and expenditure for the year ended on that date.

Secretary: A K Woodley



Chartered Accountant

CHRISTCHURCH

15 September 1986

THE METHODIST CHURCH OF NEW ZEALAND
METHODIST GENERAL PURPOSES TRUST BOARD (INC.)

BALANCE SHEET AS AT 30th JUNE, 1986

1985 \$		1986 \$	1985 \$		1986 \$
<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>		
	Bank of New Zealand - Current Account			Bank of New Zealand - Current Account	
629		--	--		1,628
5,827	Sundry Creditors	6,415	91,274	Deposits at Call	43,328
<u>6,456</u>		6,415	--	Sundry Debtors	883
			15,724	Interest Accrued	12,305
			<u>106,998</u>		
176,231	DEPOSITS HELD ON BEHALF OF PARISHES	161,463			58,144
<u>TRUSTS ADMINISTERED BY THE GENERAL PURPOSES TRUST BOARD</u>			<u>INVESTMENTS (at Cost)</u>		
	Depositors holding Specific Investments	3,143,221	435,813	Deposits - Methodist Trust Association	528,629
2,648,358	Walters Family Trusts	531,913	6,868	Shares in Public Companies (Note 1)	13,469
497,053	Winstone Memorial Trust Fund	320,508	<u>442,681</u>		
303,309					542,098
<u>3,448,720</u>		3,995,642			
<u>ACCUMULATED FUNDS AND RESERVES</u>			<u>SPECIFIC INVESTMENTS HELD (at Cost) ON BEHALF OF:</u>		
	Accumulated Funds at 1st July 1985	32,021	3,095,974	Perpetual Trusts	3,565,335
32,021			25,359	Sundry Loans to Parishes	37,548
7,584	General Reserves	7,584	<u>3,121,333</u>		
<u>39,605</u>		39,605			3,602,883
<u>3,671,012</u>		4,203,125	3,671,012		4,203,125

These Accounts should be read in conjunction with the Notes to the Accounts.

THE METHODIST CHURCH OF NEW ZEALAND
METHODIST GENERAL PURPOSES TRUST BOARD (INC.)

BALANCE SHEET AS AT 30th JUNE, 1986 - 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 - 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 THE 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 \$29,525.

Chairman: G E Hill

We have examined the books of accounts and records of the Methodist Church General Purposes Trust Board (Inc.) for the year ended 30th June 1986. 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 1986 and of its income and expenditure for the year ended on that date.

Secretary: A K Woodley

THE METHODIST CHURCH OF NEW ZEALAND
METHODIST GENERAL PURPOSES TRUST BOARD (INC.)
INCOME AND EXPENDITURE ACCOUNT 30th JUNE, 1986

<u>1985</u>		<u>1986</u>	<u>1985</u>		<u>1986</u>
<u>\$</u>		<u>\$</u>	<u>\$</u>		<u>\$</u>
14,130	Administration Fee	13,706		<u>INTEREST RECEIVED:</u>	
4,996	Computer Processing and Programming	6,000	176	Local Body Stock and Company Debentures	--
2,211	General Office Expenses	5,028	49,403	Distribution - Methodist Trust Association	49,229
				Capital Accretion Distribution - Methodist	
	Distribution paid to Parishes and		60,544	Trust Association	25,532
103,755	Deposits	64,461	110,123		
			14,118	Commission Received	13,690
			851	Dividends Received	744
<u>125,092</u>		<u>89,195</u>	<u>125,092</u>		<u>89,195</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

THE METHODIST CHURCH OF NEW ZEALAND
METHODIST CHURCH BUILDING AND LOAN FUND

BALANCE SHEET AS AT 31st MAY 1986

	1985		1986		1985		1986
	\$		\$		\$		\$
<u>25,789</u>	<u>CURRENT LIABILITIES</u>				<u>CURRENT ASSETS</u>		
	Sundry Creditors		21,783		Bank of New Zealand - Current Account	16,277	
	<u>DEPOSITS HELD WITH FUND</u>				Deposits at Call	1,271,895	
14,340	Site Fund	16,848		12,036	Sundry Debtors	52	
	Development Fund for Church Extension	25,355		8	Interest Accrued	27,238	
25,126	Special Sector Training Fund	10,876		23,096	Methodist Trust Association (Site Fund)	11,160	
10,971	Deposits - Held for Nominated Trust Advances	188,100		9,235			
	Deposits - Held from Church Property Realisation	840,924		<u>1,176,942</u>			1,326,622
260,000					<u>LOANS</u>		
718,248					Ordinary and Inflation Adjusted Loans	630,065	
<u>1,028,685</u>	<u>ACCUMULATED FUNDS</u>		1,082,103	462,898	Nominated Trust Advanced Loans	188,265	
	Capital at 1st June 1985	937,861		257,629	Supplementary Building Fund Loans	91,048	
539 809,204	ADD Legacies and Donations:			88,368			909,378
	M E White Estate	683		<u>808,895</u>	<u>INVESTMENTS (at Cost)</u>		
	M Liversedge Estate	901			Ordinary Shares		
	M B Gilmore Estate	560		3,847	(listed Companies) Note 1	3,847	
	F W Walters Trust	7,040		1	Share - Methodist Provident Society	1	
	H M Buttle Estate	386		<u>3,848</u>			3,848
	M M Woodward Estate	254			<u>DEFERRED CHARGES</u>		
12,679		9,824		2,650	Accounting Development		1,325
	ADD Inflation Adjusted Contributions	7,934					
3,729							
	ADD Excess Income over Expenditure	181,668					
112,249			1,137,287				
<u>937,861</u>							
1,992,335			2,241,173	1,992,335			2,241,173

These Accounts should be read in conjunction with the Notes to the Accounts.

THE METHODIST CHURCH OF NEW ZEALAND

METHODIST CHURCH BUILDING AND LOAN FUND

BALANCE SHEET AS AT 31st MAY 1986

- 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

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 Market Valuation of Company Shares at Balance Date amounted to \$15,392

Chairman: G E Hill

We have examined the books of account and records of the Methodist Church Building and Loan Fund for the year ended 31st May 1986. 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 31 May 1986 and of its income and expenditure for the year ended on that date.

Secretary: A K Woodley

TOUCHE ROSS & CO
Chartered Accountants

CHRISTCHURCH
22 September 1986

THE METHODIST CHURCH OF NEW ZEALAND

METHODIST CHURCH BUILDING AND LOAN FUND

LOAN ACCOUNT FOR YEAR ENDED 31st MAY 1986

1985 \$		1986 \$	1985 \$		1986 \$
741,076	Loans at Beginning of Year	808,895		Repayment of Principal, Working Expenses and Interest	346,352
56,107	Charged for Year	68,755	281,984		909,378
293,696	New Loans Advanced	378,080	808,895	Loans at End of Year	
<u>1,090,879</u>		<u>1,255,730</u>	<u>1,090,879</u>		<u>1,255,730</u>

SITE FUND ACCOUNT FOR YEAR ENDED 31st MAY 1986

14,340	Balance at End of Year	16,848	12,693	Balance at Beginning of Year	14,340
			1,647	Interest Received	2,508
<u>14,340</u>		<u>16,848</u>	<u>14,340</u>		<u>16,848</u>

DEVELOPMENT FUND ACCOUNT FOR YEAR ENDED 31st MAY 1986

9,875	Grants Paid: Kaeo Kerikeri Union Parish	4,000	31,872	Balance at Beginning of Year	25,126
25,126	Balance at End of Year	25,355	3,129	Interest Received	4,229
<u>35,001</u>		<u>29,355</u>	<u>35,001</u>		<u>29,355</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

THE METHODIST CHURCH OF NEW ZEALAND
METHODIST CHURCH BUILDING AND LOAN FUND
SPECIAL TRAINING SECTOR FUND ACCOUNT FOR YEAR ENDED 31st MAY, 1986

<u>1985</u>		<u>1986</u>	<u>1985</u>		<u>1986</u>
\$		\$	\$		\$
94	Grants Paid	1,695	9,972	Balance at Beginning of Year	10,971
10,971	Balance at End of Year	10,876	1,093	Interest Received	1,600
11,065		12,571	11,065		12,571

ADMINISTRATION ACCOUNT FOR YEAR ENDED 31st MAY, 1986

21,169	Administration Fee	21,160		Working Expenses and Interest Received	
1,000	Audit Fee	1,080	52,156	Loans	58,968
4,780	Computer Processing and Programming	5,755			
79,606	Interest Paid - Property Deposits	93,107	171,956	Interest Received - General Deposits	251,775
2,237	Legal Expenses	4,284			
1,795	Office and General Expenses	3,830	355	Dividends Received	506
926	Printing and Stationery	51			
1,798	Travelling Expenses	724	1,093	Sundry Income	410
112,249	Excess Income over Expenditure	181,668			
225,560		311,659	225,560		311,659

These Accounts should be read in conjunction with the Notes to the Accounts.

METHODIST CHURCH OF NEW ZEALAND

METHODIST PROVIDENT SOCIETY LTD

INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 31st MARCH 1986.

<u>1985</u>		<u>1986</u>	<u>1985</u>		<u>1986</u>
3,074	Administration Fee	3,360		Interest Received and Distribution	
890	Audit Fee	875	59,476	Received - Methodist Trust Association	63,994
4,579	Computer Processing and			Capital Accretion Distribution -	
	Programming	6,440	26,814	Methodist Trust Association	13,554
21	General Office Expenses	172	1,141	Commission Received	965
1,875	Printing Stationery and		849	Donations Received	2,225
	Postage	1,059			
77,841	Excess Income Over				
	Expenditure	68,832			
<u>\$88,280</u>		<u>\$80,738</u>	<u>\$88,280</u>		<u>\$80,738</u>

APPROPRIATION ACCOUNT FOR YEAR ENDED 31st MARCH 1986.

Grants Paid:-

	Grants to Synods	2,750	12,049	Balance Carried Forward 1st April 1985	35,052
	Epworth Bookrooms -		77,841	Excess Income over Expenditure	68,832
	Auckland	3,500	1,262	Interest Donated by Members	1,880
	Christchurch Archive -				
	Storage System	12,000			
	Development Division -				
	Evangelism Resource				
	Person	4,302			
6,549		<u>22,552</u>			
49,551	Interest Paid to Members	53,240			
35,052	Balance Carried to				
	Balance Sheet	29,972			
<u>\$91,152</u>		<u>\$105,764</u>	<u>\$91,152</u>		<u>\$105,764</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

METHODIST CHURCH OF NEW ZEALAND

METHODIST PROVIDENT SOCIETY LTD

BALANCE SHEET AS AT 31st MARCH 1986.

1985	CURRENT LIABILITIES.	1986	1985	CURRENT ASSETS.	1986
2,877	Sundry Creditors 2,080		1,923	Bank of New Zealand Current Account 168	
2,537	Grants Held 1,262		450	Sundry Debtors 4,247	
<u>5,414</u>		3,342	<u>67,650</u>	Interest Accrued 12,388	
			70,023		16,803
	CONTRIBUTORS DEPOSITS.			INVESTMENTS (at Cost)	
	Interest Bearing:-			Deposits:-	
96,402	Contributors Advances 96,945		315,544	Methodist Trust Association 399,900	
296,473	Development Deposits 317,076			Presbyters Deacons and Layworkers Funds 25,000	
63,040	Nominated Trust Advances 49,899		25,000	Church Building and Loan Fund 184,000	
24,444	Vehicle Replacement Accounts 20,371		<u>260,000</u>		608,900
			<u>600,544</u>		
	Interest Donated:-			DEFERRED CHARGES.	
21,040	Contributors Advances 20,346			Accounting Systems 2,000	
<u>131,250</u>	Nominated Trust Advances 89,341	593,978	<u>3,000</u>		
<u>632,649</u>					
	APPROPRIATION ACCOUNT.				
35,052	Balance at 31st March 1986	29,972			
	Available for Distribution				
	SHARE CAPITAL.				
452	Members at \$1 each 411				
673,567		562,703	673,567		662,703

These Accounts should be read in conjunction with the Notes to the Accounts.

METHODIST CHURCH OF NEW ZEALAND

METHODIST PROVIDENT SOCIETY LTD

BALANCE SHEET AS AT 31ST MARCH 1986 (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
Sundry Debtors
Deferred Charges

- All Investments have been valued At Cost.
- Debtors have been valued at expected realisable value.
- 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 1986. 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 1986 and of its income and expenditure for the year ended on that date.

Secretary: A K Woodley

TOUCHE ROSS AND CO.
Chartered Accountants.

CHRISTCHURCH
8 August 1986

METHODIST CHURCH OF NEW ZEALAND

MAORI DIVISION

ADMINISTRATION INCOME AND EXPENDITURE ACCOUNT

FOR YEAR ENDED 30 JUNE 1986.

(1985)	<u>I N C O M E</u>		
\$		\$	\$
172,279	Connexional Budget (95.41% Paid)		185,773
(94.45%)	Grey Institute 1984-85 Distribution	44,000	
	Less Held by Investment Funds Board for		
27,128	Allocation	19,800	24,200
16,877	Circuits Contributions (1)		19,469
16,717	Interest Received (2)		21,955
14,534	E.W.Blackwell Distribution		19,870
(12,201)	Legacies & Capital Donations	3,307	
(12,201)	Less Capitalised for Income Production	3,307	
500	Tamaki Circuit, Whakatuora Donation		—
119	General Donations		5,256
248,154			276,523
	<u>EXPENDITURE</u>		
	<u>Divisional Costs</u>		
	Tumuaki - Stipends, Allowances, Superannuation		
	Subsidy, Housing Support, Travel etc		
22,481	(3)	25,427	
169,573	Presbyters - Stipend, Allowances, Superannuation		
	Subsidy, Housing Support (4)	206,517	
15,089	Educators - Salaries, Expenses, Travel (5)		
		18,866	
NIL	Less Grants received	10,899	7,967
485	General Travel Costs		—
360	Removal Costs Presbyter		6,435
	Whakatuora Auckland Savings Bank 4,049		
9,189	E.W.Blackwell Loan	778	4,827 FINAL
595	A.C.C. Levy		736
217,772		\$ 251,909	
	<u>Office and General Costs</u>		
2,640	Accountancy	2,880	
—	Accountancy -Additional 1985	800	
250	Audit Fee	600	
219	Bank Charges/Interest and Sundry Expenses	298	
65	Computer Processing	1,128	
—	Office Expenses	984	
1,710	Office Rent and Operating Costs	4,542	
5,884	Office Salaries	10,627	
(part yr)			
421	Postages	493	
1,039	Printing and Stationery	2,396	
—	Repairs and Servicing Office Equipment	245	
—	Telephones	1,484	
12,288		\$ 26,477	
230,000	<u>Total Expenditure</u>		278,386
18,154	Net Deficit to Accumulated Funds		1,863
(Surplus)	Add Balance of 1983/84 Connexional Budget Brought		
21,446	Forward into 1984/85 Year		N/A
\$ 39,600	<u>Total Transferred to Accumulated Funds</u>		\$ 1,863

METHODIST CHURCH OF NEW ZEALAND

MAORI DIVISION

APPENDIX 30 JUNE 1986

1.	<u>Details of Circuits' Contributions</u>	\$
	Tai Tokerau	3,600
	Tamaki	4,121
	Waikato	3,548
	Rohe Potae	1,100
	Taranaki	4,500
	Otautahi-Waipounamu	2,600
		<u>\$ 19,469</u>
2.	<u>Details of Interest Received</u>	
	M.T.A. - General Deposits	12,993
	M.T.A. - Legacies Deposits	3,321
	M.T.A. - Office Space Deposits	2,469
	Seamer House Loan	2,312
	Bank of N.Z. - Current Account	366
	- Call Deposits	494
		<u>\$ 21,955</u>
3.	<u>Details of Tumuaki Stipend etc.</u>	
	Stipend	17,328
	Housing Subsidy	1,575
	Superannuation Subsidy	1,575
	Car Allowance	2,344
	Expense Allowance	1,555
	Travel Costs	945
	Sundry Expenses	105
		<u>\$25,427</u>
4.	<u>Details of Presbyters Stipends etc.</u>	
	Stipends	145,844
	Housing Costs and Subsidies	12,492
	Superannuation Subsidies	13,256
	Car Allowances	21,808
	Expenses Allowances	13,117
		<u>\$ 206,517</u>
5.	<u>Details of Educators Salaries etc.</u>	
	Salaries	16,778
	Travel Costs	1,221
	Expenses	867
		<u>18,866</u>
	<u>Less Grant Wellington Charitable Education</u>	
	<u>& Endowment Trust</u>	<u>10,000</u>
	Grey Institute Trust (Kia Neke Ake)	<u>800</u>
		<u>10,800</u>
		<u>\$ 7,967</u>

METHODIST CHURCH OF NEW ZEALAND
MAORI DIVISION
BALANCE SHEET AS AT 30 JUNE 1986

[illegible]

These Accounts should be read in conjunction with the Notes to the Accounts.

R.D. RAKENA
TUMUAKI

D.G. LAWS
ACCOUNTANT.

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.

2. Movements in Funds During the Year are as follows:-

<u>2.6 Kaikaraka Training Fund</u>			
Opening Balance 1 July 1985			14,466
Add			
Theological College Grant 1985/86	5,250		
Koha Received	299		5,549
			<u>20,015</u>
Less			
Costs Training Events July 1985 and March 1986			1,957
Closing Balance 30 June 1986			<u>\$ 18,058</u>
<u>2.7 Christian Education Materials Funds</u>			
Opening Balance 1 July 1985			942
Add Donation Received - E.S.Jennings			180
Closing Balance 30 June 1986.			<u>\$1122</u>
<u>2.8 Maori Hymn Books Fund</u>			
Opening Balance 1 July 1985			2,010
Less Deposit New Hymnals			650
Closing Balance 30 June 1986			<u>\$1,360</u>
<u>2.9 Hui, Conferences, Staff Meetings Fund</u>			
Opening Balance 1 July 1985			119
Add Circuit Contributions	1,150		
Koha and Collections	745		
Bi-cultural Church Grant	128		2,023
			<u>2,142</u>
Less Sundry Costs of Huis	1,683		
Balance of Costs Staff Meeting	196		1,879
Closing Balance 30 June 1986			<u>\$ 263</u>
<u>2.10 Capital Fund - Office Space Fund</u>			
Opening Balance 1 July 1985			35,500
Add M.T.A. Capital Accretion 31/3/1986			613
Closing Balance 30 June 1986			<u>\$ 36,113</u>
<u>2.11 Capital Fund - Legacies etc Fund</u>			
Opening Balance 1 July 1985			14,327
Add Legacies 1985/86 Invested			2,842
Closing Balance 30 June 1986			<u>\$ 17,169</u>
<u>2.12 Accumulated General Funds</u>			
Opening Balance 1 July 1985			99,977
Add			
Incorporation Capital Accretion Former M.T.A. General Funds Deposit			326
			<u>100,303</u>
Less			
Net Deficit for Year			1,863
Closing Balance 30 June 1986			<u>\$ 98,440</u>

AUDITORS' REPORT

We have examined the Books and Records of the Maori Division for the year ended 30 June 1986 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 the 30 June 1986, and of its Income and Expenditure for the year ended on that date.

MARKHAM & PARTNERS
CHARTERED ACCOUNTANTS

Markham Partners

.....12th September.....1986. AUCLAND

METHODIST CHURCH OF NEW ZEALAND.
MAORI DIVISION (SEAMER HOUSE)

ADMINISTRATION INCOME & EXPENDITURE ACCOUNT
FOR YEAR ENDED 30 JUNE, 1986.

(1985)	<u>INCOME</u>	\$	\$
\$			
38,735	Boarding Fees		42,354
-	Interest on Temporary Bank Deposits		440
453	Re-Union Donations less Costs Marquee		-
<u>39,188</u>			<u>42,794</u>
	<u>EXPENDITURE</u>		
	<u>Operating Costs</u>		
62	Accident Compensation Levy		62
625	Cleaning Materials		1,150
134	Depreciation		127
649	Fire Protection		748
693	Insurances		729
-	Insurance Valuation		76
3,328	Interest - Maori Division Loan		2,312
749	- Bank of New Zealand		128
80	Licences		42
3,748	Light and Power		3,489
3,165	Maintenance		2,314
26,319	Provisions		29,830
3,690	Rates and Water		5,229
1,633	Telephones		884
462	T.V. Expenses		462
10,202	Wages		9,812
<u>55,539</u>			<u>57,394</u>
	<u>Administration & General Costs</u>		
960	Accountancy	960	
90	Audit Fee	200	
61	Bank Charges	36	
23	Computer Processing	361	
88	Printing, Stationery & Postages	<u>51</u>	<u>1,608</u>
<u>56,761</u>			<u>59,002</u>
\$ (17,573)	<u>Deficit for Year</u>		<u>\$(16,208)</u>
	<u>Less Maori Affairs Bed Subsidies</u>		
5,785	November 1985	6,010	
5,785	March 1986	<u>NIL</u>	<u>6,010</u>
<u>11,570</u>			
\$(6,003)	<u>Net Deficit for Year transferred to</u>		
	<u>Accumulated funds.</u>		<u>\$(10,198)</u>

METHODIST CHURCH OF NEW ZEALAND - MAORI DIVISION

SEAMER HOUSE
BALANCE SHEET AS AT 30 JUNE 1986.

(1985)	<u>CURRENT LIABILITIES</u>	\$	\$	(1985)	<u>CURRENTS ASSETS</u>	\$	\$
--	Overdraft Bank of N.Z.	1,064		6,967	Bank of N.Z. Current Account	-	
959	Creditors & Accruals	1,672		1,922	Post Office Savings Bank	768	
16,214	Loan from Maori Division			--	Debtors and Accruals	<u>70</u>	
	I.F.B.	<u>10,000</u>					
17,173			12,736 (1)	8,889			838 (1)
	<u>CAPITAL FUNDS</u>				<u>FIXED ASSETS</u>		
(11,424)	Deficit Accumulated General Funds 1.7.85	(7,076)		1,880	Fixtures & Fittings at cost	1,880	
	Less Balance Maori Affairs			<u>673</u>	Less Depreciation	<u>800</u>	
10,350	Bed Subsidies 1984/85	6,456		1,207			1,080
(1,074)		<u>620</u>					
(6,003)	Plus Deficit Current Year	(10,198)					
(7,077)	Capital Deficiency at 30.6.86	(10,818)					
<u>\$10,096</u>		<u>\$ 1,918</u>		<u>\$10,096</u>		<u>\$ 1,918</u>	

(1) Working Capital Deficit \$11,898 (1985 \$8,284).

R.D. RAKENA
TUMUAKI

D.G. LAWS
ACCOUNTANT

These Accounts should be read in conjunction with the Notes to the Accounts.

METHODIST CHURCH OF-NEW ZEALAND

MAORI DIVISION (SEAMER HOUSE)

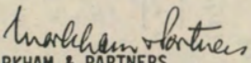
NOTES TO ACCOUNTS AND STATEMENT OF ACCOUNTING POLICIES

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 is set out in the Balance Sheet.

AUDITORS' REPORT

We have examined the Books and Records of the Maori Division (Seamer House) for the year ended 30 June, 1986, 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, 1986, and of its Income and Expenditure for the year ended on that date.


MARKHAM & PARTNERS
CHARTERED ACCOUNTANTS

12th September AUCKLAND
.....1986.

METHODIST CHURCH OF NEW ZEALAND

MAORI DIVISION INVESTMENT FUNDS BOARD

INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30 JUNE 1986.

(1985)	<u>INCOME</u>	\$	\$	\$
29,015	Interest and Dividends (1)			68,811
12,534	E.W.Blackwell Trust Distribution			21,870
6,950	Rents Received			11,991
	Divisional Donations - Whakatuora Centre			
6,745	Loan Repayments			4,827
55,244				<u>107,499</u>
	<u>LESS EXPENDITURE</u>			
4,179	Distribution of Divisional Interest (1)		21,095	
	Properties Costs			
3,527	Brougham Street Rent Arrears	-		
14,398	Repairs and Maintenance	8,540		
9,357	Rates and Water	9,614		
2,867	Insurances	2,140		
9,259	Mortgage Interest (2)	5,979		
406	Valuations	1,690		
288	Inspection Expenses	-		
132	Legal Expenses	-		
40,234			27,963	
	Administration Costs			
5,520	Accountancy	4,880		
-	Accountancy -Additional 1985	1,700		
156	Computer Processing	1,698		
414	Depreciation of Equipment	710		
520	Audit	900		
46	Bank Charges and Expenses	43		
255	Postages, Printing, Stationery etc.	231		
6,911			10,162	
2,639	Car Loan Bad Debt Written Off		-	59,220
53,963				
<u>\$1,281</u>	<u>Net Income to Accumulated Funds</u>			<u>\$ 48,279</u>
	(1) <u>Details of Interest and Dividends Received.</u>			
	Divisional			
-	General Deposits M.T.A.	12,993		
-	Legacies Deposits M.T.A.	3,321		
4,179	Office Space Deposits M.T.A.	2,469		
-	Seamer House Loan	2,312	21,095	
	Investment Funds Board			
16,061	General Deposits M.T.A.	31,393		
8,194	General Deposits Broadbank	2,882		
419	Loans on Mortgage	83		
162	BNZ Deposits and Current Account	13,358	47,716	
<u>\$ 29,015</u>			<u>\$ 68,811</u>	
	(2) <u>Details of Mortgage Interest Paid</u>			
5,198	Whakatuora - Auckland Savings Bank	3,259		
-	- E.W. Blackwell Trust	778	4,037	
509	Te Rahu (T) - Maori Trust Board		485	
	446 Innes Road Parsonage -Trusteebank			
3,552	Canterbury		1,457	
<u>\$ 9,259</u>			<u>\$ 5,979</u>	

Note:

Parsonages General Costs reimbursed from Presbyter Rentals received.
Major renovations 11 Union Street and 296 Massey Road included in "Properties Costs".

METHODIST CHURCH OF NEW ZEALAND
MAORI DIVISION INVESTMENT FUNDS BOARD
BALANCE SHEET AS AT 30 JUNE 1986

(1985)

<u>CURRENT LIABILITIES</u>				
\$ -	Divisional Distribution Grey Institute		25,099	
7,084	Sundry Creditors		510	
210	Presbyter Car Fund Deposits		377	
<u>7,294</u>				25,986
<u>TERM LIABILITIES</u>				
74,149	Mortgages on Properties		-	
35,500	Division: Office Space Deposits	36,113		
14,327	Legacies Deposits	17,169		
71,939	General Funds Deposits	59,265		
16,213	Loan for Seamer House	<u>10,000</u>	<u>122,547</u>	
<u>212,128</u>				122,547
<u>SPECIFIC RESERVES</u>				
16,411	Parsonages (7) Rentals Suspense(3)		27,112	
3,588	Seamer House Painting Reserve (4)		4,161	
4,166	Specific Trusts Funds (4)		4,831	
	Grey Institute 45% 1984/85 Grant for			
22,196	Distribution		22,266	
2,146	Maori Centre Project Fund		-	
25,969	Whakatuora Special Fund		-	
-	Kaeo Land Sales Revenue Reserve		3,917	
-	Kaumatua Housing Fund		10,749	
-	Ngati Te Whiti Reserve		2,466	
-	M.W.F. Special Objective Fund		<u>2,069</u>	
<u>74,476</u>				77,571
<u>CAPITAL AND ACCUMULATED FUNDS</u>				
1,378,723	Properties Capital Reserves (6)		1,450,097	
41,275	Kaeo Land Sales Capital Reserve (7)		41,735	
551,273	Accumulated General Funds(8)		<u>657,516</u>	
<u>1,971,271</u>				2,149,348
<u>\$2,265,169</u>				<u>\$ 2,375,452</u>

3. Details of Parsonage Suspense Accounts

(For Parsonages Costs)

28 Mount Albert Road, Auckland	3,405
38 Three Mile Bush Road, Kamo	4,118
296 Massey Road, Mangere	812
446 Innes Road, Christchurch	4,863
4 Bryce Street, Hamilton (Rented)	5,837
463 St. Aubyn's Street, New Plymouth (Rented)	3,867
11 Union Street, Hamilton	4,210
	<u>\$ 27,112</u>

4. Movement in Trust Funds

	Balance 1985	Disbursed 1985/86	Interest 1985/86	Balance 1986
Thomas Buddle Memorial	387	-	63	450
George Buttle Centennial	1,938	-	310	2,248
A.J.Seamer Legacy	1,163	-	186	1,349
R.T.Haddon Legacy	677	-	107	784
Seamer House Painting		-		
Reserve	3,589	-	572	4,161
	<u>\$ 7,754</u>	<u>-</u>	<u>\$1,238</u>	<u>\$ 8,992</u>

\$	CURRENT ASSETS	\$	\$	\$
76,808	Bank of N.Z. - Current Account		48,451	
	-Call Deposits		90,000	
2,251	Sundry Debtors & Accruals		5,197	
34,390	Divisional Rents Due		-	
113,449				143,648

INVESTMENTS AT COST/CAPITAL ACCRETIONS

49,827	Divisional Deposits.			
71,939	M.T.A. Specified Deposits	53,282		
16,213	M.T.A. General Deposits	59,265		
50,000	Seamer House Loan	10,000	122,547	
7,754	General Debentures	-		
170,554	M.T.A. Specified Deposits (5)	65,393		
2,146	M.T.A. General Funds	184,782	250,175	
566	M.T.A. Maori Centre Project	-		
368,999	Loans: Dargaville Mortgage	-		372,722

FIXED ASSETS AT GOVERNMENT VALUATION

222,700(13)	Land Properties (13)		237,700	
642,000(3)	Hostels (3)		642,000	
238,000(8)	Centres (8)		248,000	
46,000(4)	Churches (5)		85,500	
299,000(5)	Parsonages (5)		308,500	
331,300(10)	Houses and Cottages (10)		331,000	
			1,852,700	

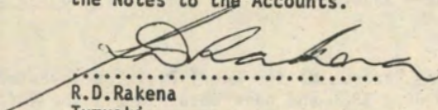
At Cost, Less Depreciation

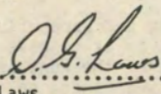
	Office Equipment	7,092		
3,721	Less- 10% Depreciation	710	6,382	
1,782,721				1,859,082
\$2,265,169				\$ 2,375,452

(5) Details of M.T.A. Specified Deposits

Seamer House Painting Reserve	4,161
Specific Trust Funds	4,831
Kaeo Land Sales Capital Reserve	41,735
Kaeo Land Sales Revenue Reserve	3,917
Kaumatuā Housing Fund	10,749
	\$ 65,393

These Accounts should be read in conjunction with
the Notes to the Accounts.


.....
R.D. Rakena
Tumuaki


.....
D.G. Laws
Accountant.

METHODIST CHURCH OF NEW ZEALAND.
MAORI DIVISION INVESTMENT FUNDS BOARD
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 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 the end of financial year.
2. All properties are insured for replacement value.
3. (6) Movement in Properties Capital Reserve.

Opening Balance 1 July 1985	\$1,378,723
Add	
1. Incorporation of Taheke Church	23,500
2. Incorporation New Government valuations	50,200
	1,452,423
Less	
3. Capital Additions Te Rahui (W)	810
4. Valuations Te Rahui(T) & (W) for any Sale Purposes	1,394
5. Valuation 12 John Street, Tokoroa for Sale Purposes	122
Closing Balance 30 June 1986	\$1,450,097
4. (7) Movement In Kaeo Land Sales Capital Reserve

Opening Balance 1 July 1985	41,275
Add M.T.A. Capital Accretion	460
Closing Balance 30 June 1986	\$ 41,735
5. (8) Movement In Accumulated General Funds

Opening Balance 1 July 1985	\$ 551,273
Add	
1. Incorporation of Canterbury Savings Bank Account	1,512
2. Inclusion of Specific Reserves no longer required on repayment of mortgage	
Whakatuora Centre Project Fund	25,970
Maori Centre Project Fund	2,382
3. Share Capital Surplus Sale of Mair & Co. Shares	28,352
4. Refund 1984/85 Expenditure by Te Rahui (T)	18,281
5. Capital Accretions M.T.A. Deposits	4,315
	5,504
	609,237
Plus	
6. Net Income for year	48,279
Closing Balance 30 June 1986.	\$ 657,516

AUDITOR'S REPORT

We have examined the Book and Records of the Maori Division Investment Funds Board for the year ended 30 June 1986 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 1986, and of its Income and Expenditure for the year ended on that date.

Markham & Partners
MARKHAM & PARTNERS
CHARTERED ACCOUNTANTS

12th September AUCKLAND
1986.

METHODIST CHURCH OF NEW ZEALAND

MAORI DIVISION INVESTMENT FUNDS BOARD

SCHEDULE OF PROPERTIES 30 JUNE 1986

<u>LAND</u>	<u>G.V. YEAR</u>	<u>G.V. LAND</u>	<u>G.V. BUILDINGS</u>	<u>G.V. TOTAL</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, Breave Street	1984	6,300	-	6,300
Tuakau, 21-33 Gibson Road	1985	24,000	-	24,000
Pokeno, Bluff Road	1982	900	-	900
Ngaruawahia, River Road	1982	9,000	Not Flats	9,000
Te Kopua, Cannons Road (Cemetery)	1981	200	-	200
Raglan, Tutchen Avenue	1985	7,000	-	7,000
Kawhia, Te Waitere Road (Cemetery)	1984	5,300	-	5,300
		<u>\$237,700</u>	<u>-</u>	<u>\$237,700</u>
<u>HOSTELS (3)</u>				
Seamer House, Remuera	1983	172,000	68,000	240,000
Te Rahui Tane, Hamilton	1981	45,500	284,500	330,000
Te Rahui Wahine, Hamilton	1981	42,000	30,000	72,000
		<u>\$259,500</u>	<u>\$382,500</u>	<u>\$642,000</u>
<u>CENTRES (8)</u>				
Te Atawhai, Kawa Kawa	1983	8,500	15,000	23,500
James Buller Memorial, Dargaville	1981	10,000	9,000	19,000
Whakatuora, Mangere	1982	16,000	125,000	141,000
Te Piringa, Otorohanga	1985	9,800	16,200	26,000
Te Huinga, Te Kuiti	1984	19,000	4,000	23,000
Patea	1983	1,900	4,700	6,600
Tahupotiki Haddon Memorial, Hawera	1980	Not Owned	4,800	4,800
O Puna-Ke, Opunake	1981	3,000	1,100	4,100
		<u>\$ 68,200</u>	<u>\$179,800</u>	<u>\$248,000</u>

2.

	<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>
CHURCHES (5)				
Taheke, State Highway 12	1981	2,000	21,500	23,500
Te Patunga (Kaeo), Pupuke Road	1982	1,000	4,000	5,000
Otaia, Mangatara Road	1981	1,000	5,000	6,000
Whirinaki, Jacksons Road	1981	2,000	7,000	9,000
Kawhia, Tainui Street	1985	16,500	25,500	42,000
		<u>\$22,500</u>	<u>\$63,000</u>	<u>\$85,500</u>
Church sites yet to be clarified at Oneroa, Kaipara; Mangamuku.				
PARSONAGES (5)				
38 Three Mile Bush Road, Karo	1984	21,000	36,000	57,000
28 Mount Albert Road, Auckland	1981	31,000	45,500	76,500
11 Union Street, Hamilton	1981	26,000	13,000	39,000
296 Massey Road, Mangere	1982	20,900	36,600	57,500
446 Innes Road, Christchurch	1984	13,400	65,100	78,500
		<u>\$112,300</u>	<u>\$196,200</u>	<u>\$308,500</u>
HOUSES (7)				
Waima, Hokianga	1981	1,800	8,800	10,600
Mt. Wesley, Mangawhare	1984	22,000	27,000	49,000
3 Gladstone Road, Te Kuiti	1984	11,000	37,000	48,000
298 Massey Road, Mangere	1982	28,000	49,000	77,000
19 Gibson Road, Tuakau	1985	8,000	1,000	9,000
12 John Street, Tokoroa	1983	6,500	29,000	35,500
Tainui Street, Kawhia	1985	6,500	23,500	30,000
		<u>\$83,800</u>	<u>\$175,300</u>	<u>\$259,100</u>
COTTAGES (3)				
Taheke, Hokianga	1981	2,000	16,500	18,500
173 Waihi Road, Hawera	1985	16,000	28,500	44,500
Long Fellow Street, Opunake	1981	2,900	6,000	8,900
		<u>\$20,900</u>	<u>\$51,000</u>	<u>\$71,900</u>
TOTAL PROPERTIES (43)		\$ 804,900	\$ 1,047,800	\$ 1,852,700

METHODIST CHURCH OF NEW ZEALAND

DEVELOPMENT DIVISION

ADMINISTRATION INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30 JUNE 1986

(1985)	<u>INCOME</u>		
121,795	Connexional Budget (95.41% Paid)		147,890
13,654	Separate Connexional Grants Bi-Cultural Church		—
7,506	Interest Received (1)		14,292
7,268	E. W. Blackwell Distribution 1985/86		9,935
—	Investment Funds Board Distribution 1984/85		5,790
(40,000)	Legacies and Capital Donations	11,526	
(40,000)	<u>Less Capitalised for Income Production</u>	<u>11,526</u>	<u>—</u>
150,223			177,907

EXPENDITURE

Divisional Costs

	Superintendency - Stipends, Allowances, Superannuation Subsidy, Travel, Housing Support, etc. (2)	28,432	
1,471	Superintendency Change of Appointment costs	250	
24,068		28,682	
	Samoan Resources Ministry - Stipends, Allowances, Superannuation Subsidy, Travel, Housing Support, Clerical Assistance, etc. (3)	26,453	55,135
23,713			
47,781			
	Designated Ministries Support -		
8,583	Samoan Ministry (4)	10,791	
7,000	Tongan Ministry (5)	2,545	
2,815	Fijian Ministry (6)	3,755	17,091
18,398			
	Grants Shared Support Other Ministries-		
14,269	Parishes	12,248	
2,000	Rural Support, Wairarapa	3,000	
3,240	Pastor At Large, Hammer	3,600	
3,821	Parish Supplies - Illness	—	
950	— Long Service Leave	500	
12,899	Hospital Chaplaincies	18,384	
2,210	Porirua Social Justice Unit	10,482	
—	Sundry Support	880	
39,389			49,094

Carried Forward:

121,320 177,907

(1985)	<u>Brought Forward</u>	121,320	177,907
Divisional Initiatives -			
13,654	Bi-Cultural Church Budget - Separate Statement (7)	5,300	
4,382	Making Disciples Task Group Budget - Separate Statement (8)	5,500	
2,389	Rural Ministry Consultation	-	
695	Proportion Church Union Costs	1,915	
147	Share Costs Proposed Church Site Great Barrier Island	-	
<u>85</u>	Inter-Divisional Consultation	-	
21,352			12,715
Other Divisional Costs -			
1,813	Sundry Travel Costs	488	
150	Travel Grant to U.N. Women's Conference	-	
94	Attendance Clergy Training Session	-	
10	Membership Research	-	
168	Accident Compensation Levy	190	
<u>484</u>	Sundry Expenses	<u>154</u>	
2,719			<u>832</u>
129,639			134,867
<u>Office and General Costs</u>			
3,180	Accountancy	3,460	
-	Less Recoveries	<u>384</u>	
		3,076	
-	Accountancy - Additional 1985	1,300	
-	Less Special Grant I.F.B.	<u>1,300</u>	
		-	
300	Audit Fee	700	
43	Bank Charges and Interest	92	
76	Computer Processing	1,353	
5,775	Office Rent and Operating Costs	7,713	
-	Office Expenses	1,669	
9,322	Office Salaries	11,038	
	Less Recoveries	<u>720</u>	
		10,318	
1,890	Telephones	2,770	
736	Postages	504	
3,091	Printing and Stationery	2,800	
<u>552</u>	Repairs and Servicing-Equipment	-	
24,965			<u>30,995</u>
154,604	<u>Total Expenditure</u>		165,862
(4,381)	<u>Net Income to Accumulated Funds</u>		12,045
16,790	<u>Add</u> Balance of 1983/84 Connexional Budget Brought Forward into 1984/85 Year		-
<u>\$12,409</u>	<u>Total Transferred to Accumulated Funds</u>		<u>\$12,045</u>

METHODIST CHURCH OF NEW ZEALAND
DEVELOPMENT DIVISION

APPENDIX - 30 JUNE 1986

1.	<u>Details of Interest Received</u>	\$
	M.T.A. - General Deposits	567
	M.T.A. - Legacies Deposits	8,905
	M.T.A. - Office Space Deposits	2,469
	Bank of N.Z. - Current Account	194
	Call Deposits	1,355
	Bulk Air N.Z. Deposits	765
	Sundry	37
		<u>\$14,292</u>
2.	<u>Details of Superintendency Costs</u>	
	Stipend	17,653
	Housing Subsidy	1,575
	Superannuation Subsidy	1,575
	Car Allowance	2,344
	Expenses Allowance	1,555
	Travel Costs	3,376
	Sundry Expenses	354
		<u>\$28,432</u>
3.	<u>Details of Samoan Resources Ministry Costs</u>	
	Stipend	17,528
	Housing Subsidy	1,575
	Superannuation Subsidy	1,575
	Car Allowance	2,344
	Expenses Allowance	1,555
	Travel Costs	1,533
	Sundry Expenses	64
	Clerical Assistance	103
	Stationery and Postage	176
		<u>\$26,453</u>
4.	<u>Details of Samoan Ministry Costs</u> (Rev. S. Lemalu)	
	Grant to Manukau North Parish	8,608
	Samoan Policy Committee - Non Recoverable Costs	1,434
	Samoan School of Theology Costs	749
		<u>\$10,791</u>

5.	<u>Details of Tongan Ministry Costs</u> (Rev. T. Moala)	
	Grant to Auckland District (Final)	2,545
	Grant to North Canterbury District	-
	Grant to Travel to Tongan Conference	-
	Tongan Advisory Committee Non-Recoverable Costs	-
		<u>\$2,545</u>
6.	<u>Details of Fijian Ministry Costs</u> (Rev. E. Samusamuvodre)	
	Grant to Auckland East Parish	2,508
	Special Travel Grant, Fiji Conference	899
	Year's Interest on Repatriation Funds	<u>348</u>
		<u>\$3,755</u>

(7) BI-CULTURAL CHURCH PROMOTION

INCOME AND EXPENDITURE ACCOUNT
FOR YEAR ENDED 30 JUNE 1986

(1985)	<u>INCOME</u>	\$	\$	\$
8,135	Proportion Connexional Budget			5,300
5,519	Grant General Purposes Trust Board			-
342	Sales of Kits and Resources			334
-	Sundry Donations			<u>464</u>
13,996				6,098
	<u>EXPENDITURE</u>			
2,035	Seminars - Costs	1,914		
1,028	- Travel	<u>2,679</u>	4,593	
1,854	Passport - Printing Balance 1985	885		
276	- Postage	-		885
4,653	Printing, Stationery and Reports		1,271	
32	Postages and Tolls		268	
-	Costs Christchurch Committee		250	
-	Clerical Assistance		<u>201</u>	
<u>9,878</u>				<u>7,468</u>
4,118	<u>Net Income For Year (Deficit)</u>			(1,370)
-	Funds Brought Forward 1 July 1985			<u>4,118</u>
<u>\$4,118</u>	<u>Funds Carried Forward 30 June 1986</u>			<u>\$2,748</u>

(8) MAKING DISCIPLES TASK GROUP

INCOME AND EXPENDITURE ACCOUNT
FOR YEAR ENDED 30 JUNE 1986

(1985)	<u>INCOME</u>	\$	\$	\$
4,382	Proportion Connexional Budget			5,500
<u>—</u>	Sale of Books			<u>40</u>
4,382				5,540
	<u>EXPENDITURE</u>			
317	Questionnaires and Postage		—	
1,300	Melbourne Evangelism Conference		—	
	Evangelism Events - Costs	672		
	- Travel	<u>1,150</u>		
832			1,822	
	Resource Persons Training Events	5,372		
	<u>Less</u> Methodist Provident Society			
	Grant - National Co-ordinator	<u>4,302</u>		
<u>—</u>			1,070	
1,933	Task Group Travel Costs		1,768	
<u>—</u>	Printing, Stationery and Reports		472	
<u>—</u>	Postages and Tolls		<u>38</u>	
4,382				<u>5,170</u>
<u>—</u>	<u>Net Income For Year</u>			370
<u>—</u>	Funds Brought Forward 1 July 1985			<u>—</u>
<u>NIL</u>	<u>Funds Carried Forward 30 June 1986</u>			<u>\$370</u>

METHODIST CHURCH OF NEW ZEALAND
DEVELOPMENT DIVISION

BALANCE SHEET AS AT 30 JUNE 1986

(1985)	<u>CURRENT LIABILITIES</u>			(1985)	<u>CURRENT ASSETS</u>		
		\$	\$			\$	\$
—	B.N.Z. - Current Account	1,470		6,498	BNZ Current Account	—	
	Balance Rents due			—	Call Deposits	14,000	
	Investment Funds			100	Petty Cash	100	
7,513	Board 1983-1985 Years	—			Accrued Connexional Budget		
6,950	Accrued Grants	—		19,600	1985/86	23,568	
—	Legacies to Invest	570			Accrued E. W. Blackwell		
1,163	Sundry Creditors	791		7,268	Trust	2,497	
15,626			2,831	7,245	Sundry Debtors/Reimbursements	3,519	
				40,711			43,684
	<u>DESIGNATED FUNDS</u>						
4,118	Bi-Cultural Church				<u>INVESTMENT FUNDS BOARD DEPOSITS</u>		
	Funds (7)	2,748		76,250	M.T.A. Specified Deposits	87,818	
150	Making Disciples			5,607	M.T.A. General Deposits	107	
	Funds (8)	370		—	Joint Office Capital Deposit	975	
	Fijian Ministry			81,857			88,900
	Repatriation Funds	3,596					
	Add Balance						
	Interest 1985	284					
	Interest to date	348					
3,596			4,228				
7,864			7,346				
	<u>CAPITAL AND RESERVES</u>						
35,500	Capital Funds -						
	Office Space (2.9)	36,113					
40,750	Capital Fund - Legacies						
	& Capital Donations (2.10)	51,705					
	Accumulated General						
22,828	Funds (2.11)	34,589	122,407				
\$122,568			\$132,584	\$122,568			\$132,584

N. E. Brookes
N. E. Brookes
Superintendent

D. G. Laws
D. G. Laws
Accountant

These Accounts should be read in conjunction with the Notes to the Accounts

METHODIST CHURCH OF NEW ZEALAND
DEVELOPMENT DIVISION

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. Movements In Funds During the Year are as follows:

2.9 Capital Fund - Office Space Fund

Opening Balance 1 July 1985	35,500
Add	
M.T.A. Capital Accretion 31 March 1986	613
Closing Balance 30 June 1986	<u>\$36,113</u>

2.10 Capital Fund - Legacies etc. Fund

Opening Balance 1 July 1985	40,750
Add	
Legacies 1985/86 Invested	<u>10,955</u>
Closing Balance 30 June 1986	<u>\$51,705</u>

2.11 Accumulated General Funds

Opening Balance 1 July 1985	22,828
Less	
Correction to Fiji Ministry Repatriation Reserve - Interest to 30 June 1985	284
	<u>22,544</u>
Add	
Net Income for Year	<u>12,045</u>
Closing Balance 30 June 1986	<u>\$34,589</u>

AUDITORS' REPORT

We have examined the Books and Records of the Development Division for the year ended 30 June 1986 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 1986, and of its Income and Expenditure for the year ended on that date.

AUCKLAND

Markham & Partners
MARKHAM & PARTNERS
CHARTERED ACCOUNTANTS

12th September
..... 1986

METHODIST CHURCH OF NEW ZEALAND

DEVELOPMENT DIVISION INVESTMENT FUNDS BOARD

INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30 JUNE 1986

(1985)	INCOME	\$	\$	\$
12,967	Interest and Dividends (1)			22,999
6,267	E. W. Blackwell Trust Distribution			10,934
19,234				33,933
	<u>LESS EXPENDITURE</u>			
4,179	Distribution of Divisional Income (1)		11,941	
	Parsonage Costs (2)			
—	Retaining Wall 53 Fife Street	1,280		
811	Valuations	—		
2,835	Legal Expenses Sales/Purchases	500		
3,646			1,780	
	Administration Costs			
2,760	Accountancy Less \$300 Joint Office Recovery	2,460		
—	Accountancy - Additional 1985	1,200		
78	Computer Processing	1,028		
795	Depreciation of Equipment	1,413		
260	Audit	500		
23	Bank Charges	40		
255	Postages, Printing, Stationery, etc. (3)	317		
4,171			6,958	
11,996				20,679
\$7,238	<u>Net Income to Accumulated Funds</u>			<u>\$13,254</u>
	<u>(1) Details of Interest and Dividends Received</u>			
	Divisional			
—	General Deposits M.T.A.	567		
—	Legacies Deposits M.T.A.	8,905		
4,179	Office Space Deposits M.T.A.	2,469		
			11,941	
	Investment Funds Board			
7,320	General Deposits M.T.A.	7,682		
1,387	General Funds Shares (Final)	27		
81	B.N.Z. Deposits and Current Account	3,349		
			11,058	
\$12,967			\$22,999	

(2) Parsonages General Costs are re-imbursed from Presbyter Rentals received. Major additions are charged to "Properties Revaluations Reserve."

METHODIST CHURCH OF NEW ZEALAND

DEVELOPMENT DIVISION INVESTMENT FUNDS BOARD

BALANCE SHEET AS AT 30 JUNE 1986

(1985)	CURRENT LIABILITIES	\$	\$	\$
162	Sundry Creditors		303	303
	<u>TERM LIABILITIES</u>			
35,500	Divisional: Office Space Deposits	36,113		
40,750	Legacies Deposits	51,706		
5,607	General Funds Deposits	107	87,926	
—	Joint Office Partners Deposits		5,000	
75,624	Friendship House Capital Funds	82,143		
13,130	Friendship House Revenue Funds	21,141		
170,611			103,284	196,210
	<u>SPECIFIC RESERVES</u>			
—	Parsonages Rentals Suspense (3)		1,981	
15,000	Specific Trusts Funds (4)		16,981	
1,448	Copier Sinking Fund		4,062	
55,000	Capital Fund Mangungu Historic Mission		55,000	78,024.
71,448				
	<u>CAPITAL AND ACCUMULATED FUNDS</u>			
174,456	Properties Capital Reserves (5)		170,704	
80,451	Accumulated General Funds (7)		89,328	260,032
254,907				\$534,569
\$497,128				

(3) Details of Parsonage Suspense Accounts (For Parsonages Costs)

3 Steele Street, Auckland	1,144
53 Fife Street, Auckland	837
	<u>\$1,981</u>

(4) Movement in Trust Funds

	Balance 1985	Disbursed 1985/86	Interest 1985/86	Balance 1986
Thomas Brooke Memorial	12,510	400	1,984	14,094
Gerard Grounds Legacy	1,521	—	242	1,763
Emily Rishworth Trust	969	—	155	1,124
	<u>\$15,000</u>	<u>\$400</u>	<u>\$2,381</u>	<u>\$16,981</u>

(5) Movement In Properties Capital Reserve

Opening Balance 1 July 1985	174,456
Less 3 Steele Street Additions	
Fences	3,228
Concrete Path	484
Permit for Additions	40
	<u>3,752</u>
Closing Balance 30 June 1986	\$170,704

(1985)	CURRENT ASSETS	\$	\$	\$
(5,457)	Bank of N.Z. - Current Account		2,469	
—	— Call Deposits		15,000	
130	Sundry Debtors and Accruals		2,521	
4,601	Joint Office Partners		6,252	
2,364	Joint Office Rent in Advance		—	
7,532	Divisional Rents Due		—	
50	Petty Cash		50	
9,220				26,292
<u>INVESTMENTS AT COST/CAPITAL ACCRETIONS</u>				
	Divisional Deposits			
35,500	M.T.A. Specified Deposits	87,819		
46,357	M.T.A. General Deposits	107		
			87,926	
88,754	Friendship House - M.T.A.		103,284	
38,658	M.T.A. - General Funds		38,658	
15,000	— Specific Trust Funds		16,981	
1,728	Car Loan		1,728	
	At Market Value			
7,756	Shares, Astley Holdings		—	
233,753				248,577
<u>FIXED ASSETS AT GOVERNMENT VALUATION</u>				
192,000	Parsonages (6)		192,000	
55,000	Mangungu Mission Station Property		55,000	
	At Cost, Less Depreciation			
	Office Equipment	14,113		
7,155	Less 10% Depreciation	1,413		
			12,700	
254,155				259,700
\$497,128				\$534,569

(6) Details of Parsonages Values

3 Steele Street, Auckland	115,000
53 Fife Street, Auckland	77,000
	<u>192,000</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

N. E. Brookes
 N. E. Brookes
 Superintendent

D. G. Laws
 D. G. Laws
 Accountant

METHODIST CHURCH OF NEW ZEALAND

DEVELOPMENT DIVISION INVESTMENT FUNDS BOARD

NOTES TO ACCOUNTS AND STATEMENTS 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 methods, have been observed in the preparation of these accounts, with the exception that Properties have been valued at the most recent Government Valuation. Office Equipment has been depreciated at 10% of the balance as at end of financial year.
2. All properties are insured for replacement value.

3.(7) Movement In Accumulated General Funds	\$
Opening Balance Balance 1 July 1985	80,451
Add	
Share Capital Surplus Sale of Mair & Co. Shares	2,713
	<u>83,164</u>
Less	
Divisional Distribution 1984/85 Year	5,790
Divisional Grant for Additional 1985 Accounting	<u>1,300</u>
	7,090
	<u>76,074</u>
Plus	
Net Income for Year	<u>13,254</u>
Closing Balance 30 June 1986	<u>\$89,328</u>

AUDITOR'S REPORT

We have examined the Books and Records of the Development Division Investment Funds Board for the year ended 30 June 1986, 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 1986, and of its Income and Expenditure for the year ended on that date.


MARKHAM & PARTNERS
CHARTERED ACCOUNTANTS

AUCKLAND

12th September
..... 1986

METHODIST CHURCH OF NEW ZEALAND
THE EDITH WINSTONE BLACKWELL TRUST FUND
ADMINISTRATION INCOME & EXPENDITURE ACCOUNT
FOR YEAR ENDED 30 JUNE 1986

(1985) \$	Income	\$	\$
61,314	Rents	83,636	
11,074	Interest and Dividends (1)	28,810	
72,388			112,446
	<u>Expenditure</u>		
1,590	Accountancy	1,710	
150	Audit	350	
38	Computer Processing	666	
912	Insurances	961	
-	Legal Costs	600	
2	Postages, Stationery & Bank Charges	48	
1,256	Rates and Water	1,651	
2,013	Repairs and Maintenance	840	
-	Valuations	1,448	
5,961			8,274
66,427	<u>Net Income</u>		\$104,172
	<u>Less Distribution of Net Income</u>		
15,330	Capital Reserve	26,427	
6,419	Depreciation Reserve	15,820	
1,075	Maintenance Reserve	2,316	
18,801	Investment Funds Board	29,804	
14,534	Maori Division	19,870	
7,268	Development Division	9,935	
3,000	Epworth Bookroom Special Grant	-	
66,427			104,172
NIL	<u>Net Surplus, Transferred to Accumulated Funds</u>		NIL
(1) <u>Details of Interest and Dividends</u>			
4,289	Methodist Trust Association Deposits	16,384	
-	Bank of New Zealand Deposits	8,621	
3,938	Broadbank Debenture (Matured)	2,702	
2,444	Whakatuora Centre Loan (Repaid)	778	
403	Bank of New Zealand Current Account	325	
\$11,074		\$28,810	

METHODIST CHURCH OF NEW ZEALAND - THE EDITH WINSTONE BLACKWELL TRUST FUND
BALANCE SHEET AS AT 30 JUNE 1986

(1985)	<u>CURRENT LIABILITIES</u>		(1985)	<u>CURRENT ASSETS</u>	
\$	Distributions Due to -	\$	\$	\$	\$
18,801	Investment Funds Board	7,490	26,328	B.N.Z. - Current Account	(2,636)
14,534	Maori Division	4,993	—	- Call Deposits	78,000
7,268	Development Division	2,496	699	Sundry Debtors	106
18	Sundry Creditors & Accruals	248			
			27,027		75,470
40,621		15,227			
	<u>CAPITAL RESERVES</u>			<u>INVESTMENTS AT COST</u>	
75,114	Capital Reserve	101,541	84,000	M.T.A. Term Deposits	95,000
59,890	Depreciation Reserve	75,710	15,274	Whakatuora Centre Loan	—
4,110	Maintenance Reserve	6,426	25,000	Broadbank Debenture (1986)	—
181,566	Property Revaluation Reserve	721,566	124,274		95,000
320,680		905,243	(1980)	<u>FIXED ASSETS AT G.V. (1985)</u>	
			186,000	Freehold Land	620,000
			24,000	Shops Building	130,000
			210,000		750,000
\$361,301		\$920,470	\$361,301		\$920,470

These Accounts should be read in conjunction with the Notes to the Accounts.

N.E. Brookes
N.E. Brookes,
Secretary

D.G. Laws F.C.A.
D.G. Laws
Accountant

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, as 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. The Land and Buildings are now recorded in the Balance Sheet at current (1985) Government Valuation of \$750,000. The capital increase of \$540,000 has been credited to Property Revaluations Reserve.
4. Movement in Capital Reserves during year, to 30 June 1986

	\$	
4.1 <u>Capital Reserve, opening</u>	75,114	
Plus, Interest credited	11,524	
Plus, Net Rental Income credited	14,903	
	<hr/>	<u>\$101,541</u>
4.2 <u>Depreciation Reserve, Opening</u>	59,890	
Plus, Interest credited	15,270	
Plus, Net Rental Income credited	550	
	<hr/>	<u>\$75,710</u>
4.3 <u>Maintenance Reserve, Opening</u>	4,110	
Plus, Interest credited	2,016	
Plus, Net Rental Income credited	300	
	<hr/>	<u>\$6,426</u>

Auditors' Report

We have examined the Books and Records of the Edith Winstone Blackwell Trust Fund for the year ended 30 June 1986, 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 1986, and of its Income and Expenditure for the year ended on that date.

Markham & Partners
MARKHAM & PARTNERS
CHARTERED ACCOUNTANTS

AUCKLAND
12th September
.....1986

COUNCIL FOR MISSION AND ECUMENICAL CO-OPERATION 1985/86

INCOME	\$	\$
CONTRIBUTIONS:		
Methodist Church - for Missions	272,262	
for Ecumenical	72,600	
Presbyterian Church - for Missions & Ecumenical	973,073	
Special Grant	40,000	
Sundry contributions	<u>2,975</u>	
		\$ <u>1,360,910</u>
EXPENDITURE		
Salaries, stipends, allowances		
- Overseas staff	430,889	
- New Zealand staff	131,842	
Beneficiary Fund contribution	31,477	
Education - staff children	20,659	
Furlough travel & accommodation	81,234	
ACC insurance	<u>576</u>	696,677
Administration and Travel - Wellington	48,053	
Hamilton	17,820	
Christchurch	36,114	
Promotion & Publicity	25,119	
Interest expense	<u>19,706</u>	146,812
Volunteer Service Abroad	3,390	
Peacemaking	(3,966)	
Ecumenical Relations	6,912	
Partner Church Relations	2,870	
Grants to - Vanuatu	65,282	
Papua New Guinea	92,288	
Indonesia	23,093	
India	30,000	
Solomon Islands Medical	13,842	
Asian Seamen	4,000	
Pacific Theological College Scholarships	25,572	
Korean Scholarships	12,354	
Transfer to Overseas Car Loan Account	<u>10,000</u>	285,637
ECUMENICAL WORK:		
Methodist Church	3,030	
Programme to Combat Racism	744	
Christian Conference of Asia	755	
Pacific Conference of Churches	605	
WCC Central Committee Travel	444	
National Council of Churches	13,855	
NCC University Chaplaincy	13,930	
NCC Programme on Racism	12,790	
Overseas Travel Fund	1,854	
Study Travel Overseas	4,940	
World Methodist Council	433	
Overseas Aid (24)	19,219	
Ecumenical Secretariat on Development	<u>34</u>	72,633
PRESBYTERIAN WORK:		
Grant - Council for World Mission	16,000	
Pacific Conference of Churches	1,000	
World Alliance Reform Churches	650	
World Council of Churches	8,000	
National Council of Churches	39,000	
Te Runanga	2,600	
Christian Conference of Asia	2,000	
Overseas Development & Disaster Relief Fund	<u>74,457</u>	143,707
Excess Income over Expenditure		1,345,466
		15,444
Fund at beginning of year (OD)	(\$98,544)	
deduct excess of income 1985-86	<u>15,444</u>	
Fund at 31 July 1986 (OD)	(\$83,100)	\$ <u>1,360,910</u>

THE METHODIST CHURCH OF NEW ZEALAND
LAY WORKERS' RETIRING FUND
CONTRIBUTORS ACCOUNT FOR YEAR ENDED 31 JANUARY 1986

<u>1985</u>		<u>1986</u>	<u>1985</u>		<u>1986</u>
\$		\$	\$		\$
69,037	Contributions Refunded	27,303	185,301	Balance at Beginning of Year	163,865
163,865	Balance at Year End	205,674	34,217	Personal and Subsidy Contributions	40,008
232,902		232,977	13,384	Interest Received - Personal Deposits	29,104
			232,902		232,977

INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 31 JANUARY 1986

925	Administration Fee	1,000		Interest Received and Distribution	
13,384	Interest Paid - Personal Deposits	28,929		Received - Methodist Trust	
2,672	Life Insurance - Premiums Paid	3,487	17,029	Association	15,683
529	Stationery and General Expenses	684		Capital Accretion Distribution -	
			481	Methodist Trust Association	18,417
					34,100
17,510		34,100	17,510		34,100

THE METHODIST CHURCH OF NEW ZEALAND
LAY WORKERS' RETIRING FUND
BALANCE SHEET AS AT 31st JANUARY 1986

<u>1985</u> \$		<u>1986</u> \$	<u>1985</u> \$		<u>1986</u> \$
	<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>	
<u>1,674</u>	Sundry Creditors	1,429		Bank of New Zealand - Current Account	5,074
<u>163,865</u>	<u>CONTRIBUTORS ACCOUNTS</u>	205,674	2,940	Interest Accrued	5,776
			5,954	Sundry Debtors	2,485
			<u>8,894</u>		<u>13,335</u>
	<u>ACCUMULATED FUNDS</u>			<u>INVESTMENTS (at Cost)</u>	
601	Capital	601		Deposit - Methodist Trust Association	199,320
2,930	General Reserve (Note 1)	4,951			
<u>3,531</u>		5,552	<u>160,176</u>		
<u>169,070</u>		<u>212,655</u>	<u>169,070</u>		<u>212,655</u>

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.

NOTES TO THE FINANCIAL ACCOUNTS

- General Reserve - Movement within the account reflects the members non entitlement of employers subsidy value on termination of employment.

THE METHODIST CHURCH OF NEW ZEALAND

LAY WORKERS' RETIRING FUND

BALANCE SHEET AS AT 31st JANUARY 1986

--continued

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 1986. 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 1986, and of its income and expenditure for the year ended on that date.

Secretary: A K Woodley

TOUCHE ROSS & CO.
Chartered Accountants

CHRISTCHURCH
11 August 1986

METHODIST CHURCH OF NEW ZEALAND
CONNEXIONAL BUDGET ACCOUNT
INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30TH JUNE, 1986

<u>1985</u>		<u>1986</u>	<u>1985</u>		<u>1986</u>
\$		\$	\$		\$
842,567	Payments to Divisions, Connexional Funds and Grants	1,008,772	886,782	Methodist Parishes, Union and Co-operating Parishes	960,973
60,434	Expenses Collected through the Connexional Budget and Refunded to Districts	62,459	26,528	Grant from the Special Account of the Board of Administration	32,658
			156	Contributions Received from Previous Years	8,322
				Grant from Prince Albert College (Note 1)	<u>65,516</u>
903,001		1,071,231	913,466		1,067,469
9,350	Administration Fee	9,541			
5,760	Computer Processing and Programming	6,562	9,180	Interest Received	14,795
2,980	Promotional Material	2,814			
1,645	Stationery, Postage, Tolls and General Expenses	2,575	90	Donations Received	10,459
<u>922,736</u>		<u>1,092,723</u>	<u>922,736</u>		<u>1,092,723</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

METHODIST CHURCH OF NEW ZEALAND

CONNEXIONAL BUDGET ACCOUNT

BALANCE SHEET AS AT 30TH JUNE, 1986

1985		1986	1985		1986
\$		\$	\$		\$
<u>CURRENT LIABILITIES</u>			<u>CURRENT ASSETS</u>		
699	Sundry Creditors	877		Bank of New Zealand - Current Account	9,237
	Final Payment due to Districts, Divisions, Connexional Funds and Grants	175,856	22,056	Contributions Received after Balance Date	37,576
133,251			20,842	Deposits at Call	127,000
133,950		176,733	1,188	Interest Accrued	1,145
			130,586		174,958
<u>ACCUMULATED FUNDS</u>			<u>DEFERRED CHARGES</u>		
186	Balance 1st July, 1985 (Note II)	-	3,550	Accounting Development	1,775
134,136		176,733	134,136		176,733

These Accounts should be read in conjunction with the Notes to the Accounts.

METHODIST CHURCH OF NEW ZEALAND

CONNEXIONAL BUDGET ACCOUNT

BALANCE SHEET AS AT 30TH JUNE, 1986 (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.

NOTES TO THE ACCOUNTS

These notes form part of and are to be read in conjunction with the accompanying accounts.

- I. The Finance and Stewardship Committee at its May 1985 Meeting allocated monies received from the Prince Albert College Trust as a grant to the Connexional Budget.
- II. The Accumulated Funds balance of \$186 which has been held since 1979 was distributed to the sources of Connexional Funding.

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, 1986. 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, 1986, and of its income and expenditure for the year ended on that date.

L. E. Blather 22 August 1986

Chartered Accountant

CHRISTCHURCH

METHODIST THEOLOGICAL COLLEGE

INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30th JUNE, 1986

1985		1986	1985		1986
\$		\$	\$		\$
<u>COLLEGE</u>			<u>COLLEGE</u>		
61,721	Student Allowances and Expenses	89,541	15,313	Connexional Budget	--
32,070	Staff Stipends and Allowances	53,395		Methodist Trust Association - Probert	
8,011	Rent & Maintenance - Staff Housing	7,704	132,530	Trust	169,372
8,139	Secretarial Costs	13,411	32,428	Interest Received	23,717
5,704	Travel - General	6,907	3,500	Donations and Grants (Note No. 4)	41,000
6,549	- Overseas	13,039	236	Sundry Income	256
714	Principals Discretionary Fund	--	184,007		
2,600	Cultural Education Programme	614			234,345
--	Resources, Teaching Aids and				
4,432	Archives	7,628	1,427	HOME SETTING EDUCATION	
16,358	Administration Expenses	25,359	338	Rent Received	1,575
146,298		217,598	1,765	Sundry Income	25
					1,600
<u>HOME SETTING EDUCATION</u>			<u>COMMUNICATIONS UNIT</u>		
22,003	Staff Stipends & Allowances	24,562		Sales	
4,250	Secretarial	5,066	1,496	- Audio Visual Material	1,481
6,685	Rent and Maintenance - Staff		4,494	- Printing	6,522
	Housing	4,823	5,990		8,003
1,255	Book and Fee Allowances	1,567			
665	Supervisor's Fees	950		PROPERTIES	
7,459	Conferences and Seminars	6,260	64,946	Rents Received	54,387
1,643	Home Setting Travel	472			
288	Resource Development	1,212		EDUCATION CENTRE	
3,375	Office Expenses	3,537	3,838	Rents Received	1,345
1,896	Supervisor's Education	--	410	Donations and Grants	12
5,250	Maori Division	5,200	--	Course Fees	4,175
1,392	Ministry Strategy Consultation	506	4,248		5,532
	Samoan Ministry School of				
1,600	Theology	1,600			
219	Warden Expenses	--			
57,980		55,755			

METHODIST THEOLOGICAL COLLEGE

INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30th JUNE, 1986 - continued

	<u>1985</u> <u>\$</u>		<u>1986</u> <u>\$</u>	<u>1985</u> <u>\$</u>	<u>1986</u> <u>\$</u>
<u>COMMUNICATIONS UNIT</u>					
2,191		Audio Visual Costs	2,028		
1,413		Printing Costs	4,168		
<u>3,604</u>				6,196	
<u>EDUCATION CENTRE</u>					
2,312		Administration Costs	2,484		
6,952		Property Costs	2,853		
262		Resource and Programme Costs	1,827		
5,243		Staff Stipends and Allowances	20,244		
13,869		Staff Housing	1,549		
--		Secretarial Costs	860		
138		Travel Costs	1,247		
<u>28,776</u>				31,064	
581					
24,298		Excess Income over Expenditure	--	--	Excess Expenditure over Income
					6,746
<u>260,956</u>			<u>310,613</u>	<u>260,956</u>	<u>310,613</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

METHODIST THEOLOGICAL COLLEGE

BALANCE SHEET AS AT 30th June 1986.

1985		1986	1985		1986
CURRENT LIABILITIES.			CURRENT ASSETS		
53,413	Sundry Creditors	32,632		Bank of New Zealand -	
22,574	Special Purposes Fund	15,968	4,253	Current Account	3,067
75,987			6,533	Interest Accrued	4,128
			4,994	Sundry Debtors	44,488
			15,780		
20,330	FUNDS ADMINISTERED.				51,683
5,418	New Organ Fund	24,318		INVESTMENTS (At Cost)	
	Student Library Fund	6,121	167,208	Deposits	120,506
3,899	Theological College -			Deposit - Methodist Trust	
	Travel Fund	4,782		Association - Grafton	
50,405	Staff and Student			Heights	1,350,000
1916,697	Busary Fund	61,808	3,441	Loans	1,200
1,996,749	Probert Trust Board	2,010,941		Securitibank Ltd	
			21,736	(In Liquidation)	
		2,107,970	192,385		1,471,706
	TERM LIABILITIES.			SPECIFIC INVESTMENTS (At Cost)	
102,000	Presbyterian Church - Lay			Methodist Trust Association	
	Training Centre (Secured)	102,000	12,069	- New Organ Fund 14097	
	The Methodist Church Building			Shares - New Organ	
	and Loan Fund	30,695	8,260	Fund (Note 1) 10220	24,317
102,000			20,329		
		132,695		METHODIST TRUST ASSOCIATION -	
	ACCUMULATED FUNDS.			LIBRARY FUND	5501
1,313,615	Balance at 1st July 1985	1,337,915	2,660	Shares - Library	
	ADD Capital Gain on Sale		358	(Note 1)	620
	of "Grafton Heights"	571,956		Securitibank Ltd	
	ADD Capital Donations	20,200	2,400	(In Liquidation)	6,121
		1,930,071	5,418		
	LESS Write Off of Balance			METHODIST TRUST ASSOCIATION -	
	Securitibank Investment	1,655	3,899	- College Travel Fund	4,782
		1,928,416			
(24,298)	LESS Excess Expenditure			METHODIST TRUST ASSOCIATION -	
	over Income	6,746	50,405	- Bursary Fund	61,808
1,337,913		1,921,670			

METHODIST THEOLOGICAL COLLEGE

BALANCE SHEET AS AT 30TH JUNE 1986. (Continued)

<u>1985.</u>	<u>1986</u>	<u>1985</u>		<u>1986</u>
			METHODIST TRUST ASSOCIATION	
		1,916,697	- Probert Trust	2,010,941
		<u>1,996,748</u>		<u>2,107,969</u>
			<u>FIXED ASSETS (At Cost or</u>	
		287,500	Valuation) (Note 2)	-
		365,000	College Land	-
		40,000	College Buildings	-
		<u>19,949</u>	Ranston House	-
		712,449		
		8,350	House Property - 134 Grafton Rd	-
		111,538	House Property - 2 College Rd	117,068
		359,000	Lay Education Centre	403,805
		17,220	Furniture and Fittings	31,358
		19,038	Office Equipment	19,346
		8,000	Library Contents	8,000
		72,141	Property Development Costs	-
		<u>1,307,736</u>		<u>579,577</u>
<u>3,512,649</u>	<u>4,210,935</u>	<u>3,512,649</u>		<u>4,210,935</u>

THESE ACCOUNTS SHOULD BE READ IN CONJUNCTION WITH THE NOTES TO THE ACCOUNTS.

METHODIST THEOLOGICAL COLLEGE

BALANCE SHEET AS AT 30TH JUNE 1986 (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 and the Grafton Heights Deposit which are 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 THE 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 \$35,696.
- (2) (a) Fixed Assets - Government Valuation of properties at 1st July 1984:
- | | Capital
Value | Value of
Improvements | Unimproved
Value |
|--|--------------------|--------------------------|---------------------|
| House - 2 College Road | 79,000 | 79,000 | - |
| Lay Training Centre - Lintane
Place | 310,000
389,000 | 197,000
276,000 | 113,000
113,000 |
- (b) The Methodist Theological College Council accepted during the year a formal offer from the Methodist Trust Association for the sale of "Grafton Heights" property for the sum of \$1,350,000 which realised a capital gain of \$571,956.
- (3) These accounts have been prepared by the Board of Administration Division on information and instructions supplied by the Trinity Methodist Theological Council.

METHODIST THEOLOGICAL COLLEGE

BALANCE SHEET AS AT 30TH JUNE 1986 (CONTINUED)

- (4) The Finance and Stewardship Committee at its May 1985 Meeting allocated monies received from the Prince Albert College Trust as a grant of \$40,000 to the Methodist Theological College Council.

Chairman:

I have examined the books of accounts and records of the Methodist Theological College for the year ended 30th June 1986. 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 1986 and of its income and expenditure for the year ended on that date.

Treasurer:

Chartered Accountant

Christchurch.

METHODIST EDUCATION DIVISION
BALANCE SHEET AS AT 30 JUNE 1986

<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>
Sundry Creditors	19,462	14,119	33,581	Cash on hand at Bank	(1,911)	4,105	2,194
Subs. paid in advance	4,411		4,411	Trade Debtors	29,896		29,896
Grants in advance		21,503	21,503	Miscellaneous Debtors	8,164	15,580	23,744
C.Y.M.M. Conference		6,540	6,540	Less Provision for			
Provision for exchange				Doubtful debts	(700)		(700)
variance	8,000		8,000		35,449	19,685	55,134
Provision for overseas							
travel		2,500	2,500	Stocks on hand -			
	31,873	44,662	76,535	Trade	117,648		117,648
				Stationery		6,488	6,488
				Short Term Investments	20,000	42,000	62,000
					173,097	68,173	241,270
<u>Long Term Liabilities</u>				<u>Investments</u>			
Secured loans & mortgages		67,377	67,377	Reserve Funds - Properties		18,547	18,547
Other Long Term loans	75,000		75,000	<u>Fixed Assets</u>			
	75,000	67,377	142,377	Furniture & Equipment			
				(at cost)	17,032	9,688	26,720
<u>Accumulated Funds</u>				Less: Accumulated			
Balance 1.7.85	71,143	94,819	165,962	depreciation	6,810	5,674	12,484
Add					10,222	4,014	14,236
Income for year	5,303	7,250	12,553				
	76,446	102,069	178,515	Properties (at cost)		151,461	151,461
		13,186	13,186	Less: Accumulated			
Prior year adjustments				depreciation on			
	76,446	115,255	191,701	office property		14,901	14,901
						136,560	136,560
	<u>183,319</u>	<u>227,294</u>	<u>410,613</u>		<u>183,319</u>	<u>227,294</u>	<u>410,613</u>

THE EDUCATION DIVISION OF THE
METHODIST CHURCH OF NEW ZEALAND

FINANCIAL STATEMENTS FOR THE YEAR
ENDED 30 JUNE 1986

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.

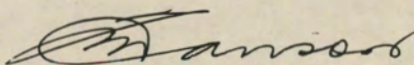
B. Particular Account Policies

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 changes in accounting policies during the year.



E.F.I. Hanson
Executive Director

NOTES TO THE ACCOUNTS

1. <u>Unsecured Loans</u>	
CBL	75,000
2. <u>Secured Loans and Mortgages</u>	
Housing Corporation (Secured by Auckland Parsonage)	8,182
Trusteebank Wellington (Secured by Avalon Parsonage)	54,528
Trusteebank Wellington (Secured by Naenae Parsonage)	<u>4,668</u>
	<u>67,378</u>

3. <u>Accumulated Funds</u>	<u>Epworth</u>	<u>Education Division</u>	<u>Total</u>
<u>Balance 1.7.85</u>	<u>71,143</u>	<u>94,819</u>	<u>165,962</u>
<u>Result for year</u>			
Epworth - Wellington	19,793		19,793
- Auckland	(14,490)		(14,490)
Educational Ministry		729	729
Stewardship		(12,477)	(12,477)
Properties			
- Rental Income		15,771	15,771
- Increase in Investment		3,227	3,227
	<u>5,303</u>	<u>7,250</u>	<u>12,553</u>
 Prior year adjustment 2/3 of 1984/85 Stewardship Deficit recovered from Presbyterian Assembly		 <u>13,186</u>	 <u>13,186</u>
 Balance at 30 June 1986	 <u>\$76,446</u>	 <u>\$115,255</u>	 <u>\$191,701</u>

4. The provision for exchange variance in the Balance Sheet is held for a liability confirmed since balance date.

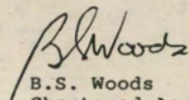
AUDITOR'S REPORT

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 1986, and the results of its activities for the year to that date.


B.S. Woods
Chartered Accountant

Wellington
October 1986

EPWORTH BOOKROOM (AUCKLAND)

	<u>Year Ended</u>	
	<u>30.6.86</u>	<u>30.6.85</u>
<u>Trading</u>		
Sales - General	103,825	93,382
Living Faith	5,155	8,065
Religion in Life	<u>16,159</u>	<u>13,941</u>
Sales -	125,139	115,388
Opening stock	36,574	35,254
Purchases	97,852	92,860
Closing stock	<u>41,792</u>	<u>36,574</u>
Cost of sales	92,634	91,540
Gross profit	<u>32,505</u>	<u>23,848</u>
<u>Income</u>		
Exchange Variance	2,674	5,838
Misc. Income	50	-
Connexional Grant	<u>12,711</u>	<u>5,225</u>
Total gross profit & Misc. Income	<u>47,940</u>	<u>34,911</u>
<u>Expenses</u>		
Bad debts	200	206
Depreciation	2,219	-
General expenses	2,022	1,204
Insurance	139	88
Management fee	5,000	-
Packing materials	-	120
Postages	2,217	1,829
Printing & stationery	368	1,252
Promotion expenses	388	85
Rent	-	5,960
Staff salaries	32,258	34,310
Staff A.C.C. levy	176	116
Staff recruitment	309	-
Tolls & telegrams	1,140	1,784
Travelling expenses	49	1,337
Set-up expenses	15,845	
Less establishment grants	<u>13,000</u>	<u>2,845</u>
Total direct expenses	<u>49,330</u>	<u>48,919</u>
Direct deficit	(1,390)	(14,008)
Office overhead allocation	<u>(13,100)</u>	<u>(16,682)</u>
Final Deficit	<u>(14,490)</u>	<u>(30,690)</u>

EPWORTH BOOKROOM (WELLINGTON)

	<u>Year Ended</u>	
	<u>30.6.86</u>	<u>30.6.85</u>
<u>Trading</u>		
Sales - General	115,764	128,408
Sales - Living Faith	115,876	136,786
Sales - Religion in Life	<u>102,052</u>	<u>101,643</u>
Sales -	333,692	366,837
Opening stock	72,878	63,124
Purchases - General	68,758	89,981
- Joint Board	168,242	193,639
Less closing stock	<u>75,856</u>	<u>72,878</u>
Cost of sales	234,022	273,866
Gross profit	99,670	92,971
Exchange Variance	14,282	10,458
Miscellaneous Income	116	5,225
Connexional Grant	<u>12,712</u>	<u>-</u>
	<u>126,780</u>	<u>108,654</u>
<u>Expenses</u>		
Bad debts	6	792
General expenses	1,033	818
Insurance	560	307
Packing materials	1,495	911
Postages	5,239	5,382
Printing & stationery	1,032	3,592
Promotion expenses	233	1,475
Rent	12,660	6,950
Staff salaries	51,734	66,794
Staff Super Subsidy	2,634	2,466
Staff A.C.C. levy	288	287
Tolls and telegrams	490	1,437
Travelling expenses	<u>40</u>	<u>473</u>
Total expenditure	<u>77,444</u>	<u>91,684</u>
Direct surplus	49,336	16,970
Office overhead allocation	<u>(29,543)</u>	<u>(46,874)</u>
Final Surplus (deficit)	<u>19,793</u>	<u>(29,904)</u>

EDUCATIONAL MINISTRY

Income

	Year Ended 30.6.86	30.6.85
Grants - Connexional Budget	116,004	33,353
Other	19,432	82,800
Robert Gibson Trust	16,000	16,500
Miscellaneous income	276	98
Total income	<u>151,712</u>	<u>132,751</u>

Expenses

General expenses	168	586
Postages	672	467
Print & stationery	2,185	1,941
Rent & Housing allowances	26,170	13,742
Resource materials	989	807
Staff salaries	37,256	30,171
Staff personal allowances	3,110	2,676
Staff super subsidy	3,165	2,853
Staff ACC levy	145	183
Synod Education Convenors Expenses		163
Special activities expenses	4,812	4,052
Special activities Samoan Res.	690	656
Tolls and telegrams	1,128	1,474
Travelling expenses	11,579	11,041
Training expenses - overseas	2,500	795
Training expenses - N.Z.	128	15
Youth ministry-General	5,331	1,815
Robert Gibson Trust	50	1,737
Salaries Youth Ministry	18,799	17,442
Personal Allowance Youth Ministry	1,555	1,083
Travelling exp. Youth Ministry	6,221	3,777
Total direct expenses	<u>126,653</u>	<u>97,476</u>
Direct surplus	25,059	35,275
Office overhead allocation	<u>(24,330)</u>	<u>(36,945)</u>
Final surplus/(Deficit)	<u>729</u>	<u>(1,670)</u>

STEWARDSHIP

Income

	Year Ended 30.6.86	30.6.85
Stewardship Services	37,331	57,801
Grants - Connexional Budget	13,131	9,098
Assembly Budget	22,128	19,026
Budget promotion	-	-
Total income	<u>72,590</u>	<u>85,925</u>

Expenses

Budget promotion	139	3,195
General expenses	56	527
Postages	23	72
Printing & stationery	3,076	1,133
Rent & Housing allowances	11,749	4,048
Resource materials & Subs.	101	643
Staff salaries	35,427	45,637
Staff personal allowances	1,434	1,785
Staff super subsidy	3,236	3,895
Staff ACC levy	178	155
Tolls and telegrams	1,257	2,184
Travelling expenses	14,448	23,052
Training expenses	324	648
Total direct expenses	<u>71,448</u>	<u>86,974</u>
Direct surplus (Deficit)	<u>1,142</u>	<u>(1,049)</u>
Office overhead allocation	<u>(13,619)</u>	<u>(18,730)</u>
Final (Deficit)	<u>(12,477)</u>	<u>(19,779)</u>

	<u>Year Ended</u>	
<u>ADMINISTRATION</u>	<u>10.6.86</u>	<u>10.6.85</u>
<u>Income</u>		
Interest received	2,835	1,212
Miscellaneous income	<u>2,075</u>	<u>2,113</u>
Total income	<u>4,910</u>	<u>3,325</u>
<u>Expenses</u>		
Accounting & Audit services	10,619	18,433
Debt servicing	7,628	21,265
Depreciation - Equipment	1,339	3,119
Equipment repair & maintenance	700	584
General expenses	1,211	2,374
Insurance	558	36
Postages	2,685	5,374
Printing & stationery	795	6,874
Rent	5,920	2,430
Staff salaries	53,985	59,604
Staff A.C.C. Levy	235	238
Staff recruitment	-	1,882
Tolls and telegrams	<u>1,005</u>	<u>2,015</u>
Total direct expenses	<u>86,680</u>	<u>124,228</u>
Net expenses -		
Re-allocated to Sections	<u>81,770</u>	<u>120,903</u>
Epworth-Wellington	29,543	46,874
Epworth-Auckland	13,100	16,682
Stewardship	13,619	18,730
Educational Ministry	24,330	36,945
Property	<u>1,178</u>	<u>1,672</u>
	<u>81,770</u>	<u>120,903</u>

METHODIST EDUCATION DIVISION

PROPERTY INCOME AND EXPENDITURE ACCOUNTS FOR THE YEAR ENDED 30 JUNE 1986

	<u>Total</u>	<u>Naenae Property 1986</u>	<u>Avalon Property 1986</u>	<u>Auckland Property 1986</u>	<u>Wellington Property 1986</u>
<u>Rents received</u>	<u>51,537</u>	<u>8,827</u>	<u>12,000</u>	<u>11,000</u>	<u>19,710</u>
<u>Expenses</u>					
Office cleaning	926				926
Depreciation	774				774
Electricity	2,288				2,288
Insurances	1,633	384	464	384	401
Interest	13,533	1,252	11,531	750	
Rates	2,186	605	854	727	
Repairs-maintenance	8,403	365	2,945	2,344	2,749
Telephone rental	4,845	168	270	258	4,149
Total Direct Expenses	34,588	2,774	16,064	4,463	11,287
Office overhead allocation	<u>1,178</u>	<u>292</u>	<u>292</u>	<u>292</u>	<u>302</u>
<u>Total Expenses</u>	<u>35,766</u>	<u>3,066</u>	<u>16,356</u>	<u>4,755</u>	<u>11,589</u>
<u>Surplus (Deficit) for year</u>	<u>15,771</u>	<u>5,761</u>	<u>(4,356)</u>	<u>6,245</u>	<u>8,121</u>
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THE METHODIST CHURCH OF NEW ZEALAND

RESOLUTIONS

of the

CONFERENCE

held at

MANUKAU

1986



CONFERENCE STAFF 1986

<i>President</i>	: Rev. Donald J Phillipps. B.A..B.D.
<i>Vice-President</i>	: Mr Lani Tupu. B.A..A.C.I.S..J.P.
<i>Ex-President</i>	: Rev. Dr Phyllis M Guthardt. M.A.. Ph.D.. Hon.D.(Waik.)
<i>Ex-Vice-President</i>	: Mr Kenneth M Fay
<i>Secretary</i>	: Rev. Alan K Woodley. B.A.
<i>Associate Secretary</i>	: Rev. Robert S Andrews
<i>Assistant Secretaries Journal</i>	: Rev. Ian L Clarke. A.C.A. & Rev. Shirley V Ungemuth
<i>Minute Book</i>	: Mrs Patricia Teague & Rev. Ashley J Sedon. B.T.P..L.Th. (Hons)
<i>Year Book</i>	: Rev. Richard J Waugh. L.Th..S.Th.
<i>Daily Record</i>	: Rev. Graham E Hawkey & Ms Raima Kingi
<i>Corresponding Secretary</i>	: Rev. Barbara I Miller
<i>Media Officer</i>	: Rev. Michael W Greer. L.Th..
<i>Organist</i>	: Mr T Kilifi Heimuli
<i>Typists' Liaison Officer</i>	: Mrs Vin Percy

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 page 25.
- (b) Representatives: As printed in the Reports, pages 19f 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 25 together with any additions or deletions as recorded in the Journal.

QUESTION 3--What Candidates are now received for training as Deacon or Presbyter?

- (a) Deacons
 - Airdre Roseen Cochrane
 - Rita Joan Reid
 - Ngaire Pauline Slinn
 - Kay Wicks
- (b) Presbyters
 - Mavis Ambler (Self-Supporting Home Setting Training)
 - Marcia Jean Baker
 - William John Clifford
 - Andrew Daniel Doubleday
 - Joan Althea Durrant
 - Lynette Raewyn Hemmes (Self-Supporting Home Setting Training)
 - Vaikoloa Kilikiti (Self-Supporting Home Setting Training)
 - Raymond Paul Nelson-Hauer
 - Kenneth William Olsen
 - Douglas Ian Rogers (See Q.6 and Q.8)
 - Piula Unasa-Su (Self-Supporting Home Setting Training)
 - Peni Mafu Ta'ufo'ou (Self-Supporting Home Setting Training)
 - Epeli Taungapeau
 - Ronald Herbert Webb

QUESTION 4--Who are to continue as Deacon(s) or Presbyters in training:

(A) For a Second Year?

- (a) Deacons:
 - Shirley J Barrow (Self-supporting Home Setting Training)
 - Valma E Hallam (Self-Supporting Home Setting Training)
 - Dianne C Hight (Self-Supporting Home Setting Training)

(b) Presbyters:

G Jean Bruce

Clive H Chandler (Self-Supporting Home Setting Training)

Levao Elisara (Self-Supporting Home Setting Training)

Marion Emslie

Fereti Fa'afuata

Edna J Garner

Colin S Leadley (Self-Supporting Home Setting Training)

Lorraine J Reid (Self-Supporting Home Setting Training)

William R Rice

(B) For a Third Year or further?

(a) Deacons:

None

(b) Presbyters:

John E Bennett

Phillip L Did-Dell

Christopher R Dombroski

Gregory A Hughson

Gillian M Watkin (Self-Supporting Home Setting Training)

Paul R Trebilco B.Sc.(Hons) (with permission to study overseas)

(C) Post Ordination?

(a) Deacons:

Raewyn F Cubin

June L Gibson

H David Pond

B Anne Ramsay

(B) Presbyters:

Doris J Elphick

Wendie Hansen

Raymond G Wicks

QUESTION 5--Who are to be stationed by the Conference as Deacon(s) or Presbyter(s) in training?

(a) Deacons:

Airdrie Roseen Cochrane (Self-Supporting Home Setting Training)

Rita Joan Reid (Self-supporting Home Setting Training)

Ngaire Pauline Slinn (Self-Supporting Home Setting Training)

Kay Wicks (Self-Supporting Home Setting Training)

(b) Presbyters:

Mavis Ambler (Self-Supporting Home Setting Training)

Lynette Raewyn Hemmes (Self-Supporting Home Setting Training)

Vaikaloa Kilikiti (Self-Supporting Home Setting Training)

Peni Mafu Ta'ufu'ou (Self-Supporting Home Setting Training)

Piula Unasa-Su (Self-Supporting Home Setting Training)

Alan J Baker

Gary A M Clover
V Salafai Mika
Susan E Paterson
Lesley M Shekleton
Jean M Waugh

QUESTION 6--Who are now ordained Deacon(s) or Presbyter(s)?

(a) Deacons:

Raewyn F Cubin
June L Gibson
H David Pond
B Anne Ramsay

(b) Presbyters:

Stuart J Bowring, L.Th.
Mary E Caygill, Dip.Soc.Wk, L.Th.
Doris J Elphick
Wendie Hansen
Douglas I Rogers, LL.B.(Hons), B.D.(Hons)
Kenneth R Smith, L.Th.
S Tavake Tupou, Th.Dip., Dip.Min. (Australia College of Theology, Sydney), L.Th.
F Anne Vaughan, B.A.
Raymond G Wicks

QUESTION 7--Who continue to be stationed by the Conference as Deacon(s) or Presbyter(s) in training?

(a) Deacons:

Shirley J Barrow (Self-Supporting Home Setting Training)
Valma E Hallam (Self-Supporting Home Setting Training)
Dianne C Hight (Self-Supporting Home Setting Training)

(b) Presbyters:

Clive H Chandler (Self-Supporting Home Setting Training)
Mark Frances Cooper
Levao Elisara (Self-Supporting Home Setting Training)
Robyn D Goudge, B.A.,
John M Grant

QUESTION 8--Who is now admitted as Presbyter(s) in Full Connexion with the Conference?

Stuart J Bowring, L.Th.
Mary E Caygill, Dip.Soc.Wk., L.Th.
Doris J Elphick
Wendie Hansen
Douglas I Rogers, LL.B.(Hons), B.D.(Hons)
Kenneth R Smith, L.Th.

S Tavake Tupou,Th.Dip., Dip.Min.
F Anne Vaughan, B.A.
Raymond G Wicks

QUESTION 9--Are there any objections to any Deacon, Minita-a-Iwi or
Presbyter?

none

QUESTION 10--What Presbyter(s) now cease to be recognised as in Full
Connexion with the Conference by:

(a) Resignation:

Laurence H Currie as from 31/1/1986
Kerry J Taylor as from 31/1/1987

(b) Decision by the Conference:

Robert Te Whare as from 31/1/1987

QUESTION 11--What Deacon(s) now ceases to be recognised as a Deacon(s) of
the Conference?

Shirley Wiki (Note: future ministry being clarified)

QUESTION 12--What appointments are authorised to provide remuneration at a
rate of less than Standard Minimum Stipend?

A. For full-time Presbyters requesting not to receive a full stipend (the
balance to be paid to Supply Ministry Fund)

None.

B. For Self-Supporting Ministries Full-time

(i) Deacons

None

(ii) Presbyters

Falea'ana Kopelani	2040 Auckland East
Gillian M Richards	2070 Glen Innes Co-op.

C. For Self-Supporting Ministries part-time.

(i) Deacons in Preparation for Ordination.

Airdre Roseen Cochrane	1010 Manganui County Union
Kay Wicks	2450 Tuakau Union
Dianne C Hight	3050 Te Aroha
Valma E Hallam	3190 Western Bay of Plenty
Ngairé P Slinn	3200 St James Union, Greerton
Shirley J Barrow	3210 Te Puke
Rita Joan Reid	8120 Christchurch (Riccarton)

Deacons

B Anne Ramsay	1080 Whangarei Uniting - St John's Raumanga
June L Gibson	2003 Ministry with Partners
H David Pond	2130 Devonport
Edna E Webster	3110 Chartwell Co-op.
B June Higham	3250 Te Awamatu
P Anne Hunt	3330 Hillcrest Co-op.
Desmond A Hill	4080 Okato
Raewyn F Cubin	6010 Wellington Central
Elva M Reynolds	7120 Hokitika
June Fuller	8120 Upper Riccarton
Norma George	8140 Papanui
Margaret Harris	8190 Rangiora
Rachel Tregurtha	8190 Rangiora
A Joan Lawry	9110 Invercargill

(ii) Presbyters in Preparation for Ordination

Lorraine J Reid	1080 Whangarei Uniting - St John's
Mavis Ambler	1060 South Hokianga Co-o.
Levao L Elisara	2100 Henderson
Gillian M Watkin	2300 St Austell's Co-op.
Vaikoloa Kilikiti	2340 Auckland-Manukau Tongan
Peni Mafu Ta'ufo'ou	2340 Auckland-Manukau Tongan
Lynette Raewyn Hemmes	3050 Te Aroha Co-op.
Piula Unasa-Su	5040 Gisborne
Clive H Chandler	6120 Lower Hutt
Marcia J Baker	8030 Christchurch East
Colin S Leadley	8380 Ashburton
Ray Nelson-Hauer	9100 Gore

Presbyters

Doris J Elphick	1080 Whangarei Uniting - Onerahi/ Whangarei Heads
Maynard G Rutherford	2010 Auckland Central Parish & Mission
Iosua L Sefuiva	2010 Auckland Central Parish & Mission
Fa'aoso Tugia	2100 Henderson
Wendie Hansen	2140 Takapuna
Nomani Noa	2370 Auckland-Samoan
Raymond G Wicks	2450 Tuakau Union
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)
Bruce A Caygill	8100 Christchurch (Spreydon)
John D Meredith	8310 Timaru

D. For part-time ministries (remuneration pro rata) with a Covenant/Agreement.

(i) Deacons

None

(ii) Presbyters

Audrey N Dickinson	2060 Orakei
W Geoffrey Tucker	2410 Manukau North (Mangere)
Gillian A Telford	3360 Dinsdale Co-op
Margaret Springett	4050 Hawera
Malakai Curulala	6010 Wellington Central
Edith J Little	6100 Plimmerton-Paekakariki
Roger M Gibson	6190 St Luke's Masterton
William L Wallace	8220 Parklands Co-op.
Alan R Upson	9040 West Harbour United

QUESTION 13--What Deacon(s) or Presbyter(s) is designated for service through the Council for Mission and Ecumenical Co-operation with a Church or Conference overseas?

None

QUESTION 14--What Deacon(s) or Presbyter(s) is transferred to or received from any other Conference?

None

QUESTION 15-

(A) What Presbyter(s) formally member(s) of the Conference is now exercising ministry in another Church(es) overseas, such Presbyter(s) having the right to return to the Conference on the completion of service Overseas?

Arthur W Dickie
Richard J Hendry
William R G Loader

Frederick E Waine
Graham H Whaley

(B) What Deacon(s) formerly employed by the Conference is now employed in another Church(es) overseas, such Deacon(s) having the right to be re-engaged by the Conference on completion of such service?

Lesley H Bowen

(C) What Presbyter(s) is now released to exercise ministry in another Church(es) overseas with the right to return to the Conference on the completion of such service?

None

- (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 Presbyterian(s) has been received from another Church(es) in New Zealand to serve under the Conference, such Presbyterian(s) having the right to return to such Church(es) on the completion of such service?

Ioane A Afoa
Seilala Mapusua
Elia Samusamuvodre

Malakai Curulala
Taniela T Moala

- (J) What Deacon(s) has been received from another Church(es) in New Zealand to serve under the Conference, such Deacon(s) having the right to return to such Church(es) on the completion of such service?

None.

- (K) What Presbyterian(s) is now received from another Church(es) within New Zealand to serve under the Conference, such Presbyterian(s) having the right to return to such Church(es) on the completion of such service?

None.

- (L) What Deacon(s) is now received from another Church(es) within New Zealand 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?

June Fuller (was Deaconess June Peters)

- (N) For what Deacon(s) and Presbyter(s) is no appointment available?

Fisiga Tuimaseve

QUESTION 16--What Deacon(s) and Presbyter(s), (employed in another Church or Church related positions(s), are not available for Stationing this year?

- (a) None.

- (b) Robert A Allan, I.T.I.M., Canterbury (part-time)
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
G Douglas Pratt, Chaplain Waikato University
Donald F Prince, Hospital 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? [*Noting: that those in their third and successive years this Question shall be with a Ministry Covenant; and those under this Question for less than three years are encouraged to make a Ministry Covenant.*]

- (a) Deacons

None

- (b) Presbyters

Ashley I Corlett
David R Alley
William A Chessum
Hendrik Gerritsen
C Brice Herbert

C Russell Marshall
Bruce E Mackie
Murray J Peat
Harold C Pomeroy
Gavin B Sharp

Colin G Jamieson
Graeme McIver

W J Douglas Wakeling
Alan C. Webster

QUESTION 18--What Deacon(s), and Presbyter(s) retire at this Conference?

(A) None

(B) Amos W Burrough
Douglas H Burt
Wilfred S Gilbert

John E Langley
Evan R Lewis
Beverley Pullar

(The tribute for John H Osborne who retired last Conference was given at this Conference.)

QUESTION 19--What Deacon(s), Home Missionaries and Presbyters continue in retirement?

(A) Deacons (Deaconesses)

Rona W Collins
Grace M Clement
Atawhai George
Airini Hobbs
Madeline Holland
Lucy H Money

Dorothy Pointon
Constance Sage
Rita F Snowden
Heeni Wharemaru
Betty Yearbury

(B) Home Missionaries

H R Wright

(C) Presbyters

William K Abbott
Robert H Allen
Stanley G Andrews
David Armstrong
H Mary Astley
A Francis Attwood
Edward Baker
Charles H Bell
R Graham Bell
T Ralph Benny
F Gardner Brown
Harold K Brown
Restel A Burton
Leslie F Bycroft
W E Allon Carr
M Jackson Campbell
George G Carter
Wesley A Chambers
Colin D Clark
R Frederick Clement
Leslie C Clements

Allon O Jones
Clifford J Keightley
Derek G Laws
William R Laws
E Clarence Leadley
A Gordon Leary
E Raymond LeCouteur
John J Lewis
Campbell P Lucas
A Alexander McDowell
Archibald W McKay
Edward M Marshall
Howard C Matthews
William J Morrison
Harry Moore
Dorothea M Noble
Leslie T Norwell
A Roger Nuttall
Charles B Oldfield
Norman W Olds
O McLennan Olds

Frederick J Climo
 Ivan J Lucas
 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
 Irwin J Fowler
 William R Francis
 R Leslie George
 George H Goodman
 Stanley R Goudge
 Ian D Grant
 William W H Greenslade
 Edmund D Grounds
 Charlie O Hailwood
 Allen H Hall
 Alan Handyside
 George C Hopkins
 H Ian K Hopper
 Leonard C Horwood

John H Osborne
 Francis H Parker
 Gordon Parker
 J Wesley Parker
 Ralph E Patchett
 John A Penman
 Athol R Penn
 Frederick D Peterson
 Gordon R H Peterson
 Ian C E Ramage
 Andrew G Reid
 Idris J Ruck
 Leonard Shapcott
 Trevor Shepherd
 Donald G Sherson
 John Silvester
 Sydney J Spindler
 Peter A Stead
 Lane M Tauroa
 Gordon V Thomas
 John H Thompson
 Neville Thornicroft
 Robert Thornley
 David 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-wi and Presbyters have died since last Conference?

(A) Deacons

(B) Home Missionaries and Minita-a-lwi

Paddy Searancke
 Robert Taka
 Charlie Turner

(C) Presbyters

Dougal H C Bruce
 Owen L Christian
 Reginald Grice

William C Jenkin
 Andrew J Johnston
 Walter Parker

QUESTION 21--What Laypersons who have given leadership in the Conference have died since last Conference?

I George Baber
 Archibald C Barrington
 Margaret Blundell

Patricia Gatman
 William Greenwood
 Leslie T Maden

J Stuart Caughey
Jane Francis

Nora Tibble
Howard Wansborough

QUESTION 22--

(a) Are there any congregations where through unavailability of Presbyters, the Sacraments are not being provided?

Tai Tokerau

Tamaki

Waikato

South Bay of Islands Co-op
Mahurangi
Auckland-Manukau Tongan Parish

Waikato District
Matamata Union
Otorohanga
Taumarunui
Ohura

Hamilton East
Lepperton & Urenui
Okato (until a Presbyter appt)
Marton & North Manawatu Region
Stratford
Hastings
Waipawa Co-operating
Tongan Fellowship, Wellington
Tongan Fellowship, Petone
Christchurch Central
Christchurch East

(B) Who are now given special authority to administer the Sacraments during the ensuing year?

The Vice-President
Lani Tupu

Mack Morunga
Para Livingstone
Waha Wiki
Tohu Cassidy
Hemara Hemara
Winiata Morunga
Timaru Rogers
Te Uru Heta
Matiu Rakena
Ani Tana
Maru Toki
Huia Martin
Piriniha Tawhai
Rau Raunatiri
Wikitoria Anderson
Wiremu Te Hiko
Charlie Fenwick
Henare Gray
George Barke
Alan J Baker
T Kilifi Heimuli
'Uha'one Metuisela
Pene M Ta'ufu'ou
Sione F Tonga
Lisiate Manuatu
Lesley M Shekleton
C Mary Te Whare
Rosalind Randle
James L Woodhouse
May Mossman
Robyn D Goudge
Allan K Surrey
Desmond A Hill
Rona W Collins
John M Grant
Mark F Cooper
Garry A M Clover
Samuela Taufa
Siosifa Latu
Doreen Hill
Marcia J Baker

Christchurch East (North Beach)
Heathcote

Christchurch (St Albans)
Otautahi
Oamaru
Corstorphine-Concord Union
Gore

E John Overton
John Baird
Duncan R Graham
Jean M Waugh
Arthur T Couch
Robert R White
V Salafai Mika
Ray Nelson-Hauer

QUESTION 23(A)--Does the Conference sanction the amalgamation or division of any District, Parish, or does it originate any proposal having reference thereto?

RESOLUTIONS:

1. Conference notes the dissolution of the West Dunedin Union Parish and the establishment of the Flagstaff Union parish, the Kaikorai-Brockville Union Parish, and Blueskin Union Parish.
2. Conference notes the dissolution of the Te Atatu Union Parish as previously defined and the new centering of the Te Atatu Union Parish on the Taikata Road Church complex.

QUESTION 23(B)--What other Agreements affecting Parishes and/or Use of Buildings are approved by Conference?

RESOLUTION:

1. Conference confirms the Kaiwaka Joint Use of Buildings Agreement which involves the Wellsford Co-operating Parish and the Anglican Parochial District of Paparoa.
2. Conference confirms the Te Atatu Union Parish Agreement noting that the Union Parish now centres on the Taikata Road property.
3. Conference confirms the Flagstaff Union Agreement noting that this Parish includes the Wakari Union Church and the Halfway Bush Union Church both of which were formerly part of the West Dunedin Union Parish.

QUESTION 24--To what Parishes are additional Deacons, Minita-a-Iwi or Presbyters appointed?

None

QUESTION 25--From What Parishes are Deacons, Minita-a-Iwi, and Presbyters withdrawn?

Tokomairiro Co-operating

LIST OF STATIONS of the METHODIST CHURCH OF NEW ZEALAND

President----Donald J Phillipps, B.A., B.D.
Vice-President---Lani Tupu, B.A., A.C.I.S., J.P.
Secretary----Stanley J West

+ + +

PRESBYTERS, DEACONS AND MINITA-A-IWI 1987

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

Airdre Cochrane (Self-Supporting ^{Deacon} ~~Presbyter~~ in Training)

1020 KAIKOHE UNION PARISH

Colin A Milner

1030 SOUTH BAY OF ISLANDS CO-OPERATING PARISH

Presbyterian appt: Bruce M Paterson, B.A.

1040 KAEO-KERIKERI UNION PARISH

I W Les Ferguson, L.Th.

1050 NORTH HOKIANGA COMMUNITY CHURCH

Anglican Appt: Dawn Kenyon (Deaconess)

Self-Supporting: One Wanted

1060 SOUTH HOKIANGA CO-OPERATING PARISH

Anglican appt: Toro Ihaka

Mavis Ambler (Self-Supporting Presbyterian in Training)

1070 HIKURANGI UNION PARISH

One Wanted:

1080 WHANGAREI UNITING CHURCH

Kenneth H Russell (St John's-Raumanga)

One Wanted: Lay Supply Alice H Hill (St John's-Raumanga)

Doris J Elphick (Self-Supporting Presbyterian) (Whangarei Heads)

Loraine J Reid (Self-Supporting Presbyterian in Training)

B Anne Ramsay (Self-Supporting Deacon)

Susan E Patterson, S.Th. (Research Scholar of Trinity College
resident at Maungatika) See 2820

John E Langley (Sup.)

Presbyterian Appts:

J Grahame Drummond (St Andrew's-Trinity)

Alan C Bycroft (St Andrew's-Trinity)

Edward W Body (St Paul's, Kamo)

Bruce A T Hellyer (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

Te Wairoa

Hokianga

Alan S Pickering: Minita-a-Iwi

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

Hemara Hemara: Minita-a-Iwi

Kaeo-Whangaroa Te Uru Heta: Minita-a-Iwi

KENNETH H RUSSELL (District Superintendent)

2000 AUCKLAND DISTRICT

2002 AUCKLAND HOSPITAL CHAPLAIN

Roy M Alexander

2007 MINISTRY WITH PARTNERS OF MINISTERS

June L Gibson (Self-Supporting Deacon)

2500 MAORI DIVISION

Ruawai D Rakena, B.A. (Tumuaki)

2600 DEVELOPMENT DIVISION

Norman E Brookes, M.A.

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)

Susan E Paterson, S.Th. (Research Scholar of Trinity College who
shall be supervised by the Principal, resident at
Maungatika developing a contemplative ministry).

2010 AUCKLAND CENTRAL PARISH AND MISSION

D Bruce Gordon, M.A., C.B.E.

Warwick Gust, B.A., B.D.(Melb.)

Graham Brazendale, M.A.

Leonard P Schroeder, B.A., B.D.(Melb.)

Brian J Malcouronne, B.A. Minister for Aged Care (who shall
supervise Waterview Parish)

George I Laurenson, C.B.E., Fellow of Wesley College (Sup)

Edna J Garner (Presbyter in Training, Ministry to the Deaf)

Iosua L Sefuiva (Self-Supporting Presbyter) See Q12.(C) (ii)

Maynard Rutherford (Self-Supporting Presbyter) See Q12.(C) (ii)

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)

J Wesley Parker, M.A., B.D. (Sup)

Perer A Stead, B.A. (Sup)

Dorothy Pointon (Retd Deaconess)

Airini P I Hobbs (Retd Deaconess)

O Madeline Holland (Retd Deaconess)

- 2030 BALMORAL-ROSKILL
 Brian N France
 One Wanted: Supply Part-time Edmund G Grounds (Sup)
 Lynfield: Anglican appt: John Wilson
 W E Allon Carr (Sup)
 Edmund D Grounds (Sup)
- 2040 AUCKLAND EAST
 William Morrison (Onehunga)
 Aso T Samoa Saleupolu, Dip.Trop.Agr., L.Th. (Epsom)
 Falea'ana Kopelani (Self-Supporting Presbyterian) See Q.12(B) (ii)
 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(B) (ii)
 W Selwyn Dawson (Sup.)
- 2080 MT ALBERT
 Mary E Caygill, Dip Soc Work, L.Th.
 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)
 Robert Thornley, M.A., Dip.Soc.Sc. (Sup)
 Constance E Sage (Retd Deaconess)
- 2090 AVONDALE UNION PARISH
 Presbyterian appt: Judith F Bedford
 Presbyterian appt: Leao T Si'itia, L.Th.
- 2100 HENDERSON
 Henry W Kitchingman
 Owen T Woodfield, B.A.
 Fa'aoso Tugia (Self-Supporting Presbyterian) See Q.12(C) (ii)
 Levao L Elisara (Self-Supporting Presbyterian in training)
 Irwin J Fowler (Sup)
- 2120 TE ATATU UNION PARISH
 Presbyterian appt: F. W.
- 2130 DEVONPORT
 Ian C Norwell
 David Pond (Self-Supporting Deacon)
 Bruce E Mackie See Q.17b

2140 TAKAPUNA

Mervyn L Dine (who shall supervise Mahurangi Parish)
Wendie Hansen (Self-Supporting Presbyter)...
Athol R Penn (Sup)
E Clarence Leadley (Sup)
Harry Moore (Sup)
Leslie C Clements, Q.S.O. (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

Christopher J Dyson, B.Sc., L.Th.
Anglican appts: Jackie Sewell, B.Mus.(Perf.), L.T.C.L.
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: F W Bealing

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

Alan J Baker (who will be supervised by Mervyn L Dine)
Lane M Tauroa, B.A. (Sup)
Neville Thornicroft (Sup)

2300 ST AUSTELL'S CO-OPERATING PARISH - New Lynn

Presbyterian Appt:
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)

Vaikola Kilikiti (Self-Supporting Presbyterian in Training)

Peni Mafi Ta'ufa'ou (Self-Supporting Presbyterian in Training)

2370 AUCKLAND-SAMOAN PARISH

Ioane A Afoa, L.Th., M.Div., D.Min. See Q.15(i)

Nomani Noa (Self-Supporting Presbyterian) See Q.12(C)(ii)

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., C.B.E.

DEPUTY SUPERINTENDENTS--

MERVYN L DINE (North Shore)

HENRY W KITCHINGMAN (West Auckland)

GRAHAM BRAZENDALE, M.A. (Central Auckland)

2400 MANUKAU DISTRICT

2410 MANUKAU NORTH

Michael M Greer, L.Th. (Pakuranga)

George L Bennett (Papatoetoe)

S Tavake Tupou, Th.Dip., Dip.Min (Sydney), L.Th. (Otahuhu and part-time 2340)

Siauala T Amituana'i, B.A., B.D. (Otara)

W Geoffrey Tucker (Mangere) See Q.12D Shared Ministry

Margaret E Tucker Shared Lay Ministry (Mangere)

William A Chessum, Mus.B. See Q.17b

Fisiga Tuimaseve (Self-Supporting Deacon) See Q.15(n)

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)

2420 MANUREWA

One Wanted: Supply

Key C Johnston - Lay Supply

- 2430 PAPAKURA
 Edgar R Hornblow, LL.B.
 Siologa T Lemalu (Samoan ministry)
 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)
 Kay Wicks (Self-Supporting Deacon 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

- Ashley I Corlett, L.Th., (Self-Supporting Presbyter) See Q.17(b)
 Glenys R Anderson (Self-Supporting Presbyter) See Q.12(C) (ii)
- 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: Frank Glen, Dip.Theol., Dip.Soc.Wk, Memb.Aust.
 Inst. Soc. Wkrs (MAIW)
 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 Hight (Self-Supporting Deacon in Training)
 Lynette R. Hemmes 620
 (Self supporting Presbyter home setting training)

3060 MORRINSVILLE

Trevor L Bennett (who shall supervise Matamata Union Parish)
Lucy H Money (Retd Deaconess)

3070 CAMBRIDGE UNION PARISH

Presbyterian Appt:

Leslie T Norwell (Sup)

Leonard Shapcott (Sup)

Douglas H Burt (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 Parish)

A Roger G Nuttall, B.A. (Sup)

Charlie O Hailwood (Sup)

Wilfred F Ford, C.M.G., B.A. (Sup)

H Mary Astley (Sup)

3090 RAGLAN UNION PARISH

Presbyterian appt: J Donald Cullingford

Wilfred S Gilbert (Sup)

3100 HAMILTON EAST

Robyn D Goudge, B.Sc. (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.12

Anglican appt: Dianne Miller-Keeley *

Bruce Keeley *

* Shared Ministry

Restel A Burton (Sup)

3120 NGARUAWAHIA UNION PARISH

Presbyterian appt: D A Botting

3130 HUNTLY CO-OPERATING PARISH

One Wanted: Supply John Nesbit - Lay supply

3140 MATAMATA UNION PARISH

Lesley M Shekleton (who shall be supervised by Trevor L Bennett)

Campbell P Lucas, L.Th.(Melb) (Sup)

3150 PUTARURU CO-OPERATING PARISH

Anglican appt: Bernard M Faulk

3160 TOKOROA

One Wanted: Supervised by Norman J Goreham, B.A.(B'Ham) B.D.(Lond)

3170 ROTORUA Lay supply - David W. Baker

Norman J Goreham, B.A.(B'ham), B.D.(Lond.)

John B Dawson, B.A. (Sup)

Betty Yearbury (Retd Deaconess)

- 3180 TAUPU UNION PARISH
Presbyterian appt: E Johnston
- 3190 WESTERN BAY OF PLENTY
David H Ansell
Neil R Keesing, L.Th.(Melb.), S.Th.
Anglican Appt: David Hall (Omokoroa)
Valma E Hallam (Self-Supporting Deacon in Training) See Q.12(c)(i)
Wesley A Chambers, M.A. (Sup)
Hughan M Craig (Sup)
O McLennan Olds (Sup)
Samuel J Crawford (ASC)
Charles H Bell, B.A. (Sup)
Trevor Shepherd (Sup)
James H Conway (Sup)
David L Trebilco (Sup)
Ivan J Clucas (Sup)
Wilf G Eisner, B.A. (Sup)
- 3200 ST JAMES UNION PARISH, GREERTON
Stuart G Slinn
Ngairie P Slinn (Self-Supporting Deacon on Training) See Q.12(C)(i)
- 3210 TE PUKE
One Wanted, Supervised by David Ansell
Shirley J Barrow (Self-Supporting Deacon in Training) See Q12(C)(i)
Ian D Grant (Sup)
Leslie F Bycroft (Sup)
- 3220 WHAKATANE CO-OPERATING PARISH
John S Murray
Anglican appt: Geoff Crawshaw
- 3230 KAWERAU
John S Murray to Supervise
- 3240 OPOTIKI UNION PARISH
Presbyterian appt: W John MacDonald, B.Theol.
- 3250 TE AWAMUTU
Barry W Neal, M.A., C.F., Dip.Ed. (who shall supervise the Otorohanga Parish)
B June Higham (Self-Supporting Deacon) See Q.12(C) (i)
Francis H Parker (Sup)
- 3260 OTOROHANGA
One Wanted: Lay Supply Mary Te Whare (who shall be supervised by Barry Neal)
- 3270 TE KUITI
See 3260 cl- Alan Howell Exchange P.O. Staff
Te Kuiti
- 3280 TAUMARUNUI
- 3290 TURANGI CO-OPERATING PARISH
Presbyterian appt: Perema Alofivae
R Leslie George (Sup)

3300 OHURA

One Wanted Lay Supply James L Woodhouse

3310 KAWHIA

Ministry exercised through the Rohe Potae Parish.

cl- Mr Stan
Gilmore, 107 Rimu St.
Hamilton

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(C)(i)

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)(ii)

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

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

Phillip Te Uira: Minita-a-Iwi

Barney Winikerei: Minita-a-Iwi

MOREHU TE WHARE District Superintendent

DEPUTY SUPERINTENDENT--

DAVID H ANSELL

4000 TARANAKI-WANGANUI DISTRICT

4010 NEW PLYMOUTH

Ian H McKenzie, M.Sc., B.D. * *Team Ministry

Russell G Rigby, B.A.(Hons.) * (who will supervise Stratford Parish)

Bruno W Egli Bellblock Shared Ministry

J Mervyn Dickinson, B.A., B.D., Ph.D. (Self-Supporting Presbyter)

See Q.12(C) (ii)

Sydney J Spindler (Sup)

4020 WAITARA

Paul H Grant, B.Man.Studies

4030 STRATFORD

John M Grant (who shall be supervised by Russell G Rigby,
B.A.(Hons)
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) (ii)

4060 MANAIA UNION PARISH

Presbyterian appt: J Peill

4070 OPUNAKE CO-OPERATING PARISH

P Joan Wedding

4080 OKATO CO-OPERATING PARISH

Anglican appt: Allan Everitt
Desmond A Hill (Self-Supporting Deacon) See Q12(C) (i)

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

One Wanted:

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

RUSSELL G RIBGY, B.A.(Hons) 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(C) (ii)
John B Currie, B.A. See Q.17b

5040 GISBORNE

Bruce Scammell
Unasa Su (Self-Supporting Presbyter) See Q.12(C) (ii)
Basil J Hilder See Q.16b
Piula Unasa Su (Self-Supporting Presbyter in training) See Q.12(C)(ii)

5050 MANGAPAPA UNION PARISH

Presbyterian Appt:

5060 PRESBYTERIAN-METHODIST PARISH OF WAIROA

Noel D Billinghamurst

5070 DANNEVIRKE-NORSEWOOD

Stuart J Bowring, L.Th.

5080 WOODVILLE UNION PARISH

Presbyterin Appt:

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)

Amos W Burrough (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, M.A.(Hons) *

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) Alan Goss

5170 WAIPAWA CO-OPERATING PARISH

Garry A M Clover (who shall be supervised by Daavid G Stubbs)

5180 MILSON COMMUNITY CHURCH

Supply (Part-time) Graham Mansell

BRUCE SCAMMELL (District Superintendent)

Deputy Superintendents- David G Stubbs

John S Hosking, M.A., Dip.Mus.

6000 WELLINGTON DISTRICT

I Marie Greenwood See Q.16b

J Murray Peat, B.Mus., A.T.C.L. See Q.17(b)

6700 COUNCIL FOR MISSION & ECUMENICAL CO-OPERATION

6800 EDUCATION DIVISION

E Francis I Hanson, B.A., B.D. (Executive Director)

Ashley J Sedon, B.T.P., L.Th.(Hons) - Director Response

William R Vinten (Presbyterian) - Programme Co-ordinator.

6010 WELLINGTON CENTRAL

Keith J Taylor, B.A.

Seilala Mapusua See Q.15(i)

Malakai Curulala (Self-Supporting Presbyterian) See Q.15(i)

Russell Marshall See Q.17b

Raewyn F Cubin (Self-Supporting Deacon) See Q.12(C) (i)

William W H Greenslade, M.B.E. (Sup)

6020 WELLINGTON WEST

One Wanted!

Gavin B Sharp, B.Sc. See Q.17(b)

William E Elderton, M.A., A.N.Z.I.A., Dip.N.Z.L.S., L.Th. (Self-Supporting Presbyterian) See Q.12(C) (ii)

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: Shirley Simmers

6070 JOHNSONVILLE UNION PARISH

Presbyterian appt: Richard H Lawrence, BA, BD M Th, DPS (Birm)

6080 NEWLANDS UNION PARISH

Presbyterian appt: Lindsay S Day

6090 PORIRUA

District Pastoral Ministry

6100 PLIMMERTON-PAEKAKARIKI

Edith J Little, J.P. (Self-Supporting Presbyterian) See Q.12(D)

Edward P Boyd See Q.16(b)

George H Goodman (Sup)

Colin D Clark, M.A. (Sup)

6110 TAWA UNION PARISH

Derek V McNicol

Presbyterian appt: Eric S Mattock, B.Theol.

Porirua Hospital Chaplain: Ian Bayliss

- 6120 LOWER HUTT-PETONE
 Barry E Jones, B.A. (Laings Rd)
 Sione Kiteau Saafi (Petone)
 Margaret E Burnett B.Sc., Dip.App.Soc.S., (Waiwhetu)
 F Anne Vaughan, B.A. (Stokes Valley)
 Clive H Chandler (Self-Supporting Presbyterian in Training) (Avalon)
 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
 One Wanted:
- 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
 Donald F Biggs
- 6190 MASTERTON ST LUKES UNION PARISH
 Roger M Gibson See Q.12(D)(ii)
 Presbyterian appt:
- 6200 ST JAMES, MASTERTON UNION PARISH
 Presbyterian Appt:
- 6210 EKETAHUNA UNION PARISH (see 6260)
- 6220 LEVIN
 Robert S Andrews
 Lewis A Bowen, Dip.R.E. See Q.16b
 Gordon V Thomas, B.A. (Sup)
- 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:
 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 Mclver 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

6270 BROOKLYN CO-OPERATING PARISH

Anglican Appt: Colin Pinker

Presbyterian Appt: (Part-time)

6510 PONEKE

DISTRICT SUPERINTENDENTS-

ANN M THOMAS — Team Facilitator

Margaret E Burnett

Desmond K Cooper

Helen Wright

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

Ludwig Felderhof

Beverley Pullar (Sup)

7040 MOTUEKA-MOUTERE HILLS REGIONAL CO-OPERATING

Presbyterian appt: D Iain McMillan, M.A.(Glas), B.D.(Glas.),

P.O. Box 265

S.T.M.(Union NY)

~~at Mr. Stan Gilmore~~

T.M. Conkill (Tom)

M.A.B.D.

7060 MURCHISON

Derek Rogers (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.
Appt being sought from the Tongan Conference (part-time)

8700 COUNCIL FOR MISSION & ECUMENICAL CO-OPERATION
Simon H Rae, M.A. (See also 9700)

8900 CONNEXIONAL OFFICE and ADMINISTRATION DIVISION
Stanley J West, General Secretary, Conference Secretary and
Authorised Representative.
Alan K Woodley, B.A. (Special designation 1987)

8010 CHRISTCHURCH CENTRAL MISSION
John H Roberts, B.A., Dip.Crim. (Hons.) L.Th.
Doreen M Hill - Lay Ministry.
James F Cropp - Special Ministry
Ralph E Patchett (Sup)
Owen A Kitchingman (Sup)

8020 CHRISTCHURCH SOUTH
Edwin B Clarke, M.A., B.D.(Hons) (Melb.)
C Seton Horrill See Q.16b

8030 CHRISTCHURCH EAST
Frederick J K Baker
Jeffrey W Sanders, L.Th.
Marcia J Baker (Part-time) (Self-Supporting Presbyter in Training)
See Q.12(C)(ii)
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.
H Ian K Hopper, B.A. (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

- 8090 BECKENHAM-SYDENHAM
 Maxwell A Hornblow
 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 Presbyter) See Q.12(C)(ii)
 Herbert A Cochrane (Sup)
- 8110 HALSWELL UNION PARISH
 Prebyterian apt: D L McIntyre
 Alexander C Watson (Sup)
- 8120 CHRISTCHURCH (RICCARTON)
 Phyllis M Guthardt, M.A., Ph.D., Hon.D.(Waik.)
 Bryant S L Abbott
 June Fuller (Deacon) See Q.12(C) (i)
 Rita J Reid (Self-Supporting Deacon in Training) See Q.12(C) (i)
 E Raymond Le Couteur (Sup)
- 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
 Jean M Waugh
 George G Cramond (Sup)
- 8140 CHRISTCHURCH (PAPANUI)
 Robin J G Gray
 Albert A Grundy, M.A. until 31 May 1987
 One Wanted: from 1 June 1987
 Alan K Woodley, B.A. (Special Ministry 1987)
 Ernest Heppelthwaite See Q.16b
 Donald F Prince, M.N.Z.A.P.C. See Q.16b
 Norma George (Deacon) See Q.12(c) (i)
 Robert H Allen, B.A. (Sup)
 Clifford J Keightley (Sup)
- 8150 HORNBY
 Lois R H Clarke, B.A., L.T.C.L., L.Th. (part-time).
 Paparua Community Centre - Supply: Alexander C Watson (Sup.)
 Robert H Allan See Q.16(b)
- 8160 LINCOLN UNION PARISH
- 8170 LEESTON CO-OPERATING PARISH
 Presbyterian apt: Laurie G Richards, B.A.
- 8180 KAIAPOI CO-OPERATING PARISH
 Anthony N Bell, L.Th.
- 8190 RANGIORA
 Kenneth R Smith, L.Th.
 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. (Part-time) (With permission to serve in
Anglican & Presbyterian Churches as Creative
Worship Facilitator)
- 8230 ROLLESTON COMBINED CHURCH
Lois R H Clarke, B.A., L.T.C.L., L.Th. (Part-time)
- 8510 OTAUTAHU-TE WAIPOUNAMU
Wati Tahere (Tumuaki Rohe)

DISTRICT SUPERINTENDENTS

Maxwell A Hornblow
Margaret E Hamilton

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 Presbyterian) 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 Presbyterian in Training)
T Ralph Benny (Sup)
- 8390 ALLENTON UNION PARISH
George M Hammond
- 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 (who shall supervise Corstorphine-Concord Union Parish)

Timothy J Langley, B.Theol.

John A Stringer, Dip.Theol. (Melb.)

Andrew G Reid (Sup)

Evan R Lewis, M.Sc., B.A. (Sup)

9040 WEST HARBOUR UNITED PARISH

Alan R Upson (part-time)

9060 CORSTORPHINE-CONCORD UNION PARISH

V Salafai Mika (who shall be supervised by Paul F Sinclair)

9070 GRANTS BRAES UNION PARISH

Lynne O Frith-Upson

9080 TOKOMAIRIRO CO-OPERATING PARISH

Presbyterian appt: A F Taylor

9090 BALCLUTHA

Anglican Pastoral Ministry

9100 GORE

~~One Wanted~~ (Part-time Ministry) Ray Nelson-Hauer (Self-Supporting
Presbyter in training) See Q.12(C) (ii)

9110 INVERCARGILL

One Wanted until 31 May 1987

Albert A Grundy, M.A. from 1 June 1987

Lindsay E Cumberpatch, B.A.

A Joan Lawry (Self-Supporting Deacon)

Harold C Pomeroy, B.A., B.D., A.C.A., C.M.A., A.C.I.S. See Q.17(b)

9120 RIVERTON UNION PARISH

Presbyterian appt: Supply:

9130 OTAUTAU UNION PARISH

Douglas I Rogers, LL.B.(Hons), B.D.(Hons)

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

One Wanted:

Presbyterian appt: A Paul Ranby, B.A., B.D.

9180 PORT CHALMERS UNITED PARISH

Presbyterian appt: Ronald W Gilder

9190 FLAGSTAFF CO-OPERATING PARISH

Peter J L West

9210 KAIKORAI-BROCKVILLE CO-OPERATING

Presbyterian Appts: Colin Hay, Graeme McRaid

9220 BLUESKIN CO-OPERATING

Arthur J. Templeton, M.A.

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

PP.273, 348

RESOLUTION:

1. The Reports of the April and October Meetings are received.

QUESTION 28--What are the decisions of Conference on matters relating to the Ministry.

COMMITTEE ON MINISTRY **REPORT TO CONFERENCE**

With the approach of Conference, the Standing Committee on Ministry from August onwards, becomes increasingly involved in making the decisions relative to candidates, students and ordinands (both within the College and Home Setting Programme). Standards to be maintained, pastoral considerations to be sensitively met and the needs of the wider church, all come together in a complex of decision-making. Adhering to Conference and Committee on Ministry Guidelines, while at the same time meeting the District (and sometimes individual) human dimensions, calls for flexible but wise reflection on the part of the Committee. The repetitive nature of this yearly process, does not come easier because always at the heart of the process, persons are involved and they are a central consideration.

APPOINTMENT OF SELF-SUPPORTING PRESBYTERS OUTSIDE THEIR SPONSORING PARISH.

This issue became a concern last year (1985) when in the context of Stationing, the Church appointed some Self-Supporting Presbyters as Stipendiary. The Committee on Ministry and Development Division made submissions to the General Purposes Committee at Conference 1985, questioning the desirability of this process. This year the dialogue with the Development Division has not proceeded. It is important for the Church to clarify its policy in this regard. One District has taken this matter up with the Committee. We intend taking this matter up next year.

PROBATIONARY PROCEDURES

The Fieldworker in Ministry distributed to the Conference Committee on Ministry 1985, for information, "A Revision of Probationary Procedures". The Standing Committee acknowledged this as an ongoing process and agreed that the Fieldworker in Ministry prepare a draft of probationary procedures along the lines of the memorandum circulated to the Conference Committee members. The revised "Guide to Procedures" was affirmed. This included provision for

- (a) only one piece of written work in the first year.
- (b) no "District Ministerial Committee" procedures in the first year except the informal consultation suggested in "Guide to Probationers".

THE DIACONATE

"The Committee has received only one further submission regarding the place of ordination of Deacons. This supports the two Districts who objected to last year's proposal that Deacons should be ordained in District or Regional Settings.

The Committee is not persuaded that its theological and historical homework has led it to the wrong conclusion but it does not wish to press its position on the Conference. It has authorised the reprinting of the Leasflet without reference to the place of ordination.

A Sub-committee worked on the draft of complete revision of the Law respecting Deacons bringing it into line with existing practice as approved by the Conferenc Committee over recent years."

INTENTIONAL RECRUITMENT FOR MINISTRY

The Committee has been working on this matter through this year. The Principal presented a discussion paper "Recruitment of Candidates for the Presbyterate" which was circulated to corresponding members as well as the Standing Committee. The central concern is still the tendency for candidates to be in the mature years of the dearth of younger candidates applying. As yet the Committee is not ready to report formally to Conference.

In August the Standing Committee were privileged to have the opportunity of a preview of a Video "New Ways of Ministry" prepared by the Fieldworker in Ministry. This tells the story of the Home Setting Programme and is available on loan from the College Communications.

CONSULTATION WITH THE LAW REVISION COMMITTEE

The concern of the Committee on Ministry regarding Supernumerary Fund as it relates to Deacons and Self-Supporting Presbyters and sponsoring Parish was constructively considered by the Law Revision Committee and the Report appears as under Administration Division Supernumerary Fund and Deacons (Rec. Conf. Report 1986, p.297ff). The proposal insists upon careful consideration at the point of a Self-Supporting Candidacy, for both the parish and the Candidate to seek clarification in terms of this financial relationship.

BI-CULTURALISM AND THE COMMITTEE ON MINISTRY

The Committee has been aware of the Conference directive (Year Book 655, 2(a) and (b) that asks the question, "How can we facilitate Bi-culturalism within our life etc., etc?" Currently we acknowledge that our work proceeds on mono-cultural lines, but we are called upon at frequent points of convergence to seek to resolve and encourage multi racial development of ministry in the New Zealand Church. At Candidate Assessment and other points the multi-ethnic nature of our task is becoming more and more apparent.

The Assessment procedures and style is to be under an internal review, February/March 1987, which will reflect our desire to meet the diverse needs of a Church in change and appreciate the enrichment of multi-culturalism.

MINISTERS' "LONG OFF" PROPOSAL

This Proposal was referred to the Standing Committee on Ministry at Conference 1985 for consideration and response. We understand this scheme is in operation in the Upper Hutt Co-operating Parish, where the in-built ecumenical team makes it viable.

The Committee on Ministry considers that the scheme would be inappropriate and impracticable in one-Presbyter (especially rural) parishes, or in multi Presbyter Parishes where each Presbyter is responsible for a clearly defined region. Supernumerary or lay assistance to meet the "long off" proposal would be rarely available.

The Committee believes that the present leave entitlement as set out in the Law Book, (4 weeks and 11 statutory days) is adequate. The "traditional Monday off", or day off weekly, enables sufficient flexibility, and ensures that both the needs of the Parish and Minister are kept in a proper balance.

Sensitivity of lay leadership and especially Parish Stewards towards the Presbyter can both relieve stress and encourage "extra time out" when the necessity arises.

Rather than legislating further on this matter, the Committee considers, that present regulations are adequate and that specific needs of Presbyters should be met in the relationship of a partnership in ministry.

ASSESSMENT COURSE WEEKEND

The Assessment Course weekend for Candidates was held this year at "Wellspring", Auckland, with the Rev. John H Osborne as Director, assisted by the Rev. Lois R H Clarke. With seventeen Candidates in attendance, together with fourteen staff, it was one of the largest for some years. One Candidate was unable to attend and was assessed later. The staff members were able to provide their own accommodation, but there was still some pressure on the available accommodation for the Candidates, although on the whole they coped well with this. Despite some slight difficulties, and the pressures of the whole programme together with the interview procedures used, most of the Candidates found the Course very satisfactory.

Now that these procedures have been in use for some years, and with the coming change of Convener, it is felt that this is a good opportunity to evaluate our Assessment procedures, some changes may be made as a result of this evaluation.

RESOLUTIONS:

1. That the Committee on Ministry Annual Report to Conference 1986 be received.
2. That the Standing Committee for 1987 be the Members of Conference Committee residing in Auckland, Manukau, Waikato-Bay of Plenty Synod areas together with such additional members approved by the President.
3. That the Convener of the Standing Committee be the Rev. Henry W Kitchingman; the Associate Convener (Deacon's Warden) the Rev. Graham Brazendale, M.A.; and the Assessment Convener, the Rev. Owen T Woodfield; the Chairman, the Rev. Peter A Stead, B.A., be reappointed.
4. That the Conference congratulates the following Ministers on their Academic and Professional achievements and agrees to these being printed in the record:
Lois R H Clarke, L.Th.
S Tavake Tupou, Th.Dip., Dip.Min.(Australia
College of Theo. Sydney), L.Th.
Alan Newman, M.A. (Hons.)
Phyllis M Guthardt, Hon. D. (Waikato)
Timothy J Langley, B.Th.
5. That the Standing Committee be asked to convene a meeting between representatives of the Development Division, Administration Division, College Council and the Committee on Ministry to consider matters relating to strategy funding, superannuation and retirement housing

housing and the development of regional strategies relating to Self-Supporting ministries in the light of the increasing age of candidates for ministry.

6. That in the light of the World Council of Churches' document on Baptism, Eucharist and Ministry, and Conference statements on the Diaconate. Conference request the Standing Committee on Ministry in consultation with the Faith and Order Committee to explore issues relating to the way in which Deacons are liturgically commissioned for their ministry.

QUESTION 29--What are the decisions of Conference on matters relating to the Welfare of the Church?

WELFARE OF THE CHURCH

Reports pp.129-194, 352-374

RESOLUTIONS:

1. The Report is received.
2. That Section 5-6.7(2)(a) of the Law Book be amended to read: "Nomination shall be in writing following consultation with the nominee." Such nominations
- 3(a) Profiles for all those nominated for the offices of President and Vice-President shall continue to be included in the Reports to Conference.
- (b) That the Welfare of the Church Committee prepare Guidelines on profiles for presentation to Synods and Conference in 1987.
4. The length of tenure of the office of District Superintendents be considered by the Welfare of the Church Committee and reported to Synods and Conference in 1987.
5. The Membership of the Committee for 1987 be as printed in the Year Book on page 11.

COMMISSION ON STATIONING

Report pp. 352-360

RESOLUTIONS:

1. The Report is received.
2. Conference approves in principle the processes of the Representative Model as set out on pages 354 following in the Reports with the amendment of Step 5(c) to read "*These observers wil have the right to speak.*" and refers the matter to Synods and Conference 1987 for final approval.
3. That from 1988 the present series of May meetings (Church Council, General Purposes, Finance and Stewardship, Stationing) be transferred to mid-June.
4. Conference approves the membership of the reconstituted Stationing Committee as follows:-
 - District Superintendent and 1 Lay Representative
from each District.
 - Two Representatives from Maori Division.
 - The President and Vice-President

The President-Elect and the Vice-President-Elect.
The Ex-President and the Ex-Vice-President.
A Student Advocate.

Non-voting members:

Consultant - Principal of the Theological College

Recorder - The General Secretary

Facilitator - The Superintendent of the Development Division

5. That the Law Revision Committee be asked to draft new law in line with with the above proposal. (See Law Book Sec.2-17., Sec.5-16.2.)
6. That the Finance and Stewardship Committee be requested to provide up to \$10,000.00 to finance
 - (a) the attendance at the June Provisional Matching Meeting of all Presbyters and Students seeking an appointment and a representative from all Parishes seeking an appointment; and
 - (b) the provision of funds to allow for face to face consultations.
7. That a small working group - Mrs Jennifer Taylor (Convener), Rev's Ann Thomas, Frank Hanson and Norman West, complete a Kit Set and distribute it to all Parishes and Presbyters, and J.R.C. in 1987.
8. That in consultation to review the life and work of the pastorate be held in September of the 4th and 7th years of any ministry, and during the consultation the question of the Pastoral Tie is automatically raised.
9. That the Law Revision Committee make the appropriate changes to the existing Law (Sec.2-17.4) so that the question of the Pastoral Tie will be raised in the 4th and 7th years of ministry in the context of the consultation to review the life and work of the pastorate.
10. We advocate that the Lay/Clergy dialogue continue in the first year of any ministry, and that the new consultation in the 4th and 7th years replace the present Triennial Visitation. That the Development Division provide Guidelines for the Consultation.
11. Lifting: The Law Revision Committee is asked to draw appropriate Law to cover the content of the Report.
12. Profiles: The Presbyter Profile and Parish Profile forms, as presented to this Conference, are approved for use.
13. That the Student Advocate be elected by the students seeking an appointment, from the membership of the Trinity College Council.
14. The Commission is thanked for effectively carrying out the task allocated to it.
15. That Conference, recognising the special gifts which women and men, presbyters and lay people bring to the Church, and responding to opportunities to demonstrate partnership in ministry in each level of its life, recommends:
 - (a) that the Faith and Order Committee hastens it's work on the question of making the District Superintendency open to Presbyters, Deacons, lay Persons, and that the Welfare of the Church Committee also considers this matter, reporting to Synods and Conference 1987.
 - (b) that the Conference gives approval to the North Canterbury and Wellington District Synods to operate the District

Superintendency as a shared position on an experimental basis from 1987-1989, on the understanding that each team is to include at least one Presbyter.

QUESTION 30--What are the decisions of Conference on matters relating to the Lay Preachers' Association?

LAY PREACHERS' ASSOCIATION

Report pp. 208-210

RESOLUTIONS:

1. The Report is received.
2. That Section 2-8.8 of the Law Book be amended to read: " A person who is at least 40 years of age and who has for at least the preceding 10 years been conducting or taking a significant leadership role in worship services of the Methodist Church or a Co-operating or Union Parish may after a satisfactory report on a trail service conducted by the candidate, upon recommendation of the Parish Meeting, be accredited as a Lay Preacher by the Lay Preachers' Association after the endorsement of the Synod of the District in which the person is a Member without having sat the prescribed examinations.
3. The Executive for 1986/87 is: Brian Jillings (President), Joan Lawry (Secretary), Bill Worley (Treasurer), Owen Davies, Liz Miller, Nicol Macfarlane, Hugh Thompson, Dorothy Willis, Ernest Willis.
4. That the function of the Lay Preacher in the Methodist Church be reassessed by the Standing Committee on Ministry, in relationship to the Presbyter and the co-operative functions that each (the Presbyter and Lay Preacher) can share in regular worship.

QUESTION 31--What are the decisions of Conference on matters relating to the Women's Fellowship?

WOMEN'S FELLOWSHIP

Report pp. 211-214

RESOLUTIONS:

1. The Report is received.
2. Conference congratulates Margaret Gordon on her election as President of the South Pacific Area of the World Federation of Methodist Women.
3. Conference expresses its appreciation of the work of the Methodist Women's Fellowship Executive over the past two years.
4. Conference commends the publication "In the Steps of Susanna" encourages local churches to use these profiles to stimulate interest in local history and faith-sharing, and looks forward to the publishing in 1987 of the book about Methodist women being written by Ruth Fry.

QUESTION 32--What are the decisions of Conference on matters relating to the Media?

MEDIA AND COMMUNICATIONS

Report pp. 204-207

RESOLUTIONS:

1. The Report is received.
2. Conference approves the proposed merger of "Focus" with the Presbyterian papers, on the basis of the stated editorial policy, and on the understanding that the Methodist financial contribution will be the annual budget for "Focus" based upon the 1986/87 allocation with subsequent increases based on the percentage adjustment of the Connexional Budget, plus a minimum of five cents per copy, payable by the parishes.
3. Conference expresses its warm thanks to Derek McNicol, Editor of "Focus", for his integrity, understanding and sensitivity in a task which has involved many difficulties.
4. The Membership of the Committee for 1987 be as printed in the Year Book on page 10.

QUESTION 33--What are the decisions of Conference on matters relating to Chaplaincies?

ARMED SERVICES CHAPLAINCIES

Report pp.219

RESOLUTIONS:

1. The Report is received.
2. The Methodist representatives on the Chaplain's Advisory Committee are: Northern - Rev. M L Dine; Central - Rev. J S Hosking; Southern - Rev. R J G Gray.
3. The Rev. R D Short's term as Army Chaplain is extended by a further 4 years.
4. Conference records the service of Group Captain R Thorpe who retires after 13 years on the Committee.
5. The Methodist Church of New Zealand seeks urgent consultations with the Churches represented on the C.H.A.D.A.C. in an endeavour to alleviate the desperate shortage of Regular Force Chaplains to the military.
6. The Membership of the Committee for 1987 is as printed in the Year Book on page 9.

QUESTION 34--What are the decisions of Conference on matters relating to the Wesley Historical Society?

WESLEY HISTORICAL SOCIETY

Report pp. 220

RESOLUTION:

1. The Report is received.

QUESTION 35--What are the decisions of Conference on matters relating to the Community of Women and Men in Church and Society?

COMMUNITY OF WOMEN AND MEN

Report pp.221-222

RESOLUTIONS:

1. The Report is received.
2. The Community of Women and Men in Church and Society is relocated for the next 4-5 years in the Manawatu, with the Coordinating Group being based in Palmerston North, and supporting Task Groups in the other areas in the lower North Island.
3. The General Purposes Committee be asked to draw up guidelines to assist Conference Committees on procedures for relocation of Standing Committees..
4. That Conference record its appreciation for the work of the Christchurch based Community of Women and Men in Church and Society since the inception of the Community.
5. The Membership of the Committee for 1987 be as printed in the Year Book on page 9.

QUESTION 36--What are the decisions of Conference on matters relating to the Aldersgate Fellowship?

ALDRSGATE FELLOWSHIP

Report pp. 215-218

RESOLUTIONS:

1. The Report is received.
2. In receiving the Report of the Aldersgate Fellowship this Conference does not accept the thesis of the statement on "The Bible and Homosexual Acts" in particular the assumption that homosexuality is a sickness and the linking of homosexual acts in the same biblical and moral category as incest and adultery. Conference at this time reaffirms its existing policy statements on homosexuality.
3. Lay Witness Missions are encouraged for evangelism and discipleship training.
4. The "Making Disciples Task Group" be commended for its training of Evengelism Resource Persons, and for facilitating training of "Life in the Spirit" seminar leaders.
5. Conference requests the Administration Division (with its concern for buildings) and Faith and Order Committee (with its liturgical concerns) to study, and consult together, and report to Conference, on the provision of baptistries and the architectural setting of baptism in Methodist Churches.
6. The Membership of the Aldersgate Fellowship for 1987 be as printed in the Year Book on page 9.

QUESTION 37--What are the decisions of Conference on matters relating to Faith and Order?

FAITH AND ORDER

Report pp. 172-191

RESOLUTIONS:

1. The Report is received.
2. That the Faith and Order Committee and the Aldersgate Fellowship seek to prepare an agreed statement on the Methodist Church's understanding on baptism for submission to Synods and Conference 1987. In taking this action, Conference notes that the Church's traditional understanding of the sacrament of baptism, as reaffirmed in several statements of the Faith and Order Committee in terms of its unrepeatability.
3. (Conference status of Probationers)
 - (a) That probationers be invited to attend the Conference as associate members with the right to speak but not vote unless they are members of Conference by virtue of some other appointment.
 - (b) It is inappropriate that probationers be members of the Stationing Committee or the Committee on Ministry but it is appropriate that they be members of Committees of Detail.
 - (c) The associate membership of probationers is to be understood as being in addition to the accepted 50/50 lay/presbyteral ratio for Conference membership.
4. Conference declares its policy that no photographs or videos be taken without permission of the General Secretary, at the Opening and Closing Worship, and Ordination Services of Conference.
5. In the future, Conference requests that the Corresponding Members of the Committee be noted.
6. Conference to request the Faith and Order Committee to prepare a discussion paper to be sent to Synods and Parishes, on the Role of The Church and Ministry in the celebration of marriage today - both legal marriage and "marriages" by personal contract (i.e.) outside the provisions of the Marriage Act."

The following statements were also referred to the Committee

- (a) That the Faith and Order Committee consult with the other Negotiating Denominations and the Roman Catholic Church as to the effect the proposed alterations to the practice of Baptism would have on relationships with the, and report back to Conference 1987.
- 2(b) That the Faith and Order Committee after consultation with other denominations report to Conference on rebirthing, cleansing and profession faith celebrations which involve the use of water and which could be used within the setting of the Sacrament of Holy Communion or in association with the Sacrament of Baptism.
8. The Membership of the Committee for 1987 be as printed in the Year Book on page 10.

QUESTION 38--What are the decisions of Conference on matters relating to Law Revision?

LAW REVISION

Report pp. 339f

RESOLUTIONS:

1. The Report is received.
2. The Standing Orders as presented to the Conference are hereby adopted and shall be used by this Conference.
3. The following amendments or additions to the Law Book are approved and adopted:
Section 1-8.8; Section 2-23.1 to 23.2(5); Section 4 Appendix - Agenda Guidelines; Section 5-2.1(3), 4.1, 6.7(2); Section 6-3.3.1f, 3.2 Questions 12 and 17; Section 9-6.1f; Section 10(A) 1.4-10.8; Section 10(B)-13.1 and Wesley Historical Society Constitution.
- 4(a) That the Common Provisions contained in the Report of the Negotiating Churches Unity Council are adopted by the Conference.
- (b) That the change in the Law Section 2-17.5(2)(d) be conveyed by the Superintendent of the Development Division to the Negotiating Churches Unity.
5. That the following Law changes suggested to the Conference Law Revision Committee are, on the recommendation of the Committee, referred back:
 - (a) Delete Section 2-3.10 to the Committee on Ministry for further consideration and report through the Law Revision Committee to Conference 1987.
 - (b) Section 5-6.6: Deletion of the word "Elected" in line 4: to the Welfare of the Church Committee (unless re presented by that Committee through the Conference Committee of Detail).
 - (c) Section 20-8.1 to 13.7 relating to Deacons: to the Committee on Ministry for further work and consultation with Synods and the Law Revision Committee with a view to re presentation to Conference 1987.
6. The Membership of the Committee for 1987 is as printed in the Year Book on page 10.

QUESTION 39--What are the resolutions of the Conference respecting the law of the Church including the rulings of the President during the year?

None.

QUESTION 40--What are the decisions of Conference on matters relating to Public Questions?

PUBLIC QUESTIONS

Report pps 223-255

RESOLUTIONS:

1. The Report is received.
- 2(a) Conference approves the continued provision of funding on a proportional basis between the Methodist and Presbyterian Churches

- to enable the Joint Methodist-Presbyterian Public Questions Committee to employ a full-time Research/Executive Officer and requests the Finance and Stewardship Committee to make provision accordingly.
- (b) Conference accordingly requests the Finance and Stewardship Committee of the Methodist Church of New Zealand to make funds available in future years until Conference resolves to the contrary.
 3. Conference asks the Finance and Stewardship Committee of the Methodist Church of New Zealand to study the effect of reductions to the budget of any Standing Committee where the cost of the current employment of one person is the major part of that Committee's estimates.
 4. Conference
 - (a) supports the abolition of corporal punishment within schools;
 - (b) supports the Department of Education; the New Zealand Educational Institute; the New Zealand Council for Education Research and the Post Primary Teacher's Association in their efforts to foster alternative ways of discipline by providing in-service training for teachers and the provision of resources;
 - (c) supports the Minister of Education in his efforts to address some of the causes of disruptive behaviour in schools by:
 - (i) having the curriculum for schools reviewed;
 - (ii) revising the objectives for the senior secondary school.
 5. Conference refers the Report "Corporal Punishment and School Discipline", and the previous resolution to Conference specifically to the attention of the Wesley College Trust Board and through them to the Board of Governors of Wesley College, with a recommendation that this policy be implemented, and that a report be made on the progress through the College's 1987 Annual Report to Conference.
 6. Conference sends the discussion paper "The Moral Right and the 1987 General Election" to Synods, Parish Councils and Congregations for discussion and response by 30 June 1987.
 7. Conference requests the Administration Division to give urgent attention to disseminating reports of Conference which are referred to Synods, Parish Councils, and congregations for discussion and response in sufficient numbers that Parishes may deal with them adequately.
 8. Conference asks the Joint Public Questions Committee to use the Treaty of Waitangi and the findings of the Waitangi Tribunal as the starting point for establishing its priorities in dealing with Public Questions.
 9. Conference affirms the ICCI submission to the Government Select Committee on the Immigration Bill, 1986, and in particular notes:
 - (a) that through decriminalisation the Government has effectively removed the enforcement of the act from the control of the Courts;
 - (b) that the Bill provides for no effective appeal procedures and removes the Prerogative of Mercy.
 - (c) that the Bill fails to recognise the Treaty of Waitangi as a basis for determining and implementing immigration policy.
 - (d) that the discriminatory sponsorship procedures for Pacific people entering New Zealand have not been removed in the revised legislation.

10. Conference, noting the goal expressed by Te Runanga Whakawhanaunga I Nga Hahi O Aotearoa (Maori Council of Churches) of establishing Aotearoa as a bi-lingual nation, and the commitment of the Methodist Church to a bi-cultural future, encourages the Government into a policy of introducing Maori language and cultural studies to all primary schools, in order to facilitate the emergence of a bi-lingual nation by the year 2000
11. Conference expresses its abhorrence of terrorism wherever it occurs in the world: "terrorism" means the deliberate and/or indiscriminate harassment, murder or maiming of innocent people for political, racial or religious ends.
- 12(a) Conference deplores the alleged action of the Security Intelligence Service in endeavouring to recruit a private citizen to inform on other citizens.
- (b) Conference asks any Methodist who is approached for recruitment by the Security Intelligence Service in order to inform on fellow citizens to make that approach public and to refuse the request.
13. *The Notice of Motion Conference, noting the goal expressed by Te Runanga Whakawhanaunga I Nga Hahi O Aotearoa (Maori Council of Churches) for a bi-cultural expression Government at all levels, requests the Government to examine the case for the introduction of a bi-cameral legislature with the Upper House or Senate reflecting the bi-cultural partnership inherent in the Treaty of Waitangi.* be referred to the Joint Public Questions Committee for study and action as it thinks appropriate.
14. *The Notice of Motion "That because of the increase in product promotion competitions, and the value of their prizes; and because people are influenced to buy more expensive products, or products they can ill afford to buy; Conference calls on the Government to enact legislation similar to that in some State of Australia, which requires no proof of purchase for entering such competitions."* be referred to the Joint Public Questions Committee for study and action as it thinks appropriate.
15. That the Membership of the Committee for 1987 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.?

N.Z.M.S.S.A.

Report pp. 326-327

RESOLUTION:

1. The Report is received.
2. Conference asks the M.S.S.A
 - to offer their support to the recently launched campaign to achieve an amendment to the Housing Corporation Act of 1974 making it obligatory for the Corporation to take all necessary steps to secure shelter for any person, family or group classed as homeless;
 - to ask the Council for Christian Social Services to take up active involvement in this campaign;
 - to keep the wider Church informed of the progress of the campaign and ways our people can support it.

3. Conference asks the M.S.S.A. to consider the following:

That with the direction indicated towards mainstreaming and the proposed inclusion within the State Education system of those children with severe and profound handicaps that the role of the Methodist Church be examined in respect to

- (i) The provision of Community support to those children and their families
- (ii) The promotion of positive attitudes within communities to those children with special needs.

QUESTION 42--What are the decisions of Conference on matters relating to the M.S.S.A.?

AUCKLAND METHODIST CENTRAL MISSION

Report pp. 265-267

RESOLUTIONS:

1. The Report is received.
2. The Membership of the Board of Management for 1987 be as printed in the Year Book on page 13.

CENTRAL DISTRICTS METHODIST SOCIAL SERVICES ASSOCIATION

Report pp. 246-259

RESOLUTIONS:

1. The Report is received.
2. Conference authorises the President, on the recommendation of the President's Legal Adviser, to approve the Constitution and new Structures and Management arrangements of the Wesley Church Taranaki Street and the Wesley Social Services Trust Board (Inc.)
- 3(a) The Membership of the Wesley Social Services Trust Board for 1987 be as printed in the Year Book on page 14.
- (b) The Membership of the Manawatu Social Services Management Committee for 1987 be as printed in the Year Book on page 13.

CHRISTCHURCH CENTRAL MISSION

Report pp. 260-261

RESOLUTIONS:

1. The Report is received.
2. The Membership of the Board of Management for 1987 be as printed in the Year Book on page 14.

DUNEDIN MISSION

Report pp. 262-263

RESOLUTIONS:

1. The Report is received.
2. The Board of Management for 1987 be as printed in the Year Book on page 14.

QUESTION 43--What are the decisions of Conference on matters relating to Trinity College?

TRINITY COLLEGE

Report pp.195-203,580

RESOLUTIONS:

1. The Reports from the Trinity College Council, Principal's Report and the Concord between The Church of Province and The Methodist Church of New Zealand are received.
2. Conference welcomes the appointment by Trinity College Council of the Rev. J A Penman as acting Principal during the absence of the Principal on Sabbatical and Long Service Leave March-November 1987.
3. Conference warmly commends the Rev. David S Mullan, M.A., Dip.Ed., for his effective and creative work as Fieldworker in Ministry and welcomes his re-appointment to this position.
4. Conference expresses its appreciation and sincere thanks
 - (a) to the Principal for his continued leadership of Trinity College, through times of considerable challenge and change, and prays for blessing on him during his Long Service and Sabbatical Leave.
 - (b) to all members of the staff for the able fulfillment by each of their particular responsibilities.
5. Conference approves The Concord between The Church of the Province of New Zealand and The Methodist Church of New Zealand relating to ministerial education at St John's and authorises the President to execute the document.
6. The Membership of the Council for 1987 be as printed in the Year Book on page 13.

QUESTION 44--What are the decisions of Coanference relating to Wesley College?

WESLEY COLLEGE

Report pp. 81-86

RESOLUTIONS:

1. The Report is received.
2. Conference expresses its appreciation for the outstanding work of the Trust Board, Principal, Chaplain and Staff and extends its greetings to each.
3. Conference expresses its appreciation for the warm hospitality offered to the Conference during its Opening Ceremonies on Saturday, November 1st.
4. The Membership of the Board for 1987 be 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?

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

Report pp 87-139

RESOLUTIONS:

1. The Report and Appendices are received.
2. Conference strongly affirms mission as a joining of evangelism, ministry to human needs, concern for social justice, concern for the world in which we live and a sharing in one world mission proclaiming the Gospel of Jesus Christ to all people in word and deed and the material sharing of resources with churches and groups overseas and within Aotearoa. Conference asks the Council to prepare a discussion paper on the theology and practice of mission today for use in parishes and presentation as a policy paper to next Conference.
3. Conference thanks Ian Faulkner for his Convener'ship of the Co-ordinating Committee during the first two years of the Council's life.
4. Conference records its sincere thanks to Dr Jim Veitch for his two years' work as Co-ordinating Secretary of the Council for Mission. Dr Veitch brought to the Council a wide experience in several cultures, a deep understanding of the Christian faith and a vision of the world-wide mission of the Church that has been an inspiration to the Council and to the Church at many levels.
5. Conference records its warm appreciation for the work of Rev. Dorothy Harvey, Administrative Secretary for the Council for Mission and Ecumenical Co-operation 1985-86. We thank Dorothy for her particular contribution to our Churches in the field of publications, especially "Mission Together", and for her faithful and efficient work in the Wellington Office.
6. Conference congratulates the Rev. Barbara Stephens on her appointment as Director of Christian World Service.
7. Conference thanks Parishes for their responses to the 1985 Christmas Appeal of Christian World Service and requests them to commend the 1986 Appeal to their people with enthusiasm and purpose.
8. Conference congratulates the Rev. Dr Phyllis Guthardt on her election to the Presidium of the World Methodist Conference.
9. That Conference send greetings to the President of the World Alliance of Reformed Churches, the Dr Alan Boesak, together with his wife and family and assure them of our prayers and support.
10. That Conference send warm greetings to Bishop Tutu on his election and enthronement as Archbishop and Primate of the Church of the Province of Southern Africa and assure him of our prayers and support.
11. That Conference send warm greetings to the Moderator of the Presbyterian Church of Southern Africa, the Rev. Herbert Chikomo, congratulating him on his election and assuring him of our prayers and support.
12. That Conference send greetings to the General Secretary of the South African Council of Churches, Dr Byers Naude, assuring him and the

member Churches of the Council of our prayers and solidarity in their quest for a just and equitable society in South Africa.

13. That Conference sends warm greetings to the President of the Methodist Church of South Africa, the Rev. Ernest Bartmann, assuring him of our prayers and support.
14. That Conference sends greetings to Council for Mission staff who are working with overseas partner churches.
15. Conference reaffirms its decision of 1985 to declare itself in favour of economic sanctions against South Africa in order to try and bring about peaceful change and the dismantling of apartheid and inform the South African Council of Churches, our partner churches in South Africa and the World Alliance of Reformed Churches of our response to their request.
16. Conference encourages support through Christian World Service and the Botswana Christian Council, of the "Relief Fund to Assist South Africa Front Line States" as an act of solidarity and positive action to help reverse apartheid.
17. Conference supports the move in the South Pacific Forum which has placed New Caledonia towards territorial independence, and commends to Synods, Presbyteries and parishes, study of the report of New Caledonia (Min. of Conference 1985, pp. 171-176 & White Book 1985, pp.20-25) in conjunction with the Study Guide entitled "Our Nearest Neighbour" available from Box 9549, Hamilton, Box 10-000, The Terrace, Wellington and Box 931, Christchurch.
19. Conference recalling its Declaration on Peacemaking (discussed in churches during 1982 and adapted in 1983) and the decisions of 1984 and 1985 affirming opposition to nuclear armed and powered warships entering New Zealand ports, commends the Government in its attempt to legislate for a Nuclear-Free New Zealand.
20. Conference set aside Sunday August 9th 1987 as Peace Sunday and requests that all congregations in pursuing this theme refer to the Declaration on Peacemaking.
21. Conference commends Project Waitangi and the Pakcha Debate on the Treaty of Waitangi to parishes and their membership and asked Parishes to provide the means to engage in the discussion through 'house' or other groups.
22. Conference asks each Unit and the Co-ordinating Committee to give urgent consideration to the concept of partnership with overseas churches which reflects the bi-cultural principles to which we are committed in our own life and witness in New Zealand.
- 23(a) Conference accepts the invitation to membership in the Conference of Churches in Aotearoa on the basis of the Constitution set out in Appendix II.
 - (b) The following persons are appointed as the Methodist representatives on the General Meeting of the National Council of Churches to be held in Wellington February 1987: Rev. John Roberts, Ms Bronwen Olds, Mrs Helen Grant, Rev. Edith Little, Rev. Alan Woodley, Rev. Anne Vaughan.
The following persons are appointed as the Methodist representatives on the Inaugural Forum of the Conference of Churches in Aotearoa

- to be held in Rotorua March 1987: Rev's Donald Phillipps, John Roberts, Mr Lani Tupu, Ms Bronwen Olds, Keri Watkins, Mrs Helen Wright.
24. That the Membership of the Units be as printed in the Year Book on page 12.
 25. That the Membership of the Co-ordinating Committee 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

Report p.140ff.

A RESOLUTIONS:

1. The Report is received.
2. Conference encourages the Development Division, in consultation with the Districts, to identify areas in which new congregations, either in co-operation with partner Churches, or Methodist, might be developed, and to work out appropriate strategies for such developments.
3. That Conference in consultation with the Finance and Stewardship Committee, and appropriate Church Trusts, take the necessary steps to create a Parish Development Fund, such a fund to be used to:
 - (a) support appropriate ministry in new congregations on a partial basis for up to five years in the initial life of that congregation;
 - (b) enable small congregations (under 75 members) in areas of population growth to support a ministry (for up to five years) while that congregation grows towards becoming a viable unit;
 - (c) support new ministries as recommended by Maori Division, or by the Fijian, Samoan or Tongan Advisory Committees, as appropriate, for a period of up to five years;
 - (d) provide training for people who have skills and a commitment to work in the area of new congregation development.
4. Conference encourages the Development Division to identify Presbyters with gifts appropriate for work in the area of new congregation development and to provide appropriate training.
5. Conference recognises the tremendous workload that the staff of the Development Division carry, thanks them, and affirms them in their task. It notes that the continuing staff of the Development Division is one full-time presbyter, the Rev. Norman Brookes, one secretary 4 days a week, Mrs Pam Rae, and a part-time accountant, the Rev. Derek Laws.
6. Grant-In-Aid:

Parish	Total Grants.
Mahurangi Methodist	2,200.
St Austell's (New Lynn) U.P.	600.
Avondale Union Parish	3,080.
Glenfield Co-operating	3,080.
Franklin West Co-operating	440.
Dinsdale (St David's) Co-op.	1,100.
Waihi Methodist	2,640.

Turangi Co-operating	1,060.
Dannevirke Norsewood Methodist	1,760.
St Lukes (Nelson) Union	2,200.
Reefton Union	550.
Parklands Co-operating	1,400.
Lyttelton Union	2,640.
New Brighton Union	880.
Waimate Methodist	2,640.
Port Chalmers Union	440.
Corstorphine Concord Union	350.
Kaikorai/Brockville Union	2,120.
Gore Methodist	3,250.
Waiono Union	2,025.
Bluff/Greenhills Co-operating	880.

\$53,335.

7. The Membership of the Board of the Development Division for 1987 be as printed in the Year Book on page 11.

B. MAKING DISCIPLES TASK GROUP (P.145)

1. The Report is received.
2. That the Making Disciples Task Group be convened in the North and/or South Canterbury Districts from 1987 and that the Rev. R Ferguson and the Superintendent of the Development Division, in consultation with the North Canterbury District and adjacent Districts, take the necessary steps to convene the new Task Group.
3. That the Rev. R Ferguson, Mrs Robyn Brown, and the present Making Disciples Task Group Members, be warmly thanked and commended for the exciting and creative lead that has been given.

QUESTION 47--What are the decisions of Conference on matters relating to the Fijian Advisory Committees?

FIJIAN ADVISORY COMMITTEES

Report pp. 155-157

RESOLUTION;

1. The Report is received.

QUESTION 48--What are the decisions of Conference on matters relating to the Samoan Advisory Committee?

SAMOAN ADVISORY COMMITTEE

Report pp.375-376

RESOLUTIONS:

1. The Report is received.

2. The name of the Samoan Policy Committee is changed to the Samoan Advisory Committee.
- 3(a) Lani Tupu is appointed to continue negotiations and dialogue between New Zealand Methodist Conference and the Samoan Methodist Conference.
- (b) That a Committee be established to support Lani Tupu in negotiations between the New Zealand Methodist Conference and the Samoan Methodist Conference, and that the membership of that Committee be: Siauala Amituana'i, Arona Galuvao, Seilala Mapusua, Norman Brookes.
4. Conference asks the Connexional Office to proceed after consultation to produce all certificates, viz. Ordination, Baptism, Confirmation, Authority to Administer the Sacraments, Membership, Lay Preachers and similar Official Certificates in English, Maori, Samoan, Tongan and Fijian and issued to recipients in the language of their choice.
5. The serious concern expressed by the Samoan Advisory Committee on the use of the term "Self-Supporting Minister" is noted and the question of the use of "Self-Supporting" is referred to the Committee on Ministry to consider in consultation with the Fijian, Samoan and Tonga Advisory Committees.
- 6(a) That a Samoan Youth Director be appointed to commence work in 1987. The Selection Committee shall include members of the Executive of the Samoan Advisory Committee, along with the Executive Director of the Education Division and the Superintendent of the Development Division.
- (b) The funding for this Samoan Youth ministry shall be on the basis of a grant already confirmed, plus a Government subsidy, plus some support from the Development Division.
- (c) As part of the task, the Youth Director shall be responsible for the translation and preparation of Bible Study materials for Samoan Youth work.
7. Conference allocates from the Connexional Budget, a sum of \$6,000.00 for Samoan ministry to meet the cost of travel to the Advisory Committee meetings and to subsidise the attendance of Samoan ministers and their spouses at an annual Theological Retreat, and this is referred to the Finance and Stewardship Committee.
8. Rev. Ted Grounds is thanked for his work of Consultation between the New Zealand and Samoan Methodist Conferences.
9. Rev. Siaula Amituana'i is thanked for his work as Convener for 12 years of the Samoan Advisory Committee.
10. Due to the position of the Samoan Resource Minister being vacated Conference directs the Development Division in consultation with the Executive of the Samoan Advisory Committee and the Education Division to arrange ways of providing Samoan Resource material in the following areas:
 - (i) Sunday Schools.
 - (ii) Programmes for the New Year Week of Prayer.
 - (iii) Translation of appropriate Connexional issues for the

information of local congregations.

- (iv) Christian Education materials that are suitable for the Samoan people.
- (v) Any other need.

QUESTION 49--What are the decisions of Conference on matters relating to the Tongan Advisory Committee?

TONGAN ADVISORY COMMITTEE

Report pp. 51-55

RESOLUTIONS:

- 1. The Report is received.
- 2. Conference approves the appointment of Tongan Presbyters to the South Island and Wellington District.

QUESTION 50--What are the decisions of Conference on matters relating to Church Union?

CHURCH UNION

Report p.148ff.

RESOLUTIONS:

- 1. The Report is received.
- 2. Conference re-affirms its commitment to the goal of the unity of the Churches in Aotearoa-New Zealand, and seeks to recover that unity which is God's gift, by taking those positive steps which are appropriate to a church committed to a bi-cultural partnership.
- 3(a) Conference notes the initiative taken by the Anglican Church in New Zealand, as outlined in the proposal Unity by Stages, and that this has the support of the Negotiating Churches Unity Council.
- (b) Conference responds to the Anglican Church and to the N.C.U.C. by affirming that the next Stages requiring urgent resolution are:
 - (i) the mutual recognition of membership, and
 - (ii) the mutual recognition of ordained ministry.
 - (iii) bi-cultural development
 - (iv) Episcopate.
- 4(a) Conference declares that acts of baptism and confirmation in Co-operative Ventures will result in the persons so baptised and confirmed having full responsible membership in the churches participating in that particular parish. Such membership shall be transferrable to either Co-operating or Denominational Parishes.
- 4(b) Conference requests the Negotiating Churches Unity Council to pursue with urgency the resolution of membership anomalies in Co-operating and Union Parishes.
- 5(a) That Conference re-affirms its commitment to joint work with the Presbyterian Church, in Union and Co-operating Parishes, the Council for Mission and Ecumenical Co-operation, the Joint Public Questions Committee, Joint Stewardship and Joint Paper, and the Union District Councils.
- (b) Conference indicates its desire to further develop this co-operation, provided that there is full consultation with the Maori and Pacific Island sections of both Churches, and that there is an intention to

- build into the evolving structures an appropriate bi-cultural partnership noting the ethnic diversity of the Churches.
6. Conference continues to pursue the general principles involved in the "Growing into Union", and to search with other Negotiating Churches as to the most helpful way of becoming a united bi-cultural Church.
 7. That the Rev. B Keith Rowe and Mr Jack R Osborn be thanked for their contribution to the Church Union Committee.
 8. The Committee Membership for 1987 is as printed in the Year Book on page 11.

QUESTION 51--What are the decisions of Conference on matters relating to Statistics?

Placed in the Journal and printed in the Reports.

QUESTION 52--What are the decisions of conference relating to becoming a Bi-Cultural Church?

BI-CULTURAL CHURCH

RESOLUTIONS:

1. The Report is received.
2. The Membership of the Joint Working Committee is:
Development Division representatives: Margaret Tucker, Graham Brazendale, Superintendent of the Development Division or his nominee; plus one other person replacing the Rev. Edwin Clarke.
Maori Division representatives: as from time to time decided by the Board of the Maori Division.
 One representative of the Education Division: Rev. Dr J B Salmon (Mrs Winifred Murray has been appointed to act in this capacity during John Salmon's absence overseas).
 One Youth Representative.
 One Representative of the Methodist Women's Fellowship.
3. Conference requests the Joint Working Committee on Bi-culturalism to consider and report on the following matters;-
 - (a) definition of the meaning of Bi-culturalism for the Methodist Church of New Zealand.
 - (b) an explanation of what Bi-cultural partnership means especially as this relates to voting, consultation, and other areas of decision-making.
 - (c) the name and role of the Joint Working Committee, especially whether it should function as a Standing Committee of the Conference.
 - (d) the role, and accountability of Regional Work Groups.
- 4(a) Conference establishes a Council of Elders to monitor the recommendations made by the Connexional Committees to the Conference, and also to reflect and comment on the style of the meetings. The Council of Elders shall function on an experimental basis during 1987.
- (b) The Council of Elders, shall comprise three Maori people nominated annually by the Maori Division, three Pakeha people nominated annually by Church Council, all to be appointed by the Conference.

5. That Agendas of the following Committees in future include the following questions:
 - (i) General Purposes
 - (a) Are there ministry requests before this Committee which should be referred to Maori Division, or to the Fijian, Samoan or Tongan Advisory Committees, for consideration before any recommendation is made.
 - (b) Are there any ministry requests from Maori Division, or the Fijian, Samoan or Tongan Advisory Committees which need to be considered by the General Purposes Committee?
 - (ii) Stationing
 - (c) What recommendations are received from Maori Division, and the Fijian, Samoan, Tongan Advisory Committees, regarding the stationing of Maori, Fijian, Samoan and Tongan Presbyters?
 - (d) What recommendations are received from Maori Division, and the Fijian, Samoan, or Tongan Advisory Committees regarding the stationing of Pakeha/Palagi Presbyters?
 - (iii) Finance and Stewardship
 - (e) What recommendations concerning the priorities of the Connexional Budget are made to the Finance and Stewardship Committee by Maori Division, and by the Fijian, Samoan, and Tongan Advisory Committees?
 - (iv) Church Council
 - (f) That Maori Division and the Fijian, Samoan, and Tongan Advisory Committees be asked to give consideration, as appropriate, to the agenda questions of Church Council and to make relevant recommendations to the Council.
6. Membership of the Committees and Church Council
 - (a) That Maori Division - appoint two representatives in addition to the Tumuaki.
 - (b) That Fijian Advisory Committee appoint two representatives.
 - (c) That Samoan Advisory Committee appoint two representatives.
 - (d) That Tongan Advisory Committee appoint two representatives.
 - (e) That the practise of enlarged representation of those Synods with gerater Church membership be discontinued.
 - (f) That the President and Vice-President and the President-Elect and Vice-President-Elect, attend both meetings.
 - (g) When a President or Vice-President holds a position on any of the Committees by virtue of an appointment in some other capacity, a substitute may be appointed for that other position only in the year of office.
 - (h) That the Divisions and the Theological College Council have one representative each on those Connexional Committee meetings in which responsibility is exercised, or which have relevance to the work of the Division or Council. The representatives shall normally be the senior staff person, or his/her duly elected substitute.
 - (i) That Conference appoint to Church Council, General Purposes, Finance and Stewardship and the Stationing Committee, four

Conference representatives who shall serve for the ensuing year, two of whom shall be women (one a presbyter) and two youth.

- (j) That the above be referred to the Law Revision Committee to draft the appropriate provisions.
- 7(a) "Conference authorises the establishment of a Land Commission set up bi-culturally to research the story of land acquisition by the Methodist Church, its present use, and to recommend any necessary action.
- (b) The Development Division, and Administration in consultation with the Maori Division, facilitate the establishment working and funding of the Commission.
- (c) That the tasks of the Commission be:
 - (a) to collate existing research which has been undertaken.
 - (b) to commission new research where necessary.
 - (c) to prepare recommendations as to actions that need to be undertaken by the Church.
- (d) That the President appoint the members of the Commission in consultation with the Maori Division and the Development Division.
- (e) That the Commission report progress to the 1987 Conference.

QUESTION 53--What are the decisions of Conference on matters relating to Te Taha Maori?

TE TAHA MAORI

RESOLUTIONS:

- 1. The Report is received.
- 2. Representatives on Te Runanga Whakawhanaunga I Nga Hahi for 1987 are Samson Toia, Ruawai Rakena, Diana Tana, Morehu Te Whare, Heke Eketone, Heremia Pate.
- 3. That Conference Standing Committees note the Policy of the Maori Division concerning future representation and take appropriate action.
- 4. The Membership of the Board be as printed in the Year Book on page 12.

RANGIATEA MAORI COLLEGE TRUST BOARD

Report pp. 330-331.

RESOLUTIONS:

- 1. The Report is received.
- 2. The Membership of the Board for 1987 is as printed in the Year Book on page 13.

GREY INSTITUTE TRUST

Report p. 271

RESOLUTIONS:

- 1. The Report is received.
- 2. The Membership of the Trust for 1987 is: Russell Rigby, Charles Worsley, Brian Philips, Eric Kitchenman, Moana Sharland, Cath

Rangi, Ted Tamati, Val Tamati, Tui Wetere, Miria Rogers, Ngaio McCulloch, Juanita Bishop, D Te Awha, Heremia Pate.

KAI IWI MISSION ESTATE

Report p. 273.

RESOLUTION:

1. The Report is received.

QUESTION 54--What are the decisions of Conference on matters relating to the Education Division?

EDUCATION DIVISION

Rep. pgs 61-80; 332--338

RESOLUTIONS:

1. The Report and Supplementary Report is received.
2. Conference reminds the Church that Educational Ministry is an activity of the total congregation, which affects all aspects of its life and is directed towards interaction of the congregation with the wider community. (refer pages 61 to 67 of the Report)
3. Conference welcomes and affirms the new policy and directions outlined in the Conference Supplementary Report concerning the Response Programme.
- 4(a) In the light of the long Methodist association with bookshops for the sale of Christian literature and resources, Conference re-affirms the place of the Epworth Bookshops (Auckland and Wellington) in the life and mission of Methodism today.
- (b) Conference expresses its very warm appreciation to Mr Glyn Jones, Manager of Epworth Bookshop, Wellington, for his devoted, sensitive and thoughtful service to our Church, and the wider ecumenical movement for the past 25 years. Glyn has served our Church with merit as a lay leader in his field, through his knowledge and promotion of Christian Literature and Resources. We wish him well in his planned retirement from April 1987.
5. Conference acknowledges and affirms the work of the Churches' Education Commission.
6. The Rev. Ashley J Sedon, B.T.P., L.Th.(Hons) is appointed Director, RESPONSE, from 1 February 1987 for an initial term of 5 years.
7. Conference receives with satisfaction the information that the Rev. W R Vinten is to be appointed to the position of Programme Co-ordinator RESPONSE for a term of 5 years from 1 February 1987.
8. DIRECTOR-EDUCATIONAL MINISTRY: The Rev. Dr John Salmon is re-appointed to this position for a further term of 5 years from 1 February 1987.
9. DIRECTOR-YOUTH MINISTRY: Bronwen Olds and David Hanna are re-appointed to this position on a job-sharing basis for a further term of three years from 1 February 1987.

10. The appointment in consultation with the Methodist Education Division of Youth Resource Persons to facilitate youth work on a regional basis is encouraged.
11. The Financial Statement and Accounts for the year ended 30 June 1986 are received (pages 587 to 594)
12. The Board Membership for 1987 be as printed in the Year Book on page 11.

QUESTION 55--What are the decisions of Conference on matters relating the the Administration Division?

ADMINISTRATION DIVISION

INTRODUCTION: (Reports pp.292-4, 328-9)

RESOLUTIONS

1. The Conference records its grateful thanks to the General Secretary, and Staff of the Connexional Office and particularly Mr Greg Wright, Executive Officer of the Methodist Trust Association, for the successful planning for, and considerable work and effort entailed in the relocation of the new Connexional Office on the new Morley House site, Latimer Square, Christchurch.
2. Conference expresses and records its grateful appreciation to Miss Shirley Leatham for the faithful lay ministry and service she has given throughout her 38 years work in the Connexional Office, and on the occasion of her retirement offers the best wishes of the Church.

A. SUPERNUMERARY FUND - pp 296

RESOLUTIONS:

1. The Report is received.
2. *The Notice of Motion*
 - (i) *"Recognising from the 1981 Census that*
 - (a) *life expectancy for Maori men 51 years*
 - life expectancy for Maori women 52.7 years*
 - non Maori men 66.7 years*
 - non Maori women 72.7 years, and*
 - (b) *life expectancy for Maori persons does not reach the superannuating age that applies to our Scheme.*
 - (c) *Maori persons, Circuits, Boards have been contributing to the Scheme Maori Members cannot reasonably expect to benefit from.*

This Conference resolves:

- (1) *that the Maori Members of the present Scheme be non paying.*
- (2) *to reimburse Maori Members, Circuits and Boards for contributions made in respect of present Maori Members."*

(ii) *"recognising (from 1981 Census) that: (a) average personal income for non-Maori \$12,000, and average personal income for Maori \$9,900.,*

and (b) The average Maori income is only 80% of the average non-maori and that this 80% has to support an average 4.2 people per household c.f. 2.9 people per household for other households plus effectively the average Maori income is only 55% of non Maori income. (c) That the stipend is not a wage but a living allowance." be referred to the Board of Administration for consideration and report in 1987

AA. SUPERNUMERARY FUND AND DEACONS

RESOLUTIONS:

1. The Report is received.
2. Recognising that the Supernumerary Fund is a mutual Fund with responsibilities to contributing Members, Supernumerary Members, and Widows:
 - (a) At the time of candidacy of persons offering for a non-stipendiary diaconal ministry, it should be clarified as part of the covenant, whether the person/spouse has sufficient financial strength to be exempted membership of the Supernumerary Fund, the Supernumerary Fund Board to be part of that decision making.
 - (b) A non-stipendiary candidate may be exempted from compulsory Membership of the Fund only by resolution of the Conference on the recommendation of the General Purposes Committee at the time of candidacy.
 - (c) In all cases where exemption is granted, an appropriate Deed of Acknowledgement exempting the Methodist Church of New Zealand from any liability shall be entered into by the candidate.
 - (d) If an exempted deacon subsequently becomes partially or fully stipendiary, normal requirements will apply.
 - (e) The contribution by Parishes for deacons engaged in a "community facing ministry" be 1% of the Standard Minimum Stipend (death-in-service cover).
 - (f) The contribution by a Parish for a deacon engaged in significant ministry with a congregation and/or Parish be 2% of the Standard Minimum Stipend.
3. There shall be no death-in-service cover provided for anyone candidating for the non-stipendiary, partially or fully stipendiary ministry at age 55 or over. No cover shall be provided but a contribution would be sought, except in the case of 4(b) below.
- 4(a) The employer contribution where there is no full stipendiary appointment to the parish shall be 5% if Standard Minimum Stipend.
- (b) Where there was normal provision for a stipendiary presbyter, a contribution of 2% shall be made by the Parish when a non-stipendiary presbyter is appointed.

B. LAY WORKERS RETIRING FUND -- pp 298

RESOLUTIONS:

1. The Report is received.

C. TOWARDS A RETIREMENT HOME --pp. 298ff

RESOLUTIONS:

1. The Report is received.
2. Conference confirms that the Church has a responsibility to provide assistance with ministers retirement housing and requests the Board to:
 - (a) Undertake a survey of Ministers to identify more clearly short and longer term retirement housing needs.
 - (b) Prepare proposals for assistance by way of grants, and/or shared equity investment and/or loans and/or other possibilities suitably researched and report to Synods and Conference 1987.

D. INSURANCE FUND - pp. 301

RESOLUTIONS:

1. The Report is received.

E. PRESBYTERS, DEACONS AND LAY WORKERS' FUND pp. 302

RESOLUTIONS:

1. The Report is received.

F. CONNEXIONAL BANKING ARRANGEMENT - SPECIAL ACCOUNT pp. 302

RESOLUTIONS:

1. The Report is received.
2. Methodist Parishes and Groups maintaining bank current accounts outside of the Church's Connexional Arrangement with the Bank of New Zealand are reminded of the 1976 Conference Resolution and are again encouraged to operate their accounts within the auspices of the Connexional Banking Arrangement.

G. CHURCH BUILDING AND LOAN FUND -- pp. 304

RESOLUTIONS:

1. The Report is received.
- 2(a) Conference re-affirms its policy that the proceeds from the sale of property be primarily used for approved capital purposes.
- (b) The Board of Administration may authorise up to \$10,000.00 from the sale of property to be used for purposes within the District where the property has been sold for a project which will add to or contribute significantly to the capital value of an asset within that District.
3. Conference asks the Administration Division to appoint for each of the three regions noted in the report, Regional Property Consultants, who would be skilled in enabling Parishes and Divisions within their region to consider and achieve appropriate development of Church property.

4. Conference expects that Parishes will employ an architect near the inception of a building project, unless exemption is received from their Regional Consultant and the District Property Advisory Committee.
5. Conference adopts the guidelines, 1986 Conference Reports pp. 308-9, for parsonage dwelling, and minimum standards for the parsonage furnishings with the addition that provision of a washing machine, refrigerator, freezer, and lawnmower be the responsibility of the Minister. (i.e. delete reference to a refrigerator/freezer and a reliable washing machine should be supplied")
(Note: This resolution means that where Ministers do not already own all or some of these items, each Minister will need to negotiate with Parish Stewards either to purchase the items owned by the Parish, or for the Parish to sell such items and the Minister will be free to purchase items as chosen. It would be open for the Parish to gift existing items to its Minister.
6. Conference encourages Parishes and Divisions to apply the parsonage rent paid by stipendiary presbyters or deacons towards parsonage maintenance.
7. Conference commends the Triennial Visitation Programme to Synods, as a valuable opportunity for clarifying long term Parish and District strategies for buildings and property.

GG. REPORT ON THE CONSENT FOR PROPERTY SALES, PURCHASES, BUILDING AND LOANS --pp 310f

RESOLUTION:

1. The Report is received.

H. ARCHIVES -- pp 314

RESOLUTIONS:

1. The Report is received.

I. STIPENDS - pp. 316

RESOLUTIONS:

1. The Report is received.
2. The Board reports further on the link between book allowances and Epworth Bookshops.
3. That the Board of Administration review the effect of the ownership of additional items of furniture on the stipend and also the effect of Goods and Services Tax on the movement in the Consumer Price Index in the 12 months to 31 March 1987 together with the reduction in rates of personal income tax introduced on 1 October 1986, and make recommendations to the President if the Board is of the opinion that at 1 July 1987 the full application of CPI in terms of the 1981 Conference Resolution (1981, page 657) would be inappropriate.
4. Conference encourages the support of the members of the Church of Epworth Bookshops. (*See also Education Division.*)

5. The Education Division is encourage to pursue its study of the feasibility, economic viability and alterative financial structures of Epworth Bookshop. (see also *Education Divison.*)

J. REMOVAL FUND - pp 317

RESOLUTIONS:

1. The Report is received.

K. NAME FOR THE CONNEXIONAL BUDGET - pp. 318

RESOLUTION:

1. The Report is received.

L. TIMING OF ANNUAL CONFERENCE -- pp. 318f.

RESOLUTIONS:

1. The Report is received.
2. That in view of the ambivalence of the responses from Synods, no action be taken at this time, but the Board of Administration continue to pursue the matter, consultation with Synods, Divisions, and Boards, and bring firm proposals to Conference 1987.

M. GOODS AND SERVICES TAX (GST) - pp.322

RESOLUTIONS:

1. The Report is received.
2. Conference re-affirms the decision of the President that the Methodist Church of New Zealand be registered as one "person" in terms of the Goods and Services Act.
3. Conference acknowledges with gratitude the work of the Administration Division staff in bringing about the successful implementation of the Goods and Services Tax in the life of the Church with particular thanks for the worthwhile series of GST Seminars conducted throughout the Connexion.

N. THE GENERAL PURPOSES TRUST BOARD - PP.322F.

RESOLUTIONS:

1. The Report is received.
2. The F. A. Parker Bequest is designated as follows:
 - (a) The capital be kept intact with some capitalisation of income as from time to time determined by the Conference.
 - (b) The balance of the income be made available for media and communication purposes.
 - (c) Distribution be through Methodist Publishing, in consultation with Media and Communications Committee.

3. **THORNDEN DEPOSIT:**
That 33-1/3rd% of the income of the Thorndon Deposit account for the year ended 31/1/1987 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.
4. **UNDESIGNATED LEGACIES:**
The income from Undesignated Legacies of \$4,241 is distributed through the Finance and Stewardship Committee.
5. **BRADLEY TRUST:**
The following Applications having been considered are approved:
 - (a) New Zealand Methodist Women's Fellowship - \$2,000.00 to assist with the production of a Methodist church History of significant Methodist Women.
 - (b) Land Research, Connexional Office - \$3,000.00 for research being undertaken by Mrs Rosemary Sanders, LL.B., into the historical background of significant land holdings of the Church.
 - (c) Maori Division - \$500 for research offered to the Maori Division by the Rev. Graham Brazendale, while he is on leave; to include travel to search at the Turnbull Library, plus postage and stationery.
 - (d) That \$10,000.00 be made available to the Commission on Land.

O. TRANSFER OF TITLE - pp.324

RESOLUTION:

1. The Report is received and Trusts which have not already done so are again encouraged to transfer title into the name of the Board of Administration.

P. GENERAL -- pp.325

RESOLUTIONS:

1. That 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) Board of Administration Insurance Account
 - (f) General Purposes Trust
 - (g) Board of Administration Ministers' Housing Account
 - (h) Connexional Budget
 - (i) Connexional Expenses Fund
 - (j) Removal Expenses Fund
 - (k) Connexional Fire Insurance Fund
 - (l) Presbyters Deacons and Lay Workers Fund.
2. The Membership of the Board of Administration for 1987 is: Rev's E R Hornblow, A A Grundy, D J Phillipps, J W Sanders, Mesdames S Mangels, H Waters, Messrs J Goffin, P Gurney, G H Peak, P Rakena,

- D A White, General Secretary, Finance Manager, and an additional four members to be appointed by the President in the light of Stationing.
3. *The MEMORIAL from the Waimate Parish: "That Conference be asked to consider changing the Church's Annual Balance date to 31st March to co-incide with the two monthly balances required for GST purposes."* be referred to the Board Administration for study and report to Synods and Conference 1987.
 4. *The Notice of Motion requests Conference to print on the reverse side of the annual Membership Cards: "The General Standards for the guidance of Members' then 'The Social Creed of the Church' and 'Some Social Principles of the Methodist Church'. These to be printed in turn over the next three years"* be referred to the Administration Division.
 5. *The Notice of Motion "expressing concern that the declining membership of the Church is becoming overburdened financially. It requests that the appropriate Committee or Board (a) examines expenditure critically; in particular the cost of the copious printed material distributed, seeking guidance from Parishes as to its local value, (b) examines critically the number of ordained Presbyters deployed in administration at a time when many Parishes are sorely tried by lack of ministerial oversight"* be referred to the Administration Division and the Welfare of the Church Committee.

QUESTION 56--What are the decisions of Conference on matters relating to the Investment Board?

INVESTMENT BOARD

Report pp. 60.

RESOLUTIONS:

1. The Report is received.
2. The Members of the Investment Board for 1987 be as printed in the Year Book on page 13.

QUESTION 57--What are the decisions of Conference on matters relating to the Methodist Trust Association?

METHODIST TRUST ASSOCIATION

Report pp.56f.

RESOLUTIONS:

1. The Report is received.
2. The Financial Statements are received and adopted.
3. The Board of the Methodist Trust Association for 1987 be the members of the Investment Board.

QUESTION 58--What are the decisions of Conference on matters relating to Connexional Trusts?

PRINCE ALBERT COLLEGE TRUST -pp 58

RESOLUTIONS:

1. The Report is received.
2. The Financial Statements are received and adopted.

THE BOARD OF THE WELLINGTON METHODIST CHARITABLE AND EDUCATIONAL ENDOWMENTS TRUST. - pp 272

RESOLUTIONS:

1. The Report is received.
2. Conference endorses the action taken by the Wellington Methodist Charitable and Educational Endowments Fund in seeking variation or clarification of the trusts under several Wills where there is doubt as to the Board's ability to continue to receive the benefit of bequests contained in those Wills.

ROBERT GIBSON TRUST GRANTS--pp 281

RESOLUTIONS:

1. The Report is received.
- 2(a) Grants and bursaries for the 1986-87 year be made on the following basis:

Wesley College	\$22,000.00
Other Bursaries	8,000.00
Manaia (Robert Gibson Hall)	
Child Care	4,000.00
Youth Work	<u>16,000.00</u>
	<u>\$50,000.00</u>
- (b) That the grant for Youth Work be distributed in accordance with the Trust Deed and 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 Trust Deed and of the approved scheme by the NZMSSA after consultation with the Board.

METHODIST PROVIDENT SOCIETY LTD---pp282

RESOLUTIONS:

1. The Report is received.
2. Conference agrees to the Annual General Meeting's recommendation that the funds totalling \$18,872 be allocated:
 - I. \$750 to each Synod to assist in the funding of Retreat and Church Camps or other innovative projects - total \$8,250.
 - II. Council for Mission and Ecumenical Co-operation to assist in Project Waitangi

and the Wellington Maori Language Board's costs in bringing a claim to the Waitangi Tribunal.

\$2,500.

III. New Zealand Methodist Women's Fellowship to assist in the publication of the history of prominent New Zealand Methodist Women.

\$1,500.

IV. To assist in the research being undertaken by Mrs Rosemary Sanders, LLB, on behalf of the Church Building and Loan Fund Committee into the historical background of the purchase of substantial properties owned by the Church.

\$2,000.

V. To the Wesley Historical Society to assist in the publication of the booklet "Inheritance II" written by Dr D J Janus continuing the story begun by the Rev. H L Fiebig of the Church's Connexional Funds. \$1,500.

VI. For the assistance of Pastoral Ministry to Presbyters' Spouses being undertaken by Deacon June Gibson.

\$2,000.

VII For the assistance of the Inter-Church Commission on Refugees

\$ 1,122.

\$18,872.

RECORD OF SERVICE -- AN APPRECIATION (pp.328-329)

RESOLUTION:

That the Appreciation of Rev. Alan K Woodley's service as General Secretary prepared by the Board of Administration (Reports P.328) become the Conference Record of ten years of outstanding leadership.

REPORT OF THE GENERAL SECRETARY TO CONFERENCE 1986

I report that I have received all audited Annual Accounts for the Financial Year ended since last Conference of the Boards and Funders under the Conference, with the exception of the following:

1. Grey Institute Trust.
2. Robert Gibson Trust.

All audited Accounts will be included in the Conference Journal.

I further report that of those Financial Accounts listed as outstanding last Conference, the Grey Institute Trust is still to be received.

QUESTION 59--What are the decisions of Conference on matters relating to the Connexional Budget?

CONNEXIONAL BUDGET

Report pp. 291

RESOLUTIONS:

1. That the Report be received.
2. That the Board of Administration be asked to pursue with the Government the increasing of the level at which charitable donations might be claimed in respect to tax exemption.
3. That every endeavour be made to indicate the means of funding for any new or additional projects and activities recommended to Conference.
4. That the amount of the 1987/88 Connexional Budget be determined by the Finance and Stewardship Committee at its Meeting April 1987, recognising
 - (i) the projection of an estimated \$1,117,000 contribution from Parishes.
 - (ii) trends in rural and urban economies.
 - (iii) the effects of GST and tax reforms.
 - (iv) demonstrable differences in ability to give.
 - (v) any other relevant matters.
5. *The Notice of Motion "This Conference asks the Finance Committee to investigate the appropriateness of an increase to the Maori Division Budget in respect to its stipend component with a view to correcting this stipend anomaly, the Maori Division having the right to spend any increase as they see fit."* be referred to the Finance and Stewardship Committee.

QUESTION 60--Who is elected President of the Church in induction at next Conference?

The Rev. Morehu Te Whare, B.A.

QUESTION 61--Have adequate arrangements been made for the President's supply?

Yes.

QUESTION 62--Who is elected the President's Legal Adviser?

Mr Geoffrey H Peak, LL.B.

QUESTION 63--Who is elected Vice-President for induction at next Conference?

Mrs Patricia M Teague.

QUESTION 64--Who are elected as District Superintendents for the ensuing year?

As printed in the Year Book on pages 3 and 4.

QUESTION 65--Who are elected as Secretaries of Synods for the ensuing year?

As printed in the Year Book on pages 4 and 5.

QUESTION 66--Who are elected as Financial Secretaries of Synods for the ensuing year?

As printed in the Year Book on page 5.

QUESTION 67--Who are elected as Property Secretary of Synods for the ensuing year?

As printed in the Year Book on pages 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.

As printed in the Year Book on page 10.

(d) President's Committee of Advice.

As printed in the Year Book on page 10.

QUESTION 69--When and where shall the next Conference be held?

31 October to 5 November 1987 at Nelson.

QUESTION 70--When shall the Annual Meeting of Synods be held?

between 9 August to 18 August 1987.

QUESTION 71

(A) What is God saying to us now?

(B) What more can be done to promote the work of God?

ADDITIONAL RESOLUTIONS:

DATES FOR 1987

Interdivisional Consultation on Mission

13-14 March 1987

General Purposes

28 April 9 a.m. to 30 April

Finance & Stewardship

4 p.m. Wellington and

Church Council

29 September 9 a.m. to

Stationing

1 October 4 p.m.

Pastoral Committee

27 April 10 a.m. at Wellington

Auckland

3 September 10 a.m. at

Conference

31 October 5 November

August Synod

between 9 August - 18 August.

1988 Marks the 75th Anniversary of the 1913 Act of Union.

1988 Marks the 250th Anniversary of Methodism.

VISIT OF HIS HOLINESS POPE JOHN II.

1. That the Conference send greetings to Archbishop Thomas Williams and the Catholic Church on the occasion of the visit of His Holiness Pope John Paul II.

ORMOND E BURTON

1. Conference honours the memory and life of Ormond E Burton as soldier and pacifist, preacher and pastor, teacher, lecturer, writer, worker for peace and justice for all.
Conference expresses its penitence for dismissing Mr Burton from the ministry for 13 years, thus depriving itself of the services of this outstanding servant of Christ and His Church.
2. Conference renews its pledge to lead the Church in working unceasingly for peace through coming years as did Ormond Burton throughout years of war and peace.

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- 7 Taranaki-Wanganui District Property Secretary
AMEND address: Mr John P Harding, 6 Quin Cres, Hawera
Telephone: (062) 84-845 Hawera
- 20 ADD: Autagavaia, Halefoti, 1 Bori Place, Mangere, Auckland. (Samoan Youth Director)
- 22 ADD: Craig, Mr R.M., 28 Turaki St, Taumarunui (Lay Supply - Taumarunui) (3280)
- 22 AMEND address: Egli, Rev. Bruno W., 66 Penrod Drive, Bell Block, New Plymouth. Phone: (067) 71-222.
- 23 AMEND address: Gilbert, Rev. Geoffrey T., Box 2051, Raumati Beach. Phone 84-667.
- 24 AMEND address: Goodman, Rev. George H., 5/58A Allendale Road, Auckland 3.
- 26 AMEND address: Lawry, Deacon A. Joan, 357B Tweed Street, Invercargill. Phone 69-267.
- 29 ADD: Saafi, Rev. Sione K., 52 Nelson St, Petone, Wellington
- 29 AMEND address: Schroeder, Rev. Leonard P., 80 Bolton St. Blockhouse Bay, Auckland 7.
- 29 AMEND address: Shapcott, Rev. Leonard, 13 Lucinda Place, Glen Eden, Auckland 7.
- 23/31 Exchange Ministry from May to September 1987: Rev's. Philip H.E. & Rhonda J. Kissel with Rev's. Alan R. Upson & Lynne O. Frith-Upson
- 11/17 Convener, Welfare of the Church Committee, May-September 1987: Rev Peter J.L. West, 99 Centennial Ave, Wakari, Dunedin.

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- 622 Te Kuiti Circuit Contact Address: c/- Alan Howell, Exchange P.O Staff, Te Kuiti
- 623 Kawhia Circuit Contact Address: c/- Mr Stan Gilmore, 107 Rimu Street, Hamilton.
- 628 Motueka-Moutere Hills Regional Co-operating (7040):
ADD: T.M. Corkill (Tom) M.A., B.D.

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