

METHODIST CHURCH OF NEW ZEALAND  
CONNEXIONAL ARCHIVES

*The Methodist Church of New Zealand*

REPORTS  
and  
RESOLUTIONS  
of the  
ANNUAL  
CONFERENCE  
1990



**REPORTS**

**MINUTES**

**YEAR BOOK**

**DUNEDIN**

**CONFERENCE**

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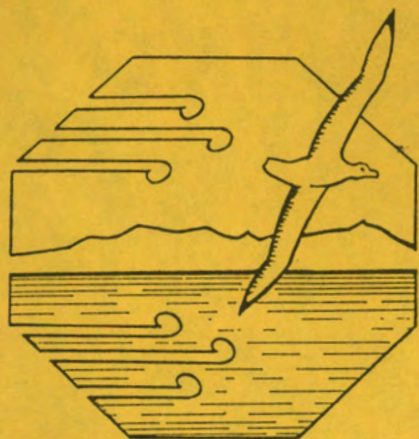
**The Methodist Church of New Zealand  
Te Hāhi Weteriana O Aotearoa**

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**REV. BRUCE SCAMMELL, PRESIDENT  
MR FLETCHER THOMAS, VICE-PRESIDENT  
OF THE METHODIST CHURCH OF  
NEW ZEALAND 1990-91**



**1990 YEAR BOOK**

**DUNEDIN**

**CONFERENCE**

**FOR USE IN 1991**

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**The Methodist Church of New Zealand**  
**Te Hāhi Weteriana O Aotearoa**

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## DIARY DATES FOR 1991

### 1. AUGUST SYNODS 2 - 10 August

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

### 2. BOARD OF ADMINISTRATION

Thursday	14 February	5 September
	18 April	24 October
	20 June	5 December

### 3. CHURCH BUILDING AND LOAN FUND

Wednesday	27 February	28 August
	20 March	25 September
	17 April	23 October
	22 May	27 November
	26 June	18 December
	24 July	

Plans, applications and materials for consideration by the Church Building and Loan Fund Committee need to be first considered by the District Property Advisory Committee and then forwarded in time to reach the Administration Division no later than the Wednesday prior to the meeting to enable the Plans Committee consider the proposals.

- |                         |                  |
|-------------------------|------------------|
| 4. CHURCH COUNCIL       | ) 28 to 31 May   |
| GENERAL PURPOSES        | )                |
| STATIONING              | ) 1 to 3 October |
| FINANCE AND STEWARDSHIP | )                |

- |                         |                   |
|-------------------------|-------------------|
| 5. CONFERENCE           | 16 to 21 November |
| pre Conference Meetings | 14 November       |



6. COUNCIL FOR MISSION CO-ORDINATING MEETING  
 Hamilton 1 - 3 March  
 Christchurch 16 - 18 August

7. FIJIAN ADVISORY COMMITTEE 13 - 14 April

8. INTERDIVISIONAL CONSULTATION 5 - 6 April  
 23 - 24 August

9. LAND COMMISSION 2 - 9 March  
 2 - 3 August

10. MAORI DIVISION

	Hui Poari	1 - 3 March 28 - 30 June 29 Nov. - 1 Dec.
Komiti Whaiti	13 February 13 March 10 April 8 May 12 June 10 July	14 August 11 September 9 October 6 November 11 December

11. METHODIST TRUST ASSN ) 6 March  
 INVESTMENT BOARD ) 8 May  
 P.A.C.T. 2086 ) 10 July  
 21 August  
 16 October  
 11 December

The Executive meets the evening before the Meeting.

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

12. PASTORAL COMMITTEE 27 May  
 30 September

13. SAMOAN ADVISORY COMMITTEE 21 - 22 April

14. TONGAN ADVISORY COMMITTEE 29 - 31 March

# OFFICIAL ADDRESSES

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

Rev. Bruce Scammell  
463 Gladstone Road  
GISBORNE (Home) (06) 867-6260

## **Vice-President:**

Mr R Fletcher Thomas  
16 Rata Road  
Akatarawa  
UPPER HUTT (Home) (04) 268-848

## **President-Elect:**

Rev. Margaret E Burnett, B.Sc., Dip.App.Soc.Sc.  
24 Norwood Street  
INVERCARGILL (Home) (03) 216-5032

## **Vice-President-Elect:**

Mr Alan Bettany  
39 Beech Crescent  
HAMILTON (Home) (071) 68-583

## **General and Conference Secretary and Authorised Representative:**

Rev. Stan J West  
P O Box 931  
CHRISTCHURCH 1. Telephone (03) 666-049  
Fax (03) 666-009

(Home) 22 Kent Lodge Ave  
CHRISTCHURCH 4 Telephone (03) 429-963

## **Finance Manager:**

(Acting) Mr Dick Yates  
P O Box 931  
CHRISTCHURCH Telephone: (03) 666-049

## **President's Legal Adviser:**

Mr Geoffrey H Peak, LL.B.  
P O Box 6849  
AUCKLAND Telephone: (09) 796-960  
Fax: (09) 371-584

## THE DIVISIONS

### ADMINISTRATION DIVISION

**Division Office:** Morley House, 25 Latimer Square,  
Christchurch 1. (P O Box 931, Christchurch)  
Telephone: (03) 666-049. Fax No. (03) 666-009  
**General Secretary:** Rev. Stan J West,  
(Telephone: Home (03) 429-963)  
**Archivist:** Marcia J Baker  
(Time of Attendance: Tuesday & Fridays, 9.00 a.m. -12.30 p.m.)

**Auckland Office:** Hames House, 1 Turner St, Auckland.  
(P O Box 6104, Auckland)  
Telephone: (09) 775-546. Fax No. (09) 398-094

**Property Development Manager:** Mr Russell Sykes

**Auckland Archives:**  
(Time of Attendance: Tue. 10 a.m.-2.30 p.m. other  
times by appointment)

### COUNCIL FOR MISSION & ECUMENICAL CO-OPERATION

**Wellington Office:**  
100 Tory Street, Wellington 1.  
(P O Box 9049, Wellington)  
Telephone: (04) 801-6000 Fax (04) 801-6001

**Hamilton Office:** 62 London Street, Hamilton.  
(P O Box 9549, Hamilton North)  
Telephone: (071) 393-949. Fax (071) 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: (03) 666-049.  
Fax No. (03) 666-009.

**Joint Secretary:** Rev. Dr Lourdino A Yuzon, B.D., Ph.D.,  
(from 1/4/1991): B.Th., S.T.M. (Boston)  
(Units III & IV)

### DEVELOPMENT DIVISION

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

(P O Box 9573, Newmarket, Auckland)

Telephone: (09) 520-5450 & (09) 520-5499

Fax: (09) 520-5491

**Superintendent:** Rev. Norman E Brookes, M.A.  
Telephone - Home : 587-263



## **EDUCATION DIVISION**

**Division Office:** 75 Taranaki Street, Wellington 1.

(P O Box 6133, Te Aro, Wellington)

Telephone: (04) 850-351 Fax No. (04) 856-114

**Manager - Administration & Finance:**

Gavin Mickell, (Telephone - Home - (04) 873-402)

**Director RESPONSE:** Rev. Ashley J Sedon, B.T.P, L.Th. (Hons)

(Telephone - Home (04) 651-104)

**Auckland Office:** P O Box 9573, Newmarket, Auckland.

Telephone: (09) 505-450 & (09) 505-499.

**Co-ordinator of 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 : (09)

## **MAORI DIVISION**

**Divisional Office:** Newpark Centre, 5 Short Street, Newmarket,  
Auckland 1 (P O Box 9573, Newmarket, Auckland),  
Telephone (09) 5205-450 & (09) 5205-499.

**Tumuaki:** Rev. Ruawai D Rakena

Telephone - Home - (09) 867-364

## **DISTRICT PERSONNEL**

### **DISTRICT SUPERINTENDENTS**

#### **Northland:**

Rev. Kenneth H Russell, P O Box 8104, Kensington, Whangarei.

Telephone: Office (089) 437-1601, Home (089) 437-2624

#### **Auckland:**

Rev. Mervyn L Dine, 7 Francis Ryan Place, Auckland 3

Telephone: Office: (09) 867-264 Home (09) 895-174

#### **Manukau:**

Rev. Dr B Keith Rowe, P O Box 82056, Highland Park, Auckland.

Telephone: [O] (09) 562-407, [H] (09) 568-470.

#### **Waikato-Bay of Plenty:**

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

Telephone: Office (075) 788-493, Home (075) 786-151

#### **Taranaki-Wanganui:**

**Team** Mrs Margaret Drake, 80 Bayly Rd, New Plymouth.

Telephone: Home (067) 512-326

Rev. David C Pratt, 50 Raine St, Wanganui.

Telephone: Home (06) 843-1642

**Hawkes Bay-Manawatu:**

Rev. Allan J Oliver, 5 Duke Street, Pahiatua.

Telephone: Office (0650) 68-680, Home (0650) 68-593

**Wellington (Poneke):**

**Team** Rev. John C F Mabon, 20 Waikare Ave, Lower Hutt

Telephone: Home (04) 695-240

Mr Fletcher Thomas, 16 Rata Road, Akatarawa, Upper Hutt.

Telephone: (04) 268-848

**Nelson:**

Rev. Norman J West, Wesley Centre, 3 Henry Street, (207 Redwood Street) Blenheim.

Telephone Office (057) 85-796 Home (057) 83-806

**North Canterbury:**

**Team** Rev. Maxwell A Hornblow, P O Box 931, Christchurch.

(120 Colombo St, Christchurch 2. Telephone: (03) 332-7017)

Mrs Patricia M Teague, P O Box 931, Christchurch.

(15 Lochmore St, Christchurch 5. Telephone: Home: (03) 598-807)

**South Canterbury:**

Rev. Wilfred J Cable, 9 Rhodes Street, Timaru.

Telephone: (03) 688-8401

**Otago-Southland:**

**Team** Rev. Margaret E Burnett, 24 Norwood St, Invercargill.

Telephone: Home: (03) 216-5032

Rev. Lynne O Frith-Upson, 21 Brunel St, Dunedin

Telephone: Home: (03) 453-6238

Mrs Judith Day, 27 Chester Street, Otautau.

Telephone: Home (03) 225-8583

**SECRETARIES OF SYNODS****Northland:**

Rev. E J Schoneveld, Box 28, Dargaville.

Telephone: (0884) 8353

**Auckland:**

Rev. Barry Neal, 1/64 Peary Road, Mt Eden, Auckland 4.

Telephone: Home (09) 604-934.

**Manukau:**

Mrs Barbara Harwood, 167 Avenue Road, Otahuhu.

Telephone: (09) 276-4600

**Waikato-Bay of Plenty:**

Deacon B June Higham, R D 2, Te Awamutu.

Telephone: (07) 872-7719

**Taranaki-Wanganui:**

Mr Warren Holmes, 203 Mangorei Road, New Plymouth.

Telephone: (067) 83-244

**Hawkes Bay-Manawatu:**

Mrs Jocelyn Boys, 41 Trinity Crescent, Napier.

Telephone: (06) 843-2674



**Wellington:**

Mr Cliff H Couch, P O Box 6133, Te Aro, Wellington.  
Telephone: Office (04) 850-351 Home (04) 677-982

**Nelson:**

Mrs June Fields, 14 Lane St, Blenheim.  
Telephone (057) 83-364

**North Canterbury:**

Rev. Frederick J K Baker, P O Box 931, Christchurch  
Telephone: (03) 598-115

**South Canterbury:**

Rev. John D Meredith, 49 Broadway Avenue, Timaru.  
Telephone: (03) 686-1932

**Otago-Southland:**

Mrs Nicola Grundy, 46 Roy Crescent, Concord, Dunedin.  
Telephone: (03) 488-1553

**DISTRICT FINANCIAL SECRETARIES****Northland:**

Mrs I K Corry, R D 6, Wellsford.  
Telephone: (08463) 8589

**Auckland:**

Telephone:

**Manukau:**

Mr Edgar B Mudford, 1 Bemrose Place, Howick.  
Telephone: (09) 534-3912

**Waikato-Bay of Plenty:**

Mr Alan Bettany, 39 Beech Crescent, Hamilton.  
Telephone: Home (071) 68-593

**Taranaki-Wanganui:**

Mr Colin Rowe, 117 Hamlet Street, Stratford.  
Telephone: (0663) 6256

**Hawkes Bay-Manawatu:**

Mr Gordon Green, P O Box 1887, Palmerston North.  
Telephone: (063) 74-344

**Wellington:**

Mr Graeme D Pitcher, 210 Waiwhetu Road, Lower Hutt.  
Telephone: (04) 667-297

**Nelson:**

Mr Graham A Harris, 11a Blair Terrace, Richmond, Nelson.  
Telephone: Richmond (054) 47-880

**North Canterbury:**

Rev. Colin S Leadley, 8A Fovant Street, Christchurch 4.  
Telephone: (03) 427-984



**South Canterbury:**

Mrs Ruby Martin, 52 Connolly St, Geraldine.

Telephone: (03) 693-9323

**Otago-Southland:**

Rev. Ray Nelson-Hauer, 100 Jed Street, Invercargill.

Telephone: (03) 218-3539

**DISTRICT PROPERTY SECRETARIES****Northland:**

Rev. J Murray Peat, P O Box 10, Paparoa, Northland

Telephone: (089) 431-7106

**Auckland:**

Rev. Philip F Taylor, 5 Lenihan Street, Northcote, Auckland 9.

Telephone: (09) 480-9332

**Manukau:**

Mr C Wills, 62 Motatau Rd, Papatoetoe.

Telephone: (09) 278 6350 (Secretary);

Mr F P Norris, 2/41 Pigeon Mountain Rd, Bucklands Beach,

**Auckland.**

Telephone: (09) 535 8477 (Returns)

**Waikato-Bay of Plenty: (contact person)**

Mr Alan Bettany, 39 Beech Rd, Hamilton

Telephone: Home (071) 68 593;

**Taranaki-Wanganui:**

**North:** Mr Eric R Kitchingman, 63 Ngamotu Road, New Plymouth. Telephone: (067) 510-332

**South:** Mr Bob Wallis, 20 Toro St, Wanganui.

Telephone: (064) 53-196

**Hawkes Bay-Manawatu:**

Mr Alan Robert, R D 8, Palmerston North.

Telephone (063) 79-867

**Wellington:**

Mr Len Holdaway, 41 Clyde St, Wellington 2.

Telephone: Home (04) 838-704

**Nelson:**

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

Telephone (054) 520 214

**North Canterbury:**

Rev. Kenneth R Smith, 246 King St, Rangiora.

Telephone: (0502) 37259

**South Canterbury:**

Mr Gordon T Lill, 189 Middle Road, Ashburton.

Telephone: (03) 308-7637.

**Otago-Southland:**

Mr Laurie Weston, 11 Heath St, Dunedin.

Telephone: (03) 454-4489

## **DISTRICT ADVISORY PROPERTY COMMITTEE MEMBERS**

**Northland:** Messrs L M Hames, G M Hames, Mrs C Leaf, Murray Peat (Convener)

**Auckland:** District Superintendent, Phil Taylor (Convener) P Fereti Fa'afuata and Henk Gerritsen, Margaret E Brookes, Ross Forsyth, Eric Laurenson, Lloyd Riesterer, John Rushton, Jane St George Waugh.

**Manukau:**

**Waikato-Bay of Plenty:** Robert Andrews, David Ansell, Alan Bettany (Convener), Les Ferguson, Dorothy Ford, June Higham, R M Luxton, Judith Sheat, Lesley Shekleton, Diana Tana, Gillian Telford, Brian Turner, Lesley Utting, Pari Waaka, Douglas Wakeling, Tony Westbury, Joan Young.

**Taranaki-Wanganui:**

**North Committee** - Athol Davis, Margaret Drake, Dawn Francis, Eric Kitchingman, John Harding, Colin Rowe and Russell Rigby.

**South Committee:** Pat Jacobson, E G Bycroft, Bob Wallis, Les Fordyce and David Pratt.

**Hawkes Bay-Manawatu:** District Superintendent, Alan Robert, Ken Fay, Don Maegaard, Keith Griffith, with power to co-opt.

**Wellington:** Messrs L W Holdaway (Convener), L Brown, R Potts, E Heggie, B Hussey, Mrs P McPherson, Mrs M Freeman and Mr J Duurloo (consultant).

**Nelson:** District Superintendent, Herb Hebden, Frank Logan, Jean Chisnall.

**North Canterbury:** Kenneth Smith (Convener), Ken Ayers, Dick Clayton, Nan Farrant, Colin Leadley, Sally Martin, Graham Moss, Bill Percy and David White.

**South Canterbury:** District Superintendent, District Property Secretary, to be co-opted as required.

**Otago-Southland:** District Property Secretary, Graeme Fergusson, Peter Lankshear, Nigel Pitts.

## **DISTRICT CANDIDATES CONVENERS**

**Northland:**

Rev. Lex Johnston, P O Box 196, Dargaville  
Telephone: (0884) 8724

**Auckland:**

Rev. Richard J Waugh, 4 Lincoln Rd, Henderson  
Telephone: Home: (09)836-9382; Office (09) 836-9244

**Manukau:**



**Waikato-Bay of Plenty:**

Rev. Neil Keesing, 249 Cambridge Rd, (or P O Box 11007)  
Hamilton.

Telephone: [H] (071) 65-065

**Taranaki-Wanganui:**

Rev. Bruno Egli, 6b Penrod Drive, Bell Block, New Plymouth.

Telephone: 71-222

**Hawkes Bay-Manawatu:**

Rev. Rev. Gary Clover, 44 Kenilworth St, Waipawa.

Telephone: (06) 857-8146

**Wellington:**

Rev. F Anne Vaughan, 21 Horoeoka St, Stokes Valley, Lower Hutt

Telephone: (04) 638-823

**Nelson:**

Rev. Graham Kane, 4 Lichfield St, Stoke, Nelson.

Telephone: (054) 77-322

**North Canterbury:**

Rev. Graeme A White, 24 Collingwood St, Christchurch 7.

Telephone: (03) 889-220

**South Canterbury:**

Rev. Robin J G Gray, 79 Arthur St, Timaru.

Telephone: (03) 684-5625

**Otago-Southland:**

Rev. Alan R Upson, 15 Brunel St, Mornington, Dunedin

Telephone: (03) 453-6238

**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. D Bruce Gordon

Greenlane - Rev. J R Battersby (Presbyterian)

Carrington and Oakley Hospitals -

**MANUKAU DISTRICT:**

Kingsseat Psychiatric -

Ravensthorpe Psychiatric - Rev. 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 - (Ecumenical Chaplain)  
Tokanui Psychiatric -

#### **TARANAKI-WANGANUI DISTRICT:**

New Plymouth - Rev. Peter Mitchell (Ecumenical Chaplain)  
Wanganui Ecumenical Chaplaincy - Rev. David Pratt

#### **HAWKES BAY-MANAWATU DISTRICT**

Napier - Rev. John Burnett (Ecumenical Chaplain)  
Hastings Memorial - Rev. David Paske (Ecumenical Chaplain)  
Gisborne - Rev. Lenore Briant & Rev. Huatahi Nihanihi  
(Ecumenical Chaplains)  
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 - Rev. Barry E Jones  
Wesley Hospital, Wesleyhaven - Rev. Barry E Jones  
Porirua - Rev. Ian Bayliss  
Bowen - Rev. Bryant S L Abbott  
Kimberley - Rev. Lewis A Bowen

#### **NELSON DISTRICT:**

Nelson Public Hospital ) Rev. Bill McEwan  
Ngawhatu Psychiatric ) (Methodist/Presbyterian)  
Braemar Psychopaedic )  
Green Gables Home & Hospital - Rev. Beverley Pullar  
Grey Hospital, Greymouth - Rev. Stuart G Slinn  
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 -  
Templeton Hospital - (Ecumenical Chaplain)  
Southern Cross Trust Hospital - Rev. Stanley J Barnes  
St George's Hospital - Rev. Stanley J Barnes

## **SOUTH CANTERBURY DISTRICT:**

Oamaru -  
Timaru Hospital - to be appointed  
Ashburton - Rev. Graham E Hawkey

## **OTAGO-SOUTHLAND DISTRICT:**

Dunedin Public Hospitals and Cherry Farm Psychiatric Hospital:  
A S Barton, Clive G Grundy, W R Moore, J B Wilkinson  
(Ecumenical Chaplains)  
Kew Hospital (Invercargill) -

## **CONTACT ADDRESSES OF COMMITTEES, ASSOCIATIONS, FELLOWSHIPS, ETC.**

### **ALDERSGATE FELLOWSHIP:**

Joint Presidents	Rev. Edgar R Hornblow, 12 Halberg St, Papakura. Telephone: (09) 298-8110) Mr Bruce McNair, 33 Arkles Strand, Arkles Bay, Whangaparaora.
Secretary	Rev. Frank S Rigg, 466B Whangaparaoa Rd, Whangaparaoa. ph. no. (0942) 41-016

### **ARMED SERVICES:**

Senior Chaplain	Rev. M L Dine, 7 Francis Ryan Close, Auckland 9.
Secretary	Mr H E Chamberlain, 19 Dominica Cres, Grenada, Wellington
Treasurer	Mr J B McKinney, Flat 4, 46 Washington Ave, Brooklyn, Wellington 2.

### **BI-CULTURAL COMMITTEE**

Rev. Dr John B Salmon  
P O Box 9573, Newmarket,  
Auckland

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

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

## **CHURCHES EDUCATION COMMISSION:**

### **General Secretary**

P O Box 27-364, Wellington  
Telephone (04) 843-587.

## **CHURCH UNION - DEVELOPMENT DIVISION**

### **Convener**

Rev. Norman E Brookes,  
P O Box 9573, Newmarket,  
Auckland.  
Office - (09) 5205-499

## **COMMITTEE ON MINISTRY**

### **Convener**

Rev. Gillian A Telford  
P O Box 15-125, Dinsdale,  
(7 Balfour Cres.), Hamilton.  
phone [O] (071) 72-752  
[H] (071) 62-083

### **Ass. Convener**

Rev. Audrey N Dickinson,  
P O Box 515, Manurewa.  
phone [O] (09) 266-5301  
[H] (09) 266-7532

### **Fieldworker in Ministry**

Rev. Gillian M Watkin,  
320 Sty Heliers Bay Rd,  
Auckland 3

### **Assessment Convener**

Phone: (Office) (09) 528-4437  
Rev. Chris J Dyson, B.Sc., L.Th.,  
25 Chivalry Rd, Glenfield, Auck.10  
phone: [O] (09) 444-2711;  
[H] 444-9477

## **COMMUNITY OF MEN AND WOMEN IN CHURCH AND SOCIETY**

### **Co-ordinator**

Wendy Conwell, 58 Featherston St,  
Palmerston North. Phone 63-487.

## **CONFERENCE OF CHURCHES IN AOTEAROA-NEW ZEALAND**

### **Secretariat: (until April 1991)**

**Auckland:** Dorreen Hatch, P O Box 9573, Newmarket,  
Auckland. Telephone: (09) 505-450

**Wellington:** Jocelyn Armstrong, P O Box 27-264, Wellington.  
Telephone (04) 858-438 Fax (04) 828 496



**Christchurch:** Elizabeth Mackie, P O Box 22652, Christchurch.  
Telephone (03) 669-274 Fax No. (03) 652-919

**Director - Christian World Service:**

Rev. Barbara Stephens, P O Box 22652, Christchurch.  
Telephone (03) 669-274 Fax No. 652-919

**THE REFUGEE AND MIGRANT COMMISSION AOTEAROA -  
NEW ZEALAND INC.**

**Director:** Peter Cotton, P O Box 11236, Manners Street,  
Wellington.

Telephone: (04) 711-932. Fax: (04) 711-938

**PROGRAMME ON RACISM**

**Secretary:** P O Box 9573, Newmarket, Auckland.  
Telephone: (09) 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 (071) 393-949 (Office  
Address: 62 London St)

**Units III and IV Otago-Southland and Christchurch:**

Joint Secretary  
(from 1/4/1991)

Rev. Dr Lourdino A Yuzon,  
P O Box 931, Christchurch  
Office (03) 666-049,  
Fax No. (03) 666-009  
(Office Address Morley House,  
25 Latimer Sq)

**Unit V and Co-ordinating Secretary:**

Joint Secretary

**EPWORTH BOOKSHOP (WELLINGTON)**

Manager

Joy Wright  
75 Taranaki Street.  
(P O Box 6133, Te Aro,) Wellington. 1.  
Phone (04) 850-352  
Fax. No. (04) 856-114

**FAITH & ORDER**

Convener

Rev. Warwick Gust  
153 Kohimararama Rd  
Mission Bay, Auckland 3  
phone [H] (09) 588-102

**FIJIAN ADVISORY COMMITTEE**

Convener

Mrs S J Strickland,  
4/105 Wood Glen Rd,  
Glen Eden, Auckland 7.  
phone

**GREY INSTITUTE TRUST**

Secretary

Mrs P N Lockett  
Coopers & Lybrand,  
P O Box 144, New Plymouth.  
phone (067) 75-477

**INTERCHURCH TRADE AND INDUSTRY MISSION (I.T.I.M.)**

**Northern :** Director, P O Box 8728, Symond Street P.O., Auckland.  
Telephone (09) 609588

**Waikato:** Director, Deacon Anne Hunt, P O Box 4321, Hamilton.  
Telephone (071) 81704

**Wellington:** Director, P O Box 30570, Lower Hutt.  
Telephone (04) 664981.

**Canterbury:** Director Rev. Seton Horrill, P O Box 2208, Christchurch.  
Telephone (03) 664586

**Southern:** Director Mrs Ruth Mitchell, P O Box 1534, Dunedin.  
Telephone (03) 477-8065.

**INVESTMENT BOARD**

Secretary

Rev. Stan J West, P O Box 931,  
Christchurch.  
phone [O] (03) 666-049

**KAI IWI MISSION TRUST**

Secretary

c/- 20 Toro Street, Wanganui.

## LAND COMMISSION

Co-ordinating Convener

Rev. Dr John Salmon  
P O Box 9573, Newmarket,  
Auckland.  
Phone No. (09) 5205-450

### Regional Conveners:

Northland

Rev. Kenneth H Russell  
P O Box 8104, Kensington,  
Whangarei.

Auckland/Manukau

Rev. W Geoffrey Tucker  
38 Braemar Road, Rothessay Bay,  
North Shore, Auckland

Waikato

Rev. Alan J Leadley  
P O Box 9549, Hamilton North.  
Telephone: (071) 393-949

Napier

Mr Lindsay Hall  
32 Roslyn St, Napier

Taranaki-Wanganui

Rob Hooper  
Elsham Road, R.D.3  
New Plymouth

Hawkes Bay/Manawatu

Mr Ken Fay  
47 Dittmer Drive,  
Palmerston North  
Phone No. (063) 81-342

Wellington

Duncan Moore  
22 Mersey Street, Island Bay,  
Wellington.

Nelson

Chris Palmer  
c/- Riverside Community,  
Lower Moutere R D 2  
Motueka

North Canterbury

Rev. Kenneth R Smith  
246 King Street  
Rangiora.  
Phone No. (0502) 37259

South Canterbury

Mr Gordon Lill  
189 Middle Road  
Ashburton  
Phone No.: (03) 308-7637



Otago

Rev. Donald J Phillipps  
P O Box 5076, Dunedin  
Phone No. (024) 772-000

Invercargill

Mrs Iris Lankshear  
292 Racecourse Road  
Invercargill

#### **LAW REVISION**

Convener

Mr G H Peak, P O Box 6849,  
Auckland.  
phone: [O] (09) 796-960

#### **MAKING DISCIPLES TASK GROUP**

Convener

Rev. Eileen Shamy  
224 Sawyers Arms Rd, ChCh 5.  
phone No. (03) 594-019

#### **MEDIA AND COMMUNICATIONS:**

Convener

Rev. Bill Wallace,  
115 Main Rd, Wainuiomata.  
phone: 648-399

Treasurer

Mrs J Ellicott, 66 Glen Rd,  
Stokes Valley, Lower Hutt

#### **METHODIST LAY PREACHERS' ASSOCIATION**

President

Mr Rex Millar,  
18 Armagh Street, Marton.  
phone:

Secretary

Mr Gordon Green,  
63 Brightwater Tce,  
Palmerston North  
phone: (063) 74-344

Treasurer

Mrs Ruth Blundell  
46 Ruawai Rd, Feilding

#### **THE NEGOTIATING CHURCHES UNITY COUNCIL 1990**

The Executive Officer, Mrs Clare Morrison  
175 Victoria St, Wellington. P O Box 27-095.  
Telephone (04) 850-723 Office Fax No. (04) 838 496

## **N Z METHODIST SOCIAL SERVICES ASSOCIATION**

**Convener**

Rev. Donald J Phillipps,  
P O Box 5076, Dunedin.  
Phone: [O] (03) 477-2000  
Fax No. (03) 477-2000

**Auckland Methodist Mission  
Superintendent**

Rev. Alan K Woodley  
P O Box 5104, Auckland  
Phone No. (09) 303-2443  
Fax No. (09) 390-665

**Wesley-Wellington  
Superintendent**

Rev. Keith J Taylor  
P O Box 9932, Te Aro, Wellington.  
Phone No. (04) 853-727  
Fax. No. (04) 828-054

**Christchurch Methodist Mission  
Superintendent**

Rev. Timothy J Langley  
P O Box 1449, Christchurch  
Phone No. (03) 666-745  
Fax. No. (03) 666-650

**Dunedin Methodist Mission  
Superintendent**

Rev. Donald J Phillipps  
P O Box 5076, Dunedin.  
Phone No. (03) 477-2000  
Fax. (03) 477-2000

## **N Z METHODIST WOMEN'S FELLOWSHIP**

**President**

Mrs Elaine Diprose  
Davidson Rd, R D 3 Matamata  
Phone (07) 888-2822

**Secretary**

Mrs Myra Caldwell  
49 Stanley Avenue, Te Aroha  
Phone (07) 884-9466

**Treasurer**

Mrs Edith Sealey  
Ngarua Road, R D Waitoa,  
Waikato. phone (07) 887-1782

**World Federation of Women  
(Correspondent)**

Mrs Raewyn Luxton,  
1 Catherine Crescent, Te Aroha.

**Smethurst Convener:**

Mrs Ruth Bilverstone,  
20 Yaldhurst Rd, Christchurch 4.  
phone (03) 485 519

## **PASTORAL COMMITTEE**

Convener

Rev. Stan J West, P O Box 931,  
Christchurch.  
Phone No. (03) 666-049  
Fax No. (03) 666-009

## **PUBLIC QUESTIONS**

Convener

Mr Fletcher Thomas, 16 Rata Rd,  
Akatarawa, Upper Hutt,  
phone (04) 268848

## **ROBERT GIBSON TRUST BOARD**

Chairperson

Mr John P Harding  
6 Quinn Crescent, Hawera  
phone (062) 84-485

## **SAMOAN ADVISORY COMMITTEE**

Convener

Mr Lani Tupu, 61 Duncan Terrace,  
Kilbirnie, Wellington.  
phone (04) 872-227

## **TE RUNANGA WHAKAWHANAUNGA I NGA HAHĪ O AOTEAROA**

Secretary Researcher  
P O Box 9573  
Newmarket, AUCKLAND

## **TONGAN ADVISORY COMMITTEE**

Convener

Mr T Kilifi Heimuli,  
507 Sandringham Rd, Auckland.  
phone (09) 864-855.

## **TRINITY THEOLOGICAL COLLEGE** (Fax. (09) 521-2664)

Principal

*(Dean of Common Life 1991)* 202 St John's Road, Meadowbank,  
Auckland 5. phone (09) 528-6613  
ph [O] (09) 528-0426

Tutor in Theology

Rev. Enid J Bennett,  
MA, BD, Dip. Ed,  
Wesley Lecturer in Systematic  
Theology: C/- St John's College,  
202 St John's Rd, Meadowbank,  
Auckland 5. Ph. (09) 528-4284

Fieldworker in Ministry:

Rev. Gillian M Watkin,  
L.Th.(Hons)  
320 St Heliers Bay Rd, Auckland 5.  
Phone (09) 528-4437 (office)



Director of Wellspring: Mrs Robyn Brown, TCC  
 320 St Heliers Bay Rd, Auckland 5  
 Ph. [O] (09) 528-4437;  
 [H] (09) 865-122

Chairperson, College Council: Rev. Mary E Caygill,  
 1 Tennyson St, Takapuna, Auckland 9  
 ph. (Home) (09) 494-584;  
 (Church Office) (09) 494-590.

# **St John's College Staff**

## **Dean:**

Rt Rev. Peter Atkins, MA, BD, Lth  
 (Dean of Faculty 1991)

## **Full-time Faculty:**

Rev. Dr Keith C Carley, BCom, BD  
 PhD (London), (Lecturer in Old  
 Testament)

Rev. Janet E Crawford,  
 BA, Dip, Ed., BD, STM (Yale),  
 (Lecturer in Christian Origins &  
 Early Church History)

Rev. G Terry Creagh, LTh (Hons)  
 STh, MinD (Vanderbilt)  
 (Lecturer in Pastoral Theology  
 and Field Education Supervisor)

Rev. Dr Allan K Davidson,  
 MA, BD, PhD (Aberdeen),  
 (Lecturer in Church History)

Rev. Dr Stephen C A May,  
 MA (Oxford), BD (Edinburgh),  
 PhD (Aberdeen)  
 (Lecturer in Systematic Theology)

Rev. Maaka Mele, LTh (JBTHS),  
 LTh (Hons, Aot.),  
 (Lecturer in Maori Studies)

Rev. Dr Godfrey C Nicholson,  
 BSc, BD, MTh, PhD (Vanderbilt)  
 (Lecturer in New Testament)

Mrs Whena Pink, TTC, Dip. BI,  
 (Lecturer in Maori Studies)

Rev. Muru Walters, JP, MA, PGD,  
 Dip. Ed., Adv. Dip. Tchg, DNZCRS  
 (Lecturer in Maori Studies)

Mrs Judith Bright, MA, Dip. NZLS,  
 ANZLA (Librarian).

## **Part-time Faculty:**

Mrs Ruth Pidwell, BA LTCL,  
 ASB Pub. Spg, LSB, RMSCA  
 (Lecturer in Speech  
 Communication)

### **JAMES AND MARTHA TROUNSON TRUST**

Secretary

Mr Jim Steel, 25 Taikata Rd,  
Te Atatu, Auckland 8.  
ph. (09) 834-5668

### **WELLINGTON METHODIST CHARITABLE AND EDUCATIONAL ENDOWMENTS TRUST**

Secretary

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

### **WESLEY COLLEGE**

Principal

Mr Graeme Cowley, MSc(Hons),  
Dip.Tchg,  
P O Box 58, Pukekohe.  
Ph. (085) 87-014 Pukekohe.

Secretary

Mr N L Johnston, P O Box 6864,  
Auckland. Phone (09) 792-688

### **WESLEY HISTORICAL SOCIETY (N Z)**

Secretary

Mr D G Roberts,  
2/10 Birdwood Ave,  
Papatoetoe. Ph. (09) 279-8152  
Rev. Richard J Waugh,  
'Bridson House', 4 Lincoln Rd,  
Henderson.

Treasurer

### **WELFARE OF THE CHURCH**

Convener

Mr Brian Jillings,  
143 Dalrymple St,  
Invercargill

## **PERSONNEL - BOARDS AND COMMITTEES**

### **A.        STANDING        COMMITTEES        OF        THE              CONFERENCE**

#### **ARMED SERVICES CHAPLAINCY**

To be appointed by the President.



## **COMMITTEE ON MINISTRY**

Gillian Telford (Convener), Chris Dyson (Presbyter Assessment Convener), Audrey Dickinson (Associate Convener Deacons), Frank Hanson (Principal), Gillian Watkin (F.W.I.M.), Robyn Brown (Wellspring), Norman Brookes (Development Division), John Salmon (Education Division), Deacons - June Higham, Anne Ramsay, Charles Fenwick, Ruth Keightley, Winifred Murray, Fred Norris, Joyce Witten representatives of the Maori Division, Fijian, Tongan and Samoan Advisory Committees.

Kaumatua: Joyce Dey, William J Morrison, Jack Penman, Joan Young.

## **COMMUNITY ON WOMEN AND MEN**

Wendy Conwell (Co-ordinator), June Gibson, Lynette Green, Pat Jacobson, Sylvia Olsson, Ann Pritchard, Amelia Takau, May Thomas, Scott Thompson, Gillian Thornley, Dawn Wright, Helen Wright, Bertha Zurcher, Troy Sugrue, Russell Rigby, Margaret Drake and 50 Corresponding Members.

## **FAITH AND ORDER**

Enid Bennett, Bill Burnell, Barry Collins, Joy Dine, Mervyn Dine, Henk Gerritsen, Phillippa McKeown-Green, Warwick Gust (Convener), Frank Hanson, Ian Hayter, Kathleen Rowe, John Salmon, Richard Small, Tony Stroobant, plus others nominated to and appointed by the President.

## **FIJIAN ADVISORY COMMITTEE**

Sasau Strickland (Convener), Lupeti Fihaki, Jione Langi, Ului Pukunivesi, Manasa Rayasi, Akisi Renner, Maciu Taura, Jioji Tikodei, Finau Tuisue, Seru Vatucicila, plus one representative appointed by that Fellowship from each District Synod where there is a Fijian Fellowship.

## **LAW REVISION**

Norman Brookes, Edgar Hornblow, Alan Woodley, Jan Tasker, Geoff Peak (Convener), David Smith, and the General Secretary (Secretary).

## **MEDIA AND COMMUNICATIONS**

Bill Wallace (Convener), Joan Ellicott (Treasurer), Anne Vaughan, Douglas Rogers, Joy Wright, Helen Wright.

## **P.A.C. DISTRIBUTION COMMITTEE**

Garth Cant, Margaret Ellen, Margaret Hamilton, Marion Kitchingman, Sarah Laurenson, John Salmon, Troy Sugrue, plus Ex-President, General Secretary.



## **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, and one women appointed by the President.

## **PRESIDENT'S COMMITTEE OF ADVICE**

Vice-President, Ex-President, the Ex-Vice-President, the President-Elect, the Vice-President-Elect, the General Secretary and others chosen by the President.

## **PUBLIC QUESTIONS**

Silvia Crane, Rodger Gibson, Marie Greenwood, Mark Hanson, Graham Hulston, Barry Jones, Bruce Rae, John Roberts, Bob Sullivan, Helen Thorstenson, Fletcher Thomas (Convener), and such other members as the President may appoint.

## **SAMOAN ADVISORY COMMITTEE**

Lani Tupu (Convener), Tiatia, Arona Galuvao; President; Vice-President; Toma Miriera, Limutau, Tia Aiolutepa, Alesana Letoa, Etuale Maua'i, Saosili Motu, Muaiamalae, Silika Lologa, Viliamu Papali'i, Sione Saafi, Siauala Amituana'i, Ioane Afoa, Seilala Mapusua, Tanielu Sa'o, Falea'ana Kopelani, Fisiga Tuimaseve, Aso Saleupolu, Salafai Mika, Fa'aoso Tugia, Iosua Sefuiva, Unasa Su, Piula Su, Nomani Noa, Paulo Ieriko, Fereti Fa'afuata, S Elia, Tiauli, Silava Tauvao, Malaga, Nanai Misa, T Lolo, Williams, Lima Foisa, Seuseu T, A Palelei, Va'a Tauvalaau, Fa'au'u Fono, Norman Brookes, Ian McKenzie, Graham Brazendale, Waikato-Bay of Plenty Rep, Manukau Synod Rep, Wellington Rep.

## **TONGAN ADVISORY COMMITTEE**

President as Chairperson, Vice-President, Convener, Secretary, Interpreter, Deputy Convener, Superintendent of the Development Division, Tongan Presbyters on Connexional appointments in Aotearoa/New Zealand, six representatives from the Auckland and Manukau Circuit, and one representative from each Tongan Fellowship, and also one representative from each District where there is a Tongan Fellowship.

## **WELFARE OF THE CHURCH**

Brian Jillings (Convener and Chairman), Iris Lankshear (Secretary), Margaret Burnett, Marian Emslie, Judith Day, Joan Lawry, Janice McLeod.

## **B. OTHER BOARDS AND COMMITTEES**

### **ADMINISTRATION DIVISION**

Margaret Burnett, Frank Claridge, Elaine Dell, John Goffin, Edgar Hornblow, Geoff Peak, Donald Phillipps, Ashley Sedon, Pat Teague, Lani Tupu, Ex-officio General Secretary and Finance Manager, and such further members as are appointed by the President.

### **ALDERSGATE FELLOWSHIP**

Edger Hornblow and Bruce McNair (Joint Presidents), Russell James and Jean Waugh (Vice-Presidents) Frank Rigg (Secretary), Hilary Monk (Treasurer), Mona Harris, Judy Hornblow, Michael Older, Jan Older, Murray Peat, Gwen Rigg, Heather Scott, Richard Small, Bob Smith, Bryan White.

### **BICULTURAL COMMITTEE**

John Salmon, Rua Rakena (Co-conveners), members appointed from Maori Division, Graham Brazendale, Norman Brookes, Margaret Ellen, Margaret Gordon, Kerry Watkins.

### **DEVELOPMENT DIVISION**

Julie Baker, Norman Brookes, Andrew Donaldson, Fa'au'u Fono, Michael Greer, Warwick Gust, Wendie Hansen, Kilifi Heimuli, Neil Marquand, 'Alifaleti Mone, Rua Rakena, Pare Rauwhero, Jill Richards, Geraldine Riesterer, Aso Saleupolu (Chairperson), Susau Strickland, Richard Waugh.

#### **Church Union Committee:**

Siauala Amituana'i, Norman Brookes, Irene Girven, Elizabeth Kolhase, Len Schroeder, Rua Rakena, Jill Richards, Ken Russell.

#### **Making Disciples Task Group:**

Eileen Shamy (Convener), Norman Brookes, Jean Bruce, Geoff Hill, Kenneth Smith, John Stringer, Phil Trotter, Lynley White. Consultants: Ruth Silberstone, Jione Langi, Audrey Leadley, 'Alifaleti Mone.



**Methodist Representatives on the Negotiating Churches Unity  
Council 1990:**

Norman Brookes and Irene Girven

**EDUCATION DIVISION**

Jennifer Taylor (Chairperson), Karene Biggs, Desmond Cooper, Barbara Halliwell, Diana Roberts, Douglas Rogers, Owen Sanders, Joy Wright,

**Staff Members:** Gavin Mickell, John Salmon, Ashley Sedon, Silvia Crane and Nik Cree.

**Resource/Contact Persons:** Jione Langi.

**EPWORTH BOOKSHOP**

Brian Garlick (Chairperson), Stan West, Alan Woodley, a representative of the Education Division and Epworth Manager.

**MAORI DIVISION**

The Tumuaki, Ernie Albert, Elaine Dell, Ruby Fenton, Colleen Gilmore, Hana Hauraki, Te Oki Hepi, Kiri Haretuku, Aroha Huston, Christine Kershaw, Rex Nathan, Heremia Pate, Riripeti Polwart, Joy Rakena, Jim Rauwhero, Pare Rauwhero, John Roberts, Diana Tana, Doreen Wilson,

**Te Runanga Whakawhanaunga I Nga Haahi:**

The Tumuaki, Kiri Haretuku, Heremia Pate, Markus Rogers, Diana Tana, Paringahau Waaka.

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

**Convener:** Mr David Moir

**(1) Regional Representatives:**

Murray McMeiken, Enid Bennett, Nell Bradburn, Jeanette Luxton, Marian Emslie, George Chisholm, Garth Cant, Richard Lawrence and Brian Eagle, and one other from Unit III

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

Mrs Hilda Schroeder and  
one person to represent the Maori Division

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

John McKinlay, Judy Allison, Ian Cairns

**(4) Joint Secretaries:**

Rev. Alan J Leadley and also from 1/4/1991 Rev. Dr  
Lourdino A Yuzon.



**UNIT I - AUCKLAND** Enid Bennett & Murray McMeiken  
(Co-Conveners)

Irene Cornwell, Ray Galvin, Margaret Hames, Naomi Howell, Alan Lipscombe, Bruce McLean, Kepu Moa, Diane Paterson, Barry Pilkinton, Vaotane Saleupolu, Hilda Schroeder, Len Schroeder, Liu Tepou, Davinia Taylor, Phil Taylor, Stuart Vogel.

**UNIT II - HAMILTON** Nell Bradburn (Convener)

Elaine Brown, Betty Buchan, Warren Foster, David Holmes, Veronica Lowe, Jeanette Luxton, Tui McLeay, David Moir, Cathleen Rusden, Margaret Rushbrook, Margaret Thoms.

**UNIT III - OTAGO-SOUTHLAND -**

In recess.

**UNIT IV - CHRISTCHURCH -** George Chisholm  
(Convener)

Fred Baker, Winston Baker, Garth Cant, Denis & Estelle Elvidge, Rita & John England, Geoff Hill, Chris Nichol, Indira Sirisena, Janet Taege, David Troughton, Sue Welsh Dick Yates.

**UNIT V - WELLINGTON -** Richard Lawrence and Brian Eagle  
(Co-Conveners)

Martin Baker, Don Borrie, Colin Clark, Wendy Cossham, Dorothy Harvey, Helen Hay, Heather Macfarlane, Pearl Muriti, Tony Wolfe.

**INVESTMENT BOARD**

John Chittenden, Vince Duffy, Dorothy Ford, John Fraser (Chairperson), Hugh Garlick, Bruce Gordon, Graham Keightley, Barbara Lawrence, Geoff Peak, Owen Pierce, Lloyd Riesterer, Brian Underwood, Alan Woodley, Greg Wright (Executive Officer), Stan West (Secretary), and one further member to be appointed by the President.

**METHODIST TRUST ASSOCIATION**

John Chittenden, Vince Duffy, Dorothy Ford, John Fraser (Chairperson), Hugh Garlick, Bruce Gordon, Barbara Lawrence, Owen Pierce, Geoff Peak, Lloyd Riesterer, Brian Underwood, Alan Woodley, Greg Wright (Executive Officer), Stan West (Secretary), and one further member to be appointed by the President.

## **ROBERT GIBSON TRUST**

John Harding, M.B.E., J.P. (Chairperson), Preston Bulfin, Bruce Duthie, Wilf Ford, Alan Hughson, J.P., Reba Hunt, Geoff Marx, Vic Morgan, Len Willing, Bill Yateman, and the Minister of the Manaia Parish - Tom Thompson, J.P., District Superintendent Taranaki-Wanganui, Stan West (General Secretary),

## **TRINITY THEOLOGICAL COLLEGE COUNCIL**

Mary Caygill, Jill van de Geer, David Bush, Frank Claridge, Frank Hanson, Susan Thompson, Joyce Dey, Charles Fenwick, Geoff Hill, Bill Nathan, Doug Pratt, Jan Tasker, Diana Tana, Vaotane Unasa Samoa-Salepolu, All staff attend each meeting, two as associates.

## **JAMES AND MARTHA TROUNSON**

Margaret Gordon (Chairperson), Jim Steel (Secretary), Bryan Burton (Deputy Chairperson), Bob Burton (Treasurer), Norman Brookes, Harold Denton, Audrey Dickinson, Ted Grounds, Elizabeth Kohlhasse, William Morrison, Lorraine Parker, Gillian Watkin

## **WELFARE OF THE CHURCH**

Brian Jillings (Convener), Iris Lankshear, Margaret Burnett, Marian Emslie, Judith Day, Kevin Connole, Joan Lawry, Janice McLeod

## **WESLEY COLLEGE TRUST**

Eric Beavis, Brian Caughey, Winston Christian, Ken Christiansen, Marie Clark, Harold Denton, Margaret Gordon, David Grounds, John Hull, Jack McCoskrie, Graeme Matheson, Jack Paine, Christine Peak, Jack Penman, Tom Spooner, Pat Tauroa, Sione Tonga.

## **C. SOCIAL SERVICES**

### **AUCKLAND METHODIST MISSION**

Alan Woodley (Superintendent), Graham Brazendale, Mary Caygill, Maurice Copeland (Chairperson), Hugh Garlick, Ken Long, Geoff Matheson, Jennifer Moor, Geoff Peak, Kathleen Rowe, David Smith, Nola Smith, Ian Souster.

### **WESLEY-WELLINGTON**

Keith Taylor (Superintendent), Ross Becker, Ian Crabtree, Alan Dine, Margaret Freeman, Catherine Gibson John Hickman, Beverley



Jones, Jione Langi, Duncan Moore, Naomi Morton, and Lani Tupu (Chairperson) and one to be appointed by the President.

#### **CHRISTCHURCH METHODIST MISSION**

Timothy Langley (Superintendent), Lois Clarke, Mervyn Dickinson, Inu Farrar, Geoff Hill, Rodney Hill, Naylor Hillary, Ross Lawn (Chairperson), Heather Spence, Alan Watson. (Allen Dingwall is an Emeritus Board Member)

#### **DUNEDIN METHODIST MISSION**

Arthur Duncan, Joan Carter, Arthur Crosbie, Lynne Frith-Upson, Joan McDonald, Neil McLeod, Donald Phillipps (Superintendent), Mori Pickering, Len Robinson, Brian Simms (Chairperson), Murray Simpson, Alex Smith, Shirley Ungemuth and Martin Wilson.



# NAMES AND ADDRESS 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 1991

- Ent:** Indicates the year of first appointment by the Conference.  
**Years:** Indicates the Year(s) of current appointment (including the Connexional Year).  
**L:** Denotes local Presbyter (Self-Supporting) and is followed by the Years of the current appointment. See Q.12  
**UFS:** Denotes unavailability for Stationing by the Conference. See Q.17.  
**D:** Deacons are indicated by use of this designation.  
**Chaplain:** Those engaged in Hospital, Industrial, Prison, Services, University or other Chaplaincy, are indicated by this designation following their name and address. See Q.16., or Station Sheet Q.26.  
**HM:** Home Missionaries are indicated by the use of this designation following their name and address.  
**MI:** Minita-a-Iwi.  
**Supply:** Denotes Lay or Ministerial Supply and is indicated by the use of this designation following their name and address.  
**SOC:** Denotes those serving with other Churches, Conferences, and Ecumenical agencies.  
**ASC:** Denotes Members of other Conferences or Churches associated or serving with the Conference.  
**Student:** Includes those training in Theological College or in a Home Setting in a Parish.  
**[O]** Denotes Office in front of telephone number.  
**[H]** Denotes Home in front of telephone number.

Ent.	Years	Names and Address	phone no.	Parish
1984	4	Abbott, Bryant S L; 18 West Rd, Wellington 5	(04) 759-198	6020
1955	1983	Abbott, William K; 142 Regan St, Stratford	(0663) 5464	4030
1966	CHP12	Alexander, Roy M; 47 Marsden Ave, Mt Eden, Auck. 4	[O] 797-440 [H] 602-987	2002
1968	3	Allan, Robert A; 92 Cambridge St, Levin	[H] (069) 85927	6220

Ent.	Years	Names and Address	phone no.	Parish
1944	1983	Allen, Robert H; B.A. 31 Bay View Rd, Cass Bay, Lyttelton	(03) 288-799	8140
1969	1	Alley, David R; 31 King Street, Waiuku	(085) 59-312	2460
1987	L5	Ambler, Mavis; P O Box 19, Opononi, Northland	809	1060
1957	2	Amituana'i, Siauala T; B.A.,B.D., [O] (09) 763-319 26 Totara Rd, Te Atatu North, Auckland [H] (09) 834-3203		2370
1991	1	Ancrum, Audrey P 14 Tudor Pl, Mairangi Bay, Auckland		2030) 2040)
1984	SOC2	Anderson-Carter, Glenys R; 412 Pukehangi Rd, Pomare, Rotorua	(073) 88-835	3000
1956	3	Andrews, Robert S; 20 Wellington St, Hamilton	(071) 565-783	3100
1943	1977	Andrews, Stanley G; M.A.,Dip.Ed. F1/51 Kolmar Rd, Papatoetoe, Auckland	(09) 2781945	2410
1963	6	Ansell, David H; (122 Edgecumbe Rd) P O Box 2019, Tauranga South	[O] (075) 788-493 [H] (075) 786-151	3190
1963	1979	Armstrong, David; Unit 13, Peninsular Club, Hibiscus Coast, Orewa	(0942) 41-322	2280
1979	1986	Astley, H Mary; 122 Totara Drive, Hamilton	(071) 496-421	3080
1947	1960	Attwood, A Francis; 9 Galbraith Street, Waihi		3040
1949	1979	Baker, Edward; 7 Park Ave, Tuakau	(085) 68122	2440
1953	4	Baker, Frederick J K 356 Wairakei Rd, ChCh 5	[H] (03) 598-115	8140
1987	4	Baker, Marcia J; 356 Wairakei Rd, Chch 5	[H] (03) 598-115	8140
1963	1	Ball, Niven G, "Arohanui Family Village" 81 Middle Rd, Havelock North	(070) 775-987	5020
1965	2	Barnes, Stanley J, B.A.(Rhodes) 131 Francis Ave, Christchurch 1	(03) 355-7207	8130
1986	D1	Barrow, Shirley-Joy, c/- Matamata Union Parish, 2 Hohaia Cres, Matamata	(07) 888-8976 (07) 888-8817	3140
1975	3	Bell, Anthony N, L.Th. 2 Hohaia Cresc, Matamata	[O] (07) 888 8806 [H] (07) 888 8976	3140
1941	1968	Bell, Charles H, B.A., No. 1 Cottage, Melrose Home, 159 Waihi Rd, Tauranga		3190
1981	1	Bell, David S, B.A.,B.D.,M.Th. 5 Alnack Place, Torbay, Auckland 1	(09) 404-6874	2320



Ent.	Years	Names and Address	phone no.	Parish
1957	1989	<b>Bell, G Basil W,</b> 10 Peters Ave, Palmerston North	(063) 591-805	5100
1944	1977	<b>Bell, R Graham, M.A.,B.D., Theol.M.(Melb.),</b> 3/10 King Edward Ave, Papakura. [H] (09) 298-3893		2430
1967	6	<b>Bennett, Enid J, M.A.,B.D., Dip.Ed.,</b> St John's College 179d St John's Rd, Auckland 5	[H] 584-284	2820
1956	10	<b>Bennett, George L,</b> 83 Kolmar Rd, Papatoetoe	[O] (09) 2786442 [H] (09) 2786439	2410
1988	1	<b>Bennett, John E</b> 10 Cox Street, Geraldine	(03) 693-8210	8360
1955	1991	<b>Bennett, Trevor L,</b> 4 Wainui Road, Raglan		3090
1949	1967	<b>Benny, T Ralph</b> 7 Hanrahan St, (PO Box 221) Ashburton	(03) 308-3252	8380
1980	5	<b>Biggs, Donald F,</b> 164 High St South, Carterton	(0593) 8325	6180
1954	1989	<b>Billinghurst, Noel D</b> 14 Hamua Place, Waitara	(067) 4498	4020
1962	2	<b>Bilverstone, John</b> 20 Yaldhurst Rd, Christchurch 4	(03) 348-5519	8120
1971	1990	<b>Bowen, Lesley H, (Deacon)</b> 1 North St, Blenheim,	(057) 86-253	7070
1959	1	<b>Bowen, Lewis A; Dip.R.E.</b> 67 Kennedy Dr, Levin	[O] (069) 87159 [H] (069) 89880	5140
1985	4	<b>Bowring, Stuart J; L.Th.</b> 27 Hookey Drive, Te Puke.	[O] (075) 737-676 [H] (075) 739-068	3210
1955	1990	<b>Boyd, Edward P,</b> 55 Bayview Rd, Paremata, Wtgn	[H] 331-188	6100
1960	1991	<b>Brazendale, Graham; M.A.,</b>  <b>Bromell, David, M.A.(Hons), B.D.(Hons), Ph.D.</b> c/- Dunedin Methodist Mission, P O Box 5076, Dunedin	[H] (09)	2010 9020
1969	7	<b>Brookes, Norman E; M.A.(Hons)</b> (3 Steele St, Meadowbank) P O Box 9573, Newmarket, Auckland	[O] (09) 5205450 [H] (09) 587-263	2600
		<b>Brown, Robyn (Supply Wellspring)</b> 38 Cutler St, New Lynn, Auckland 7	(09) 875-122	2820
1989	3	<b>Bruce, G Jean,</b> 15 Wiggins St, Sumner, ChCh 8	[O] (03 26) 6356 [H] (03 26) 6975	8050
1989	D3	<b>Bryant, David M</b> 11 Lockett St, Lower Hutt (student)	(04) 676-106	6120
1989	D3	<b>Bryant, Margaret I</b> 11 Lockett St, Lower Hutt	(04) 676-106	6120
1983	4	<b>Burnett, Margaret, E; B.Sc.,Dip.App.Soc.Sc.</b> 24 Norwood St, Invercargill	(03) 216-5032	9110



Ent.	Years	Names and Address	phone no.	Parish
1951	1987	Burrough, Amos W, 46 Kimberley Grove, Palmerston North	(063) 72689	5100
1949	1987	Burt, Douglas H, 26 Shelley St, Cambridge	(071) 276-904	3070
1974	1986	Burton, Restal A, J.P. 22 Silverton Road, Waihi	(07) 863-6869	3040
1979	8	Bush, David J; B.Sc. 13 Holiday Rd, Stanmore Bay, Whangaparaoa	[O] (0942) 65-615 [H] (0942) 45-706	2280
1944	1983	Bycroft, Leslie F 12 Gisborne St, Te Puke	(075) 739-700	3210
1955	7	Cable, Wilfred J 9 Rhodes St, Timaru	(03) 688-8401	8310
1947	1985	Campbell, M Jackson 8 Totara Rd, Stanmore Bay, Whangaparaoa	(0942) 47930	2280
1931	1971	Carr, W E Allon; Flat 3, 16b Penney Ave, Mt Roskill, Auck.4	674-258	2030
1972	MI	Cassidy, Tohu P O Box 134, Rawene, Hokianga		1510
1985	1991	Caygill, Bruce A; B.Com. 254 Innes Road, ChCh 5	(03) 355-7173	8130
1985	6	Caygill, Mary E; Dip.Soc.Work, L.Th. 1 Tennyson St, Takapuuna, Auck.9	[O] (09) 494-590 [H] (09) 494-584	2140
1944	1984	Chambers, Wesley A; M.A. 5 Kaharoa Ave, Omokoroa, Tauranga R.D.2		3350
1986	2	Chandler, Clive H; 9 Dalrymple Place, Marton	(0652) 6849	5130
1969	12	Chapman, Wallace C, 364 Hardy St, Nelson	(054) 84672	7010
1965	L2	Chessum, William A; Mus.B.; 20 Church St, Otahuhu	276-3468	2410
1950	1985	Clark, Colin D; M.A. 120 Kahu Rd, Paremata	(04) 331-527	6100
1965	5	Clarke, Edwin B; M.A., B.D.(Hons)(Melb.), Dip.Mgt 27 Remuera Ave, ChCh 2	[O] (03) 332-5040 [H] (03) 332-5202	8020
1963	1989	Clarke, Ian L; A.C.A. 9 Hurst Place, ChCh 9.	(03) 830-918	8010
1981	5	Clarke, Lois R H; B.A., L.T.C.L., L.TH. 27 Remuera Ave, ChCh 2.	[O] (03) 496-566 [H] (03) 332-5202	8100) 8150)
1948	1978	Clement, Grace M (Deacon) 1/141 Galloway St, Hamilton East	(071) 63-805	3100
1947	1981	Clements, Leslie C; Q.S.O., 90 Francis St, Takapuna, Auckland 9	495940	2140
1990	1	Clifford, Kathy 61 King Edward St, Eltham 4571	(06634) 8620	4090
1991	1	Clifford, William (Bill) J; 61 King Edward St, Eltham 4571	(06634) 8620	4090

Ent.	Years	Names and Address	phone no.	Parish
1958	1974	<b>Climo, Frederick J;</b> Flat B, 112 Queen St, Waiuku	(085) 58-426	2460
1987	5	<b>Clover, Gary A M; M.A.,B.D.,</b> Dip.N.Z.L.S.(06) 857-8146 44 Kenilworth St, Waipawa		5170
1951	1986	<b>Clucas, Ivan J;</b> R D 6, Te Puna, Tauranga	(075) 25903	3190
1987	D5	<b>Cochrane, Airdre R,</b> Takahue Road, R D 2, Kaitaia	(0889) 84019	1010
		<b>Collins, R Barry,</b> [H] (09) 425-8660 5 Hexham St, Warkworth (Lay Supply)		2290
1948	1986	<b>Collins, Rona W (Sister)</b> (07) 871-5376 301 Bank St, Te Awamutu		3250
		<b>Connole, Kevin R,</b> St John's College, 202 St John's Road, Auckland 5 (student)		
1960	1981	<b>Conway, James H;</b> 7 Meadowland St, Tauranga		3190
		<b>Cooper, June H</b> St John's College, 202 St John's Road, Auckland 5 (student)		
1980	7	<b>Cooper, K Desmond,</b> (04) 888-779 80 Darlington Rd, Wellington 3		6050
1986	UFS1	<b>Cooper, Mark F; L.Th.</b>		5020
1984	MI	<b>Cope, Rameka J;</b> P O Box 20-031, Wellington South.		6510
1969	UFS4	<b>Corlett, Ashley I; L.Th.</b> (0812) 3115 No. 4 R.D., Taumaranui		3280
1949	1977	<b>Cornwell, Gordon A R;</b> 869-554 Flat 4/40 Richardson Rd, Mt Albert, Auck.3		2080
1968	1989	<b>Couch, Moke A G; B.A.</b> (071) 555-126 28 Raymond St, Hamilton		3520
1988	MI	<b>Couch, Te Rangihwinui</b> (03) 288-998 Rapaki, R.D. 1, Lyttelton		8510
1953	1983	<b>Craig, Hughan M;</b> 41 Ridge St, Tauranga		3190
1957	6	<b>Cropp, James F;</b> (03) 810-486 116 Stanmore Rd, ChCh 1		8010
1983	D9	<b>Cubin, Raewyn F</b> (04) 781-795 31 Wingfield Pl, Broderick Park, Johnsonville, Wellington 4.		6010
1980	CHP3	<b>Cumberpatch, Lindsay E; B.A.</b> [H] (071) 67-699 112 Knighton Rd, Hamilton [O] (071) 562-889 ext. 8576		3330
1962	UFS18	<b>Currie, John B; B.A.</b> (06) 877-6305 (Joll Rd, Havelock North) P O Box 1104, Hastings		5020



Ent.	Years	Names and Address	phone no.	Parish
1989	D3	Dalton, R Harvey; 417 Parawai Rd, Thames (student)	(0843) 87-506	3010
		Dawson, Brian R St John's College, 202 St John's Road Auckland 5 (student)		
1940	1979	Dawson, John B; B.A. 17 Bayswater Cres, Woolston, Christchurch 6	(03) 849-656	8030
1943	1982	Dawson, W Selwyn; M.A. 44 Kupe St, Orakei, Auckland 5	521-0236	2070
1954	SOC7	Dickie, Arthur W; C.Eng.,M.Inst.F.,M.N.Z.I.E., P O Box 156, White Salmon, Washington 98672		3030
1983	3	Dickinson, Audrey N; L.Th. P O Box 515, Manurewa (4/17 Lupton Rd,)	[O] (09) 266-5301 [H] (09) 266-7532	2420
1958	UFS8	Dickinson, J Mervyn; B.A.,B.D.,Ph.D. 12 Julius Tce, Christchurch 1	(03)855-287	80340
1988	2	Did-Dell, Philip L; L.Th. 28 Oxford St, Richmond, Nelson.	(054) 48394	7030
1959	1	Dine, Mervyn L; 7 Francis Ryan Close, Mt Albert, Auck.3	(09) 867-264	2080
1988	4	Dombroski, Christopher R; L.Th. 1 Te Reinga St, Kaitaia. Donaldson, Andrew D St John's College, 202 St John's Road, Auckland 5 (student)	(0889) 81-078	1010
1990	2	Doubleday, Andrew D; 171 Parsons St, Wanganui	[O] (06) 345-7394 [H] (06) 344-6076	4090
1990	2	Durrant, Joanne A; 46 Mathias St, Darfield	(0516) 88252	8200
1984	5	Dyson, Christopher J; B.Sc., L.Th.; 25 Chivalry Rd, Glenfield, Auck.10	[O] 444-2711 [H] 444-9477	2160
1969	8	Eagle, Brian R J; 70 Duncan Tce, Kilbirnie, Wgtn 3.	[O] (04) 893-225 [H] (04) 879-945	6030
1980	7	Egli, Bruno W, 6B Penrod Drive, Bell Block, New Plymouth	[067] 71-222	4130
1948	1980	Eisner, Wilf G; B.A. 38 Greenwood Park Lane, Greenwood Park, Tauranga		3190
1984	MI	Eketone, Heke Jim 17 Grace Street, Tokoroa		3510
1986	L6	Elisara, Leavo L; J.P. 281 Great North Road, Henderson, Auckland	[H] (09) 8375148	2100
1980	UFS3	Elderton, William E; M.A.,A.N.Z.I.A., Dip.N.Z.L.S.,L.Th., P O Box 539, Hokowhitu, Palmerston North	[O] (063) 768-699 [H] (063) 80-703	5100
1939	1987	Ellemor, Evelyn (rtd Deacon) 4/13 Nursery Place, New Plymouth	(067) 34994	4010
1984	1	Elphick, Doris J; 43 Cassandra Street, Stratford	(063) 268-580	4030



Ent.	Years	Names and Address	phone no.	Parish
1988	4	Emslie, Marian; M.S.R.(T) 13 Shrewsbury St, Riverton Fa'afuata, P Iakopo St John's College, 202 St John's Road, Auckland 5 (student)	(03) 234-8577	9120
1989	3	Fa'afuata, Fereti, 20 Ireland Road, Panmure, Auckland 6	(09) 5277010	2040
1943	1983	Falkingham, Wilfred E; M.B.E. 24 Ranui Cres, R D 1, Lyttelton	(03) 294-439	8140
1989	D3	Fawknner, Brenda R N 19 Breakwater Street, New Plymouth (student)	(067) 511 523	4010
1964	1989	Felderhof, Ludwig; 179 Kingswood Rd, Tauranga	(075) 67-136	3190
1982	4	Ferguson, I W Les; L.Th. P O Box 5010 Rotorua West. (48 Hillcrest Ave)	[O] (073) 481-527 [H](073) 486-376	3170
1979	8	Ferguson, R Andrew; B.A., L.Th. 8 Tabak Cres, Palmerston North Fifita, Saula St John's College, 202 St John's Road, Auckland 5 (student) Fonokalafi, Sione, 44 Beach Rd, Te Atatu, Auckland 8 (retired x Free Wesleyan Church in Tonga (Methodist)	(063) 87436	5100
1949	1985	Ford, Wilfred F; C.M.G., B.A. 122 Totara Drive, Hamilton.	(071) 496-421	3080
1957	1986	Fowler, Irwin J; 54 Buscomb Ave, Henderson, Auckland 8	836-1265	2100
1937	1974	Francis, William R; M.A., B.A., B.D.(Lond.) 67 Stanaway St, Northcote, Auckland 9	4191911	2140
1981	4	Frith-Upson, Lynne O; 21 Brunel St, Dunedin	(03) 453-6238	9020
1955	D	Fuller, June E 37 Waimairi Rd, ChCh 4	(03) 348-8039	8120
1985	7	Garner, Edna J c/- 51 Strid Rd, Te Atatu Sth, Auck.8	[O] (09) 3032-443 [H] (09) 83-64304	2010
1968	1973	George, Atawhai, Q.S.M., Deacon c/- Turiri Lodge, Kaikohe Hospital, Bissett Road, Kaikohe		1510
1990	2	George, Norma J 33A Lanark St, Mosgiel	[H] (03) 489-6591	9020
1952	1985	George, R Leslie, 6 Paehoro Grove, Turangi		3290
1964	1	Gerritsen, Hendrik, B.A.,B.D., 30 Gardner Rd, New Lynn, Auck.7	877-469	2310
1985	D7	Gibson, June L, Pahiatua Track, R D 1, Palmerston North	(063) 591-463	5007

Ent.	Years	Names and Address	phone no.	Parish
1952	1989	Gibson, Loyal J, Pahiatua Track, R D 1, Palmerston North	(063) 591-463	5100
1959	3	Gibson, Roger M, 44 Wallis St, Raglan	[O] (071) 258275 [H] (071) 258354	3090
1951	1988	Gilbert, Geoffrey T, 37 Norwich Ave, New Plymouth	(067) 510-409	4010
1958	1987	Gilbert, Wilfred S, 25 Bay View Road, Raglan	(071) 258-018	3090
1984	MI	Gilmore, Stanley 107 Rimu St, Hamilton	(071) 79-747	3520
1976	4	Glensor, Peter E, B.A. 8 Nelson St, Petone	[O] (04) 674-980 [H] (04) 683-234	6130
1934	1969	Goodman, George H 1/56 Rimu St, New Lynn, Auckland 7	874305	2080
1989	D3	Goodwin, Lorna J 317 Albert Street, Palmerston North (student)	(063) 79-721	5100
1950	1988	Gordon, D Bruce, CBE, MA 3 Bleakhouse Rd, Howick	[H] 535-7582 [O] 867-159	2020
1955	1988	Goreham, Norman J, BA(B'ham), BD(Lond) 14 Whitehorse Drive, Whakatane	(076) 88-189	3220
1986	1	Goudge, Robyn D, BSc, BD, 9 Paynters Ave, New Plymouth	[O] (067) 83-592 [H] (067) 83-434	4010
1959	1976	Goudge, Stanley R, B.A. 46 Mulgan St, Avondale, Auck. 7	677-287	2080
1956	1982	Grant, Ian D, 18 Dickson Road, Papamoa	Taur. 421-265	3210
1973	SOC2	Grant, Stuart C, BA, LLB, LTh Amstetter Str 22, 7000 Stuttgart 61 (Hedelfingen), West Germany (ph..0711 421161)		7010
1983	4	Gray, Robin J G, 79 Arthur St, Timaru	[H] (03) 684-5625	8310 8330
1979		Greenwood, I Marie, BTheol, PG.Dip.(Theol) 40A Silverstream Rd, Crofton Downs	[H] [O] (04) 843-587	6000
1976	1	Greer, Michael W, LTh 14 St Vincent Ave, Remuera, Auckland 5	(09) 520-2507	2060
1959	7	Griffith, Keith C, MBE 801E Queen St East, Hastings	(06) 876-7965	5020
1943	1986	Grounds, Edmund D 7 Milton Rd, Mt Eden, Auck. 3	687-475	2030
1960	1	Gust, Warwick, B.A., B.D. (Melb.) 153 Kohimarama Rd, Mission Bay, Auck.	[H] 528-5102	2060
1957	1990	Guthardt, Phyllis M, M.A., Ph.D. (Camb) Hon.D.(Waik.) 36 Merlincote Cres, Governors Bay, 1 R D Lyttelton	(03) 299 675	8170
1928	1968	Hailwood, Charlie O. Flat 1, 144 Galloway St, Hamilton	(071) 66061	3080



Ent.	Years	Names and Address	phone no.	Parish
1947	1984	<b>Hall, Allen H, M.A., Dip. Tch, (NZ) M.A., Ph.D., (Qld) Dip Theol., ATCL, 16 Sir Fred Schonell Drive, St Lucia, Brisbane, Queensland, 4067</b>		2010
		<b>Hall, Ivan J</b>	[O] (09) 874-360	2300
		36 Somerset Rd, Mt Roskill, Auckland 4 (Lay Supply)	[H] (09) 696-766	
1952	1981	<b>Hall, John R.</b>	(07) 863-5166	3040
		10 Snell Cres., Waihi Beach		
1986	D6	<b>Hallam, Valma E,</b>	(075) 440-229	3190
		68 Te Hono St, Maungatapu, Tauranga		
1982		<b>Hames, Margaret G (Deacon)</b>	(089) 431-7289	1110
		R D Paparoa, Northland		
1958	1990	<b>Hamlin, R John,</b>	(063) 268-5890	5110
		101 Stanford St, Ashhurst		
1954	5	<b>Hammond, George M</b>	(03) 308-7778	8390
		83 Allens Rd, Ashburton		
1952	1977	<b>Handyside, Allan J,</b>		6190
		43 South Rd, Masterton		
1983	L9	<b>Hansen, Wendie,</b>	[H] (09) 463242	2140
		1/6 Bracken Ave, Takapuna, Auck.1309		
1960	3	<b>Hanson, E Francis I, B.A.,B.D.</b>	[O] (09)580-426	2820
		St John's College, 202 St John's Rd, Auckland 5	[H] (09) 586 613	
1969	4	<b>Harkness, Barry G. B.A.,B.D.,</b>	[O] (03) 227-514	8110
		438 Halswell Rd, ChCh.3	[H] (03) 228-217	
		(Home: 3 Muir Ave)		
		<b>Harris, Graham A</b>	(054) 47880	7060
		11a Blair Tce, Richmond, Nelson (part-time Lay Supply)		
1972	7	<b>Hauraki, Hana P</b>	(089) 435-2454	1510
		38 Three Mile Bush Rd, Kamo, Whangarei		
1962	2	<b>Hawkey, Graham E</b>	(03) 308-6297	8380
		89 Eton Street, Ashburton		
1968	2	<b>Hay, J Cedric,</b>	[O] (071) 435-117	3080
		47 Acacia Cres, Hamilton	[H] (071) 434-188	
1980	MI	<b>Hemara, Hemara, Boundary Rd, Hikurangi, Northland</b>		1510
1954	1990	<b>Heppelthwaite, Ernest</b>	[H] (03) 597-223	8140
		12 Hockey St, ChCh 5.		
1965	UFS10	<b>Herbert, C Brice,</b>		1090
		48 Jerovis St, Dargaville		
1969	MI	<b>Heremaia, Hoani; Q.S.M.</b>		4510
		20 Gloucester St, Patea		
1983	MI	<b>Heta, Te Uru</b>		1510
		Te Patunga, Pupuke, R.D. Kaeo		
1968	UFS2	<b>Hey, Roger J E,</b>	[H]500-154	2060
		4 Tahuri St, Epsom, Auck. 6		



Ent.	Years	Names and Address	phone no.	Parish
1983	D9	<b>Higham, B June,</b> McGee Rd, R D 2, Te Awamutu	(07) 8727-719	3250
1986	D6	<b>Hight, Dianne C,</b> No. 7 Road, Springdale, R D Waitoa	(07) 887-2842	3050
1948	1988	<b>Hilder, Basil J,</b> 43 Einstein St, Gisborne	(079) 88-585	5040
1982	D10	<b>Hill, Desmond A,</b> Hoani Rd, 37 R.D., Okato	(067) 24147	4080
1983	CP2	<b>Hingano, Sifa, L.Th.(Melb.), S.Th.</b> 9 Grange St, Papatoetoe, Auckland (Chaplain)	(09) 278-0749	2400
1990	L2	<b>Hoddinott, Rosalie J</b> 30 Roberta Drive, ChCh 2 (student)	(03) 322 516	8020
1929	1964	<b>Hobbs, Deacon Airini P T,</b> Flat 3, Everill Orr Homes, 63 Allendale Rd, Mt Albert, Auckland. 3	862-402	2010
1935	1971	<b>Holland, Deacon O Madeline,</b> Flat 8, 58 Allendale Rd, Auck. 3	863-811	2010
1948	1980	<b>Hopkins, George C,</b> 67 Stafford St, Shannon	(069) 27532	5100
1936	1970	<b>Hopper, H Ian K, B.A.,</b> 17 Balmoral Lane, Redcliffs, ChCh 8.	(03) 841533	8050
1962	6	<b>Hornblow, Edgar R, LL.B.,</b> 12 Halberg St, Papakura	[O] (09) 2984695 [H] 2988110	2430
1960	10	<b>Hornblow, Maxwell A</b> 120 Colombo St, ChCh 2	(03) 332-7017	8090
1960	CHP17	<b>Horrell, C Seton,</b> 178A Lyttelton St, ChCh 2	[O] (03) 664-586 [H] (03) 338-2914	8010
1959	UFS1	<b>Hosking, John S., M.A., Dip.Mus.,</b>		1130
1988	4	<b>Hughson, Gregory A; A.T.C.L.,</b> M.Sc. (Hons), B.D., 1 Highfield Road, Feilding	[O] (063) 38-057 [H] (063) 34-127	5120
1974	MI	<b>Hunapo, Raka</b> 82 Vine St, Mangere East	[H] (09) 276-9779	2510
1982	D10	<b>Hunt, P Anne,</b> 109 Howell Ave, Hamilton	[O] (071) 568-638 [H] (071) 66-296	3080
1991	D1	<b>Hunt, Stan</b> 24 Robertson St, Invercargill		9110
		<b>Ieriko, Paulo</b> 18 Binstead Road, New Lynn, Auckland 7	871-386	2100
1975	6	<b>Jacobson, Patricia M, B.A.,L.Th.,</b> 8 Ingestre Street, Wanganui	[O] (06) 345-7394 [H] (06) 345-0575	4090
1961	17	<b>James, Russell E,</b> 10A Grange St, ChCh 2.	[H] (03) 332-9456 [O] (03) 337-0092	8080
1967	UFS9	<b>Jamieson, Colin G,</b> P O Box 13-502, ChCh (48 Laings Cres., Heathcote)	[H] (03) 842-318 [O] (03) 663-225	8090

Ent.	Years	Names and Address	phone no.	Parish
1989	3	<b>Johnston, Alexander (Lex) C,</b> (107 Normanby St) P O Box 196, Dargaville	(0884) 8724	1090
1940	1975	<b>Jones, Alan O,</b> 8 Eden Place, Wanganui	(06) 345-2980	4090
1962	7	<b>Jones, Barry E, B.A.</b> 79 Pretoria St, Lower Hutt	[H] (04) 660 226 [O] (04) 660 580	6120
1978	MI	<b>Kahu, Ngaonepu Sidney,</b> 22 Elizabeth St, Patea, South Taranaki		4510
1983	2	<b>Kane, Graham A,</b> 4 Lichfield St, Stoke, Nelson	(054) 77322	7010
1984	2	<b>Keesing, Neil R, L.Th.(Melb.), S.Th.</b> [H] (071) 564-065 (249 Cambridge Road) P O Box 11007, Hamilton		3330
1949	1984	<b>Keightley, Clifford J,</b> 1/69 Carruthers St, ChCh 4	(03) 358-4143	8140
1987	L4	<b>Kilikiti, Vaikoloa,</b> 26A Israel Ave, Otara, Sth Auck.		2340
1957	9	<b>Kitchingman, Henry W.</b> 302 West Coast Rd, Glen Eden, Auck. (P O Box 20-273, Glen Eden, Auck)	[O] (09) 818-6542 [H] 818-6285	2100
1956	1981	<b>Kitchingman, Owen A, B.A.,</b> Valetta, R D 1, Ashburton	(03) 303-6322	8380
1989		<b>Kolo'ofa'i, Saimone</b> St John's College, 202 St John's Road, Auckland 5 (student)		
1978	3	<b>Kopelani, Falea'ana</b> 20 Caernarvon Dr, Flaxmere, Hastings	(06) 879-9134	5020
1946	MI	<b>Kukutai, Waaka</b> Te Kohanga, via Tuakau, South Auckland (retired)	(085) 28875	3510
	ASC	<b>Langi, Jione</b> 11 Cleveland St, Wellington	[O] 847-699 [H] 854-661	6010
1961	1987	<b>Langley, John E,</b> P O Box 10123, Te Mai, Whangarei	(089) 488-563	1080
1982	4	<b>Langley, Timothy J, B.Theol.,</b> P O Box 1449, ChCh (Home-47C Harris, Cres., Chch 5)	[O] (03) 666-745 [H] (03) 352-8622	8010
1991	L1	<b>Latu, Siosifa</b>		6120
1985	1991	<b>Lawry, A Joan,</b> 357B Tweed St, Invercargill. (ret'd Deacon)	(03) 216-9267	9110
1963	1985	<b>Laws, Derek G, F.C.A., A.C.I.S</b> 1/4 Ceramco Pl, Torbay, Auck. 10	4038034	2320
1938	1977	<b>Laws, William R, M.A., B.D.(Melb.)</b> 36 Niagara St, ChCh 6.	(03) 898-659	8030
1968	7	<b>Leadley, Alan J., M.A., B.D.</b> 137 Boundary Rd., (PO Box 9549, Hamilton North)	[O] (071) 393-949 [H] (071) 552-919	3700 3080



Ent.	Years	Names and Address	phone no.	Parish
1986	3	<b>Leadley, Colin S.</b> 8A Fovant St, Christchurch 4.	(03) 427-984	8120
1930	1970	<b>Leadley, E Clarence,</b> Flat 3, 29 Pupuke Rd, Takapuna, Auck.9	463645	2140
1977	1981	<b>Leary, Gordon A., M.A., Dip.Ed., J.P.[H]</b> (03) 355-2340 103 Office Rd, St Albans, ChCh. 1.		8130
1953	1983	<b>LeCouteur, E Raymond</b> 33A Lochee Rd, ChCh 4		8120
1991	1	<b>Le Pine, Diane</b> 214 High St, Dannevirke	(0653) 48-659	5070
1958	1987	<b>Lewis, Evan R, M.Sc., B.A.</b> 31 Springhill Rd, Dunedin	(03) 453-5951	9020
1942	1981	<b>Lewis, John J., M.A., B.D.(Melb.), Ph.D.(Lond.)</b> (Fellow of Trinity College) 2/3 Pupuke Rd, Takapuna, Auck. 9	496103	2140
1978	1990	<b>Little, Edith J, J.P.,</b> 8 Saville Row, Johnsonville, Wellington 4	(04) 786719	6070
1964	MI	<b>Livingstone, Para Piripi</b> Pokere, R.D. 12, Moerewa, Northland		1510
1968	SOC13	<b>Loader, William R G, B.A., B.D., Dr. Theol. (Mainz)</b> 37 Eastwood Way, Hamersley, W.A., 6022, Aust.		
1939	1977	<b>Lucas, Campbell P., L.Th.(Melb.)</b> 15 Tawari St, Matamata	(07) 888-6431	3140
1957	1	<b>Mabon, John C F</b> 20 Waikare Ave, Lower Hutt	[H] (04) 695 240	6130
1930	1970	<b>McDowell, M Alexander, D.D. (Mt.Union U.S.A.)</b> 4 Huia St, Waikanae	(058) 35248	6240
1990	D2	<b>McInnes, Mrs Jean I, M.B.E.</b> 37 Don Street, Oamaru	(03) 437-1979	8400
1968	UFS5	<b>McIver, Graeme M, B.A.,</b>		
1953	1981	<b>McKay, Archibald W</b> 11/92 Princess St, Otahuhu	(09) 276-4736	2410
1965	UFS10	<b>Mackie, Bruce E,</b> 20 Russell St, Devonport.	495213	2130
1982	6	<b>McNicol, Derek V</b> P O Box 51-019, Tawa	[O] (04) 328-844 [H] (04) 327-676	6110
1968	UFS1	<b>Malcouronne, Brian J, B.A.</b> 568 South Titirangi Rd, Titirangi, Auckland 7	[H] 817-7708	2310
1966	UFS3	<b>Manihera, John I,</b> P O Box 58, Pukekohe.	(085) 87-428	2830
1989	L3	<b>Manu'atu, Lisiata</b> 20 Frederick Drive, Hamilton	[H] (071) 460-626	3080
1991	L1	<b>Manukia, Mosese</b>		2370



Ent.	Years	Names and Address	phone no.	Parish
1961	1991	Marshall, C Russell, M.P. 26 Manz Esplanade, Paremata		6100
1948	1971	Marshall, Edward M, B.A., Dip.Ed., 28 Surf Rd, Stanmore Bay, Whangaparaoa.	(0942) 47659	2280
1974	MI	Martin, Huia 74 Franklyne Rd, Otara	274-9421	2510
1934	1974	Matthews, Howard C 57 Wycliffe St, Onekawa, Napier		5010
1968	L8	Meredith, John D, 49 Broadway Ave, Timaru	(03) 686-1932	8310
1987	1	Mika, V Salafai, L.Th. 1 Grundy Place. Otara	[O] (09) 274-8254 [H] (09) 274-6943	2410
1989	L3	Millar, M Anne, 416 Mairehau Rd, Parklands, ChCh (student)	(03) 830-144	8030
1963	1988	Miller, Barbara I 12 Arohia Place, Snells Beach, Warkworth	0846-56-144	2290
1991	L1	Moa, Kepu 68 La Rosa St, Breenbay, Auckland (student)		2370
1978		Moala, Taniela T, L.Th. Dip.R.E. 40 Kensington Ave, Mt Eden, Auckland	[H] (09) 608-747	2340
	ASC Aug.'88	Mone, Dr 'Alifaleti M 118 Grange Rd, Mt Eden, Auckland	[H] (09) 686-644	2340
1947	SOC	Money, Deacon Lucy H, United Church, Choiseul, Solomon Islands		3060
1942	1982	Morrison, William J, M.A. 18A Mizpah Rd, Browns Bay, Auck.10	4785570	2320
1972	MI	Morunga, Winiata, 4 Griffin St, Kamo, Northland		1510
1960	1	Mullan, David S., M.A., Dip.Ed. 20 Tui Grove, Paihia, Northland (Supply) (2 College Rd, Glen Innes, Auck 6.)	(0885) 28-071 [H] (09) 521 1630	1030
1964	2	Neal, Barry W., C.F., M.A., Dip.Ed. 1/64 Peary Rd, Mt Eden, Auckland	[H] (09) 604-934	2010 3030
1987	3	Nelson-Hauer, Raymond P. 100 Jed St, Invercargill	(03) 218-3539	9110
1989	3	Nesbit, John B 92 Kimihia Rd, Huntly	[O] (0817) 89-713 [H] (0817) 89-938	3130
1953	1988	Newman, Alan, M.A.(Hons) 1 Camellia Drive, Ngongotaha, Rotorua.	(073 75 235	3170
1980	L	Noa, Nomani, 4 Iliad Place, Wiri	(09) 266-0214	2410
1968	7	Norwell, Ian C. 26 Waterview Rd, Devonport, Auck.9	[O] (09) 456-801 [H] (09) 450-042	2130
1937	1974	Norwell, Leslie T. 36 Raleigh St, Cambridge	(071) 275-477	3070
1949	1982	Nuttall, A Roger G., B.A. 103A Ohaupo Rd, Hamilton	(071) 436-375	3080

Ent.	Years	Names and Address	phone no.	Parish
1939	1977	<b>Oldfield, Charles B.</b> 1/110 Sartors Ave, Browns Bay, Auckland 10	4786786	2320
1946	1981	<b>Olds, Norman W</b> 74A Fleete St, Burwood, ChCh 6.	(03) 851-932	8030
1951	1977	<b>Olds, O McLennan,</b> 19 Beach Rd, Omokoroa, R D 2 Tauranga		3350
1983	6	<b>Oliver, J Allan, M.Sc., L.Th.</b> 5 Duke St, Pahiatua	[H](0650) 68593 [O] (0650) 68-680	5090
1985	UFS1	<b>Olsen (Vaughan), F Anne, B.A.</b> 21 Horoeaka St, Stokes Valley, Lower Hutt	[H] (04) 638-823	6150 6150
1991		<b>Olsen, Kenneth W.</b> 151 Kennedy Road, Napier	(06) 843-8665	5010
1989	D3	<b>Olsen, Phyllis A;</b> Hora Hora, R.D. 2, Cambridge	(071) 272-848	3000
		<b>Osborn, Beverley</b> 64 Dunn's Road, Otatara, R.D. 9 Invercargill		9110
1953	1986	<b>Osborne, John H, M.A.</b> 61 McDowell Cres, Birkenhead, Auckland 10		2150
1947	1979	<b>Parker, Francis H,</b> 382 Racecourse Rd, Te Awamutu	(07) 871-3060	3250
1931	1972	<b>Parker, Gordon, M.A., Ph.D.(Lond.),</b> Panorama Ave, Whitianga, Coromandel Peninsula		3320
1930	1971	<b>Parker, J Wesley, E.D., M.A., B.D.,</b> 8 Ranui Rd, Remuera, Auck.5	542579	2060
1991	L1	<b>Parkes, Judith R</b> P O Box 26, Tua Marina, Blenheim (student)		7070
1969	7	<b>Pate, Henare H</b> 463 St Aubyn St, New Plymouth	(067) 84-073	4510
1987		<b>Paterson, Susan (Sue) E,</b>		6000
1982	3	<b>Peat, J Murray, Mus.B., A.T.C.L.Dip.</b> (The Parsonage, 10 Hook Rd) P O Box 10, Paparoa	(089) 431-7106	1110
1952	1986	<b>Penman, John A., B.A.,</b> 47b Miro St, New Lynn, Auck. 3	[H] (09) 870-270	2080
1927	1966	<b>Penn, Athol R.</b> 320 'Northbridge', Akoranga Drive, Northcote, Auckland 9	497130	2140
		<b>Peterson, Brian C</b> St John's College, 202 St John's Road, Auckland 5 (student)		
1960	1974	<b>Peterson, Frederick D</b> 270 Whangaparaoa Rd, Whangaparaoa, Auckland	(0942)C 65715	2280
		<b>Peterson, Marion J</b> St John's College, 202 St John's Road, Auckland 5 (student)		



Ent.	Years	Names and Address	phone no.	Parish
1968	10	<b>Phillipps, Donald J., B.A., B.d.,</b> (P O Box 5076) 10 Lynwood Ave, Dunedin <b>Pitcher, Gloria J</b> St John's College, 202 St John's Road, Auckland 5 (student)	[O] (03) 477-2000 [H] (03) 477-8929	9020
1939	1973	<b>Pointon, Dorothy, Deacon,</b> c/- Everill Orr Homes, 63 Allendale Rd, Mt Albert, Auckland	867159	2010
1986	L4	<b>Pond, H David,</b> 27 Summer St, Devonport, Auckland	[H] (09) 453-364	2130
1980	MI	<b>Popata, Wiki</b> 111 Galway St, Onehunga, Auckland		2510
1967	CHP3	<b>Pratt, David C</b> Wanganui Hospital, Private Bag, Wanganui (50 Raine St) Wanganui	(06) 345-3909 Ext.8318 [H] (06) 343-1462	4090
1975	UFS	<b>Pratt, G Douglas, M.A.,B.D., L.Th.(Hons),</b> A.S.B.,Ph.D.(St.And); 3 Howden Road, Hamilton ph. (071) 549-562	3080	
1966	18	<b>Prince, Donald F, MNZAP,</b> 7 Ilfracombe Pl, Burnside, Christchurch 5 (Chaplain)	[O] (03) 337-7899 [H] (03) 358-2557	8140
1957	1987	<b>Pullar, Beverley,</b> 10 Hunter Ave, Richmond, Nelson	(054) 4-6523	7030
1984	MI	<b>Rakena, Matiu</b> Te Pua Road, Kaikohe		1510
1954	30	<b>Rakena, Ruawai D., B.A.</b> 28 Mt Albert Rd, Auckland (P O Box 9573, Newmarket, Auckland)	[O] (09) 520-5450 [H] (09) 867-364	2500 2080
1949	1986	<b>Ramage, Ian C E., M.A., MNZAP.</b> Moody St, Gore Bay, Cheviot	(0513) 530	8190
1984	D8	<b>Ramsay, B Anne</b> 15 Sherwood Rd, Onerahi Whangarei	(089) 436-0701	1130
1951	MI	<b>Rangitutia, Pukerau,</b> Aotearoa, R.D.7, Te Awamutu (retired)	(082) 22552	3510
1984	MI	<b>Rauwhero, Jim Heemi</b> c/- Hukanui Marae, Gordonton, R D Hamilton	(071) 299881	3510
1957	1972	<b>Reid, Andrew G</b> 51B Burns St, Caversham, Dunedin		9020
1984	L8	<b>Reid, Loraine J</b> 5 Haronui St, Whangarei	(089) 437-0378	1130
1987	D5	<b>Reid, Rita J</b> 1/85 Epsom Rd, ChCh 4	(03) 348-9423	8120
1986	D6	<b>Reynolds, Elva M</b> 70 Fitzherbert St, Hokitika	(0288) 56-112	7120
1989	3	<b>Rice, William R,</b> 31 Silverdale Place, ChCh 1	[H] (03) 811-895	8030



Ent.	Years	Names and Address	phone no.	Parish
1982	L1	<b>Richards, Gillian M.</b> 202 Kohimarama Rd, Auck.5	[O] (09) [H] (09) 5288 771	2030
1969	11	<b>Rigby, Russell G., B.A. (Hons.)</b> c/- Whiteley Methodist Church Office, Liardet Street, (Home: 3 Carver Place), New Plymouth	[H] (067) 88-298 [O] (067) 83-592	4010
1955	1989	<b>Rigg, Frank S</b> 466B Whangaparaoa Rd, Whangaparaoa	(0942) 41-016	2280
	ASC3	<b>Roadhouse, Brian</b> P O Box 823, Taupo. (Supply)	[O] (074) 86-812 [H] (074) 84-302	3180
1974	4	<b>Roberts, John H., B.A., L.Th.,</b> Dip.Crim.(Hons.), 11 Brougham St, Wgtn 1.	[H] (04) 846-660	6510
1987	2	<b>Rogers, Douglas I., LL.B.(Hons),</b> B.D.(Hons), 25b St Ronan's Ave, Lower Hutt	[O] (04) 696597 [H] (04) 695 250	6120
1984	MI	<b>Rogers, Timaru (Mrs)</b> 42 Orrs Rd, Kaikohe		1510
1990	L2	<b>Rolinson, David</b> 19 Valley Road, Mt Eden, Auckland	[H] (09) 0 602-039	2040
1963	3	<b>Rowe, B Keith, B.A., B.D., S.T.M.(Union N.Y.)</b> S.T.D. (San Francisco) P O Box 82056, (474 Pakuranga Rd) Highland Park, Auckland	[O] (09) 562-407 [H] (09) 568-470	2410
1951	1966	<b>Ruck, Idris J.</b> 7 Pope Terrace, Cambridge	(071) 27 6912	3070
1954	1991	<b>Rushton, Percy P., B.A., B.D.</b> 1 Craig Road, Maraetai, Manukau City		2410
1957	11	<b>Russell, Kenneth H.</b> (149 Kamo Rd) Box 8104, Kensington, Whangarei	[O] (089) 437-1601 [H] (089) 437-2624	1130
1964	1972	<b>Sage, Deacon Constance E.</b> 1 Willis St, Auck. 3	865942	2080
1971	9	<b>Salmon, John B., M.A., Th.M.(Princeton)</b> Ph.D., L.Th., S.Th., A.C.A., A.C.I.S., 19 Temple St, Meadowbank, Auck.5	[O] (09) 505-450 [H] (09)	2800
1982	2	<b>Saleupolu Samoa, Aso T, Dip.Trop.Agr.,</b> LTh, 1 Waterview Rd, Mangere	[O] (09) 2754 759 [H] (09) 2759 508	2410
1983	1989	<b>Samusamuvodre, Elia</b> 5 Tawa Cres, Manurewa		2420
1981	3	<b>Sa'o, Tanielu T.</b> 14 Fairdale Place, Papakura	[O] (09) 2984695 [H] (09) 2984092	2430
1956	13	<b>Scammell, Bruce,</b> 463 Gladstone Rd, Gisborne	(06) 867-6260	5040
1950	1988	<b>Schroeder, Leonard P., B.A., B.D., (Melb.)</b> 80 Bolton St, Blockhouse Bay, Auck.7	[H] (09) 672-2203	2010
1983	5	<b>Sedon, Ashley J., B.T.P., L.Th.(Hons.)</b> (4 Kaitangata Cres, Lower Hutt) P O Box 6133, Te Aro, Wellington	[O] (04) 850-351 [H] (04) 651-104	6800
1984	L8	<b>Sefuiva, Iosua</b> 27 Grosvenor St, Auckland	[O] (09) 732-869 [H] (09) 763-093	2010

Ent.	Years	Names and Address	phone no.	Parish
1988	L4	<b>Shamy, Eileen L,</b> 224 Sawyers Arms Rd, Chch	(03) 594-019	8000) 8140)
1945	1977	<b>Shapcott, Leonard</b> 13 Lucinda Place, Glen Eden, Auck 7		2100
1952	1990	<b>Shaw, Harry I.</b> 12 Bowen St, Cambridge,	(071) 273366	3070
1987	3	<b>Shekleton, Lesley M, B.A.,B.Ed.</b> M.A.(Hons), B.D., 4 Claude St, Hamilton (part-time supply)	[O] 563-940 [H] 550-859	3100
1946	1982	<b>Shepherd, Trevor</b> 75 Manuwai Drive, Matua, Tauranga	(075) 62-791	3190
1944	1970	<b>Sherson, Donald G., B.A.</b> 54 Rangatira Rd, Birkdale, Auck.10	438030	2150
1961	1991	<b>Sides, Brian W</b> 46 Princess Road, Otumoetai, Tauranga		3190
1938	1978	<b>Silvester, John, M.A.</b> (Fellow of Trinity College) Flat 3, 28 King St, Papatoetoe	278-2217	2410
1975	1	<b>Sinclair, Paul F,</b> 406 Thames St, Morrinsville	[H] (0819) 899-7623	3060
1991	L1	<b>Siulangapo, 'Inoke</b>		8000
1987	Deacon	<b>Slinn, Ngaire P</b> 43 Cowper St, Greymouth	[H] (03) 768-6509	7110
1964	2	<b>Slinn, Stuart G</b> 43 Cowper St, Greymouth	[H] (03) 768-6509	7110
	2	<b>Small, Brian N,</b> 11 Morse Street, Napier	[H] (06) 843-9183	5160
1970	4	<b>Smith, G Clive, L.Th.</b> 61 Wainoni Rd, ChCh 6.,	[O] (03) 892-285 [H] (03) 897-843	8030
1985	5	<b>Smith, Kenneth R., L.Th.,</b> 246 King St, Rangiora	(0502-) 37259	8190
1928	1966	<b>Snowden, Rita, O.B.E., F.I.A.L (Deacon)</b> Flat 1, 16 Bracken Ave, Takapuna, Auck. 9	494956	2140
1988	L4	<b>Southward, Gwenda J</b> 51A Brunswick St, Lower Hutt	(04) 693-938	6120
1952	1976	<b>Spindler, Sydney J</b> 181 Tukapa St, New Plymouth	(067) 34842	4010
1984	7	<b>Springett, Margaret, L.Th.</b> 104 Manawapou Rd, Hawera, Taranaki.	[O] (062) 86-270 [H] (062) 87320	4050
1951	1985	<b>Stead, Peter A.,B.A.</b> 10 Newton Rd, Oneroa, Waiheke Island	(09) 727-288	2010
1973	2	<b>Stringer, John A., Dip.Theol.(Melb.)</b> 2 Voss St, Christchurch 1.	[O] (03) 853 473 [H] (03) 852-147	8030
1979	UFS2	<b>Stroobant, Anthony D</b> 13 Brunton Place, Glenfield, Auckland	(09) 444-0092	2140
	ASC3	<b>Stuart, Dr W James,</b> 20 Puriri St, ChCh 4.	[O] (03) 348-7069 Ext. 45 [H] (03) 348-8202	



Ent.	Years	Names and Address	phone no.	Parish
1953	1988	<b>Stubbs, David G,</b> 69 Arthur St, Blenheim		7070
1991	D1	<b>Su, Piula</b> 64 Ormond Rd, Gisborne (student)	(079) 85-789	5040
1980	L12	<b>Su, Unasa,</b> 64 Ormond Rd, Gisborne	(079) 85-789	5040
1989	D3	<b>Sulzbürger, Elva M J</b> 5 Jensen Place, New Plymouth (student)	(067) 33-969	4010
1991	L1	<b>Takau, Salesi</b> 40 Seddon St, Palmerston North		5100
		<b>Talakai, Tevita</b> 24 Mouatt St, Waitara (Supply)	(067) 44 141	4020
1975	12	<b>Tana, Diana A</b> (c/- 4 Bryce St), P O Box 1405, Hamilton	(071) 81-235	3510
1987	L5	<b>Ta'ufo'ou, Peni Mafi</b> 14 Bingara Pl, Mangere, Auck. (student)	(09) 275-4352	2340
1991	1	<b>Taungapeau, 'Eveli</b> 52 Nelson St, Petone Auckland 5	[O] (04 685-411 [H] (04) 684-687	6120
1955	1985	<b>Tauroa, Lane M., B.A.</b> 22 Hauiti Drive, Warkworth	(0846) 7365	2290
1979	MI	<b>Tawhai, Piriniha S,</b> 41 Myers Rd, Manurewa		2510
1966	12	<b>Taylor, Keith J., B.A.,</b> (38 McFarlane St, Wtgn 1) [H] (04) 849 309 P O Box 9932, Te Aro, Wellington	[O] (04) 853-727 Fax. (04) 828-054	6010
1957	6	<b>Taylor, Philip F</b> 5 Lenihan St, Northcote, Auck. 9	[H] (09) 4809332	2180
1980	L12	<b>Telford, Gillian A., M.A.N.D.</b> (7 Balfour Cres, Hamilton P O Box 15-125, Dinsdale, Hamilton	[O] (071) 72-752 [H] (071) 62-083	3360
		<b>Te'o, Suiva'aia</b> St John's College, 202 St John's Road, Auckland 5 (student)		
1967	MI	<b>Te Uira, Phillip,</b> Taharoa, R D Te Kuiti	(0813) 67316	3520
1983	6	<b>Thomas, Ann M., M.P.S.</b> 16 Rata Rd, Akatarawa, Upper Hutt	[O] (04) 269-280 [H] (04) 268-848	6140
1941	1978	<b>Thomas, Gordon V., B.A.</b> 36A Kennedy Drive, Levin		6220
		<b>Thompson, Susan J</b> St John's College, 202 St John's Road, Auckland 5 (student)		
		<b>Thompson, Tom</b> (15 Lorne Street), P O Box 71, Kaponga (Lay Supply)	(0663 26) 564	4060
1955	1983	<b>Thornicroft, Neville,</b> 7 Walton Ave, Warkworth	(0846) 7225	2290

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1935	1975	Thornley, Robert, M.A., Dip.Soc.Sc., Flat 6, 58 Allendale Rd, Mt Albert, Auck. 3	863346	2080
1967	1989	Toia, Samson N; Q.S.M.,J.P. 26 Pirika St, Dargaville	[H] (0884) 7580	1510
	ASC	Towers, Kenneth J. 7C Argyle St St, Balclutha (retired ex British Conference)		9090
1954	1983	Trebilco, David L 16 Coppelia Ave, Omokoroa, R D 2, Tauranga		3350
1988	SOC4	Trebilco, Paul R; BSc(Hons),BD,PhD[H] (024) 739-629 168 Evans St, Opoho, Dunedin [O] (024) 730-109		9020
1982	D10	Tregurtha, Rachel A., 208 King St, Rangiora	(0502) 37506	8190
1963	UFS2	Tucker, W Geoffrey 38 Braemar Rd, Rothesay Bay, Auckland	(09) 479-2960	2320
1981	L11	Tugia, A Fa'aoso 18 Renton Rd, Mt Albert, Auck.4	[H] (09) 863-140	2100
1981	L3	Tuimaseve, Fisiga 5 Daphne Rd, Papatoetoe	[H] (09) 2779735	2410
1991	L1	Tu'itupou, Molia 15 Catherine St, Onehunga (student)		2370
1985	2	Tupou, S Tavake, Th.Dip., Dip.Min. (Australia College of Theo. Sydney) L.Th., 15 Brookfield Tce, Tauranga	(075) 64961	3190
1969	6	Turner, Brian H. M.A.(hons), Dip.R.E.(Melb.) 104 Beerescourt Rd, Hamilton	[O] (071) 393-951 [H] (071) 497-630	3080
1991	L1	Uasi, Langi'ila		2370
1964	24	Ungemuth, Shirley V. P O Box 5076, Dunedin (17 Edwin St)	[O] (03) 477-2000 [H] (03) 455-3524	9020
1978	4	Upson, Alan R, 21 Brunel St, Dunedin	[H] (03) 453-6238	9020
1962	SOC9	Waine, Frederick E., B.A. 17 Norray Ave, Mt Waverley, Victoria 3149, Aust.		5100
1962	4	Wakeling, W J Douglas P O Box 19, (1 Haywards Rd), Ngatea, Hauraki Plains.	(0843) 77-201	3020
1978	UFS2	Wall, Lynne J., B.A., B.D., The 'Yews', 7 Victoria Road, Tamworth B79 7HS, Straffordshire, United Kingdom		
1978	SOC2	Wall, Terence W., M.A., B.Sc., S.T.M. 'The Yews', 7 Victoria Road, Tamworth B79 7HS, Straffordshire, United Kingdom		
1961	4	Wallace, William L, B.A. 115 Main Rd, Wainuiomata	[H] (04) 648-399	6150
1985	L7	Watkin, Gillian M 17 Havelle Ave, Titirangi, Auck 7	[H] (09) 817-5368 [O] 877-149	2820



Ent.	Years	Names and Address	phone no.	Parish
1954	1985	Watson, Alexander C. 376 Halswell Rd, ChCh 3	(03) 227-805	8110
1987	5	Waugh, Jean M 49 Bryndwr Rd, ChCh 5	[H] (03) 351-9634	8130
1984	4	Waugh, Richard J., B.A., L.Th., S.Th. 'Bridson House', 4 Lincoln Rd, Henderson.	[O] (09) 836-9244 [H] (09) 836-9382	2100
1989	3	Webb, Ronald H, 97 Birkenhead Rd, Northcote, Auckland		2150
1977	UFS15	Webster, Alan C., M.A., M.Div., Ed.D., Ph.D., Ngaio Rd, R D 5, Feilding	(063) 292-858	5100
1980	D11	Webster, Edna E (6 St Pauls Rd), P O Box 12204, Hamilton	[O] (071) 382-309 [H] (071) 551-645	3110
1960	1991	Wedding, P Joan		4000
1965	8	West, Norman J. 3 Henry St, Blenheim (Home 207 Redwood St)	[O] (057) 85796 [H] (057) 83806	7070
1971	2	West, Peter J L 3 Truro Rd, Camborne, Plimmerton	(04) 339-079	6100
1966	5	West, Stan J. P O Box 931, ChCh	[O] (03) 666-049 [H] (03) 429-963	8900
1988	L4	Westaway, Robyn E Lawrence Motels, Beaumont Rd, Lawrence	(03) 485-9811	9230
1981	SOC7	Whaley, Graham H., B.A., B.D. C/- Methodist Church, P O Box 13, Kadoma, Zimbabwe		2080
1936	1974	Wharemaru, Heeni, M.B.E., Deacon 1 Ngaere Ave, Hamilton		3100
1976	7	White, Graeme R., L.Th. 24 Collingwood St, New Brighton ChCh 7	(03) 889-220	8040
1987	D5	Wicks, Kay P O Box 143, (31 Jellicoe St) Tuakau	[H] (085) 68169	2450
1985	L7	Wicks, Raymond G. P O Box 143, 31 Jellicoe St) Tuakau	[O] (085) 68032 [H] (085) 68169	2450
1959	1985	Widdup, Robert W 12 Melandra Rd, Whangaparaoa	HBC 43049	2280
1975	MI	Wiki, Waha P O Box 239, Kawakawa, Northland		1510
1942	1982	Willing, Leonard V. 8 Murray Ave, Hawera	(062) 87-035	4510
1986	MI	Winikerei, Barney R D 3, Te Kuiti		3520
	ASC July'90	Wolfe, Tony K 27 Washington Ave, Brooklyn, Wellington 2	[O] (04) 847-699 [H] (04) 852-590	6010
1991	D1	Wood, Christine 38 Foster Cres, Belmont, Lower Hutt (student)		6120
1950	1984	Woodfield, Frank H 3 The Crescent, Raumati South	(058) 85772	6240

Ent.	Years	Names and Address	phone no.	Parish
1950	1988	<b>Woodfield, Owen T, B.A.</b> 107 Kaiwara St, Chch 2.	[H] 338-2550	8080
1962	4	<b>Woodley, Alan K., B.A.</b> P O Box 5104, Auckland (Home 51 Kitenui Ave, Mt Albert)	[O] (09) 3032443 [H] (09) 866-190	2010
1941	1979	<b>Woolford, J Henry, M.A.,</b> 14 Raleigh Rd, Northcote, Auck. 9	418-2224	2180
1939	1960	<b>Wright, H R</b> Tainui Home, P O Box 5016, New Plymouth (HM)	(067) 36-597	4010
1971	1989	<b>Wright, Jack</b> 43 Clyde Cres, Palmerston North	(063) 75513	5100
1991	1	<b>Yasa, Mikaele (Mike)</b> St John's College, 202 St John's Road, Auckland 5 (student)		
1949	1979	<b>Yearbury, Betty, Deacon</b> Flat 1, 20 Ann St, Rotorua		3170

*This list was prepared 7/12/1990 Corrections and additional information for this List should be sent to:*

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



# MINISTERS IN CO-OPERATING AND UNION PARISHES

## NORTHLAND (1000)

- Mangonui County Union Parish:** Christopher R Dombroski, LTh(1010)  
1 Te Reinga St, Kaitaia. ph. (0889) 81-078  
Airdre Cochrane, Takahue Road, R D 1, Kaitaia  
ph. no. (0889) 84-019
- Kaikohe Union Parish:** A Clive Haliday, (1020)  
3 de Merle St, Kaikohe. ph. (0887) 80-460
- Bay of Islands Co-operating Parish:** David S Mullan, (1030)  
20 Tui Grove, Paihia, Northland (0885) 28-071
- Kaeo-Kerikeri Union Parish:** Eric S Mattock, BTheol (1040)  
Church House, Butler Rd, (P O Box 166) Kerikeri ph.  
(0887) 78-589
- North Hokianga Community Church:** The Parish Secretary (1050)  
Mr R Gregory, P O Box 25, Broadwood
- South Hokianga Co-operating Parish:** (1060)  
Kokohuia Rd, Omapere. (P O Box 20, Opononi)  
ph. (0887) 58-889  
Mavis Ambler, P O Box 19, Opononi. (ph. 809)
- Hikurangi Union Parish:** The Secretary, (1070)  
Church House, 16 View Rd, Hikurangi. (089) 433-8654
- Whangarei Uniting Church Council:** The Chairperson, (1080)  
Whangarei Uniting Church Council, P O Box 587, Whangarei
- Ruawai Co-operating Parish:** Alan D Hawksworth, BA, BTh, (1100)  
92 Freyberg Rd, Ruawai, Northland. ph. (0884) 38-007
- Wellsford Co-operating Parish:** Frederick W Bealing, BA, BD, (1120)  
1 Monowai Street, Wellsford ph. no. (08463) 8589
- St John's/Raumanga Co-operating Parish:**  
Kenneth H Russell, 149 Kamo Rd, (1130)  
(P O Box 8104, Kensington) Whangarei. ph. (089) 437-2624  
(Home), (089) 437-1601 (Church).  
Lorraine J Reid, 5 Haronui St, Whangarei. ph. (089) 437-0378  
Anne Ramsay, 15 Sherwood Rd, Onerahi, Whangarei.  
ph. (089) 436-0701
- St Paul's Kamo Co-operating Parish:** Edward W Body, 23 Puriri St (1140)  
(P O Box 4118), Kamo, Whangarei. ph. (089) 435-0916.

## AUCKLAND (2000)

- Lyndfield Community Church:** John Wilson (2030)  
37 The Avenue, Waikowhai, Auckland 4. ph.674-141
- Glen Innes Co-operating Parish:** (2070)  
Glynn Cardy-Gates, 5/15 George St, Newmarket, Auckland 5  
(phone 580-615)

- Avondale Union Parish:** Judith F Bedford, BTh (2090)  
 214 Rosebank Rd, Auckland 7 (ph. [H] 883-077, [O] 882-003  
 Leao T Si'itia, LTh, 1 Orchard Rd, Auckland 7  
 (ph. no. [O] (09) 882-003; [H] (09) 887-496
- Te Atatu Union Parish:** Robert R Te Whaiti, 19 Graham (2120)  
 Ave, Te Atatu, Auckland 8 (phone 834-6757)
- Glenfield-Albany Co-operating Parish:** Christopher J Dyson, BSc, (2160)  
 LTh, 25 Chivalry Rd, Glenfield.  
 Anglican Appts: Jackie Sewell, BMus(Perf), LTCL,  
 25 Chivalry Rd, Glenfield. [O] 444-2711, [H] 444-9477.
- South Kaipara Co-operating Parish:** Anthony W Sutton, LLB, (2270)  
 P O Box 87, Helensville. (ph. Helensville 8868)
- St Austell's Co-operating Parish - New Lynn:**  
 Mr Ivan Hall, 36 Somerset Road,  
 Mt Roskill, Auckland. (2300)

#### MANUKAU (2400)

- Tuakau Union Parish:** Raymond G Wicks, (2450)  
 31 Jellicoe St, Tuakau. (P O Box 143)  
 (ph. no.[O] (085) 68-032; [H] (085) 68-169)
- Franklin West Co-operating:** David R Alley, (2460)  
 31 King St, Waiuku 1852. ph. no. (085) 59-312
- Bucklands Beach Co-op. Parish:** Rev. Jim Thornburrow, BA, LTh (2470)  
 245 Bucklands Beach Rd, Auckland. ph. no. [O] 534-2305,  
 [H] (09) 534-5822

#### WAIKATO-BAY OF PLENTY (3000)

- Thames Union Parish:** Frank Glen, Dip.Theol, Dip.Soc.Wk, (3010)  
 Memb.Aus,Inst. Soc. Wkrs, 105 Kingsford St, Thames  
 ph.no. [H] (0843) 86-241, [O] (0843) 86-123
- Hauraki Plains Co-operating Parish:** W J Douglas Wakeling (3020)  
 The Manse, Ngatea 2852. (P O Box 19)  
 ph. No. (0843) 77-201
- Te Aroha Co-operating Parish:** The Parish Secretary, (3050)  
 Mrs Alice Hill, 23 Church St, Te Aroha. ph. (07) 884-673
- Cambridge Union Parish:** Rev. W John McDonald, BTheol. (3070)  
 43 Queen St, (Home: 23 Alpha St,) Cambridge 2351.  
 ph.no. [O] (071)) 27-6523; [H] (071) 27-7675
- Raglan Union Parish:** Roger M Gibson (3090)  
 44 Wallis St, Raglan. ph.no. (071) 258-354
- Chartwell Co-operating Parish:** Bruce R Keeley and (3110)  
 Diane M Miller-Keeley, (41 de Vere Cr.) P O Box 12034,  
 Hamilton. (ph.no. (071) 557-624)  
 David C Evans, BA (Wales), P O Box 12-034,(50 Comries Rd,) Hamilton. (ph. 559-035)
- Ngaruawahia Union Parish:** D A Botting, BA, BD, (3120)  
 30 Galileo St, Ngaruawahia. ph.no. (071) 248-864



- Huntly Co-operating Parish:** John Nesbit, (3130)  
92 Kimihia Rd, Huntly. ph.no (0817) 89-938
- Matamata Union Parish:** Anthony N Bell, LTh (3140)  
2 Hohaia Cres, Matamata. ph. no. [O] (07) 888 8806;  
[H] (07) 888 8976
- Putaruru Co-operating:** Robert Wiedrich (3150)  
P O Box 12, Putaruru. ph. no. (07) 883-7591
- Taupo Union:** Rev. Brian Roadhouse (3180)  
P O Box 823, Taupo ph. (074) 84-302  
(Parsonage 38 Rimu St, Taupo.)
- St James Union Parish, Greerton:** Steve G Horton, (3200)  
P O Box 3006, (72 Pooles Rd) Tauranga. ph. no. (075) 410-232
- Whakatane Co-operating:** The Parish Secretary, (3220)  
P O Box 164 Whakatane. ph.no. (076) 88-123  
Eric Kearse, phone no. (076) 85-809
- Opotiki Union:** (3240)  
The Manse, 102 St John's St, Opotiki.  
ph.nos. [H] (076) 56-176; [O] (076) 57-314
- St Paul's Co-operating - Taumarunui:** (3280)  
Douglas R Lendrum, BTh, P O Box 367, Taumarunui.  
(ph. no. (0812) 57-061)
- Turangi Co-operating:** Barrie Ingham, (3290)  
4 Hingaia St, Turangi. ph.no. (074) 68-048
- Hillcrest Co-operating:** Kelvin P Wright, BD, (3330)  
(3 Eton Drive), P O Box 11007, Hamilton. ph.no. (071) 67-960  
Neil R Keesing, LTh(Melb), STh, (249 Cambridge Rd),  
P O Box 11007, Hamilton ph. no. (071) 564-065
- Pio Pio-Aria Mokau Co-operating Parish:** Terry Ellis, (3340)  
St Albans Vicarage, P O Box 119, Pio Pio. ph.no.(0813) 78-097
- Omokoroa Co-operating:** David Hall, 5 Rua Moana Pl, (3350)  
Omokoroa R D 2 Tauranga 3050. ph.no. (075) 481-072
- Co-op. Parish of St Clare, Dinsdale:** Gillian A Telford, MAND, (3360)  
7 Balfour Cres, Hamilton. (P O Box 15-125)  
ph.nos. [O] (071) 72-752; [H] (071) 62-083
- All Saints (Bryant Park) Co-operating:** David Newbold (3390)  
236 Sandwich Rd, Hamilton. ph.no. (071) 495-715

#### **TARANAKI-WANGANUI (4000)**

- Eltham-Kaponga Co-operating:** Kathy and William (Bill) J Clifford(4040)  
61 King Edward St, Eltham 4751. ph.no.(06634) 8620
- Manaia Union:** Tom Thompson, J.P. (Lay Supply), (4060)  
42 Ngatai St, Manaia. ph.no. (0620) 4 8411
- Opunake Co-operating:** The Parish Secretary, (4070)  
38 Gisborne Terrace, Opunake. ph.no. (0661) 8287
- Okato:** (4080)  
ph.no. (067) 24-270  
Deacon D A Hill, Hoani Rd, 37 R.D., Okato. ph. (067) 24147

- Inglewood Union:** Peter Bristow, (4110)  
3 Totara St, Inglewood. ph. (067) 67-124
- Patea Co-operating:** Donald Knight (4120)  
6 Oxford St, Patea. phone no. (062) 3 8481
- Bellblock Lepperton Co-operating Parish:** Bruno W Egli (4130)  
6b Penrod Drive, Bellblock, New Plymouth. ph. (067) 71-222

#### **HAWKES BAY-MANAWATU (5000)**

- Mangapapa Union:** The Parish Secretary, Mrs I E McCoy (5050)  
P O Box 5004, (314 Ormond Road), Gisborne
- Presbyterian-Methodist Parish of Wairoa:** (5060)  
Richard J Gray, 87 Lucknow St, Wairoa. H.B.
- Woodville Union:** T Malcolm H Wall, BTh, DipBusAdm. (5080)  
44 McLean St, Woodville
- Pahiatua Union:** J Allan Oliver, MSc, LTh, (5090)  
5 Duke St, Pahiatua. ph.no.[O] (0650) 68680  
[H] (0650) 68593
- Rongotea-Sanson Co-operating:** Lewis A Bowen (5140)  
67 Kennedy Drive, Levin ph.no (069) 89-880
- Foxton Union:** Peter N Davies, BA, (5150)  
8 Hulke Street, Foxton. ph.no. (069) 37-127
- Tamatea Community Church:** Brian N Small (5160)  
11 Morse St, Napier ph.no. [H] (06) 843-9183
- Waipawa Co-operating:** Gary A M Clover, MA, BD, Dip.NZLS (5170)  
The Manse, 44 Kenilworth St, Waipawa.  
ph.no. (06) 857-8146
- Milson Combined Church:** Graham Mansell, (5180)  
4 Dorset Cres, Palmerston Nth. ph.no. (063) 82-964

#### **WELLINGTON (6000)**

- Wellington South-Lyall Bay Union:** Brian R J Eagle, (6030)  
70 Duncan Tce, Kilbirnie, Wellington 3  
ph. no. [O] (04) 893-225; [H] (04) 879-945
- Miramar Co-operating:** K Desmond Cooper, 80 Darlington Rd, (6050)  
Miramar, Wellington 3. ph. no. (04) 888-779
- Ngaio Union:** Shirley M Simmers, B.Sc., 44 Ottawa Rd, Ngaio, (6060)  
Wellington 4. ph.no. (04) 797-110
- Johnsonville Union:** Richard H Lawrence, B.A., B.D., M.Th., (6070)  
D.P.S.(Birm.), 12 Dr Taylor Tce, Johnsonville, Wellington 4  
(ph.no. [O] (04) 783-396; [H] (04) 788-072  
Glen W J Livingstone, 2 Oswald Cres, Newlands, Wtgn 4.  
ph. no. (04) 786-283
- Newlands Union:** Glen W J Livingstone (6080)  
2 Oswald Cres, Newlands, Wtgn 4. ph.no. (04) 786-283
- Tawa Union:** Derek V McNicol, (24 Balliol Drive), Tawa. (6110)  
P O Box 51-019 ph.nos. [O] (04) 328-844; [H] (04) 327-676  
Tom Etuata,



- Taita Union:** John C F Mabon, 20 Waikare Ave, (6130)  
 Lower Hutt. ph.no. (04) 695-240  
 Peter E Glensor, 8 Nelson St, Petone. (Pomare)  
 ph.no. [H] (04) 683-234; [O] (04) 674-980
- Upper Hutt Co-operating:** Ann M Thomas, MPS, 16 Rata Rd, (6140)  
 Akatarawa, Upper Hutt. ph.[O](04) 269-280; [H] (04) 268-848  
 W B Fortune, 11 Redwood St, Upper Hutt. [O] (04) 288-915;  
 [H] (04) 284-122
- Wainuiomata Union:** William L Wallace, BA, 115 Main Rd, (6150)  
 Wainuiomata. ph. no. (04) 648-399
- Greytown St Andrews Union:** (6160)  
 The Manse, 4 Jellicoe St, Greytown. ph.no. (0553) 49399
- Featherston Union:** (6170)  
 The Manse, 4 Jellicoe St, Greytown. ph.no. (0553) 49399
- Carterton Union:** Donald F Biggs, 164 High Street South, (6180)  
 Carterton. ph.no (0593) 8325
- Masterton St Luke's Union:** (6190)  
 J Scott Thomson, BA, P O Box 789, (27 Worksop Rd),  
 Masterton. ph. nos. [O] (059) 86152, [H] (059) 80805
- St James Masterton Union:** Mark A C Farmer, (6200)  
 112 High St, Masterton. ph. no. (059) 84354
- Eketahuna Union:** The Parish Secretary, (6210)  
 Mrs L O'Neale, R D 6, Eketahuna
- Kapiti Co-operating:** Ken G Wall, LTh, (6240)  
 3 Goldsborough Ave, Raumati Beach. [H] (058) 85600
- Hataitai-Kilbirnie Co-operating:** Ian Bourne, BA, BD, LTh, (6250)  
 94 Hamilton Rd, Wellington 3. [H] (04) 862-140
- North Wairarapa Rural Support Ministry:** Keith D Allen, BA (6260)  
 2A Totara St, Masterton. ph. no (059) 83-897
- Brooklyn Co-operating:** Robert R Fulton (6270)  
 13 Garfield St, Wellington 2. ph. (04) 899-687
- NELSON (7000)**
- Nelson St Luke's Union:** W Bruce Murray, (7020)  
 226 Vanguard St, Nelson. ph. (054) 82-923
- Motueka-Moutere Hills Regional Co-operating:** (7040)  
 (PO Box 265, Motueka)  
 Mikaele (Mike) Yasa, 11 Eginton St, Motueka  
 phone no. (0524) 88847  
 Presbyterian Appt: Brian N Wendelborn, The Manse,  
 Tasman R D 1, Upper Moutere
- Picton Union:** The Parish Secretary, 15 Wairau Rd, (7080)  
 Picton 7372. ph.no. [H] (057) 36129; [O] (057) 36301
- Reefton District Union:** Mr G M Gillespie (supply) (7090)  
 3 Pitt Street, Reefton. ph. (03)732-8589
- Buller Union:** David Becker (7100)  
 50 Wakefield St, Westport 7601. ph. (0289) 8714

- Greymouth District Union:** Stuart G Slinn, (7110)  
 43 Cowper St, Greymouth. ph. (03) 768-6509  
 , 119 Tainui St, Greymouth
- Hokitika Union:** John F Drylie, LLB, BTheol, 118 Fitzherbert St, (7120)  
 Hokitika 7900. ph.(0288) 56-119  
 Deacon Elva M Reynolds, 70 Fitzherbert St, Hokitika  
 ph. no. (0288) 56-112.

#### **NORTH CANTERBURY (8000)**

- New Brighton Union:** Graeme R White, LTh, 24 Collingwood (8040)  
 St, New Brighton, ChCh 7. ph.no. (03) 889-220
- Sumner-Redcliffs Union:** G Jean Bruce, 15 Wiggins St, (8050)  
 Sumner, ChCh 8. [H] 26-6975 [O] 26-6356
- South East Christchurch Union:** Alison & Theo Mackaay (8060)  
 29 McGregors Rd, Christchurch ph. [O] (03) 895-303;  
 [H] (03) 896-093
- Lyttelton Harbour Union:** Iris Woods, Union (8070)  
 Church Manse, 44 Winchester St, Lyttelton ph. (03) 288-919
- Halswell Union:** Barry G Harkness, BA, BD, (8110)  
 438 Halswell Rd, ChCh 3. [O] (03) 22-7514, [H] (03) 228-217
- Lincoln Union:** Rev. Colin F Hay, (8160)  
 126 East Belt, Lincoln. ph. (03) 252-257
- Ellesmere Co-operating:** Ross Scott, (8170)  
 47 Pennington St, Leeston. phone (03) 243-315
- Kaiapoi Co-operating:** Errol Hildreth, (72 Otaki St,) (8180)  
 P O Box 11, Kaiapoi. ph.nos. [O] (03) 27-7082; [H] (03) 27-7181
- Malvern Co-operating:** Joanne A Durrant, 46 Mathias (8200)  
 St, Darfield. phone (0516) 88252
- Oxford District Union:** James Soper, 3 Park Ave, (8210)  
 Oxford, phone (0502) 24547
- Parklands Co-operating:** The Parish Secretary, (8220)  
 Mrs L Hill, 23 Inverell Place, ChCh 9. (ph. (03) 834-034)

#### **SOUTH CANTERBURY (8300)**

- St David's Marchwiell Union:** Robin J G Gray, (8330)  
 79 Arthur St, Timaru. ph.no. (03) 684-5625
- Geraldine Co-operating:** John E Bennett (8360)  
 10 Cox St, Geraldine. ph.no. (03) 693-8210
- Allenton Union:** George M Hammond, 83 Allens Rd, (8390)  
 Ashburton. ph.no (03) 308-7778
- Oamaru Union:** c/- Mrs K Hunter (8400)  
 46 Severn St, Oamaru. ph.no. (03) 434-5392  
 Jean I McInnes (Deacon),  
 37 Don Street, Oamaru. ph. no. (03) 437-1979



**OTAGO-SOUTHLAND (9000)**

- West Harbour United:** Rev. Robert R (Bob) Geddes, BA (9040)  
17 Ascog Rd, Ravensbourne, Dunedin (03) 471-0506
- Costorphine-Concord Union:** (9060)  
149 Hillhead Rd, Corstorphine, Dunedin  
ph. no. (03) 487-7798
- Grants Braes Union:** Maua B Sola, (9070)  
145 Larnach Rd, Waverley, Dunedin. ph. [H] (03) 454-4411
- Tokomairiro Co-operating:** Alastair F Taylor, The Manse, (9080)  
7 Ajax St, Milton. ph.no. (03) 417-8134
- Riverton Union:** Marian Emslie, MSR(T) (9120)  
13 Shrewsbury St, Riverton 9654. (ph. no. (03) 234-8577
- Otautau-Waiono Union:** Stephen J Lindsay (9130)  
The Manse, Nightcaps 9651. ph.no. (03) 225-7873
- Bluff Co-operating:** Alec Clark, 78 Foyle St, (9150)  
Bluff. ph.no. (03) 237-8866
- Teviot Union:** Rex Lawrence, (9160)  
ph.no.
- Alexandra-Clyde-Lauder Union:** Robyn G McPhail (9170)  
(Home: 21 Fox St), P O Box 46, Alexandra (03) 448-7163  
Dr Robert Murphy, BA, PhD,PHF  
34 Bringans St, Alexandra (03) 448-8810
- Port Chalmers Union:** Ronald W Gilder, (9180)  
1 Currie St, Port Chalmers. ph.no. (03) 472-8927
- Flagstaff Co-operating:** Brett Walker, 99 Centennial (9190)  
Ave, Helensburgh, Dunedin  
ph.no. [O] (03) 476-3063;
- Blueskin Co-operating:** Arthur J Templeton, MA, (9220)  
"Artina", 2 Orokonui Rd, Waitati. phone (03) 482- 2794
- Kaikorai Union:** W Donald Hegan, BA, BD, (9240)  
73 Hood Street, Dunedin
- Brockville Union:** (9250)  
5 Caldwell St, Brockville, Dunedin. ph.no. (03) 476-4380  
(Parish Correspondence to Nolene Millar, 22 Wray St,  
Brockville, Dunedin)

**METHODIST CHURCH IN SAMOA  
NEW ZEALAND DISTRICT  
ADDRESSES AS AT OCTOBER 1990**

**DISTRICT CHAIRMAN:**

**Tuimaseve, Apelu** 2 Blair Pl, Otara, South Auckland

**DISTRICT SECRETARY:**

**Tuiolemutu, Ieremia** 26 Dean St, Grey Lynn, Auckland

**Suisala, Elia** 5 Doone Place, Massey

**Uato'a, Nonoa** 8 Norcross Ave, Henderson

**Mose, Alaimoana** 28 Courts Town Close, Mangere

**Noa, Siaosi** 28 Albion Road, Otahuhu.

**Lemalu, Siologa** 4 Dr Pickering Avenue, Mangere,  
Auckland

**Paulo, Leleisiuao** 36 Preston Rd, Otara (Wiri)

**Amiomio, Pita** 73 Higgins Rd, Frankton, Hamilton

**Komiti, Alainuuese** 66 Wills Cres, Ashhurst,  
Palmerston North

**Setu, Faaniniva** 131 Sievers Groves, Porirua East,  
Wellington

**Savalinaea, Reopoama** 54 Hyde Street, Wainuiomata

**Pati, Toso** 22 Waitoa Rd, Hataitai, Wellington

**Mose, Samani** 11 Nelson Street, Petone

**Ioapo, Kalama** 25 Barbour St, Christchurch

**Siologa, Sialoga** 4 Reinfrew St, Dunedin.

**Vaoiva, Seve** 194 Nelson St, Invercargill.



## ADDRESS OF PRESBYTERS AND HOME MISSIONARIES WIDOWS

- Besant, Mrs J R, 1 Arlington Street, Christchurch 5.  
 Beckingsale, Mrs A J, 6 Keru St, Oneroa, Waiheke Island  
 Blight, Mrs M E, Palmerston Manor, Botanical Rd, Palmerston North.  
 Brown, Mrs C O, 1 Armagh Tce, Marton  
 Brown, Mrs E M, 18 Beretta Street, Christchurch 2.  
 Brown, Mrs J A, 33A Cobham Rd, Kerikeri  
 Bruce, Mrs A P, 23 Landscape Road, Pukekohe  
 Bruce, Mrs P, 39 Ngaio Place, Pukete, Hamilton.  
 Carter, Mrs N P, 2/30 Ridgemount Rise, Mangere Bridge, Auckland  
 Christian, Mrs S M, 28 Colenso St, Sumner, Christchurch 8  
 Churchill, Mrs M J S, 22B Bunnythorpe Rd, Papakura.  
 Clement, Mrs Z, 95 Beechdale Road, Pakuranga, Auckland 6  
 Cochrane, Mrs E M, C/- Flesher Son & Sandford, P O Box 20,  
 Christchurch  
 Cramond, Mrs N F, 5 Newell Ave, Christchurch 5.  
 Daglish, Mrs G A, 63 Victory Cres, Tawa, Wellington  
 Darvill, Mrs A E, Everill Orr Homes, Allendale Road, Auckland  
 Day, Mrs F A, 121 Ferguson Drive, Thames  
 Divers, Mrs V E J, 25A Galloway Cres, Bucklands Beach, Auckland  
 Dixon, Mrs E, 21A St Ronans Ave, Lower Hutt  
 Draper, Mrs J C, C/- Mrs Jill Draper, 2 Eric Price Ave, Takapuna,  
 Auckland  
 Duder, Mrs M A, 6A Farmar Street, Blenheim.  
 Dunn, Mrs B M, Flat 4, 55 Cook St, Howick, Auckland  
 Gilmore, Mrs K B, 2/3 Walpole Ave, Manurewa  
 Greening, Mrs P M, Flat 1, 7 Willock St, St Martins, Christchurch 2.  
 Greenslade, Mrs E M, 5 Everest St, Khandallah, Wellington 4  
 Greenslade, Mrs P I, 6B Uds Road, Pakuranga, Auckland.  
 Grocott, Mrs M L, 3 Chislehurst Place, Christchurch 5  
 Grice, Mrs O M, Unit 1, Kelly Rd, Cambridge  
 Hall, Mrs E C, c/- 36 Somerset Rd, Mt Roskill, Auckland 4  
 Hames, Mrs M H, Caughey Preston Home, 17 Upland Road, Auckland 5  
 Hanna, Mrs D E, 46 Viponds Rd, Whangaparaoa  
 Hoddinott, Mrs M B, 31 Titoki Road, Raumati Beach  
 Horwood, Mrs K M, 34B La Veta Ave, Mt Albert, Auckland 3  
 Jamieson, Mrs A M, Everill Orr Home, 61 Allandale Rd, Mt Albert,  
 Auckland  
 Jenkin, Mrs M J, 77 Grey St, Woodville  
 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  
 Laurenson, Mrs L, Everill Orr Homes, 63 Allendale Road, Mt Albert, Auckland  
 Luxton, Mrs E M, 157 Ocean View Road, Oneroa, Waiheke Island  
 McDonald, Mrs L A, 155B Verbena Rd, Glenfield, Auckland 10  
 McKenzie, Mrs V, 25 Halesowen Ave, Sandringham, Auckland 3  
 Maaka, Mrs K, 4 Te Ra Road, Kaikohe  
 Moody, Mrs B S, 7 Balquidder Road, Napier  
 Moore, Mrs E M, Flat 1, 3 Esmonde Road, Takapuna, Auckland 9  
 Olds, Mrs A V, 14 Sheridan Cres., Upper Hutt  
 Olsen, Mrs P A, Hora Hora, R D 2, Cambridge  
 Parker, Mrs A M, 1 Stephanie Place, North Turrumurra, New South Wales, Australia  
 Patchett, Mrs J R, 67 Main Road, Waihi Beach.  
 Payne, Mrs E, 995 Beach Road, Torbay, Auckland 10  
 Peart, Mrs E M, 79 Clarkin Road, Hamilton  
 Petch, Mrs G E, 62A Morrinsville Rd, Hamilton  
 Pomeroy, Mrs J, 52 Bullar Street, Waikiwi, Invercargill  
 Riseley, Mrs E, C/- Cairns Slane, P O Box 6849, Auckland (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  
 Slade, Mrs M, 22A Whitby Street, Christchurch 5  
 Steele, Mrs M, Flat 1, 'Bethsaida', 40 Weld St, Blenheim.  
 Tardif, Mrs C M, 291 Gladstone Road, Wingatui 2 R.D., Mosgiel.  
 Thompson, Mrs N E, 1582 Great North Road, Waterview, Auckland 7  
 Thompson, Mrs O R, 15 De Bloge Place, Christchurch  
 Utting, Mrs G R, c/- Flesher Son and Sandford, P O Box 20, Christchurch  
 Voyce, Mrs B T, 17 Prospect Tce, Milford, Auckland  
 Watson, Mrs S F, 5A Rapaki Place, Te Atatu North, Auckland 8  
 Whitfield, Mrs M W, Flat 4, 5 Ludecke Place, Christchurch 4.  
 Williams, Mrs E J, 20 Weston Avenue, Mt Albert, Auckland  
 Williams, Mrs F A, F9/58 Allendale Road, Mt Albert, Auckland  
 Witheford, Mrs E E, 113 Nayland Street, Sumner, Christchurch 8.



# COUNCIL FOR MISSION & ECUMENICAL CO-OPERATION

## CO-ORDINATING COMMITTEE CONVENER:

Mr David Moir, 1118 Heaphy Tce, Hamilton  
Phone (071) 554-045

## AREA SECRETARIES:

Rev Alan J Leadley, P O Box 9549, Hamilton North.  
Phone (071) 393-949  
Rev Dr Lourdino A Yuzon: P O Box 931, Christchurch.  
Phone (03) 666-049

## 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

### St Andrew's Church, Suva

Rev Bruce & Mrs Gwen Deverell  
P O Box 25  
Suva  
Fiji

Parish Minister -  
position shared with  
PCNZ Ministry  
Committee

### Pacific Theological College

Dr Raeburn & Mrs Nushka Lange  
P O Box 388  
Suva  
Fiji

Lecturer in Church  
History

## UNIT 2

### United Church of Papua New Guinea & the Solomon Islands

Mr Bruce & Mrs Maureen Argyle  
United Church  
P O Box 1401  
Port Moresby  
Papua New Guinea

Assembly Treasurer

Bishop Seru & Mrs Wati Beraki  
United Church, Highlands Region  
P O Box 35  
Mendi, S.H.P.  
Papua New Guinea

Ms Barbara Turnbull  
St Mary's Hospital  
P O Box 58  
Kokopo, E.N.B.P.  
Papua New Guinea

Mr Ken & Mrs Pauline Whyte  
United Church, Highlands Region  
P O Box 35  
Mendi, S.H.P.  
Papua New Guinea

Mr Brian & Mrs Shirley Wiggins  
United Church, Highlands Region  
P O Box 35  
Mendi, S.H.P.  
Papua New Guinea

Mrs Dorothy & Mrs Hugh Dyson  
United Church  
P O Box 82  
Munda, W.P.  
Solomon Islands

Mr Terry & Mrs Alison Kehely  
United Church  
P O Box 82  
Munda, W.P.  
Solomon Islands

Miss Kath Ker  
United Church  
P O Box 82  
Munda, W.P.  
Solomon Islands

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

Nurse Tutor

Principal,  
Mendi Boys' Trade School

Manager, Menduli Pty Ltd

Dorothy: Nurse Tutor,  
Helena Goldie Hospital  
Hugh: Business Adviser

Regional Engineer

Teacher, Goldie College



Deacon Lucy Money M.B.E.  
United Church  
Sasamuqa  
Choiseul, W.P.  
Solomon Islands

Translation work

### UNIT 3

#### Programme for Theology & Cultures in Asia

Rev John & Mrs Rita England  
13 Hilldale Place  
Hillsborough  
Christchurch 2

Staff Members working  
from New Zealand base.

#### Korean Church in New Zealand

Rev & Mrs Kim Yong-Hwan  
65 Kamo Street  
Karori  
Wellington 6005

Ministry to Koreans in  
New Zealand and Asian  
seamen

#### Ministry to New Asian Settlers (Auckland)

Rev Stuart & Dr Alison Vogel  
38 Springwood Place  
Mt Eden  
Auckland 1003

### UNIT 4

#### Christian Medical College & Hospital, Ludhiana

Miss Sonia D Kapoor  
Christian Medical College  
Ludhiana, Punjab  
India 141 008

Nursing Education  
Development

#### Church of Christ in Thailand

Mrs Kathryn & Dr Edwin McDaniel  
11 Gaonavarat Rd, Soi 2  
Chiang Mai 50 000  
Thailand

Kathryn: Hon. Assistant,  
Chiang Mai Community  
Church

**Bethesda Hospital/Rehabilitim Trust**

Mr Colin F A McLennan, MBE  
P O Box 10/YKGD  
Gondolayu  
Yogyakarta  
Indonesia 55233A

Project Leader, Pusat  
Rehabilitasi YAKKUM  
(Rehabilitim)  
Rehabilitation of  
disabled children.

**Protestant Church of South East Sulawesi (Gepsultra)**

Rev Robert M Paterson  
Kotak Pos 243  
Ujung Pandang, Sulawesi Selatan  
Indonesia

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

**Church of North India**

Rev Doreen M Riddell  
St Thomas School  
Jagadhri, Yamunanager District  
Haryana  
India 135 003

Principal, St Thomas  
School

**UNIT 5**

**"Crossroads" Project, Capetown**

Celeste Santos-Roberts  
37 Sunnyside Road  
Crawford 7780  
South Africa

Community development  
& social worker

**Methodist Church in Zimbabwe**

Rev Graham & Mrs Marion Whaley  
c/- Methodist Church  
P O Box 13  
Kadoma  
Zimbabwe

Parish Ministry



**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.

1927	Penn, Athol R (Sup)	1937	Francis, William R (Sup) Norwell, Leslie T (Sup)
1928	Hailwood, Charlie O (Sup) Snowden, Rita (Deacon ret)	1938	Laws, William R (Sup) Silvester, John (Sup)
1929	Hobbs, Airini (Deacon ret)	1939	Lucas, Campbell P (Sup) Oldfield, Charles B (Sup) Pointon, Dorothy (Deacon ret)
1930	Leadley, E Clarence (Sup) McDowell, M Alexander (Sup) Parker, J Wesley (Sup)	1940	Dawson, John B (Sup) Jones, Alan O (Sup)
1931	Carr, W E Allon (Sup) Parker, Gordon (Sup)	1941	Bell, Charles H (Sup) Thomas, Gordon V (Sup) Woolford, J Henry (Sup)
1934	Goodman, George H (Sup) Matthews, Howard C (Sup)	1942	Lewis, John J (Sup) Morrison, William J (Sup) Willing, Leonard V (Sup)
1935	Holland, Madeline (Deacon ret) Thornley, Robert (Sup)	1943	Andrews, Stanley G (Sup) Dawson, W Selwyn (Sup) Falkingham, Wilfred E M.B.E. (Sup) Grounds, Edmund D (Sup)
1936	Hopper, Ian H K (Sup) Wharemaru, Heeni (Deacon ret)		

1944	Allen, Robert H (Sup) Bell, R Graham (Sup) Bycroft, Leslie F (Sup) Chambers, Wesley A (Sup) Sherson, Donald G (Sup)		Gordon, D Bruce (Sup) Schroeder, Leonard P (Sup) Woodfield Frank H (Sup) Woodfield, Owen T (Sup)
1945	Shapcott, Leonard (Sup)	1951	Burrough, Amos W (Sup) Clucas, Ivan J (Sup) Gilbert, Geoffrey T (Sup) Olds, O MacLennan (Sup) Ruck, Idris J (Sup) Stead, Peter A (Sup)
1946	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)	1952	George, R Leslie (Sup) Gibson, Loyal J (Sup) Hall, John R (Sup) Handyside, Allan J (Sup) Penman, John A (Sup) Shaw, Harry I (Sup) Spindler, Sydney J (Sup)
1948	Clement, Grace M (Deacon ret) Collins, Rona W (Deacon ret) Eisner, Wilf G. (Sup) Hilder, Basil J (Sup) Hopkins, George C (Sup) Marshall, Edward M (Sup)	1953	Baker, Frederick J K Craig, Hughan M (Sup) LeCouteur, E Raymond (Sup) McKay, Archibald W (Sup) Newman, Alan (Sup) Osborne, John H (Sup) Stubbs, David G (Sup)
1949	Baker, Edward (Sup) Benny, T Ralph (Sup) Burt, Douglas H (Sup) 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)	1954	Billinghurst, Noel D (Sup) Dickie, Arthur W Hammond, George M Heppelthwaite, Ernest (Sup) Rakena, Ruawai D Rushton, Percy P (Sup) Trebilco, David I (Sup) Watson, Alexander C (Sup)
1950	Clark, Colin D (Sup)	1955	Abbott, William K (Sup)



- |      |                            |      |                             |
|------|----------------------------|------|-----------------------------|
|      | Bennett, Trevor L (Sup)    |      | Conway, James, H (Sup)      |
|      | Boyd, Edward P (Sup)       |      | Gust, Warwick               |
|      | Cable, Wilfred J           |      | Hanson, E Francis I         |
|      | Goreham, Norman J (Sup)    |      | Hornblow, Maxwell A         |
|      | Rigg, Frank S (Sup)        |      | Horrill, C Seton            |
|      | Tauroa, Lane M (Sup)       |      | Mullan, David S             |
| 1955 | Thornicroft, Neville (Sup) |      | Peterson, Frederick D (Sup) |
|      |                            |      | Wedding, P Joan (Sup)       |
| 1956 | Andrews, Robert S          |      |                             |
|      | Bennett, George L          |      |                             |
|      | Grant, Ian D (Sup)         | 1961 | James, Russell E            |
|      | Kitchingman, Owen A (Sup)  |      | Langley, John E (Sup)       |
|      | Scammell, Bruce            |      | Marshall, C Russell (Sup)   |
|      |                            |      | Sides, Brian W (Sup)        |
|      |                            |      | Wallace, William L          |
| 1957 | Amituana'i, Siauala T      |      |                             |
|      | Bell, G Basil W (Sup)      | 1962 | Bilverstone, John           |
|      | Cropp, James F             |      | Currie, John B              |
|      | Fowler, Irwin J (Sup)      |      | Hawkey, Graham E            |
|      | Guthardt, Phyllis M (Sup)  |      | Hornblow, Edgar R           |
|      | Kitchingman, Henry W       |      | Jones, Barry E              |
|      | Mabon, John C F            |      | Waine, Frederick E          |
|      | Pullar, Beverley (Sup)     |      | Wakeling, W J Douglas       |
|      | Reid, Andrew G (Sup)       |      | Woodley, Alan K             |
|      | Russell, Kenneth H         |      |                             |
| 1957 | Taylor, Philip F           | 1963 | Ansell, David H             |
|      |                            |      | Armstrong, David (Sup)      |
| 1958 | Climo, Frederick J (Sup)   |      | Ball, Niven G               |
|      | Dickinson, J Mervyn        |      | Clarke, Ian L (Sup)         |
|      | Gilbert, Wilfred S (Sup)   |      | Laws, Derek G (Sup)         |
|      | Hamlin, R John (Sup)       |      | Miller, Barbara I (Sup)     |
|      | Lewis, Evan R (Sup)        |      | Rowe, B Keith               |
|      |                            |      | Tucker, W Geoffrey          |
| 1959 | Bowen, Lewis A             |      |                             |
|      | Dine, Mervyn L             | 1964 | Felderhof, Ludwig (Sup)     |
|      | Gibson, Roger M            |      | Gerritsen, Hendrik          |
|      | Goudge, Stanley R (Sup)    |      | Neal, Barry W               |
|      | Griffith, Keith C          |      | Sage, Constance G           |
|      | Hosking, John S            |      | (Deacon ret)                |
|      | Widdup, Robert W (Sup)     |      | Slinn, Stuart G             |
|      |                            |      | Ungemuth, Shirley V         |
| 1960 | Brazendale, Graham (Sup)   | 1965 | Barnes, Stanley J           |

	Chessum, William A Clarke, Edwin B Herbert, C Brice Mackie, Bruce E West, Norman J		Salmon, John B Wright, Jack (Sup)
		1972	Hauraki, Hana P West, Peter J L
1966	Alexander, Roy M Manihera, John I Prince, Donald F	1973	Grant, Stuart C Stringer, John A
1966	Taylor, Keith J West, Stanley J	1974	Burton, Restal A (Sup) Roberts, John H
1967	Bennett, Enid J Jamieson, Colin G Pratt, David C Toia, Samson N (Sup)	1975	Bell, Anthony N Jacobson, Patricia M Moala, Taniela T Pratt, G Douglas Sinclair, Paul F Tana, Diana A
1968	Allan, Robert A Couch, Moke A G (Sup) George, Atawhai, Q.S.M. (Deacon ret) Hay, J Cedric Hey, Roger J E Leadley, Alan J Loader, William R G McIver, Graeme M Malcouronne, Brian J Meredith, John D Norwell, Ian C Phillipps, Donald J	1976	Glensor, Peter E White, Graeme R
		1977	Leary, Gordon A (Sup) Webster, Alan C
		1978	Kopelani, Falea'ana Wall, Lynne J Wall, Terence W Upson, Alan R
1969	Alley, David R Brookes, Norman E Chapman, Wallace C Corlett, Ashley I Eagle, Brian R J Harkness, Barry G Rigby, Russell G Turner, Brian H	1979	Astley, H Mary (Sup) Bush, David J Ferguson, Robert A Greenwood, I Marie Little, Edith J (Sup) Stroobant, Anthony D Webster, Edna E (Deacon)
1970	Smith, G Clive	1980	Anderson-Carter, Glenys R Biggs, Donald F Cooper, K Desmond
1971	Bowen, Lesley H (Deacon)		

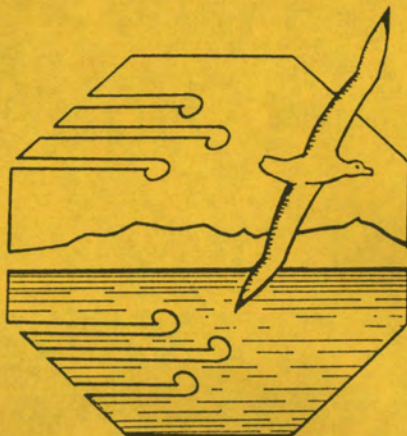


- Cumberpatch, Lindsay E  
Egli, Bruno W  
Elderton, William E  
Su, Unasa  
Telford, Gillian A  
Thomas, Ann M
- 1981 Bell, David S  
Frith-Upson, Lynne O  
Noa, Nomani
- 1981 Sa'o, Tanielu T  
Sefuiva, Iosua  
Tugia, A Fa'aoso  
Whaley, Graham H
- 1982 Clarke, Lois R H  
Hames, Margaret  
(Deacon)  
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, Aso T  
Tregurtha, Rachel A  
(Deacon)
- 1983 Burnett, Margaret E  
Cubin, Raewyn (Deacon)  
Dickinson, Audrey N  
Gray, Robin J G  
Hansen, Wendie  
Hingano, Sifa  
Kane, Graham A  
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 (Sup)  
Caygill, Mary E  
Gibson, June L. (Deacon)  
Lawry, A Joan  
(retd Deacon)  
Olsen (Vaughan), F Anne  
Rogers, Douglas I  
Smith, Kenneth R  
Tupou, S Tavake  
Watkin, Gillian M  
Wicks, Raymond G
- 1986 Barrow, Shirley-Joy  
(Deacon)  
Chandler, Clive H  
Cooper, Mark F  
Levao, Elisara L  
Goudge, Robyn D  
Hallam, Valma E  
(Deacon)  
Hight, Dianne C (Deacon)  
Leadley, Colin S  
Reid, Loraine J  
Reynolds, Elva M  
(Deacon)
- 1987 Ambler, Mavis  
Baker, Marcia J  
Clover, Gary A M  
Cochrane, Airdre R  
(Deacon)  
Mika, V Salafai  
Nelson-Hauer, Raymond P  
Paterson, Susan E  
Pond, H David

1987	Shekleton, Lesley M Slinn, Ngaire P (Deacon) Su, Piula Reid, Rita J (Deacon) Waugh, Jean M Wicks, Kay		Hoddinott, Rosalie J McInnes, Jean I (Deacon) Rolinson, David
1988	Bennett, John E Did-Dell, Philip L Dombroski, Christopher R Emslie, Marian Hughson, Gregory A Shamy, Eileen L Southward, Gwenda J Trebilco, Paul R Tuimaseve, Fisiga Westaway, Robyn E	1991	Ancrum, Audrey P Clifford, William J Fifita, Saula Hunt, Stan (Deacon) Latu, Siosifa Le Pine, Diane Manukia, Mosese Moa, Kepu Olsen, Kenneth W Osborn, Beverley Parkes, Judith R Siulangapo, 'Inoke Takau, Salesi Taungapeau, 'Epeli Tu'itupou, Molia Uasi, Langi'ila Wood, Christine Yasa, Mike
1989	Bryant, David M (Deacon) Bryant, Margaret I (Deacon) Bruce, G Jean Dalton, R Harvey (Deacon) Fa'afuata, Fereti Fawkner, Brenda R N (Deacon) Goodwin, Lorna J (Deacon) Johnston, Alexander C Millar, M Anne Manu'atu, Lisiate F T Nesbit, John B Olsen, Phyllis A (Deacon) Rice, William R Sulzbürger, Elva M J (Deacon) Webb, Ronald H		
1990	Clifford, Kathy Doubleday, Andrew D Durrant, Joanne A George, Norma J		



# **The Methodist Church of New Zealand** **Te Hāhi Weteriana O Aotearoa**



## **CONFERENCE**

**DUNEDIN - NOVEMBER 1990**

<b>PRESIDENT</b>	-	<b>Rev. Bruce Scammell</b>
<b>VICE-PRESIDENT</b>	-	<b>Mr Fletcher Thomas</b>
<b>SECRETARY</b>	-	<b>Rev. Stanley J West</b>

## CONFERENCE STAFF 1990

President	: Rev. Bruce Scammell
Vice-President	: Mr Fletcher Thomas
Ex-President	: Rev. Barry E Jones, B.A.
Ex-Vice-President	: Mr T Kilifi Heimuli, Q.S.M.
Secretary	: Rev. Stanley J West
Associate Secretary	: Mrs Beverley Nock
Assistant Secretaries Journal	: Rev. Shirley V Ungemuth and : Rev. Graeme R White, L.Th.  : Mrs Iris Lankshear
Daily Record	: Rev. Graham E Hawkey : Rev. Peter J L West
Corresponding Secretary	: Mrs Irene Girven
Media Officer	: Rev. Ray P Nelson-Hauer
Organist	: Mrs Jill van de Geer
Convener Scrutineers	: Mr Keith H Knox
Photographer	: Mr Laurie Weston
Typists' Liaison Officer	: Mrs Vin Percy



# CONFERENCE 1990

## THE BUSINESS FROM DAY TO DAY

Time		Day-Activity	Venue
<b>WEDNESDAY, 14 NOV.</b>			
1.30 p.m.	C.	<b>Committee on Ministry</b> <i>Convener:</i> Candidates, Questions 3 - 8	<i>Knox Halls</i>
3.30 p.m.		Afternoon Tea	
4.00 p.m.		Committee on Ministry	
6.00 p.m.		Evening Meal	
7.30 p.m./ 9.00 p.m.		Committee on Ministry	
7.30 p.m.		Aldersgate Fellowship	<i>Mosgiel Church</i>

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<b>THURSDAY, 15 NOV.</b>			
8.30 a.m./ 9.00 p.m.		Aldersgate Fellowship	<i>Mosgiel Church</i>
8.30 a.m.	C.	<b>Committee on Ministry</b> Ordinands	<i>Knox Halls</i>
10.15 a.m.		Morning Tea	
10.45 a.m.		Committee on Ministry	
12.30 p.m.		Lunch (catered for members of the C.O.M.)	
1.30 p.m.	A.	<b>General Purposes Committee</b> <i>Convener: Stan West</i>	<i>Knox Halls</i>
2.00 p.m.		Ordinands Retreat	<i>Holy Cross, Mosgiel</i>
3.30 p.m.		Afternoon Tea	

Time		Day-Activity	Venue
4.00 p.m.		General Purposes Committee	
5.30 p.m.		Evening Meal (Catered for members of G.P. Committee)	
6.00 p.m.		Bi-cultural Network Meeting	<i>Otago Room Club &amp; Society building</i>
7.30 p.m./ 9.00 p.m.	B.	Stationing Committee	<i>Knox Halls</i>

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### FRIDAY, 16 NOV.

9.00 a.m./ 6.00 p.m.		Bi-cultural Network Meeting	<i>Otago Room Club &amp; Society building</i>
9.00 a.m./ 3.00 p.m.		Aldersgate Fellowship	<i>Mosgiel Church</i>
8.30 a.m.	B.	Stationing Committee	
10.15 a.m.		Morning Tea	
10.45 a.m.		Stationing Committee	
12.30 p.m.		Lunch (catered for members of Stationing C'ttee)	
1.00 p.m.		Registration	<i>Castle St. Theatre</i>
1.30 p.m.	R.	Law Revision Committee <i>Convener: Geoff Peak</i>	<i>Knox Halls</i>
3.00 p.m. 3.30 p.m.		Afternoon Tea Law Revision Committee	
8.00 p.m./ 9.30 p.m.		An evening with Colin Gibson and his music	<i>Mornington Methodist Church</i>

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### SATURDAY, 17 NOV.

9.00 a.m.		Registration	<i>Castle St Theatre</i>
10.00 a.m.		Ordinands Rehearsal	<i>Knox Church</i>
10.30 a.m./ noon		Introduction to Conference	<i>Castle St. Theatre</i>
11.30 a.m.		Conveners Committee of Detail meet with General Secretary	<i>Conference Office</i>



<b>Time</b>	<b>Day-Activity</b>	<b>Venue</b>
10.30 a.m./ 12.30 p.m.	Wesley Historical Society Annual Meeting and Lunch	<i>Mornington Methodist Church</i>
12 noon	President's lunch with families of the deceased	Castle St Theatre
1.00 p.m.	Welcome to Conference	<i>University Union Grounds</i>
3.00 p.m.	<b>Induction of the President and Vice-President</b> Ordinands - received into Full Connexion Deacons - Received	<i>Knox Church</i>
4.30 p.m.	Afternoon Tea	<i>Knox Hall</i>
5.30 p.m.	<b>Recognition of those Retiring</b>	<i>Knox Church</i>
7.00 p.m./ 9.30 p.m.	Tongan Evening Meal	<i>Knox Halls</i>

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### **SUNDAY, 18 NOV.**

8.00 a.m.	Womens Breakfast	<i>Friendship Centre Central Mission Building</i>
a.m.	Morning Worship in various Churches	
10.30 a.m.	President's Service for those invited	Otakou Church
11.30 a.m./ 2.30 p.m.	Lay Preachers Assn	<i>St Kilda Church</i>
3.00 p.m.	<b>Ordination of Presbyters</b>	<i>Knox Church</i>
5.30 p.m.	Light Refreshment for all	<i>Knox Halls Matheson Room Knox Hall</i>
6.00 p.m.	Notices of Motion (box to be cleared)	
7.30 p.m./ 9.30 p.m.	<b>Party Night</b> Welcome to the Mayor	<i>Town Hall</i>

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Time	Day-Activity	Venue
<b>MONDAY, 19 NOV.</b>		
8.00 a.m.	Morning Prayers	Castle St Theatre
8.30 a.m.	<b>A. Morning Devotions</b> <b>B. General Purposes</b> <b>R. Stationing</b> <b>Law Revision</b> Notices of Motion Welcome to Observers Greetings Introducing the Staff and Nominations for President and Vice-President	Castle St Theatre
9.55 a.m.	'Telling our Story'	- Rangiora
10.00 a.m.	Morning Tea	Theatre Foyer
10.30 a.m.	<b>COMMITTEES OF DETAIL:</b> <i>NOTE: The business of Conference is considered in Committees of Detail before being presented to the Conference.</i>	
	<b>D. FIJIAN-SAMOAN-TONGAN</b> Convener: <i>Graham Brazendale</i> Fijian Advisory Committee Samoan Advisory Committee Tongan Advisory Committee	Commerce Seminar Room 116
	<b>E. DEVELOPMENT DIVISION</b> Convener: <i>Gillian Watkin</i> Development Division Church Union Bi-Cultural Committee Land Commission	Castle St Theatre
	<b>F. CHURCH WELFARE</b> Convener: <i>Norman West</i> Welfare of the Church Restructuring of the Church Chaplaincies Lay Preachers' Assn Aldersgate Fellowship James and Martha Trounson Trust Wesley College	Stuart Room, Knox Halls
	<b>G. COMMUNICATIONS</b> Convener: <i>Maureen Giles</i> Media Wesley Historical Society Women's Fellowship Community of Women and Men in Church and Society Epworth Bookshops	University Union Terrace Lounge



Time	Day-Activity	Venue
	<b>H. ADMINISTRATION &amp; CONNEXIONAL PROPERTIES &amp; FUNDS:</b> <i>Convener: Margaret Burnett</i> Administration Division Investment Board Methodist Trust Association Methodist Provident Society P.A.C. Distribution Group Robert Gibson Wellington Charitable Trust	<i>Seminar Room 2</i> <i>Castle St Theatre</i>
	<b>I. TE TAHA MAORI</b> <i>Convener: Diana Tana</i> Maori Division Rangiatea College Grey Institute Trust	<i>Evison Lounge</i> <i>Clubs &amp; Societies Building</i>
	<b>J. SOCIAL SERVICES</b> <i>Convener: Donald Phillipps</i> N.Z.M.S.S.A. M.S.S.A. (Branches)	<i>Seminar Room 1</i> <i>Castle St Theatre</i>
	<b>K. PUBLIC QUESTIONS</b> <i>Convener: Russell Rigby</i> Public Questions	<i>Commerce</i> <i>Seminar Room 6</i>
	<b>L. FINANCE &amp; STEWARDSHIP, CHURCH COUNCIL:</b> (meets in May and October) Finance & Stewardship Church Council Connexional Budget	
	<b>M. FAITH &amp; ORDER</b> <i>Convener: Mervyn Dine</i>	<i>Heron Room</i> <i>Knox Hall</i>
	<b>N. MISSION &amp; ECUMENICAL</b> <i>Convener: Anne Hunt/</i> <i>Brian Turner</i> Council for Mission and Ecumenical Co-operation	<i>Matheson Room</i> <i>Knox Hall</i>
	<b>O. EDUCATION:</b> <i>Convener: John Salmon/</i> <i>Gavin Mickel</i> Education Division	<i>Jacobson Room</i> <i>University Union</i>
	<b>P. MINISTRY</b> <i>Convener: Gillian Telford</i> Report of the Committee on Ministry Trinity College	<i>Otago Room</i> <i>Club &amp; Societies Building</i>
12.30 p.m.	Lunch	<i>University Union</i>
1.00 p.m.	Annual Meeting Methodist Provident Society	<i>Seminar Room 2</i> <i>Castle St Theatre</i>

<b>Time</b>		<b>Day-Activity</b>	<b>Venue</b>
1.30 p.m.		<b>Committee of Detail resumes</b>	
3.30 p.m.		Afternoon Tea	<i>Theatre Foyer</i>
		<b>CONFERENCE SESSIONS</b> <i>The work of the Committees of Details are presented to Conference for decision.</i>	
4.00 p.m.	<b>A.</b>	General Purposes	<i>Castle St Theatre</i>
5.55 p.m.		'Telling our Story'	- Whangarei
6.00 p.m.		Diaconate Tea	<i>Jacobean Room</i>
6.00 p.m.		Evening Meal	<i>University Union</i>
7.30 p.m.		<b>Ordination of Deacons</b> Supper for Deacons	<i>Knox Church</i> <i>Knox Hall</i>

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## **TUESDAY, 20 NOV.**

7.00 a.m.		Communion Breakfast	<i>University Union</i>
8.25 a.m.		'Telling our Story'	- Tauranga
8.35 a.m.	<b>F. H.</b>	<b>Welfare of the Church</b> <b>Administration &amp; Connexional Funds</b>	<i>Castle St Theatre</i>
10.25 a.m.		'Telling our Story'	Timaru/Temuka
10.30 a.m.		Morning Tea Ministers moving meet with Warren Hudson	<i>Seminar Room 1</i> <i>Castle St Theatre</i>
11.00 a.m.	<b>H. J.</b>	<b>Administration &amp; Connexional Funds</b> <b>Social Services</b>	
12.25 p.m.		'Telling our Story'	- Opawa
12.30 p.m.		Lunch	<i>University Union</i>
1.15 p.m.		Warren Hudson meets with Parish Stewards or Parish Representatives where a Minister is moving	<i>Seminar Room 1</i> <i>Castle St Theatre</i>
1.30 p.m.	<b>N.</b>	<b>Mission &amp; Ecumenical</b>	
3.20 p.m.		'Telling our Story'	- Riccarton
3.30 p.m.		Afternoon Tea	- Deacons



Time		Day-Activity	Venue
4.00 p.m.	I.	<b>Te Taha Maori</b>	
	G.	<b>Communications</b>	
6.25 p.m.		'Telling our Story'	-Palmerston North
6.30 p.m.		Devotions	
		Evening Meal with Hosts	
* * * * *			
<b>WEDNESDAY, 21 NOV.</b>			
8.00 p.m.		Prayers	<i>Castle St Theatre</i>
8.30 a.m.	E.	Morning Devotions <b>Development Division</b>	
10.25 a.m.		'Telling our Story'	- Wesley-Wellington
10.30 a.m.		Morning Tea	
11.00		'Telling our Story'	South Kaipara
11.05 a.m.	D.	<b>Fijian-Samoan-Tongan</b>	
12.25 p.m.		'Telling our Story'	- Feilding
12.30 p.m.		Lunch	<i>University Union</i>
1.30 p.m.		Bi-cultural Journey in 1990 - Rev. Barry E Jones	
2.00 p.m.	M.	<b>Faith and Order</b>	
3.25 p.m.		'Telling our Story'	- Invercargill
3.30 p.m.		Afternoon Tea	
4.00. p.m.		'Telling our Story'	- Trinity College
4.05 p.m.	P.	<b>Trinity</b>	
5.30 p.m.		Vice-Presidential Address	
6.00 p.m.		Evening Meal	<i>University Union</i>
7.15 p.m.		'Telling our Story'	- Papakura
7.20 p.m.	K.	<b>Public Questions</b>	
9.15 p.m.		'Telling our Story'	- New Brighton
9.20 p.m.		Evening Devotions	

\* \* \* \* \*

**THURSDAY, 22 NOV.**

<b>Time</b>	<b>Day-Activity</b>	<b>Venue</b>
8.00 a.m.	Prayers	<i>Castle St Theatre</i>
8.30 a.m.	<b>O.</b> Morning Devotions Education	
10.00 a.m.	<b>R.</b> Law Revision Church Council Budget Conference Questions 61 to 62; 64 to 70.	
11.00 a.m.	Morning Tea	
11.30	Covenant Service	<i>Castle St Theatre</i>
12.30 p.m.	Lunch	

**Please note times may vary during  
the course of the Conference.**



## STANDING ORDERS

### 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 a motion, however, has a right of reply. The reply must be limited to answering the arguments brought 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

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any) who may have a right of reply, and immediately thereafter shall put the motion or amended motion then before the Conference. If at that time, notice of further amendment has been given, all matters will be dealt with in normal sequence but without further debate.

- 3.3.10 At the close of a debate, the substantive motion shall be read or stated before being put 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 seconded, 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 has 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 and report back to the following Conference 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.

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- (c) Which Conference determines either
  - (i) concerns a non-urgent issue, or
  - (ii) is 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.

- (b) Any of the following motions are in order, and shall upon being moved, 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 before the Conference cannot be put and the Conference shall proceed to its next business. If it is lost, discussion on the motion/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.

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- 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.

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## **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.)



## FUNCTION - COUNCIL OF ELDERS

The Council of Elders shall enable and assist the Church in its Bi-cultural Journey by seeking to model the equal partnership prefigured in the Treaty of Waitangi, and specifically it may:

- (a) monitor recommendations of all Conference Committees and Boards of the Conference, and
- (b) reflect and comment on the style, work and priorities of all Conference Committees and Boards, and
- (c) refer back for further consideration any report or recommendation which the Council of Elders considers will hinder or divert the Church from its Bi-cultural Journey, and
- (d) report each year to the Conference.

## MEMBERS OF CONFERENCE 1990

### A. MINISTERS IN FULL CONNEXION

Athol R Penn

Charlie O Hailwood

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

W E Allon Carr

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

George H Goodman  
Howard C Matthews, B.A.

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.

Campbell P Lucas, L.T.(Melb.)  
Charles B Oldfield

John B Dawson  
Alan O Jones

Charles H Bell, B.A.  
Gordon V Thomas, B.A.  
J Henry Woolford, 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.  
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.  
Edward M Marshall, B.A., Dip.Ed  
Donald G Sherson, B.A.

Leslie C Clements, Q.S.O.  
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, C.B.E., M.A.  
Leonard P Schroeder, B.A., B.D.  
Frank H Woodfield  
Owen T Woodfield, B.A.

Amos W Burrough  
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

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

Noel D Billinghamurst

Arthur W Dickie, C.Eng.,  
M.Inst.F., M.N.Z.I.E.  
George M Hammond  
Ernest Heppelthwaite  
Alan H V Newton  
Ruawai D Rakena, B.A.  
Percy P Rushton, B.A.B.D.,  
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)  
R John Hamlin  
Henry W Kitchingman  
John C F Mabon  
Andrew G Reid  
Kenneth H Russell  
Phillip F Taylor

Frederick J Climo  
Wilfred S Gilbert  
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, M.B.E.  
John S Hosking, M.A., Dip.Mus.  
Dorothea Noble, B.A.  
Robert W Widdup

John Bilverstone  
Graham Brazendale, M.A.  
James H Conway

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  
William L Wallace, B.A.

John B Currie, B.A.  
Graham E Hawkey  
Edgar R Hornblow, LL.B  
Barry E Jones, B.A.  
Frederick E Waive, 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.,  
S.T.M. (Union, N.Y.)  
S.T.D. (San Francisco)  
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.  
C Brice Herbert  
Bruce E Mackie  
Norman J West

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

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



Robert 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  
 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 Clive Smith, L.Th.  
 Jack Wright

Stuart C Grant, B.A., LL.B., L.Th.  
 Peter J L West

Restel 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.,  
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 Paul F Sinclair  
 John A Stringer, Dip.Theol.

Anthony N Bell, L.Th.  
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 Alan C Webster, M.A., M.Div.,  
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 Graeme R White, L.Th.

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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  
 Beverley Pullar  
 Diana A Tana  
 Samson N Toia,Q.S.M., 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  
 Faleanna Kopelani  
 A Fa'aoso Tugia  
 Tuafanua Tanielu Sa'o

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.,  
 M.Th.  
 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  
 Nomani Noa  
 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.,  
 J Allan Oliver, M.Sc., L.Th.  
 Ashley J Sedon, B.T.P.,L.Th.(Hons)

Bryant S L Abbott  
 Bruce A Caygill, B.Comm  
 Christopher J Dyson, B.Sc.,L.Th.  
 David Harding, B.Ag.Sc.,  
 L.Th.(Hons)  
 Neil R Keesing, L.Th.(Melb.), S.Th.  
 Margaret Springett, L.Th.  
 Richard J Waugh, L.Th., S.Th.

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

Marcia J Baker  
Clive H Chandler  
Mark F Cooper, L.Th.  
H David Pond  
Edna J Garner  
Robyn D Goudge, B.Sc., B.D.  
Gillian M Watkin  
Jean M Waugh

Gary A M Clover  
V Salafai Mika  
Susan E Paterson, S.Th.  
Lorraine J Reid  
Eileen L Shamy  
Lesley M Shekleton, B.A.,B.Ed.,  
M.A. (Hons), B.D.,  
Paul R Trebilco, B.Sc.(Hons),  
B.D., Ph.D.(Durham)  
M Fisiga Tuimaseve

Mavis Ambler  
John E Bennett  
Philip L Did-Dell  
Christopher R Dombroski  
Levako L Elisara  
Marian Emslie  
Gregory A Hughson  
Alexander C Johnston  
Vaikoloa Kilikiti  
Colin S Leadley  
Raymond P Nelson-Hauer  
John B Nesbit  
Peni Mafi Ta'uofou

## II. LAY REPRESENTATIVES

- (A) Vice-President of Conference - Mr Fletcher Thomas  
Ex-President of Conference - Mr Eric H Laurenson

### (B) Representatives of Circuits and Parishes

#### 1000 NORTHLAND DISTRICT

- |                               |                    |
|-------------------------------|--------------------|
| 1000 District Rep.            | - Mrs J Rogers     |
| 1010 Mangonui County Union    | -                  |
| 1020 Kaikohe Union            | -                  |
| 1030 Bay of Islands Co-op     | - Mrs H Neimeyer   |
| 1040 Kaeo-Kerikeri Union      | - Mrs D J Paterson |
| 1050 North Hokianga Community | -                  |
| 1060 South Hokianga Co-op.    | -                  |
| 1070 Hikurangi Union          | -                  |
| 1080 Whangarei Uniting Church | -                  |
| 1090 Dargaville               | -                  |
| 1100 Ruawai Co-operating      | -                  |
| 1110 Paparoa                  | -                  |
| 1120 Wellsford Co-op.         | - Mrs M W Neal     |
| 1130 St John's Raumanga       | - Dcn A Ramsay     |
|                               | -                  |
| 1130 St Paul's Kamo           | -                  |
| 1510 Tai Tokerau              | - Mr R E F Nathan  |
|                               | -                  |

#### 2000 AUCKLAND DISTRICT

- |   |                    |
|---|--------------------|
| 2010 Auckland Central Parish &<br>Mission | - Mr J Boniface    |
|   | - Mrs H Laurenson  |
|   | - Mrs U Chandler   |
|   | - Mr R Small       |
|   | - Mr C Fenwick     |
|   | -                  |
| 2030 Balmoral-Roskill                     | -                  |
| 2030 Lynfield                             | -                  |
| 2040 Auckland East                        | - Mrs B Brazendale |
|   | - Mr F Leaoa       |



2060 Orakei	- Miss G Riggir
2070 Glen Innes Co-op.	-
2080 Mt Albert	- Ms G Pitcher
2090 Avondale Union	-
2100 Waitakere	- Mr B Anderson
	-
2120 Te Atatu Union	-
2130 Devonport	- Mrs R Owen
	- Mr R Officer
2140 Takapuna	- Miss J Tasker
	- Mrs J Trenwith
2150 Birkenhead	- Mrs G Edwards
2160 Glenfield-Albany Co-op.	- Winifred Murray
2170 Birkdale-Beachhaven Union	-
2180 Northcote	- Mrs V Mossong
2270 South Kaipara Co-op.	- Mr R Dixon
2280 Whangaparaoa	-
2290 Mahurangi	- Mr R Sheerin
2300 St Austell's Co-op.	- Mr I J Hall
2310 Waterview	- Mr R Marshall
2320 East Coast Bays	- Mrs V Dowie
2340 Auckland-Manukau Tongan Parish	- Mr K Moa
	- Mr M Kaurononga
	- Mr L Uasi
2370 Auckland-Samoan Parish	- Mr A Galuvao
2510 Tamaki	- Mrs K Haretuku
	- Mrs P Rauwhero

## 2400 MANUKAU DISTRICT

2400 District Representative	- Mrs M Giles
2410 Manukau North	- Mr C Meleisea
	- Mr T Filemoni
	- Mr F Long
	- Mr F P Norris
2420 Manurewa	- Mrs S Sutton
2430 Papakura	-
	-
2440 Pukekohe	- Mrs M Thoms
2450 Tuakau Union	-

2460 Franklin West Co-op.  
2470 Bucklands Beach Co-op.

- Mrs B Lawrence

## 3000 WAIKATO-BAY OF PLENTY DISTRICT

3000 District Representative

- Mr A Bettany

3010 Thames Union

-

3020 Hauraki Plains Co-op.

- Mrs B Buchan

3030 Paeroa

-

3040 Waihi

-

3050 Te Aroha Co-op.

- Deacon D Hight

3060 Morrinsville

- Mr J Bennett

3070 Cambridge Union

- Mrs P A Olsen

3080 Hamilton

- Ms P Irving

- Mrs D Hosking

3090 Raglan Union

-

3100 Hamilton East

- Mrs D Andrews

-

3110 Chartwell Co-op.

-

3120 Ngaruawahia Union

- Mr P W Bennett

3130 Huntly Co-op.

-

3140 Matamata Union

- Ms S-J Barrow

3150 Putaruru Co-op.

-

3160 Tokoroa

-

3170 Rotorua

- Mr N Pachoud

3180 Taupo Union

-

3190 Western Bay of Plenty

- Mrs P Eastwood

- Mrs J Manley

-

3200 St James Union

-

3210 Te Puke

-

3220 Whakatane Co-op.

- Mr J Melville

3230 Kawerau

- Mr A R Speirs

3240 Opotiki Union

- Mrs P Young

3250 Te Awamutu

-

3260 Otorohanga

-

3270 Te Kuiti

-

3280 St Paul's Co-operating  
Parish (Taumarunui)

-

-

3290 Turangi Co-op.

-

3300 Ohura	-
3310 Kawhia	- Ms C Gilmore
3320 Coromandel	-
3330 Hillcrest Co-op.	- Dcn A Hunt
3340 Pio Pio-Aria Mokau Co-op.	-
3360 Dinsdale - Parish of St Clare	-
3390 All Saints (Bryant Park) Co-op.	- Mrs J Sides
3510 Waikato	-
3520 Rohe Potae	- Ms C Gilmore

## 4000 TARANAKI-WANGANUI DISTRICT

4000 District Representative	- Mr C Rowe
4010 New Plymouth	- Mrs M Drake
	- Mr D H Bennett
4020 Waitara	- Mrs J Sargent
4030 Stratford	-
4040 Eltham-Kaponga Co-op.	-
4050 Hawera	-
4060 Manaia Union	-
4070 Opunake Co-op.	-
4080 Okato Co-op.	-
4090 Wanganui	- Mr G Prentice
	- Mr D Mansfield
4110 Inglewood Union	-
4120 Patea Co-op.	-
4510 Taranaki-Waimarino	-

## 5000 HAWKES BAY-MANAWATU DISTRICT

5000 District Representative	- Mr G Green
5010 Napier	- Mrs M Chisnall
	- Mrs J Boys
5020 Hastings	- Mr A Time
	-
5040 Gisborne	- Mrs E Howard
	- Mrs J Lloyd



5050 Mangapapa Union	- Mr P Phin
5060 Presbyterian-Methodist Parish of Wairoa	-
5070 Dannevirke-Norsewood	- Mr M Duncan
5080 Woodville Union	- Mr J Harding
5090 Pahiatua Union	-
5100 Palmerston North	- Mrs J Olsson
	- Mrs D Ferguson
5110 Ashhurst-Bunnythorpe-Pohangina	-
5120 Feilding-Oroua	- Mr G Smithers
5130 Marton	- Mrs D Powell
5140 Rongotea-Sanson Co-op.	-
5150 Foxton Union	-
5160 Tamatea Community Church	-
5170 Waipawa Co-op.	-
5180 Milson Community Church	-

## 6000 WELLINGTON DISTRICT

6000 District Representative	- Mrs H Hay
6010 Wellington Central	-
	-
	-
	-
	-
6020 Wellington West	- Miss G Ryan
6030 Wellington South-Lyall Bay Union	- Mr D Moore
6050 Miramar Co-op.	-
6060 Ngaio Union	- Mrs E Bolitho
6070 Johnsonville Union	-
6080 Newlands Union	-
6100 Plimmerton-Paekakariki	- Mrs E West
6110 Tawa Union	- Mr K H Knox
	- Mrs W Russell
6120 Lower Hutt-Petone	- Mr N Price
	- Mr T Aumua
	- Mrs L Price
	- Mrs S Thorne
	- Miss S Crane
6130 Taita Union	- Mrs J Ellicott
	-
6140 Upper Hutt Co-op.	- Mrs I Girven

	- Mr V Goose
	- Mr J Whitton
6150 Wainuiomata Union	-
6160 Greytown St Andrews Union	-
6170 Featherston Union	-
6180 Carterton Union	-
6190 Masterton St Lukes Union	-
6200 St James, Masterton Union	-
6220 Levin	- Mr R Eagle
6230 Otaki	-
6240 Kapiti Co-op.	- Mr G Brown
6250 Hataitai-Kilbirnie Co-op.	-
6260 North Wairarapa Rural Support Ministry	-
6270 Brooklyn Co-op.	-
6510 Poneke	- Riripeti Polwart

### 7000 NELSON DISTRICT

7000 District Representative	- Mr G Harris
7010 Nelson	- Mrs B Batchelor
	- Mrs B Watson
7020 Nelson, St Luke's Union	-
7030 Waimea	-
7040 Motueka-Moutere Hills Regional Co-op.	-
7060 Murchison	-
7070 Blenheim	- Mr J Hyndman
7080 Picton Union	-
7090 Reefton District Union	-
7100 Buller Union	-
7110 Greymouth District Union	-
7120 Hokitika Union	- Dcn E M Reynolds

### 8000 NORTH CANTERBURY DISTRICT

8000 District Representative	- Mrs P Teague
8010 Christchurch Central Mission	- Mrs S Langley
	- Mr P Clarke
	- Mr R Lawn
8020 Christchurch South	- Mrs R Hoddinott
8030 Christchurch East	- Mrs P White

8040		- Mrs A Millar
8040	New Brighton Union	- Mrs H Buxton
8050	Sumner-Redcliffs Union	- Mr I Newport
8060	South East Christchurch Union	-
8070	Lyttelton Harbour Union	-
8080	Christchurch (Opawa)	- Rev O T Woodfield
8090	Beckenham-Sydenham	- Mrs P Milne
8100	Christchurch (Spreydon)	-
8110	Halswell Union	- Mr A Prattley
8120	Christchurch (Riccarton)	- Dr G Cant
		- Mrs R LeCouteur
8130	Christchurch (St Albans)	- Mrs N Neiman
		- Mr B Delaney
		- Mrs J Hamlin
8140	Christchurch North	-
8150	Hornby	-
8160	Lincoln Union	-
8170	Ellesmere Co-op.	-
8180	Kaiapoi Co-op.	- Mrs M McKenzie
8190	Rangiora	- Mr L Robertshaw
8200	Malvern Co-op.	- Mrs J Clark
8210	Oxford District Union	-
8220	Parklands Co-op.	-
8230	Rolleston Combined Church	-
8510	Otautahi-Te Waipounamu	- Mrs E Dell

## 8300 SOUTH CANTERBURY DISTRICT

8300	District Representative	- Mr G Lill
8310	Timaru-Temuka	- Mrs N Brown
		- Mr G Holwell
8330	St David's Marchwiell Union	- Mr B Woodnorth
8350	Waimate	-
8360	Geraldine Co-op.	-
8380	Ashburton	- Mr B Lill
8390	Allenton Union	-
8400	Oamaru Union	-



## 9000 OTAGO-SOUTHLAND DISTRICT

9020 Dunedin Mission	- Mr J De Jong
	- Ms P Hancock
	- Prof. C A Gibson
9040 West Harbour United	-
9060 Corstorphine-Concord Union	-
9070 Grant's Braes Union	-
9080 Tokomairiro Co-op.	- Mrs E Scott
9090 Balclutha	-
9100 Gore	-
9110 Invercargill	- Mrs I Lankshear
	- Mrs B Osborn
9120 Riverton Union	- Mrs R Robinson
9130 Otautau-Waiono Union	- Mrs J Day
9150 Bluff Co-op.	- Mrs O Ladbrook
9160 Teviot Union	- Mrs M J Gilmour
9170 Alexandra-Clyde-Lauder Union	- Mr A Graves
	- Miss A Hunter
9180 Port Chalmers United	-
9190 Flagstaff Co-op.	-
9220 Blueskin Co-op.	-
9230 Lawrence	-
9240 Kaikorai Union	-
9250 Brookville Union	-

## REPRESENTATIVES OF DEPARTMENTS, COMMITTEES AND FUNDS--

Administration Division	- Mr J P Goffin
Development Division	- Mr F Fono
Education Division	- Mr G Mickell
	- Mr N Cree
	- Ms S Crane
Youth Directors	-
	-
Youth Representatives	- Susan Rogers
	- Atunaisi Drokanawai Lagi
	- Sereana Tikodei
	- Sylvia Olsson
	- Troy Sugrue
	- Phil Trotter

Maori Division  
Council for Mission and  
Ecumenical Co-operation

Trinity Theological College

Theological College Council  
Aldersgate Fellowship  
Samoan Advisory Committee

Tongan Advisory Committee

Fijian Advisory Committee

President's Legal Adviser  
N Z Women's Fellowship

NZMSSA Convener  
Wesley College Trust Board  
N Z Lay Preachers' Assn  
Wellington Charitable and  
Educational Endowments  
Rangiatea Maori Trust  
Grey Institute Trust  
Robert Gibson Trust  
N Z Methodist Trust Assn)  
Investment Board )  
Wesley Historical Society  
World Methodist Federation of  
Women

Representative C.C.A. Committee  
Diaconate Representatives

Community of Women and Men in  
Church and Society  
Council of Elders

- Tralee Sugrue
- Faatagi Faaita
- Matthew Thornley
- 
- Mr T Cassidy
- 
- Mrs H Schroeder
- Mr D Moir
- 
- Ms R Brown
- Mr G E Hill
- Mr F W Claridge
- Mrs J van de Geer
- Mr B McNair
- Mr L Tupu
- Mr F Fagaloa
- Mr S F Tonga
- Mr T K Heimuli
- Mr Seru Vatucicila
- Mrs Susau Strickland
- Mr G H Peak
- Mrs L Whitton
- Mrs E Diprose
- Rev. D J Phillipps
- Mrs C Peak
- Mr G Green
- 
- Mr E R Russell
- Rev. R Rigby
- 
- 
- Mrs B Lawrence
- Rev. W A Chambers
- 
- Mrs M J Gordon
- 
- Dcn B J Higham
- Dcn A J Lawry
- 
- Mrs L Green
- Rev. D B Gordon
- Rev. E J Little

- Mrs M Hamilton
- Mrs J Rakena
- Mrs Te R Turner

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

- Rev. D C Evans
- Rev. J S Thomson
- Rev. D A Lendrum
- Rev. T Etuata
- Rev. W B Murray
- Rev. I E Woods
- Rev. S J Lindsay
- Rev. R G McPhail

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

- Rev. E Neimeyer
- Rev. W C Hess
- Rev. A Mone
- Rev. T Talakai
- Rev. J Langi
- Rev. T Wolfe

## **OFFICIAL OBSERVERS FROM OTHER CHURCHES:**

Anglican

- Rev. Brother Keith S.R.
- Rev. Wi Tamarapa

Associated Churches of Christ

-

Baptist Union of New Zealand

-

Presbyterian Church of New Zealand

- Rev. R Allan Simpson
- Miss Phyllis Varcoe

Roman Catholic Church

-

Salvation Army Church

-

Negotiating Churches Unity Council (1990)

- Mrs Claire Morrison

## **ADDITIONAL LAY REPRESENTATIVES:**

- Mrs H Wright
- Mrs B Nock
-



**ASSOCIATE MEMBERS:**

- Ms A Manchester
- David Bromell
- Jean Bruce
- Andrew Doubleday
- Jo Durrant
- Fereti Fa'afuata
- Lisiate Manu'atu
- Norma George
- Bill Rice
- Gwenda Southward
- Puila Unasa-Su
- Ron Webb
- Lyn West
- Robyn Westaway
- Lesley Bowen
- 
- 

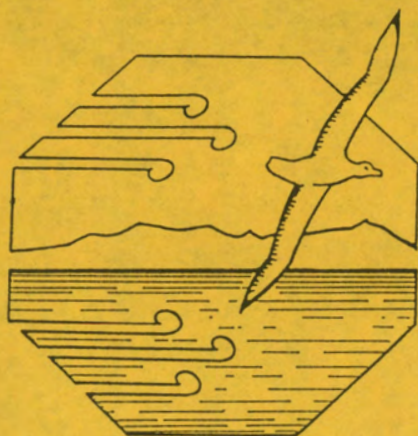
**OBSERVERS:**

*(People who have indicated that they will be attending Conference but without the right to vote.)*

Mr A Howard  
Mrs M Mansfield  
Mr R Wallis  
Mr D Milne  
Mrs D Mullan  
Mrs M Bryant  
Mr D Bryant  
Wendy Conwell  
Mrs Airdre Cochrane  
Mr John and Mrs Rita England

**STUDENT OBSERVERS**

Mr 'E Tanugapeau  
Mr M M K Yasa  
Mr W J Clifford  
Mr I P Faafuata  
Mr S Fifita  
Mrs D Le Pine



**REPORTS FROM  
CONNEXIONAL COMMITTEES  
AND BOARDS**

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**The Methodist Church of New Zealand  
Te Hāhi Weteriana O Aotearoa**

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## JOINT PUBLIC QUESTIONS

### Synopsis

This year the Public Questions Committee has worked in the following areas: legislation, especially with regard to changes in employment, proportional representation and gambling, the nature and ethics of Church investment, and issues relating to cuts in health spending. The Committee has also been requested to take up the work of the Men and Violence in Society Committee of the P.C.N.Z. The Committee continues to work within and to examine its role in the process of the bicultural journey.

#### *Bicultural Journey*

1. Since last Conference the Committee has concentrated on:

- \* Studying the proposed recommendations referred by the 1989 Methodist Conference.
- \* Beginning each of its monthly meetings with a bicultural reflection.
- \* Monitoring 1990 initiatives.
- \* Examining the implications and meaning of Tino Rangatiratanga.

#### 1:1 Tino Rangatiratanga.

The Committee has been spending a large percentage of its time in attempting to understand tino rangatiratanga, its meaning, its place and significance in the Treaty of Waitangi and the place it should have in the life of New Zealand today. In its submissions on the Maori Fisheries Bill, Te Urupare Rangapu, and the Maori Affairs Restructuring Bill, the Committee argued against many of the recommendations of these bills, because the Committee believed that they ignored or violated tino rangatiratanga.

The committee is preparing a paper on tino rangatiratanga which will outline the background and importance of tino rangatiratanga, the Labour Government and the National Party's response to tino rangatiratanga.

#### 1:2 Methodist Conference 1989 Notice of Motion.

The 1989 Conference referred to the Committee the contents of a notice of motion regarding the incorporation of the Maori version of the Treaty of Waitangi into law and its implications for the Government's response to bicultural partnership.

Section 1 of this notice of motion urged the Government to re-endow those tribes which have suffered the loss of their economic base.

The Committee has responded to this in its submission on the Runanga Iwi Bill. In this submission the Committee stated that the Runanga Iwi Bill failed to honour the Treaty. It did not recognise the sovereign authority or tino rangatiratanga of Iwi. Rather the Bill sought to recreate Iwi in a Pakeha image under the name Runanga. The Committee recommended that the Runanga Iwi Bill be withdrawn and that the Iwi themselves establish the basis for the transfer of power, authority



and resources in terms of the Treaty of Waitangi. The Committee continues to monitor the effects of legislation on tino rangatiratanga.

Section ii of the notice of motion demanded that the Government acknowledge that Rangatiratanga means sovereign equality and partnership. The Committee has addressed this issue in its paper on tino rangatiratanga in which it recognises that tino rangatiratanga means full sovereignty.

Sections iii and iv of the notice of motion will be addressed by the Committee under the relevant legislation regarding changes in the electoral system.

## **2. Legislation**

### **2:1 New Zealand Bill of Rights.**

The Committee considered that the limitations of the Bill in its present diluted form would limit its appeal and impact.

Particular concerns included: the vulnerability of the Bill to political pressure and influence, given its proposed status as an ordinary statute; the scrutiny of proposed legislation by the Attorney General rather than by an independent body; and the omission of any consideration of social, economic and cultural rights. We also noted that the Bill did not include freedom from discrimination on the grounds of age (Clause 18).

However, the Committee saw the value of the Bill in alerting the people of New Zealand to constitutional inadequacies in fundamental rights and freedoms.

### **2: 2 Contraception, Sterilisation and Abortion Amendment Bill.**

The Committee made its submission in the light of the resolution made by Assembly 1986, (and Conference 1985), to call on Government to extend the provision of services to all provincial centres in New Zealand in accordance with the requirements of the Contraception, Sterilisation and Abortion Act.

The Committee emphasised the need for counselling to be of a high standard, available both before and after a decision and adequately funded and supervised. We also recommended that the Bill provide for further programmes of education.

### **2: 3 Shop Trading Hours Act Repeal Bill.**

The effect of this Bill is to remove all restrictions on the times of opening and closing of Shops.

The Public Questions Committee again expressed its concern to the Select Committee. We reiterated reasons given to the Advisory groups on shop trading, 1988: the encroachment on time for rest, recreation and renewal; the greater opportunity for monopoly situations; the increased opportunity to exploit the more vulnerable members of society; and the current availability of essential goods.

We particularly emphasized the possibility of exploitation of retail staff in the present climate; and our concern for the likely adverse effects on community life.

## 2: 4 Proportional Representation.

The Committee remains committed to parliamentary proportional representation and will continue to lobby on this issue.

## 2: 5 Employment Equity Bill.

There is a well-established need for employment equity legislation.

Reasons include;

- \* The traditional undervaluing of women's work.
- \* The exploitation of a system which uses women to underpin the economy and then gives inadequate acknowledgement.
- \* The widespread concern among New Zealand women on income related issues.
- \* The greater chance of achieving change through legislation than by voluntary compliance.
- \* Lower retirement incomes for women reflecting discrimination in the work force.
- \* The subordination of workers' needs to economic gain.
- \* The lack of advantage in an employee being of a specific gender except in a very small minority of occupations.

The Committee discussed the following concerns in its submission:

- \* The dependency on the co-operation and support of the unions for the achievement of pay equity. This could give rise to difficulties for certain sectors of the work force in pursuing claims.
- \* The provision and availability of adequate resources for all interested groups.
- \* The possibility of considerable delay before the settlement of a pay equity claim.
- \* The provision of channels of redress for women presently excluded from the bill.
- \* The degree of influence of the Government and the Employers Federation on the decisions of the Employment Equity Commission on the ground of 'immediate unemployment and an unfavourable economic climate'.
- \* Provision for monitoring of the progress of the enforcement of the bill if enacted.

## 2: 6 Review of Gambling in New Zealand.

In May 1990 the Committee made a submission regarding this bill. The Committee expressed concern regarding the following issues;

- \* Gambling promotes greed and self interest rather than good stewardship towards personal and community resources.
- \* Gambling places unfair pressure on individuals and families through the use of resources required to meet essential needs.
- \* Gambling is addictive for some individuals. Individual addiction is detrimental to society as a whole.
- \* Using profits from gambling activities to provide for social welfare needs and community services disadvantages organisations which are dependent on substantial assistance from the Government. Such organisations are in a difficult position, given their principles on



gambling, if the only source of Government assistance is through lottery funds.

The Committee recommended that;

- \* More information and education about the social implications of gambling be made available.
- \* That a reassessment be made of the policy of the use of profits from gaming activities to provide funding for social welfare needs, community services and sports.
- \* That a high rate of taxation be imposed on gaming activities to provide part of Government funding for social welfare.
- \* That a Gambling Advisory Council be established.
- \* That an age restriction be introduced on the sale of Instant Kiwi tickets.
- \* That the N.Z. Lotteries Commission and the N.Z. Lotteries Grants Board be publicly accountable.

### 3. Work.

#### 3. 1 The Nature of Work.

A paper entitled "The Nature of Work" was produced by the Committee in March 1990 in response to a request from Conference and sent out to Presbyteries, Synods and Parishes of the P.C.N.Z. and M.C.N.Z. for study and comment. Responses to the paper are coming in, but more are needed. The committee continues to examine this important issue.

### 4. Responsible Church Investment.

4: 1 In response to a notice of motion of the Conference of 1988 the Committee has continued to examine the issues in relation to the ethics of Church investment. The Committee had a fruitful and open discussion with representatives of the Methodist Board of Administration (M.B.A.). The meetings aim was to respond to resolutions 7 and 9a of the 1989 Conference.

Regarding resolution 7, the M.B.A. pointed out that the Provident Society is an already existing scheme which permits lenders to invest funds for social purposes. This scheme does not appear to be very well known, but it does provide the opportunity for socially responsible investment.

The Committee believes that members of the Church need to be challenged to deliberately risk investment money and to consider using money for groups outside the Church who find it difficult to obtain funding from traditional sources. Public Questions believes this challenge should be conveyed to all parishes, church groups and individuals. It was noted that several parishes and groups within the M.C.N.Z. had already taken up this challenge and were involved in financing creative projects in the community.

With regard to resolution 9a, the Committee noted that the M.B.A. has only two types of investment, real estate and fixed investment deposit and that the Board does not to its knowledge invest in areas which are contrary to Gospel principles. The Board is also accountable to Conference through its reports.

The Committee recognises that there are practical difficulties in obtaining information about the end use of investment funds.



Published lists of companies activities soon get out of date. However parishes and individuals need to be encouraged to develop the skills to discover as far as it is possible, the ethical standards of companies and financial institutions they propose to invest with.

4: 2 The Committee has had and has plans for further discussions with the Presbyterian Church Property Trustees.

#### **5. Health**

##### **5: 1 Alcohol Advertising and Promotion.**

Following on from the work the Committee has done on Tobacco advertising and promotion, the Committee is investigating the effects of alcohol in society, and the influence of alcohol advertising and sport promotion on the consumption of alcohol.

##### **5: Prescription Charges for Under Five Year Olds.**

The Committee has written to the Minister of Health expressing concern over prescriptions for children under five being liable for the prescription charge. The Committee asked the minister to make prescriptions for under five year olds free. Cases of parents being unable to afford the cost of their children's medication had been brought to the attention of the Committee and raised this concern.

#### **6. Education.**

6: 1 The Education work group is addressing a range of education issues, including;

- \* The effects and influence of the Tomorrow's Schools Reforms.
- \* The effects of increased Tertiary fees.
- \* The situation of overseas students in tertiary education in N.Z.
- \* Corporal Punishment in Schools.

#### **7. Men and Violence in Society.**

7: 1 The Presbyterian General Assembly of May 1990 has asked the Public Questions Committee to pick up the work of the Presbyterian committee on Men and Violence in Society. This was a special committee established by the Presbyterian Assembly for a short term to examine and educate the Presbyterian Church on issues relating to men and violence. The committee asked to be and was discharged at the 1990 Assembly. However the Assembly felt the issue was too important to be left without some section of the Church being responsible for it and therefore requested that the Public Questions Committee take up this issue. The Committee agreed and a workgroup will be established to deal with work in relation to this issue.

#### **8. Workgroups.**

The main workgroups for 1990 are: Bicultural Journey, Legislation, Health, Education, Investment and Ethics, and Men and Violence. We welcome material and viewpoints on issues arising under any of these headings.

Other matters arising are dealt with by ad hoc groups.

## **9. Communication.**

"P.Q. Broadsheet", the Committee's newsletter, continues to be sent to every parish as well as to many P.Q. groups. We would like to thank those Committees who inform us of their work and those that respond to the activity of our Committee. We appreciate the coverage given by Crosslink to our activities.

## **10. Membership.**

It was with considerable regret that we accepted the resignation of the Executive/ Research Officer Nola Ker. Nola has served the committee for nine years, four as a committee member and five as its Executive/Research Officer. The Committee has been outstandingly well served through Nola's commitment, ability, and her deep concern for the underprivileged and the disadvantaged. The wide range of activities that Nola undertook in her position demonstrated her remarkable versatility and great competence. The Committee will miss Nola, her contributions and expertise. We wish her well in her new endeavours.

Bruce Rae, Silvia Crane and Barry Jones are on leave from the committee this year. We welcome back Jill Harris after her year's leave.

The Committee welcomes the appointment of Helen Thornstenson and Presbyterian members Tino Meleisea and the Revs Bonnie Robinson, Jim Cunningham and Alistair McBride.

The Committee is delighted that our Methodist co-convenor Fletcher Thomas has been elected Vice President of Conference from Conference 1990 and as Joint Superintendent of the Wellington Methodist Synod.

It has been good for the Committee to receive the boost of five new members. The Public Questions Committee carries a large workload and we are grateful to members who give much voluntary time and energy.

## **11. Reporting to the P.C.N.Z. and M.C.N.Z.**

This year the Public Questions Committee brings few recommendations to Conference, because of the changes that have taken place in the Presbyterian Assembly meeting time and the report deadline for Methodist Conference. These changes have meant that the Committee has had to report three times in twelve months. Much of the Committee's work is on going and it is not always possible to complete work by a specific deadline. Reporting so frequently has also used much of the Committee's time and energy that could well have been put to better use elsewhere. The Committee hopes that the changes in reporting times have now been settled and such problems as we have encountered this year will not be repeated.

## ***Suggested Decisions.***

1. That Conference encourages members of the Church to maintain the special character of Sunday as a day of worship and recreation and in the light of proposals to extend shop trading hours to permit Sunday trading, Conference asks the Government to protect the right of

individuals to religious freedom so that employees may observe their customary religious practices without penalty or prejudice.

2. That the Public Questions Committee be commended in its work and encouraged to continue in its examination of issues of social importance.

3. That the membership for 1991 be;

Silvia Crane

Don Borrie

Rodger Gibson

Marie Greenwood

Jill Harris

Mark Hanson

Graham Hulston

Barry Jones

Bruce Rae

Bob Sullivan

Helen Thorstenson

Fletcher Thomas (Convenor)

and such other members as the President decides.

Fletcher Thomas, Nancy Whitehead.

Co-conveners.



During 1990, the Committee has met twice to enable it to handle the work referred from Conference 1989. The Committee's task is to prepare amendments to the Laws and Regulations of the Church necessary as the result of Conference decisions. Work handled this year includes amendment of the provisions as to stipends, some changes to the Committee on Ministry provisions relating to counting of votes, definitions of what are Standing Committees and Connexional Committees of the Conference, definition of development funds, and the insertion of some additional constitutions in the appendices. Matters relating to limitation of liability of the Church, new procedures for approval of social service building projects resulting from the formation of Methodist Mission Aotearoa and property requirements relating to the Land Commission were considered but have been left for completion next year after the Methodist Mission Aotearoa has been incorporated.

The Committee sees a need to completely re-write the property provisions contained in Section 7 clauses 11.1 onwards to conform with current practice; hence suggested decision No. 4. The issues to be covered include property sale and purchase consents, including Methodist Trust Association, the new Methodist Mission Aotearoa and matters arising from Land Commission issues.

The Committee also sees some inconsistency at present in what constitutions are printed in the Law Book. It accordingly suggests that in 1991 it examine that issue and recommend additions or deletions in line with such policy as is approved.

Following previous practice, the work of the Committee will be checked by the Conference Law Revision Committee which meets just prior to Conference and the revised law as approved by that Committee will then be received at an early session of the full Conference with the intention of its adoption at a late session, which will enable any member of Conference wishing to check the changes to do so during the Conference.

This is a specialist committee requiring particular drafting skills, together with knowledge of the Church, and as each member is available for re-appointment but the Committee is seeking to appoint at least one younger member to provide continuity as longer serving members retire. Advice as to possible appointee(s) has been sought from various sources, including the Community of Men, Women in Church and Society.

Members are thanked for their time and care during 1990.

G.H. Peak - Convenor  
S.J. West - Secretary

## Suggested Decisions

1. The Report is received.
2. Conference receives the new and revised Law presented to it to lie on the table for consideration at a later session of the Conference.
3. Conference adopts the new and revised Law which has been lying on the table in terms of Resolution 2.
4. That the Committee in 1991:-
  - (a) amend as necessary the property provisions contained in Section 7, 11.1 onwards, to reflect current practice.
  - (b) examine and recommend upon the criteria for the printing of constitutions in the Law Book on its appendices and report to Conference 1991 on recommended policy.
5. The Committee for 1991 is:

Norman Brookes, Edgar Hornblow, Alan Woodley, Jan Tasker, David Smith, Geoff Peak (Convenor) and the General Secretary (Secretary), and

# COUNCIL FOR MISSION AND ECUMENICAL CO-OPERATION

## Report to Conference

"I call for greater regional economic co-operation, closer co-operation between churches and other faiths, and for Christians to become part of the struggles of the people's movement for justice and democracy."

- Rev. Park Sang Jung, Gen. Sec. of Christian Conference of Asia.

The 9th Assembly of the Christian Conference of Asia met in Manila in June of this year and brought together 400 or so participants, composed of delegates, resource persons, stewards and guests from 14 national councils and 92 member churches in Asia, Australia and New Zealand. The theme was: "Christ our Peace : Building a Just Society". In worship and in debate, problems of poverty, corruption, foreign intervention, environmental degradation, cultural domination of indigenous peoples, representation by women in the power structures, were some of the problems identified for action by Asian Christians.

There were words and signs of hope however: hope that God's people will continue to be given the spirit to witness to the Gospel of Peace and Justice. The most fundamental question asked by the Assembly was "What is the mission of God in the context of the Asian reality?".

### Farewells:

The following people have made a valuable contribution to the life and work of the Units, and we record our sadness at their deaths, and gratitude to God for their service to the Council:

- \* Mrs Rerekau Foster, Whakatane, Member Unit 2
- \* Rev. Norma Graves, Dunedin, Member Unit 3. Service in United Church PNGSI.
- \* Mr Gordon Mitchell, Dunedin. Volunteer electrician, Vanuatu and Solomons.
- \* Mrs Thelma Scanlen (nee Duthie), Auckland. Service in North Solomons.

### Key Events In 1990-91:

Sweeping political changes in Europe, the gradual dismantling of apartheid and white rule in South Africa, continuing tensions in the Middle East, Cambodia's future on a knife-edge and Nationalist struggles in Bougainville, Fiji and New Caledonia are some of the momentous events that have helped to paint the face of the past year on the world scene. The Council has responded to such political changes with messages of support and challenge.



Messages were sent to the Iranian Embassy on the tragic loss of life in Iran following the May earthquakes. More than \$160,000 has been raised throughout New Zealand by Methodist and Presbyterian people for the cyclone devastation in Samoa, Tokelaus, Tuvalu, Niue and the Cook Islands. Strongly worded protests have been sent to the French Government over the continued testing of nuclear weapons in Tahiti, and to the American Government over the incineration of nerve gases and chemical weapons on Johnston Atoll.

The Council for Mission also responds to issues of human rights, through such agencies as Amnesty International, or on the request of a partner church. The arrest of Jaime Tadeo, a distinguished member of the Philippine Independent Church and National Chairman of the Peasant Movement of the Philippines, prompted letters of protest and petitions to the Philippines Government and calls for his immediate and unconditional release. In this case we were provided with full background on the situation by our partner church, the United Church of Christ in the Philippines.

The Council arranged for the PCNZ Moderator, Rt Rev. John Murray, to attend the General Assembly of the Presbyterian Church of Vanuatu, and also visit Pacific Conference of Churches, Pacific Theological College, Church leaders and NZ staff (Fiji), as well as Eglise Evangelique leaders in New Caledonia.

We have welcomed and utilised the visits in 1990 of overseas people such as Rev. Pakoa and Lily Maraki and President Fred Timikata (Vanuatu), Sir Ronald Wilson (President Uniting Church Australia), Rev. Park Sang Jung (Gen. Sec. Christian Conference of Asia), Rev. Maitland Evans (Chairman Council for World Mission), and other guests of the PCNZ 150th Anniversary from Korea, China, USA, Canada, Ireland, Taiwan, Thailand, UK, Hong Kong, and India.

The destruction of the ecology by unwise and greedy industrial expansion, the desperate scratching of the poor for survival and the machinery of war turned on those reaching out for justice threatens the ability of the ecosystem to sustain life and promises more poverty and struggle in the future.

In contemplating this, we can feel some kinship with the disciples of Jesus who had seen their hope taken from their sight at the Ascension. But the Christ of the Scriptures calls us to take up the burden of witnessing to the Kingdom of justice, peace and love, both in our personal and community lives, and in our constant opposition to all that is unjust and oppressive in today's world.

## **Unit Work 1990**

### **Unit 1:**

Unit 1 gives support to and works with the churches of Polynesia. The major distribution from the Cyclone Appeal was to the Methodist and Congregational Churches in Samoa. A combined meeting

with Unit 2 was held at Ngatea and facilitated by Ray Galvin, noted for his work on peace and environmental issues. Rev. Stuart Vogel has been appointed as Area Co-ordinator for Auckland and Northland.

The French-speaking Pacific Task Group relates with increasing effectiveness to the French-speaking Pacific and European churches. An Immigration Task Group has been set up to examine the impact of recent immigration trends on the social and economic fabric of New Zealand and to look at the role of the churches.

Along with other Units, there is an active desire to move congregations as well as national governments to respect and protect the environment.

Unit members attended a Pacific Regional Executive meeting of the Council for World Mission, in Auckland, in April. There was a strong voice of Pacific women, concern about the impact of global warming on the future planning of Island communities, honest debate about the need for multi-directional mission and adequate training of lay leaders in modern communication.

Through the Council, the Unit supports students from Tuvalu and Samoa at the Pacific Theological College, Fiji. Resources have been provided to help establish a Kiribati Church printery and to fund an initiative by New Zealand Chinese young people to meet across denominational boundaries in Wellington in January 1991. The Unit continues to support Bruce and Gwen Deverell, (St Andrews, Suva), Raeburn and Nushka Lange and family at PTC, Suva. Jules and Anneke Jens provided a very worthwhile 18 months volunteer work period with the Free Wesleyan Church in Tonga.

A number of visiting church leaders from the Pacific and Asia have been welcomed and accommodated through the Auckland Unit. The Unit is grateful for the year's work accomplished by Rev. Glad Stiles, as Co-ordinator for the Unit.

## **Unit 2:**

Is responsible for our partnership with churches in Melanesia. Each year there are significant block grants given to the Presbyterian Church of Vanuatu and the United Church of Papua New Guinea and the Solomon Islands. The other large component on the Unit budget is the support for people invited by and working for our partner churches in Melanesia. Sister Lesley Bowen has returned home to Blenheim after 35 years of nursing service in the Solomons and Bougainville. Bruce and Maureen Argyle continue with the work in the Assembly Treasury office in Moresby, Lucy Money with her work of translation in Sasamuqa, Choiseul, and Dr Don and Mrs Adele McKirdy return in December 1990 from Helena Goldie Hospital after two very acceptable years' service.

Barbara Turnbull has taken up a position as United Church tutor at St Mary's (Catholic) School of Nursing, Vunapope, Rabaul. John and Elaine McLardy complete their year of service in Mendi, Southern Highlands, PNG, where John was Principal of the Boys' Trade School. Tui and Mark Bevin returned in January 1990 after 9 months at



HGH; Roger and Kathy Brown spent three months volunteer work at HGH where Roger acted as second doctor. Brian and Shirley Wiggins spent some time working for the business arm of the United Church in the Highlands of PNG as Manager of the Contracting Department. Dorothy and Hugh Dyson have taken up a joint appointment in the United Church of the Solomons for 2-1/2 years, Dorothy as Principal Nurse Tutor, HGH and Hugh as a volunteer Business Adviser to the Region.

Philemon and Nancy Riti and Elliot and Mona Joi studied at St Johns and Knox Colleges during 1989-90, partly supported by the Council. Newly appointed Bishops of the United Church include Seru Beraki (Highlands), John Zale (North Solomons), Evera Meakoro (West Gulf) and Philemon Riti, Bishop-Elect (Solomons Region).

Unit 2 has the oversight of the overseas volunteers and is particularly interested in the building projects of Talua Ministry Centre in Vanuatu and the proposed Tabaka Bay Youth Formation/Convention Centre in the Solomons. The MWF was granted a further VASS subsidy of \$29,000 for community health work in the Solomon Islands, based on Sasamuqa.

Rev's Stuart Vogel and Harry Swadling attended on behalf of the Council, the 30th Anniversary of Eglise Evangelique de Nouvelle Caledonie. We have welcomed Pastor Jacob Xowie and Hlaka Wawinei to New Zealand for 6 months to further their study of English prior to post graduate theological study. The Frenspac group organised a broadcast on Radio New Zealand concerning recent events in New Caledonia and are planning for an exchange of New Zealand and Kanak Youth over the period January to February 1991.

The joint MWF/APW Project "Mission and Ministry in Melanesia" was a very successful awareness raising programme within the life of our Churches. Money will be equally distributed to Rarongo Theological College, Malmaluan (Timal) Lay Training Centre and Talua Ministry Training Centre.

Reports from Bishop John Zale about the Bougainville situation indicate the critical nature of the civil strife. George Carter has completed his series "Our Heritage" drawing upon the oral history of the North Solomons, and his book on the life of Rev. Belshazzar Gina.

Among the many visitors to the 150th Anniversary of the Presbyterian Church of New Zealand in May, was the Assembly Clerk of the Presbyterian Church in Vanuatu, Pastor Pakoa Maraki and his wife Lily. The Secretary continues as a member of the NZ Vanuatu Association. The 6th Assembly of the Pacific Conference of Churches will be held in Port Vila, August 1991.

### Unit 3:

Since August 1988, the Unit has focused on working with partner churches in Taiwan, Korea, Japan, China and Hong Kong. John and Rita England continue their work with the Programme for Theology and Cultures in Asia from their new Christchurch base. Ministry to Koreans



in New Zealand is becoming increasingly important, with the establishment of three congregations. Through the budget, the Unit supports Evangelism Programmes amongst the Hakka people of Taiwan, the Amity Foundation of the China Christian Council and Bethune House for Filipino Women in Hong Kong.

The Unit is seeking to keep the world-wide dimension before the churches of Otago/Southland but this is likely to mean new ways of earthing mission and ecumenical issues in the regional church without the strong North East Asia focus indicated through the Council's mandate.

Rev. Paul Trebilco is preparing Bible studies on the theme of Mission. Simon and Marion Rae represented the Presbyterian Church of New Zealand and the Council for Mission at the Centenary of the Karo Batak Church, Indonesia, in April 1990. Rev. Nengah Ripa of Bali, Indonesia, is supported by the Council on a language study programme in Dunedin.

#### Unit 4:

Fosters links with partner churches in Indonesia, the Philippines, India, Myanmar, Nepal, Malaysia, Singapore and Thailand. Nelson and Judith Dodge and family returned to Christchurch in July from Nepal, Robert Paterson also returned in July for a period of leave and completion of an Indonesian-language text and both Doreen Riddell and Sonia Kapoor were in New Zealand temporarily from service in India. Colin McLennan continues to do his excellent work on Proyek Rehabilitasi Bethesda, Indonesia and Kathleen and Ed McDaniel continue at Chiang Mai Community Church. John and Jenny Roxborough return to New Zealand in December after a period of 7 years teaching at the Seminary and working with the Churches in Kuala Lumpur, Malaysia.

The Unit has held a series of discussions on the theology of mission and made arrangements for the six Methodist representatives at CCA-NZ Annual Forum in Auckland in August. The Unit also facilitated representation by the Methodist and Presbyterian Churches of New Zealand at the Christian Conference of Asia 9th Assembly in Manila in June 1990. Methodist persons present were representatives Stan West, Youth representative Nik Cree, and Alan Leadley as a CCA-NZ representative. Unit 4 has also been primarily responsible for the advertising and interviewing process for the second Secretary.

Through the budget the Unit supports work in the Indonesian Communion of Churches, the Church of North India, Trinity College Singapore, the Church of Christ in Thailand, Christian Education in Sri Lanka, a Hindi Literature Programme in India and the Presbyterian Church of Myanmar. Partial support is provided for Rev. Somporn Pongodom at Knox College. Gavin and Josephine Maclean returned to Payap University, Thailand, during the year, for a brief period of teaching. Links are kept with such New Zealand groups as Friends of Jagadhri and the Ludhiana Fellowship and the Emergency Committee on Human Rights in Singapore.

## Unit 5:

Keeps our Churches closely in touch with the big Ecumenical Councils such as the World Council of Churches, Council for World Mission, World Alliance of Reformed Churches, as well as keeping a watching brief on issues of international importance in South and Central America, the Middle East, Europe and Africa. Richard Lawrence and Mona Riini attended the WCC Conference in Seoul, Korea in March 1990 on the theme "Towards an Ecumenical Theological Affirmation on Justice, Peace and the Integrity of Creation". The Unit continues to work on this J.P.I.C. theme through seminars in Wellington and further afield, and hope to publish in co-operation with CCA-NZ a resource booklet in line with the World Council of Churches 1991 Assembly prayer: "Come Holy Spirit, Renew your whole Creation".

Heather Macfarlane as an Executive Member of Council for World Mission attended meetings in the United Kingdom in July. Anne Hadfield is an Executive member of the World Alliance of Reformed Churches. The Africa Work Group of Unit 5 continues to monitor the rapidly changing scene in Southern Africa.

Through the budget Unit 5 continues to support Celeste Roberts (Capetown) and Graham and Marion Whaley (Zimbabwe). \$15,000 is given for African students studying under the Botswana Christian Council and the African National Congress and South African Council of Churches.

We are heartened by the New Zealand Government response to the request of 1989 Conference that total and comprehensive sanctions against the South African Government remain in place, indicating "a commitment to keep the pressure on the South African regime until change is clearly and irreversibly secured ..." (Hon. Fran Wilde).

Brigitte Hicks-Willer works for the Council part-time in the Presbyterian offices in Wellington. Dorothy Harvey is an important link for the Unit with CCA-NZ International Affairs.

## Future Directions:

- \* Recognising our underlying commitment to
  - \* the biblical mandate to work for justice, peace and the integrity of creation,
  - \* the bi-cultural journey
  - \* ecumenism
  - \* partnership-in-mission with overseas churches, councils and institutions,
- the Council for Mission gives priority to -
- a) exploring new areas of partnership-in-mission and sharing resources. To this end we are hosting an Asian Partner-Church Consultation late November 1990, to share our respective priorities.
  - b) parish contact and education by regular visits, work-shops and seminars.



- c) exploring ways of involving youth in the life of the Council by encouraging Units to work with youth at regional and national levels.
- d) integrating the three elements of partnership overseas, ecumenical relations and international affairs.
- e) developing careful procedures for selection, training and preparation of personnel who travel and work abroad. (This was the substance of a resolution of Conference 1989, and we are now ensuring more adequate training. The Secretary, Rev. Alan Leadley, is preparing a "Overseas Workers' Manual" in co-operation with World Mission staff, Uniting Church of Australia.)

We seek to understand the social and political context in which our partner churches overseas live and witness, and conduct God's mission. We are committed to an approach which "seeks not only a new vision of doing theology but also of the Church itself - the Church as the whole people of God in mission" (Samuel Amirtham). Rather than a church-centred view of God's mission, this approach encourages a mission-centred view of the Church.

As Kennon Calahan says, "The day of the professional minister is over, the day of the missionary pastor has come. The day of the local church is over, the day of the mission outpost has come."





## SUGGESTED DECISIONS:

1. The Report be received.
2. Conference acknowledges Sr Lesley Bowen's outstanding period of some 35 years of Christian witness and service to the peoples of the Solomon Islands and Bougainville.
3. Conference recognises the excellent contribution of the Rev. Brian Turner during his term (1984-91) on the World Council of Churches Commission on Inter-Church Aid, Refugee and World Service (CICARWS).
4. Conference warmly welcomes \_\_\_\_\_ to the position of Christchurch-based Joint Secretary to the Council for Mission, and expresses again its gratitude to Mr Dick Yates for his work as part-time Administrator and Finance Adviser to the Council.
5. Conference endorses the re-appointment of the Rev. Alan Leadley as Joint Secretary to the Council for Mission for a further term of four years, commencing February 1991.
6. Conference endorses the appointment of \_\_\_\_\_ and \_\_\_\_\_ as the Methodist representatives on the CCA-NZ Executive for 1990-91.
7. Conference commends to Parishes for study and action, the background papers on Cambodia, Bougainville, Pacific pollution and the study booklet produced by the Council on the theme of Justice, Peace and the Integrity of Creation.
8. Conference endorses the need for a Task Group (involving the Council for Mission, the Refugee and Migrant Commission Aotearoa (formerly ICCI), the Joint Public Questions Committee and appropriate Government Departments) to study the impact of recent trends in immigration to New Zealand, and report to Conference 1991.
9. Conference commends to all Congregations the 1990 Christian World Service Appeal entitled "Make Room" (see Neh. 5 and Lk. 2).
10. Conference encourages all Parishes to observe the following Sundays in 1991:  
16 June - Soweto Day  
4 August - Peace Sunday  
6 October - World Communion/World Mission  
20-27 October - Week of Prayer for World Peace  
7 July - Refugee Sunday  
19 May - Asia Sunday.
11. In solidarity with the Christian Conference of Asia and in protest at the continuing violation of human rights in Singapore, Conference will review sending official representatives to the World Methodist Conference in Singapore, July 1991.
12. In a pluralistic world and in the context of a growing global awareness, Conference encourages parish members to express their commitment to the distinctive, saving person and work of Jesus Christ, and to share in a spirit of open and honest dialogue

with people of other faiths and philosophies. For this reason, Conference affirms its support for such events as the Week of Prayer for World Peace.

13. Conference views sympathetically the financial needs of CCA-NZ, and asks the Finance & Stewardship Committee to explore every possibility of increasing the Methodist contribution to CCA-NZ, and encourages New Zealand partner churches to do the same.
14. The membership of the Units and Co-ordinating Committee of the Council for Mission be as printed in the Year Book on pages

## APPENDIX 1

### CAMBODIA

#### Background To Recent History:

A little more than two decades ago Cambodia was a relatively prosperous, beautiful and neutral country, often referred to as Cambodia the rich.

In 1984 the World Bank listed Cambodia as the poorest country in the world.

During these intervening years the Cambodian people endured untold and unimaginable suffering. Bombing by the US with B52's; the maniacal takeover and the insane killings of up to a million people by Pol Pot; brutal civil war; invasion by a foreign power; homelessness; starvation and disease.

But as far as the West was concerned, Cambodia had not suffered enough. Smarting from the humiliation of losing the Vietnam war the US was to inflict more pain and misery in Cambodia to "get back" at Vietnam. Bilateral and development aid along with World Health Organisation assistance was denied. Cambodia was isolated and forgotten.

Last November our Government co-sponsored with the United States a United Nations resolution to include the Khmer Rouge in a quadripartite interim government for Cambodia.

In the face of the illegal and senseless onslaught by the US airforce Khmer peasants had been forced either to move to the cities (held by the pro-American Lon Nol government and therefore immune from bombing) or else join the Khmer Rouge in the jungles. By the end of that terrible episode in 1973, Phnom Penh had swollen from half a million to over three million, living entirely on American aid because agriculture had been virtually destroyed.

When the Americans left Vietnam in April 1975, aid to Phnom Penh also stopped overnight, and the Lon Nol government surrendered to the Khmer Rouge. To avoid mass starvation and epidemic, the new government had no choice but to send the refugees back to the countryside, but their revolutionary ideology convinced them to send everyone into one countryside to build an autarkic communist society. This was the start of the infamous Pol Pot "experiment" that cost so much human misery and lives.

The American bombing made it possible for the Khmer Rouge to adopt such an a-historic, inhuman revolutionary approach, and to utterly ignore any of their allies who would have mitigated this "revolutionary" policy.

The result was a reign of terror, with deprivation, persecution, disappearance and death common experiences for thousands upon thousands of citizens in all walks of life. This was the second tragic period in Cambodia, 1975-78.



Today, the Khmer Rouge are commonly described as genocidal. We must remember, however, that both the Americans and the Vietnamese have a vested interest in blaming all casualties on Pol Pot's regime, for this obscures their own implication in the tragedy. Shawcross, in his book *Side Show* (1979), estimates that the American bombing was responsible for a million casualties. The Vietnamese invasion in December 1978 which ended Khmer Rouge rule also caused widespread starvation and epidemic by totally disrupting agriculture.

The Pol Pot regime was destroyed in January 1979, and the Vietnamese installed a faction of the Khmer communist party led by Heng Samrin. No doubt this Vietnamese invasion was welcomed by the vast majority of Khmer people, who had suffered so terribly under Pol Pot's murderous government. Its popularity could not last for long, however, and the civil war that has dragged on for a dozen years is sustained not only by foreign arms but also by the fact that the regime in Phnom Penh is a client of an unpopular neighbour.

The civil war began as an armed struggle between the Vietnam-backed regime in Phnom Penh and the Chinese-backed guerilla armies of Democratic Kampuchea, now led officially by Khieu Samphan in place of Pol Pot, who was demoted to a less public position. Sihanouk broke with this group as soon as he was able to leave Cambodia, and eventually established his own small guerilla force commonly called the "Sihanoukists". A third guerilla grouping somewhat larger than Sihanouk's but still much smaller than the Khmer Rouge forces, was established with American help under the leadership of a former Khmer banker, Son Sann. These three forces have carried on a fragile alliance against the government in Phnom Penh, based on their common distaste for the Vietnamese occupation.

In early August 1990, the US and Vietnamese opened talks aimed at speeding up a settlement of Cambodia's conflict and preventing a return to power by the Khmer Rouge. New Zealand is treading a delicate line between the divergent policies held by the US and ASEAN countries over solutions to the conflict.

### **Call to the New Zealand Government:**

The New Zealand Government needs to act immediately to help prevent a Khmer Rouge takeover in Cambodia. The government must take immediate initiatives designed to bring about a political settlement based on the interests and aspirations of the Cambodia people.

The New Zealand Government does have influence in the region and in the United Nations to challenge the right of the "Coalition Government of Democratic Kampuchea" (in reality Pol Pot's Khmer Rouge) to represent Cambodia at the United Nations.

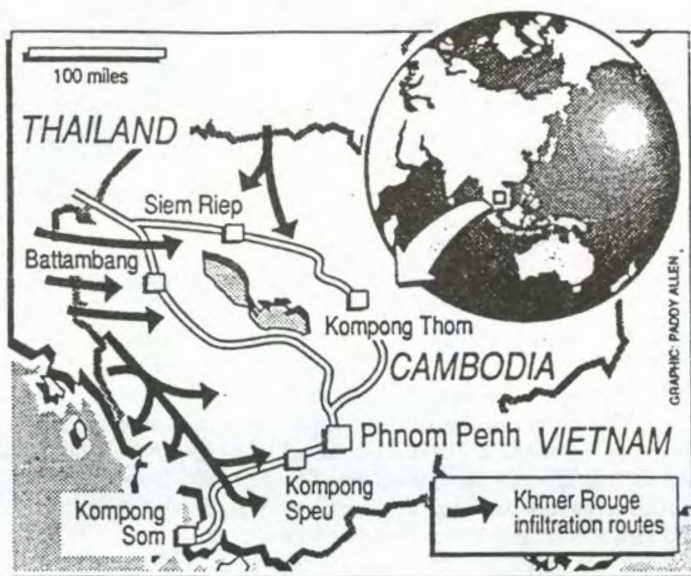
We call on the New Zealand Government to provide bilateral aid to Cambodia and Vietnam.

The New Zealand Government must respond to growing community concern about its Indo-China policy which punishes the long-

suffering people of Cambodia and Vietnam. Both countries have endured war, international isolation and, in Cambodia's case, genocide.

**Acknowledgements:**

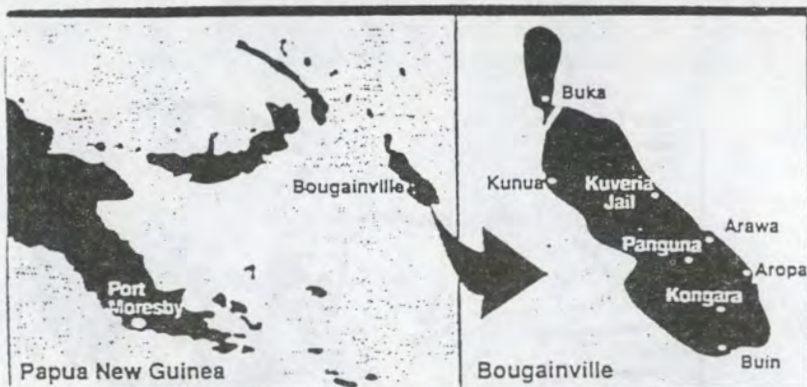
Thanks to Prof. Bill Willmott (Prof. Sociology at Canterbury University) and May Bass (Ed. Peacelink) for the above material. Also available from CCA-NZ is a Backgrounder on Cambodia, \$1.50 per copy.





## APPENDIX 2

### BOUGAINVILLE



Bougainville's giant copper mine has been the focal point for islanders' disaffection with the Papua New Guinea Government despite it being the source of the island's wealth.

The North Solomons Province has a population of about 150,000 (1986) and the highest income per head in PNG, but about 18 months ago militants began to move against the Bougainville Copper Ltd (BCL) mine, demanding compensation, a return of half of the mine's profits to the island and a referendum on independence.

Prospecting started on the island in 1964, while PNG was still administered by Australia. The subsequent influx of mainland and foreign workers fuelled ethnic unrest and separatist sentiment in an island geographically much closer to the modern Solomon Islands than to PNG.

The mine was lauded as an economic saviour for all of PNG, rather than for just Bougainville. In 1969 protests over the mine came to a head as coastal landowners physically resisted surrendering land - at administration prices - for the new township and port.

BCL was forced to negotiate directly with Bougainville landowners over compensation claims. The mining agreements were re-negotiated in 1974 in favour of the PNG Government, with 5 percent of the 1.25 percent royalty payments from the production of the mine going to the landowners. Under the agreement, the situation was to be re-negotiated every seven years but the 1981 negotiations never eventuated.

Fifteen days before the declaration of PNG independence in 1975, secessionists on Bougainville raised their own flag and declared the island independent from the mainland. After conciliation, Bougainville was granted provincial government on generous terms and endowed with full royalties from the mine.

But as the population increased, the amount of compensation paid was diluted and a younger generation with higher expectations became



dissatisfied with their own prospects and the perceived exploitation of their non-renewable resources which were benefitting foreign capitalists and the rest of PNG.

In 1988, Mr Francis Ona, a young BCL surveyor from the mine site area, mobilised a band of supporters into a determined movement. Although numbering no more than several hundred men, armed mostly with homemade guns, the Bougainville Revolutionary Army engineered the destruction of property throughout the Province and clearly has the sympathy of a people who do not acknowledge the Papua New Guinea state's legitimacy.

On May 15 last year the mine was shut down after repeated attacks by militants. The PNG Government declared a state of emergency in the island, and on June 26 last year hundreds of soldiers were sent there to contain the rebels.

According to local press reports, about 150 people, including 28 members of security forces, have been killed during the fighting between rebels and Government forces.

The PNG Government pulled out the security forces in March and two months later, on May 17, rebel leaders again declared Bougainville independent, and announced the establishment of an interim government.

The statement, signed by secessionist leader Francis Ona, was faxed overseas shortly before the PNG Government shut down telecommunications with Bougainville. Governments in the South Pacific received letters from the Republic of Bougainville seeking recognition.

In the statement Francis Ona, as self-styled President of the Republic of Bougainville, listed reasons for the unilateral declaration of independence, including the recently imposed economic embargo and the "long-standing wish of the Bougainville people to become a separate nation". Bougainville Revolutionary Army Commander Sam Kauona was appointed Minister for Defence and North Solomons Province Premier Joseph Kabui, Minister for Justice. The new United Church Bishop John Zale, became Minister of Health. In a letter to fellow United Church Bishop Leslie Boseto, Zale says the PNG Government has "cut off communications from the rest of the world" so as to "carry out their inhuman, unchristian treatment" of the Bougainville people. Government services such as post offices were closed, payments to doctors, teachers, and other government officials stopped, and the island blockaded. Zale says this was done in part because he and Roman Catholic Bishop Gregory Singkai spoke to journalists about the "harassment, immoral and criminal activities which the security forces have done to the people of Bougainville ... We are just treated like animals by the PNG Government."

The secession move was immediately dismissed by PNG Prime Minister Rabbie Namaliu as unlawful and he said that PNG would never agree to an independent state of Bougainville.

He said that the PNG Government's "lucrative development package" of nearly K220 million for the landowners, people and government of Bougainville remained on offer, along with an agreement to

review the Bougainville Copper agreement and to "aggressively address the environmental concerns".

Following the first round of Peace Talks facilitated by New Zealand's provision of the ship "Endeavour" as a venue, essential services to Bougainville have been restored, on the condition that dialogue continues. The long term political status of Bougainville is a matter which still needs careful negotiation, however.

The people of the North and Western Solomons have had and continue to have a special historical, kinship, cultural, ethnic and geographical relationship from time immemorial compared to less than 20 years of diplomatic relationship between PNG and the Solomon Islands. The relationship of an independent North Solomons with the Solomon Islands may become a matter for future negotiation.

**Acknowledgements:**

Sydney Morning Herald (Mary O'Callaghan)

Pacific News Bulletin

NZ Herald (Colleen Foley)



## APPENDIX 3

### SOUTH PACIFIC : POLLUTION IN PARADISE

The delicate balance is coming to an end. Trees are being felled, rivers polluted, atolls contaminated. All this is done in the name of progress and the Pacific climate seems to be approaching crisis.

In a region where 90 percent of the population still takes its food, its shelter and its medicines from the land, the repercussions of such destruction are inestimable.

The long and bloody crisis on Bougainville is perhaps just the first example of what a people still spiritually linked to their land will do in the face of its destruction.

But much of the threat to the Pacific environment comes from forces beyond the control of the island States.

The following is an outline of the environmental hazards facing the Pacific.

#### **The Greenhouse Threat:**

For countries such as Kiribati, Tuvalu, Tokelau and the Marshall Islands, the greenhouse effect threatens their very physical existence. Although the predictions vary, the latest data suggests that rising global temperatures will cause at least a one metre rise in sea-level in the next 50 years. For these countries, and other places such as the Line Islands made up of low-lying atolls that sit less than five metres above sea level, it will be enough to render them uninhabitable.

Constant flooding over large areas will destroy agriculture and spoil underground sources of drinking water. Storms will have a far greater impact; cyclones will be more frequent and more fierce and fish stocks will be diminished.

Even countries considered to be less exposed, such as Papua New Guinea and Western Samoa, are likely to suffer severe disruptions with global warming and rising sea-levels. For example, a rapid rise in the number of malaria cases is predicted in the PNG Highlands, and many crops will no longer be viable in the altered climate.

In Tonga, Cook Islands and much of French Polynesia, the increased flooding will force inter-island and outward migration, triggering social and economic disruption through resettlement and through the loss of the young and educated who are likely to migrate overseas.

The greenhouse effect is probably the most talked-about environmental issue facing the Pacific. Australia is funding a 5-year, \$7 million programme to monitor sea-levels in an effort to determine where and how fast the sea is rising.

To halt the warm-up permanently would require the end of fossilised fuels which are blamed for the build-up of carbon dioxide in the atmosphere that is trapping the solar radiation.

#### **Nuclear Contamination:**



The most feared environmental issue in the Pacific is nuclear contamination. There have been fierce and widespread demonstrations against it, but testing by the French in Polynesia continues after 24 years despite the ratification of the South Pacific Nuclear Free Zone treaty (SPNFZ) by most Pacific nations, USSR, and China. Britain, US and France refuse to sign.

Pressure did cause the French to take their tests underground. Amid conflicting claims and counter-claims over the danger of contamination, there continue to be calls for independent verification of the safety of the two test sites on the atolls of Mururoa and Fangataufa.

The latest came last month from a meeting of the European Community and its aid recipients who demanded an immediate end to the French tests and two independent scientific missions to monitor the effects of the tests.

The French delegate to the meeting claimed that "nuclear testing on Mururoa has not killed a single mosquito" but some Pacific Islanders lost their homes to nuclear contamination more than 40 years ago when the US spent 12 years conducting nuclear tests in what is now the Marshall Islands. Compensation and rehabilitation agreements have been signed but the people of Bikini Atoll are not yet able to return to their home.

#### **Drift-nets:**

Suspended from floats, the wall of nylon stands almost invisible, silent and too fine to be picked up by sonar. It is a death trap for almost everything that crosses its path. It is virtually indestructible.

Neither whales, nor dolphins, turtles nor sea birds that might dive into it can struggle free. Because it does not discriminate in its catch, it is especially devastating in its effect on the albacore tuna stocks. Lost nets are a hazard to shipping and they continue uselessly to trap creatures for years.

Until last year Japan, Korea and Taiwan operated about 200 drift-net vessels in the South Pacific and complete depletion of albacore tuna stocks was thought to be a matter of time. But a rapid and united campaign by the South Pacific Forum Nations has led to a UN resolution that will ban Drift-nets in South Pacific waters from the middle of 1991.

#### **Tropical Rainforest Exploitation:**

"Some of the companies ... are now roaming the countryside with the self-assurance of robber-barons; bribing politicians and leaders and creating social disharmony and ignoring laws in order to gain access to rip out and export the last remnants of the ... valuable timber" - Barnett Commission of Inquiry into Aspects of the Timber Industry in Papua New Guinea, 1989.

The Barnett Inquiry - the report is still not readily available to the public - lasted 26 months. It found that PNG's timber industry was out of control. Across the border it appears that the Indonesian Government has plans to log up to 60 percent of the forests of Irian Jaya or West Papua, the other half of the island of New Guinea.

In the Solomon Islands, the depletion of the rainforests is being carried out at such a pace that the country is expected to be logged out in the next 5 to 10 years.

The destruction of the Pacific's rainforests has had immediate repercussions for its traditional owners who can be left with as little as \$NZ8-\$NZ12 for each tree to compensate them for the loss of a resource that has clothed, fed, cured and sheltered them for centuries.

Reforestation is rare even where timber companies agree to it, and then often it is with a eucalyptus which allows little else to flourish. Soil erosion is high. The loss of the forests is also expected to hasten the greenhouse effect.

While only one of the politicians named in the Barnett Inquiry has faced court action, PNG this month announced a two-year moratorium on new logging permits and the abolishment of its Department of Forestry. This will be replaced by a Forests Authority, placing the granting of permits one step further away from the political process.

But conservationists say that the Barnett Inquiry called for a review of the permits already granted that allow logging for at least the next 15 years.

There are also fears that permits already in the pipeline for the logging of up to 400,000 hectares will be granted before the moratorium takes effect.

PNG has asked the consuming countries to compensate land-owners who forgo the development of their forests in the name of conservation. In the Solomon Islands, the Government last year announced that 20 percent of timber exported had to be milled but the requirement is proving difficult to enforce.

Pacific religious leaders say the churches must take action and speak out fearlessly on the issues of the day - politics, development, and the environment - before it's too late. Their message is that people are stewards who must actively protect and enhance God's creation for the future generations.

"Justice involves the participation of people in their own destiny and development", Tonga's Catholic Bishop Finau said. "The Church stands for that freedom". The struggle for justice involves issues that can be divisive and controversial. But in the spirit of Jesus, who came to divide just as he came to make peace, "the church has to speak fearlessly" on the issues affecting the community, Finau said.

"The church", said Bishop Leslie Boseto, of the United Church in the Solomons, intends "challenging the operative systems for the renewal of the whole of humanity. This is not only for the Church, but all people of God." The key issue is the sustainability of life, with humanity and the environment co-existing with one another. "In the spirit of God, we want to forge the renewal of society", Boseto said.

"There is now a greater awareness by people in First World churches that the excessive accumulation of wealth and power is the cause of injustices - economic, environmental and political - in the Third World.



People in the First and Third Worlds need to work together in the spirit of renewing the whole humanity".

### **Chemical Weapon Disposal:**

Pacific leaders, whose region will see the incineration of the weapons containing sarin and VX gases, are not convinced of either the safety or the fairness of the plan to use the Pacific as the dumping ground for these weapons.

For months a tide of vocal opposition has been mounting against the US Army's plan to ship and incinerate the weapons on Johnston Atoll, an incorporated US territory in the central Pacific.

There are already 300,000 pieces of chemical weaponry on Johnston, including stockpiles that were shipped from the Japanese island of Okinawa. But the construction of a new US\$240 million complex, the Johnston Atoll Chemical Agent Disposal System, (JACADS) has led to concerns that the US is planning to use the site not just for its West German stockpiles, but for the ongoing programme of elimination of its chemical weapons to which it is now committed.

The strongest reaction has come from the island states nearest Johnston.

The Federated States of Micronesia, one of the closest to the atoll, has formally written to the US State Department strenuously urging it to reconsider the proposal, pointing out that the US has not sought the consent of Pacific states.

FSM Ambassador, Jesse Marehalaum said his Government was concerned that the country was in the path of winds and currents that could carry any contamination from the disposal site.

The letter accused the US of "clinging to an outmoded view that the Pacific Ocean is a vast empty region where unwanted things can be quietly dumped".

The Hawaiian, Poka Laenui, who is President of the Pacific and Asia Council of Indigenous People, claims the proposal will put millions of people along the shipment route in jeopardy.

Mr Laenui said the whole project has been developed "without the courtesy of consultation or consent of the people most directly involved".

The leader of the Opposition in Papua New Guinea, Mr Paias Wingti, recently suggested that Pacific states seek International Court injunctions in an effort to prevent the dumping of any toxic wastes in the region.

A major breakthrough has been the agreement between the Soviet Union and the US to destroy all their existing stockpiles of chemical weapons by 2002. Signed during the Bush-Gorbachev summit earlier this month, the agreement commits both countries to begin elimination by 1992 and the destruction of at least 50 percent of their stocks by 1999.

In the light of this, there is a real concern in the Pacific, that once Johnston is used successfully it will become the logical choice for future disposal exercises. The US has eight major chemical weapon stockpiles on the US mainland alone.



Greenpeace was so concerned about the environmental impact of the incineration process that, while urging the US and Soviet Union to establish a joint research programme to devise ways of destroying chemical weapons, it recommended that in the meantime, the weapons simply be stockpiled, above ground at their existing locations.

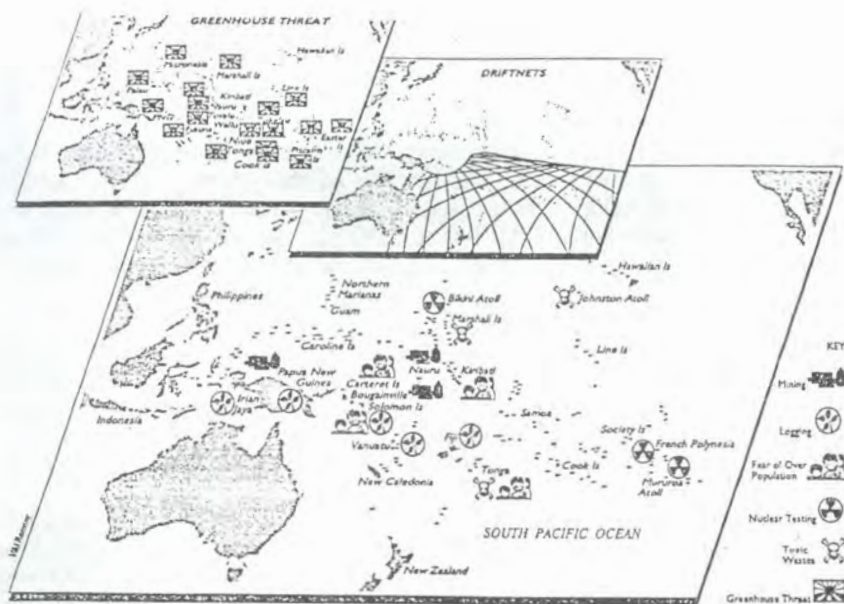
For the people of the Pacific, a region that has never manufactured, sought or used chemical weapons and is now being forced to host their destruction, there appears little comfort.

Says the president of the Pacific Conference of Churches, Bishop Leslie Boseto, of the Solomon Islands: "We believe it's a misuse of the Pacific".

"The Pacific is not just an ocean. It's people - people who see themselves as the trustees of the environment".

#### Acknowledgement:

"Pacific Issues", No. 3, 1990, published by Uniting Church of Australia.



# THE CONFERENCE OF CHURCHES IN AOTEAROA-NEW ZEALAND August 1990

## Report to Conference

The Methodist Church is one of the twelve member churches of the Conference. There are also one associate member church and three formally recognised observer churches.

Methodist members of the CCA-NZ Executive, during 1989-90 were the Rev. John Roberts and Catherine Jones (youth), and during the 1990-91 year will be Nik Cree and Natalie Crane (both youth). John Roberts' work as liaison Executive member with Te Runanga Whakawhanaunga I Nga Hahi O Aotearoa has been much appreciated.

The Methodist Church contribution to the total Member Churches' contribution of \$171,750 to the CCA-NZ budget for the 1990-91 year is \$17,000.

### CCA-NZ Priorities

The two priorities of the Conference during the last year have been developing ecumenical life in the local church and community, and ongoing bicultural development.

The production of 1990 resources with a Treaty of Waitangi focus served both these priorities. 4000 copies of the Treaty Studies and 500 copies of the Worship Resources have been sold. Pakeha Women and Racism, a study resource published in 1990 (the second year of the Decade of Churches in Solidarity with Women) continues to be in steady demand; likewise Justice before Celebration, an Ideas and Information Paper for discussion for church people. The Church Leaders' Statement for 1990 and its Backgrounder were distributed to 3,500 churches and parishes throughout the country for February 4, 1990. The CCA-NZ hosted four meetings of the Heads of Churches during 1989 to develop the Statement. Both the Statement and the Backgrounder are still available.

### Ecunets

Ecunets are being established with the endorsement of the CCA-NZ Executive. They are small groups of people who are willing to stand for the CCA-NZ and its Goals in one area, to maintain the links with already existing ecumenical groups and organisations, to strengthen the network of ecumenical activity, and to encourage commitment to the Goals of the Conference.

### **The CCA-NZ Structure**

A regionally based CCA-NZ structure of three offices and three Executive Secretaries based in Auckland, Wellington and Christchurch has proved too expensive for the core budget. Several substantial donations from Friends of the Conference and a sizeable legacy have allowed the present structure to remain in place until 31 March 1991. In the meantime a Review of the structure has been undertaken and will be completed by the end of 1990.

### **CCA-NZ Newsletter**

Ecustics, the quarterly newsletter has been sent with a series of posters to subscribing Friends, individuals and parishes. There is a full mailing to all parishes only once a year.

### **Specific Programme Work of the CCA-NZ**

Specific work of the CCA-NZ continues to be carried out by the Programme on Racism, Christian World Service, Taura Here I Te Rongomau, the Christian Peace Network, the International Affairs Committee, The Women's Desk, the Ecumenical Youth Committee, the Public Issues Group, and the Mission Unity Evangelism Unit Core Group.

Some CCA-NZ national events during the past period have included a Theology Consultation, a Mission Meeting to begin planning for a major 1991 Mission Consultation, and a Christian Conference of Asia Regional Youth Consultation. Concerns in which CCA-NZ action has been taken include the Prisons Systems Review, the Habilitation Centres Task Force, and the development of the tertiary chaplaincy to include polytechnics.

### **Our Wider Ecumenical Links**

In a significant ecumenical move, the two ecumenical councils, the CCA-NZ and Te Runanga Whakawhanaunga I Nga Hahi O Aotearoa, have made a successful application to the Christian Conference of Asia for a joint membership. The CCA-NZ is supporting the Churches in their participation in the World Council of Churches' Assembly in Canberra in February 1991.

### **SUGGESTED DECISIONS:**

1. The Report be received.



## **P.A.C. DISTRIBUTION COMMITTEE**

### **Report To Conference**

#### **MEMBERSHIP:**

Margaret Hamilton, David Hanna, Graham Hawkey, Marion Kitchingman, Eric Laurenson, Sarah Laurenson, John Salmon, Margaret Tucker, Stan West.

#### **APPOINTMENT OF NEW MEMBERS:**

Conference 1988 (P.A.C. Strategy Planning Group Report p. 245ff) moved in constituting the P.A.C. Distribution Group, the following: *"that two persons from the distribution group to retire annually, except that the initial appointment of the Group will be 2 years". (Resolution 4(ii).)*

See also Law Book, Section 5, as follows:

24.2.12 *"Not later than June each year the President shall cause nominations to be called to fill vacancies on the P.A.C. Distribution Group occurring at the end of that Connexional Year, from Parishes, Synods and all Groups who have representation at Conference"*

24.2.13 *"Nomination(s) for the P.A.C. Distribution Group shall be received by the General Secretary not later than 31 August each year."*

The P.A.C. Distribution Committee is currently completing its second year. In accordance with Conference policy, two members are retiring, David Hanna and Graham Hawkey.

#### **THE THEOLOGY OF GIFTING:**

The P.A.C. Distribution Group has given a lot of thought to the way we understand the intention and process of distribution, and have set this in theological reflection. Out of this reflection has come our understanding of the distribution as 'gift'.

The understanding of gift which underlies our approach to the use of the funds is that of the biblical 'charisma'. Charisma is a 'gift of grace', which emphasises the undeservedness of the gift. It is given out of the freedom of the giver and for the benefit of the receiver.

Biblically, charismata are gifts of God. They are signs of God's grace and goodness and love for all. Grace is connected with covenant, and with covenant-love (hesed in Hebrew). So these free gifts of God are expressions of God's faithfulness to covenant. The movement of covenant is never one-way, however, but implies response, reciprocity. This is the purpose of sacrificial gifts, including the 'first-fruits', which are a sign of the peoples' response in covenant. Response is also significant in God's gift in Christ: once we receive this gift we are changed, and a response is called for from us, not only to God as giver but also to others around us.

Paul's lists of charismata in 1 Cor. 12 and Rom. 12:6-8 are all for the 'building up of the church'. So, though they are not deserved (and often not asked for), they may come with a purpose and are a response to a need. Rom. 6:23 points to the essential meaning, in contrasting 'free gift' with 'earned wages'.

God's grace is undeserved, unexpected, unasked-for, and related to need - yet calling for some response. A 'grace-gift', then, has similar characteristics.

Generally, the gifts we give one another are like this. They come (hopefully) out of the 'goodness of the giver's heart' (grace?). They are a sign of caring, and may be in response to a perceived need ("I note you haven't got one of these"). Gifts are often for a purpose (which may be related to the need, or to an occasion like Christmas, or to express love and caring), but without 'strings'. The koha system for Maori expresses something similar. It also includes reciprocity, through which, over time, gifts are given and received in a chain of response and responsibility.

The sense of gift we have with P.A.C follows these patterns, recognising that both giving and gifts can be abused. At the heart, however, is the sense of care and concern on the part of the giver, a response to need, free giving rather than a contribution which is earned or deserved, and a purpose which relates to some larger vision. The way the gift is used then expresses the recipient's respect for the gift and the giver.

We note that for P.A.C. the Church is the giver, and the Distribution Group is the means by which it is given.

#### **BACKGROUND TO 1990 DISTRIBUTION:**

The Group has met three times in the past year. It has been acutely aware of the special significance of the 1990 year. All thinking and decision-making has taken place within that context.

There has been emphasis on listening, reflecting on and responding to what is happening in Aotearoa, in its cultural diversity, the wider Church and the Methodist Church specifically.

The Group has received written stories outlining areas of need and proposals for development within the Connexional family and occasionally beyond it. Members have also shared stories of the work of groups within and beyond the Church. The "Touchstones for Mission" and "Guide-lines" (see Resolutions of Conference 1987 pages 668/9, Nos. 2, 3 and 4) have remained our constant reference point and shaped all decision-making.

The P.A.C. Distribution Group recognises itself as a channel, by which the Church offers a gift in love to various groups. The members have struggled to respond to the wide and diverse range of needs and hopes. It has never been easy. What, in the end, became the focus for distribution, evolved out of rigorous thought, reflection and evaluation.

#### **CONTEXT FOR THE 1990 DISTRIBUTION:**

As the P.A.C. Distribution Group met during this year, 1990, we wanted to take account of what is happening in the Church and Society.

With 1990 being the year of the Treaty, we see it as important to express partnership with Tangata Whenua in the distribution. We see this partnership requiring/demanding a sharing of power and resources.

In listening to the voices within society, we heard increasing stories of economic hardship, unemployment and a struggle to maintain health and dignity. As we listened, we became aware of the large proportion of



young persons who are affected by these realities. In the transition between the past that 1990 recognises, and the future it points to, the prophetic vision of young people is significant.

In the Church this prophetic vision is maintained and clarified through active mission and theological reflection. Within the Methodist Church we heard stories about movements towards developing theologies which sustain our mission in Aotearoa and continue to hear creative discussions about the nature of theology and theological education for all people in this country.

Therefore the P.A.C. Distribution Group makes this year's distribution, from the P.A.C. Fund, as follows:

**\* For Youth:**

Maori Division		\$362,714.00
Tauiti Church:		
Youth Policy	\$181,357	
N.Z.M.S.S.A.	<u>\$181,357</u>	\$362,714.00

**\* For Theology in Aotearoa**

Maori Division		\$210,000.00
Tauiti Church:		
Community of Women		
& Men	\$ 50,000	
Trinity College	\$150,000	
Commission on Theological		
Education	<u>\$ 10,000</u>	\$ 210,000.00
		<u>\$1,145,428.00</u>

**P.A.C. ENDOWMENTS**

**P.A.C. Resource Person/Christian Education Endowment**

Education Division - Samoan Youth Ministry	\$3,000
Education Division - Pakeha Youth Policy	\$5,000
Education Division - support for Tongan	\$3,000
(Translations of teaching Resources	
for young people)	
Henderson Church - Development of Music	\$700
Rotorua Methodist Church - Development of Music	\$700

**P.A.C. Archives Research Endowment**

Methodist Archives -	
for Microfilm equipment	\$12,500
for the general running costs	\$10,000
Henderson Parish	\$1,250

**Suggested Decisions:**

1. That the Report be received.



## REPORT ON METHODIST SOCIAL SERVICES

### INTRODUCTION

"Work, both paid and unpaid, is central to the well being of New Zealanders" This quotation from the Report of the Royal Commission on Social Policy in 1988 underlines the heart of repeated submissions to the Commission all of which identified the crucial role of work in the achievement of fair society.

Work relates to:

- dignity and self determination for individuals, families and communities;
- maintenance of a standard of living sufficient to ensure that everybody can participate in and have sense of belonging to the community;
- genuine opportunity for all people, of whatever age, race, gender, social and economic position or abilities to develop their own potential;
- a fair distribution of the wealth and resources of the nation including access to the resources which contribute to social wellbeing; and
- acceptance of the identity and cultures of different peoples within the community, and understanding and respect for cultural diversity.

At a somewhat more regional level most, if not all, of these points were made at a consultation organised by Tai Tokerau Circuit at Kaikohe in August for the Annual Meeting of the New Zealand Methodist Social Services Association. The particular emphasis of this Conference was on unemployment as it affects Maori people in Northland. Spiritual, health and education dimensions were explored. There is an issue for the church in the honouring of tradition and yet, at the same time in making that tradition live again (the kamate/kaora "tension"), and that provided a theological base for our discussion.

The Conference heard of two employment projects and of their need for resources. An overriding question was left with us - "what bicultural strategy is there for a problem as enormous as unemployment, and where is the Methodist Church of New Zealand in all this?"

What follows now in this report are other large issues dealt with by the NZMSSA Executive, the reports of the Missions, and more briefly on this occasion some of the work which is being done at Parish level.

## PARISH DEVELOPMENT

Parish Development as a concept has grown over the year. Proceeding from the development by Jill Richards of a Parish Workbook which came into use in mid 1989, 16 Parish groups have undertaken community analysis of their area. That has led to the next stage of the process, in which some of the perceived needs within the community are checked out with those which are felt by the community itself. Some church groups are now engaged in the establishment of Social Services.

In the Auckland area where Jill does the majority of her work these include Kingsland (a Samoan Community Worker based at School and Church), Mt Albert (Mental Health) and Campbells Bay (Care Centre). Discussions with Takapuna, Manly, Waterview and Pitt Street have yet to lead to setting programmes in place.

The concept has been carried further afield and Tauranga, Wellington West and New Plymouth have taken advantage of the programme. Another resource has been produced to assist Group Leaders to use the Workbook in their Parish areas and Central Districts MSSA have taken this up.

The Parish Development programme offered through the Auckland Methodist Mission includes workshops to affirm the Parish and gain the vision of the Church in its own community, and to help with community profile methods, reflection and planning, and the supervision and training of volunteers or paid staff. It requires a commitment by the congregation and Minister, and in every instance has resulted in a positive release of energy and a new sense of purpose for the people as they rediscover what it means to be the Church in their area.

In this respect it is important to note the appointment by the Christchurch Mission of a Parish Liaison Worker. The objective of this appointment is to keep Methodist Parishes in the region informed of the wide ranging work and resources of the Mission and to encourage their development of appropriate Parish based Social Services.

The Wellington South Union Parish has a community worker whose area of expertise is housing. He offers tenancy advice, helping tenants through the mediations/adjudications in the Tenancy Tribunal. This has led to his involvement in the New Zealand Housing Network and in organising several tenant groups around Wellington. A quarterly newsletter to about 150 subscribers is published.

Laings Road Methodist Church in Lower Hutt has a significant outreach through their Food Bank and a survey is being made by them of similar operations throughout the country with the intention of using the information so gathered to influence policy makers and public opinion.

## **METHODIST MISSION AOTEAROA**

Beginning in June of 1989 a very extensive series of consultations has been initiated by the Executive for the purpose of reconsidering the objectives and powers of the Association. As Central Government has withdrawn major capital funding from Social Service Agencies such as the Missions, so the need to raise the profile of the Association and of the Missions as major borrowers of capital has increased. The best way of ensuring that Methodist Social Services are recognised as a well established and secure partner both with Government and with financial institutions, is for the present constitution of the NZMSSA to be extensively revised and for NZMSSA to be incorporated. This process is nearing completion and the Executive is bringing a recommendation to Conference in this regard. The process of consultation has been wide, and prior to the rewriting of the objectives there was an opportunity for serious theological reflection on the nature of "Mission" with the Tumuaki of the Maori Division.

The upshot of this process has been the reaffirmation of "Mission" as the central theme of Methodist Social Service work and it is proposed that a new name "Methodist Mission Aotearoa" be used in the future. It may be pertinent here to set out the objectives for which the MMA is established. These are to:

"Give expression through Social Service to the Mission of the Church. Such Mission will be expressed and interpreted in various ways from time to time, but will always be generally in accord with any Mission statement adopted by the Church.

Give expression through Social Service policy and initiatives to the Church's bi-cultural goal in accord with the Treaty of Waitangi as covenant.

Further in Aotearoa/New Zealand the religious, charitable, social and educational work of the Church and, in particular, to stimulate interest in support for Social Service work in the Church."



It is expected that a draft constitution will be laid on the table at Conference. This will take account of the discussion at the Annual General Meeting which centred on the distinction between "Mission" as an expression of the Gospel at work, and "Social Services" as particular examples of ways in which such work is carried out. The other major question relates to regional missions and their accountability to the Connexion, the Association, and to the Districts in which they work.

## MISSIONS AND ACCOUNTABILITY

The formal relationship between the provider of a service and, say, a Government Department is expressed through a contract. The obtaining of contracts is increasingly dependent on the providers being able to give proper evidence of their experience, their resources, and their accountability. All four Missions are in the process of completing Corporate Plans. These documents will, in addition, also enable the Missions to make themselves accountable in a more obvious way to the Connexion.

## BI-CULTURAL JOURNEY

It has been the privilege of the Association to be involved in a Hui again this year at Whakatuora in which the members of the NZMSSA Executive and some others met with representatives of Maori Division. The sharing of understanding and hopes for the more effective sharing of resources for truly bi-cultural social services was the principle agenda item.

In addition, as has been mentioned, the Association has benefitted greatly from its contact with Tumuaki as it has sought to find appropriate theological expression for its principle tasks. "Mission" is a term which has memories of New Zealand's colonial past, but it is too important a word to discard for this reason alone since it has within it something of the essential dynamism of the Gospel in its outreach.

## RESEARCH

The Association has been helped as it has explored a possible move towards a research facility by some background work done by members of the Auckland Missions Community Services Team. The proposal which has been before the Association is for research which is particularly related to assisting the cause of the marginalised and disadvantaged sections of New Zealand society. Advantage has been taken of work along these lines being done in Melbourne though it is recognised that the Australian model is not wholly relevant because of its substantially monocultural nature.

Again there has been some consultation with Maori Division on this matter. Any unit established within the Association would, as a matter of priority have a working relationship with Maori Division and possibly with other bodies like the Presbyterian/Methodist Public Questions Committee.

At the present moment no final decision has been reached because the financial implications of such a move are considerable.

## **PROPERTY RESPONSIBILITIES**

Discussions have been held with the Board of Administration in respect to the process of approving plans for social service developments. Guidelines have been drawn up in respect to financial approval for social service capital development carried out by Parishes. In such cases the Board of Administration is asking the NZMSSA to act as its advisor on such developments prior to final approval being given by the Church Building and Loan Fund Committee.

## **CYP and F ACT**

The Association has worked very closely with the New Zealand Council of Christian Social Services in assessing the issues of Care and Protection which the Act addresses. NZCCSS held a number of workshops around the country and has expressed some wide ranging concerns. Some of these are as follows:

- a Work load levels for Care and Protection Co-ordinators including a review of the number of positions.
- b The establishment of twice yearly forums involving the community and Department of Social Welfare.
- c The need for more adequate staffing levels in the Department's Community Services Teams and more adequate training to address issues in need assessment, regional co-ordination, agency approval and contract negotiations.
- d Priority to be given to resourcing Iwi Authorities to establish social services under the Act.
- e The development and resourcing of specific strategies for the training and orientation of Maori and Pacific Island communities in relation to the Act.

- f Funding for parenting skills and other preventive family service programmes.
- g The re-deployment of funds saved through the closure of institutions into community and departmental care and protection services.

## **MWF SPECIAL OBJECTIVE**

The Association has been working with the Fellowship with respect to the special objective for 1991. It is entitled 'Creating a Caring Committee'. Jill Richards in particular is being asked to provide assistance in putting the objective into a practical context and the Association is providing some bridging finance for publicity material.

## **CHILDCARE FUNDING**

The Association has had a meeting with members of the Robert Gibson Trust on whose behalf it acts as agent in the distribution of that portion of the Trusts grants which relate to Childcare. Over the years, also, the Connexion has been the recipient of a number of bequests for child care which reflect an earlier age in which institutional care was the norm. An approach has been made to the Solicitor General to see whether it will be necessary to obtain legislative approval for variations in these bequests.

## **REFLECTIVE ORDER**

The Executive has been exploring a proposal for an authentically indigenous religious order. Its purpose is to provide spiritual nourishment and enrichment to all social service staff, clients, volunteers, and supporters, and Parishes engaged in social services through the creation of an Order which has an intentional discipline focusing on the brokenness and wholeness of creation.

## **WESLEY WELLINGTON SUPERINTENDENCY**

A tribute is paid to the work of Keith Taylor as Superintendent of Wesley Wellington over the past eleven years. Keith's contribution to the Executive has been in his commitment to a clear theological rationale for social services. His representation of the needs of the Central Districts MSSA in respect to training and the development of parish networks will be greatly missed.



## METHODIST SOCIAL SERVICE CENTRE PALMERSTON NORTH

This centre is now 27 years old and still helping disadvantaged minorities, e.g poor, hungry, homosexuals, women, and sexually abused. The centre's simple aim is to enable people to feel and to function better. This is done by providing material help, social education and counselling. A food bank Kai Awhina, feeding 100 families each month is administered and in addition makes clothing, household goods and small monetary grants available. 585 adults participated in the centres courses and its six counsellors provided 2000 hours of counselling to hundreds of clients free of charge as well as 100 hours of paid supervision.

The Centre has eight paid and two voluntary service providers. In addition there are some 80 volunteers who work with the two paid staff in the Goodwill operation, which this year provided the centre with 43% of its funding. Grants contributed another 28% of the Centre's budget.

In 1991 the Centre is facing a number of major changes including relocation, the appointment of a new director and a reassessment of the Palmerston North Parish's social service policy. Meanwhile the world outside presses in on the Centre with an urgent and growing demand for more help than it can give. For example there is a four to five week's wait for counselling. Funding uncertainties and, in addition, uncertainties in Government policy markedly affect both the Centre's clients and its operation.

## DUNEDIN MISSION

The major activity during the year under review has been the extension of the Mission's Aged Care operations to include Cromwell. When it became clear that the Area Health Board was no longer interested in maintaining a presence at the long established Cromwell Hospital, the Mission expressed interest in establishing a Hospital and Home within the existing premises. After protracted negotiations a satisfactory agreement was reached and at the time of writing major renovations are underway in one of the existing blocks to provide appropriate accommodation for 27 Hospital patients and Rest Home residents.

A Regional Committee involving representatives of all the communities between Cromwell and Hawea has been established in order that there be local involvement in and commitment to the work of the Hospital and Home. There has been warm community acceptance of this initiative and already signs that there will be enough patients and residents interested in using this new facility.

One aspect of recent Government legislation which is more satisfactory is in respect to funding for preschool care. While much more rigorous standards are being put into place, there is a growing recognition for the work that such centres do. The Mission has been involved in Childcare work ever since it took over the Citizens Day Nursery by 1969. The Mission is obviously providing a service which is needed in that there has been for most of this year a waiting list for places. While it keeps its fees down (it has the lowest fees in Dunedin) it is a reflection of the times that at least two thirds of the families whose children use the Centre are on benefits and receive assistance.

The Day Care Centre and Nursery are based on Hillside Road in South Dunedin in the heart of one of Dunedin's "at-risk" areas in socio-economic terms. The Mission is at the moment exploring the use of the Centre as a base from which to move out into the community to offer assistance to families in need and, in particular, to provide training in parenting and other social skills.

The Anglican/Methodist Family Care Centre, in the heart of the city offers a variety of essential services. Crisis care, counselling and budget management are all inter-related aspects of the growing demands on the Centre. Over the last 12 months nearly 1000 people have sought assistance and nearly half of these came without referral.

In addition the Centre runs a variety of schemes in the suburban areas to offer support and assistance to families and to develop community networks in some suburban areas of particular need. The "Wide Horizons" project has received three year funding and uses outdoor recreation opportunities for children and young people designed to provide them with worthwhile challenges and to build self-esteem and confidence.

The Mission also acts as administrator of an Access programme which is named "Approach". This scheme incorporates both a horticultural project as well as a work skills and personal skills training programme of a more general nature.

## AUCKLAND MISSION

Challenge, change, and development. The demand for relevant social services in today's society means those characteristics are today integral to the life and work of the Auckland Methodist Mission. They are encompassed by a priority for the development of bi-cultural social services at which the Mission continues to work quietly, steadily and intentionally. All of this however, means facing the reality of sometimes being drawn simultaneously in several different directions.



In its Aged Care services this year the Mission has been part of a growth in **community based services**, increasingly providing the means by which older persons may maintain maximum independence in their own homes for as many years as are possible. One significant flow on effect of community based care is an increasing proportion of mental and physical frailty in those who later make their home in the Mission's residential aged care services. There are substantial implications to the Mission in this matter, not the least being the additional demand this change makes upon residential aged care requirements and staffing levels.

In the inner city, the Mission's ministry amongst those who live on **Auckland's streets** continues to grow. The Night Shelter with which it is involved in partnership with other Inner City Church agencies remains an essential service in the city, and regularly draws the Mission into matter concerning the courts or the welfare of persons sometimes quite inappropriately discharged from institutional psychiatric care.

The changes all religious and welfare social service agencies have faced in their **relationship with Government** and statutory changes over the past two years continue to evolve. In Aged Care services, the changes in subsidies originally implemented through Department of Social Welfare are now transferring to the Area Health Board, inevitably involving the Mission in yet another round of negotiations. In Child and Family services, the initial impact of the changes introduced by the 1989 Children Young Person's and Their Families Act can be affirmed, but clearly those changes are not yet being adequately resourced by Government, particularly in respect of community based non-residential care. One other matter in regard to the Mission's continuing relationship to Government and quasi-Government agencies which it is beginning to scrutinise, is the extent to which it is appropriate for the Mission to be in contractual arrangements for the delivery of social services. The negotiating and on-going evaluation requirements attached to services undertaken with Government funding, particularly in respect of community based programmes is increasingly time consuming. Equally serious, is the Mission's increasing dependence on such funding which makes such social service programmes vulnerable to the economic and social whims of Government.

In this regard, the importance of the Mission seeking a solid base of donors and bequests cannot be underestimated. The legacy of the Auckland Methodist Mission's commercial property investments is not necessarily the golden egg sometimes imagined. This year, with the departure of a long term tenant the Mission faces an essential and costly re-furbishment of that building. Without the continuing financial support of the wider Methodist constituency, inescapable expenses such as these inevitably impinge on the Mission's capacity to expand or even maintain its existing level of social services.



For the first time, this year the Auckland Methodist Mission has prepared a **Corporate Plan** which will helpfully monitor the progress and policies of the Mission in future years. Associated with this task is a total revision of the Auckland Methodist Mission Constitution, producing a document more relevant for the times and in keeping with the Constitution of the NZMSSA.

In the year that lies ahead, the social, political and economic climate, the increasing demand upon appropriate social services, the constraints in social service funding from Government sources, and the limitations of the Mission's own **resources** means a continuing and yet creative tension for the Auckland Methodist Mission ministry in its region of responsibility.

## WESLEY WELLINGTON

Over the past year there has been a major review of the Welfare system in Aotearoa. This has resulted in major changes in the funding and delivery of social services - particularly in the area of aged care. In response to this change Wesley Social Services Trust embarked upon a process to develop a **corporate plan** which clearly sets out our goals and objectives over the next twelve months. It also looks at our future directions. The plan is now at the printing stage.

Wesley Wellington is currently negotiating with the Wellington Area Health Board to lease **Ewart Hospital** as an aged care facility. This will be run as a 52 bed hospital on similar lines to our Wesleyhaven Hospital. It is intended to establish a day care facility within the next twelve months. We are seeking to establish an ongoing partnership with the Area Health Board in the provisions of aged care services in the Wellington Region. A growing emphasis will be on community and home based services.

Plans are now underway to build six home rental units at **Newtown** for pensioners at a cost of approximately \$58,000 per unit. The Housing Corporation provides funding (up to \$40,000 per unit) at a low rate of interest for community projects of this type. The property is situated next door to the "new" Library. A large two storey house on the property will be retained to provide a social services base with the upstairs area converted into a self contained flat for a resident supervisor.

The wooden villas at **Wesleyhaven** were built in 1954. Plans are now underway to upgrade and refurbish these units. This is in line with an overall concept and site plan for the development of Wesleyhaven in the short, medium and long term.

Wesley Wellington currently seeking to establish two positions to initiate **new developments** in both aged care and community services. Most of our work has been concentrated on aged care and Wesleyhaven. The new Aged Care Manager will be responsible for the development of services in the Wellington region with a growing emphasis on the provision of community and home based services.

Earlier this year Sue Dow and Lynette Cartwright were appointed as Community Workers in the **Porirua region**. They are based at the Porirua Community Health Project and work in close partnership with other agencies. With the pending appointment of a new Community Services Manager we are seeking to establish Parish partnerships in the development of community services.

One of the exciting developments within the Methodist family is the way in which Parishes are responding to the needs of the communities in which they are set. Rev Jill Richards from the Auckland Mission facilitated a workshop on **Parish based social services** with the Wellington West Parish. Wesley is seeking to work in partnership with the Wellington West Parish to address social service needs and issues in that area. We hope that the Community Services Manager will link Parish and Mission initiatives in the Wellington region.

In a time of growing social needs Wesley Wellington is seeking to respond both in the provision of services within the community and by addressing **underlying issues**. The latter is largely being done through the NZMSSA network. We are also aware that social service issues are complex and require careful researching and analysis to determine underlying root causes. Wesley Wellington is therefore seeking partnerships with agencies such as the Inner City Ministry to both address specific issues and work for change.

## **HAMILTON METHODIST SOCIAL SERVICES**

This year has been one of changes both in committee structure and task description. Hamilton Methodist Social Services is now independent from Hamilton Parish, though still working closely with it. **Helping parishes** to work out their own outreach programmes received highest priority in the new job description of the social worker, followed by case work plus networking with other similar organisations, in the city.

The parish outreach aspect has not proved easy to implement. This difficulty is shared by city social workers in other denominations. Co-operating Parishes are the ones that seem to be more ready to tackle new community work. There is a need for a **fresh theology of social work** in the churches.



Three educational courses of four sessions each have been well received by volunteers in the Hamilton Churches. Time and effort put into our valuable people resource is always worthwhile. Volunteers need regular renewal and refreshment in support groups with others doing similar work, if they are not to become 'weary in well doing'. Now that so much caring work (e.g. of the elderly) is being put onto the community's shoulders by the Government, caring for the carers is becoming a more urgent need.

Some of our work has involved **advocacy** for secular groups who need support to become established or who need material resources, eg Prisoners' Aid and HIVE (for incest victims).

**Work with individuals** who self refer or who are referred by Social Welfare or parish ministers still goes on. Food banks and opportunity shops are always popular and much appreciated resources that bring the church into contact with people at their point of need.

## **CHRISTCHURCH MISSION**

This year is the first year that the Mission has completed a **Corporate plan**. This document, which includes goals and objectives for all parts of our work, signals a new era of accountability to our clients and to the church.

The appointment of Lyn West as **Parish Liaison Worker** is one of the first attempts by the Mission to acknowledge the parish as the primary Methodist social service unit. Our role in the development of social services with parishes has been very limited in the past and we're excited by the possibilities of this new position.

The Mission's commitment to providing **culturally appropriate services** for Maori communities has seen one and a half social work salaries transferred from Child and Family Services to the Rehua Marae Resource Centre. Karen Brown has been appointed as senior social worker.

1989 saw increased private sector competition for our **second hand clothing** stores. Goodwill Enterprise's 150 collection bins have been joined in Christchurch by bins from a commercial enterprise who give only a small portion of the proceeds from their bins to charity. The effect on the Mission's trading income (which supports all our services) and the potential for potential donors to be misled, has been a major concern. The Mission has lobbied the Commerce Commission, appeared in local and national media and run a series of TV commercials supporting our 100% charity bins.



The failure of the Government to establish contracts for service threatens to severely limit the Mission's ability to provide services. The rapid erosion of funding and the government's encouragement to "rely more heavily on lottery funding" means that if the Conference wants to take a principled stand against receiving lottery funding the Christchurch Mission looks forward to compensatory funding from Conference or Methodist church members. Failure to do so will mean the users of our services will bear the cost of our principles. Cuts in government funding have also underlined the necessity to broaden our sources of support. To this end the Mission has appointed Tony Paine as fund raising and public relations manager.

As the Mission becomes a larger and more dynamic organisation the pressures placed on the Superintendent have increased. This heavier workload has made it necessary to appoint a personal assistant to Timothy Langley, Mary O'Leary has recently started in this position.

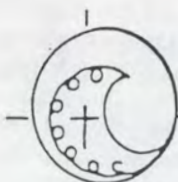
A major review of the respected and well known telephone counselling service 'Lifeline' is underway. The review will reassess the deployment of staff.

The Barrington Street foster home has moved to become a short-term assessment unit in the last 12 months. A significantly improved turn-over, which has seen increasing numbers of children and young mothers using the centre, has been the result.

The special needs Day Care centre in Harewood Road is moving to expand it's service to include children under the age of two. Presently the Centre works with 47 over two year olds each week. The under-two centre will meet the needs of 10 children.

The Mission has completed an assessment of the need for parenting skills training in Christchurch. The 12 month study affirmed the desperate need for parentcraft training in the region and the Mission hopes to be able to add a non-residential programme to its Eastling Street residential programme.

Preparation for developing our services for the elderly into the next century have seen the Mission staff visit the aged care services in Adelaide that represented the cutting edge of service delivery in Australia. Values workshops have been run for staff in New Zealand. In the meantime a \$540,000.00 development for Wesley Picton is in the pipeline.



## TE TAHA MAORI

ANNUAL REPORT 1990.

### NGA MAHI A AITUA

*Ka ngaro ratou, ka ngaro ratou!*

*Ko Hine Manihera tera, ko Rau Raunatiri;  
Ko Kereama Werehake, ko Miria Rogers,  
a wai atu, a wai atu huri noa nga rohe.  
Otira, ko te hunga piripono ki a Ihu Karaiti,  
"ahakoa kua mate e ora ano" e ai ki nga Karaipiture.*

*No reira te tumanako, ko nga mate o tenei tau ka  
tuhituhia.*

### CIRCUIT LIFE

In respect to our Mission and goals Circuit life, witness and service is paramount. Challenges have continued throughout 1990, both from without and within each of our seven Rohe. Focus remains in the area of:

Membership Being a Methodist in Aotearoa; being informed about Taha Pakeha as well as Taha Maori; enabling and equipping for 'ministry' where they are locally and regionally; understanding the nature of our Methodist bi-cultural journey have featured in the year's activity. Reconciling this "building up and sustaining of the body" dimension of circuit life, with the inevitable crisis occasions occurring within hapu and iwi remains problematic.

Wananga These are more deliberately our learning, enabling, equipping events. They are being encouraged at Circuit level both to give greater access to Divisional and Connexional resources, and allow the Division to benefit from local inputs. Using the fifth Sunday weekends for this purpose is enabling a wider indepth discussion of the weightier issues that flow from Annual Conferences and Standing Committees e.g., the Mission Statement; Re-structure; Theology in Aotearoa; Development; Te Tiriti o Waitangi.

Leadership Learning the 'group' expression and enabling of a less hierarchical, ordained and stipended form of Circuit leadership is perhaps our biggest challenge. Continuing with seven Circuits, but only four stipendiary Ministers sustains the challenge in a creative way.

### DIVISION EVENTS

These continue primarily to enable and resource Circuit staff and available officials and members. We rejoice in the number of Rangatahi from some of the Circuits who take advantage of these planned events.

Staff Consultation These continue to be in March and September. They serve as times for sharing of concerns in Circuit ministry; support; contin-



uing education, and identifying the issues of the day that have direct implication for the life and work of the Division and whole Church.

**Huihuinga** This year's theme was "Participatory Bible Study". Tamaki Circuit Te Ropu Wahine hosted and helped facilitate. Again, the presence of M.W.F. representatives was appreciated and a welcome pleasure. Some significant changes were decided for Te Ropu Wahine. We regretted very much the clash of weekends with the Hui Wahine organised by Pihopatanga at Waahi Pa, Huntly.

**Mini Hui-a-tau** After 30 or so years of successive Hui-a-tau, declining attendance, interest and travel distances and cost have led to the idea of "Mini Hui-a-tau". Tentatively, those held this year in August drew Otautahi, Taranaki and Poneke together at Matairangi, and the remaining Circuits had opportunity to gather at Whakatuora.

**Kaikarokia & Minita-a-iwi** Daily work and family commitments, of course, restrict the availability of most to both attend Divisional wananga learning events, and respond to the crisis needs (in particular, tangihanga) in their respective communities. Personal conflict and tension are part and parcel of this community-based ministry. Revised and updated criteria and guidelines are now in circulation.

**Hui Poari** The Year Book supplies the names of those each Circuit appoints to help the Board exercise its responsibilities. For the first time it met in Te Waipounamu when its February meeting was held at Rehua. At the July meeting we were thrilled to have the presence throughout of an old friend, President Barry (and he hardly spoke a word the whole time!) The Hui Poari is scheduled to meet again after Dunedin Conference.

**Komiti Whaiti** This is our real 'work-horse' insofar as decision-making and responses are concerned as they are required month by month. Travel, overnight stays and mid-night sessions characterise the commitment of those who attend month after month. Kia ora to them!

**Rangatahi** February, June and September featured significant events for this small but enthusiastic group within the life of the Division. A training for leadership; identifying and trying to meet local Circuit needs, and "Where we have been and are going" represented their focus.

## **OUR BI-CULTURAL JOURNEY**

The learning experiences and shared obligations of the journey are further challenges of the times. They find focus in people resources for:

- \* the 4+4 meeting process;
- \* the monthly meetings of the Bi-cultural Committee;
- \* participation in District and Connexional forums and meetings;
- \* some community and other Hahi claims.

The second Hui dialogue with NZMSSA was held at Whakatuora on the 13th and 14th September. A proposed new constitution and respective Mission Corporate plans have been part of the preoccupation this year.

**Gift of Grace** (arohanoa) In this context we can only remain humble and



grateful to God, to wise stewardship over the years and a P.A.C. distribution group attune to the significance of this sesquicentennial year 1990.  
Kia ora koutou!

## TE RUNANGA WHAKAWHANAUNGA I NGĀ HAHĪ

This "beyond ourselves" ecumenical relationship remains a salutary one. In particular this General Election year, because of its focus on "Tino Rangatira-tanga" and not voting. The initiative certainly tested many member's understanding of Te Tiriti o Waitangi as a Covenant, our common history, especially as two peoples, our social gospel principles as Methodists and where we are at present on our bi-cultural journey.

Relations with our partner CCA NZ, both here in Aotearoa and overseas; Chaplaincies; the Runanga Iwi Bill; Women as Presbyters in the marae situation; Unemployment, and other related economic social issues have continued as concerns for Te Runanga Whakawhanaunga i ngā Hahi during 1990.

We express appreciation of the work Researcher-Secretary Rob Cooper carries out on behalf of the four member churches.

## FINANCE

Again we record our thanks to the Connexional Trusts who have shared their resources with us. Grey Institute Trust; Hamilton Trust; Kai Iwi Trust; Wellington Charitable Education Endowments. We acknowledge too the support from M.W.F., which helps our women participate in conferences, seminars etc. both here and overseas.

## SIGNS OF HOPE

The commitment of a small group of Rangatahi in each Circuit to fellowship, study and equip themselves to help make informed decisions, is one sign we rejoice in.

Making responses to the challenges around and about us, together with the preparation and presentation of resources to benefit the whole Division are also signs.

In accordance with the directive of the last Conference, we have been working on an overall perspective of Development. We like the following:-

*The Bible presents a vision of what the world can be like: a community in which justice, peace and righteousness flourish.*

*In Jesus we have a model of love and justice in action: a model of what it means to be fully human.*

*Development should encourage each person to discover and develop his or her full human potential in Christ.*

*It should also ensure that the structures within which people have to live their lives facilitate rather than stifle this human journey.*

*Thus development must identify all that is oppressive and dehumanising in our social, political, economic and religious structures, and must empower people to work for their liberation.*

*For the Christian, development demands:*

*- that we analyse our society informed by the biblical vision of the world and by Christian experience;*

*-that we take the side of the poor, the oppressed and the powerless at home and abroad;*

*-that we work for the liberation of others by*

*challenging those structures which oppress or de-  
humanise them.*  
*(the Ecumenical Secretariat on Development. 1970s)*

Ruawai D Rakena  
Tumuaki

#### **SUGGESTED DECISIONS**

1. That this report be received.
2. That Conference recognises the work of Rev Derek Laws and thanks him for the time and effort he has put into the financial affairs of the Division.

## DEVELOPMENT DIVISION BOARD AND ASSOCIATED COMMITTEES - REPORT TO CONFERENCE 1990

As 1989 ended the Board of the Division expressed its warm appreciation to Margaret Tucker and Graham Keightley who had served the Board for over four years. As 1990 began a welcome was extended to Wendie Hansen, 'Alifaleti Mone, Neil Marquand, and Mosese Naivolasisiga.

The Board continues to be a lively, culturally diverse body, faced with wide ranging responsibilities and challenges. It is assisted in its work by the Fijian, Samoan and Tongan Advisory Committees, along with the Making Disciples Task Group, the Church Union Committee and the Bicultural Committee.

The Board continues to be served faithfully and well by the Development Division office staff and records its warm appreciation to Helen Bowick and Derek Laws. The Board is grateful to Derek, who will retire at the end of 1990, for five years of outstanding service in the accountancy area. The Board's prayers and good wishes go with Derek and Yvonne as they return to Christchurch. It has also been good to have Jack Penman serving on a part-time basis in the office during 1990.

### Treaty Partnership

The Board is committed to honouring the Treaty of Waitangi in terms of the mandate given to the Development Division in the life of the Church. Bearing this in mind the Board has deliberately focussed on the Treaty at several points in 1990, and has also shared in a bicultural workshop. The workshop was helpful in challenging Board members to work out what "te tino rangatiratanga" might mean in specific concrete situations. The Board intends to continue working at this as it deals with the many requests that are placed on its agenda.

The Board is appreciative of the regular participation of Maori Division members in its life. This not only continues the historic association between the two Divisions, it also acts as a constant reminder that we are called into partnership. The Superintendent is committed to making this a reciprocal action and will, when possible, attend Komiti Whaiti meetings at Whakatuora.

### Development Funds

Conference 1990 agreed to replace several existing and inadequate funds with two new funds: the Development Fund - Properties, and the Development Fund - Ministries. In taking this step Conference requested the Development Division to prepare appropriate criteria to guide the



Division and the wider Church in the making of grants. The criteria are set out in the Suggested Decisions at the conclusion of this report.

The Division sees the criteria as being part of an application form which will include the Mission Statement, relevant quotes from the principles flowing from that statement, along with the mandate given to the Division asking that it "assist the Church to use its resources for mission in New Zealand in outreach, evangelism, Church extension and the provision of new ministries as may be required." A draft of the application form has been shared with District Superintendents and has received a favourable response.

#### Grants Distributed during the last twelve months:

I.T.I.M. (Wellington)	\$1,000
Youth Ministry (Auckland)	\$1,000
Corstorphine Concord Union Parish	\$1,500
Contemplative Ministry	\$4,000
Tokoroa Parish	\$1,000
Twizel Co-op Parish	\$3,000
Bell Block Parish	\$5,000
Papakura Parish	\$2,500
Glenfield Co-op Parish	\$1,500
Palmerston North Parish	\$2,000
Glenavon/Dunedin Parish	\$7,500
Pybus Memorial Church (Otago)	\$2,000
Gore Parish	\$1,500
Youth Ministry Development Worker	\$5,000
New Church - Otara Tongan	\$7,500
New Hall - Ponsonby Samoan	\$7,500
Tokomairiro Union Parish (Youth Worker)	\$1,725
Tokomairiro Union Parish (Hall renov'm)	\$2,000
Henderson Parish	\$3,000
Glenfield Co-op Parish	\$500
Waikato District Ministry	\$2,500

#### Lay Retreat Centres

Following the decision of Conference 1989 the Division has sought information from each District with respect to regional facilities which may be available, or required, for this purpose. Of the five Districts that have replied to date, four have stated that they see a need for the kind of facilities Auckland has at Wellspring. Two of these Districts have indicated that they have access to other venues mostly run by partner denominations. On the other hand Taranaki and South Canterbury Districts have few resources and even fewer facilities. Both these Districts feel that Wellspring as a venue is too distant to be of great benefit in terms of their lay education requirements.

As further responses are received dialogue will take place with the Director of Wellspring and Education Division personnel with regard to any practical initiatives that can be taken.

#### Ministry - Samoan and Tongan

Two significant Samoan ministries have been completed during 1990: the ministry of the Rev. Dr. Ioane Afoa in the Auckland Samoan Parish, and the ministry of the Rev. Seilala Mapusua in the Wellington Central Parish. Our prayers and good wishes go with Ioane and Seilala and their families as they return to the service of the Methodist Church of Samoa.

We note also that the Rev. Sione Saafi, currently serving at Petone is due to return to Tonga at the end of 1990. Our prayers and best wishes are also extended to Sione and his family.

It is significant that presbyters of the Methodist Church of Aotearoa New Zealand will, most likely, fill each of these appointments in due course.

#### Stationing Process

As a review of the new stationing process is to take place in 1991 the Division has forwarded to presbyters and parishes who have been involved in the stationing process during the last two years, a questionnaire for their consideration and response. A significant number of replies have been received, mostly positive. These will provide invaluable information for the review.

The Division has requested the General Purposes Committee to reconvene the Stationing Commission so that the review can take place early in 1991.

#### Samoan Stationing

The Development Division has, as requested, given consideration to the Conference resolution "that all Samoan Ministers should be eligible for Stationing". The Division believes that the following is the appropriate response:

- \* All Samoan Presbyters, local and itinerant, non-stipendiary and stipendiary, are Presbyters in full Connexion in the Methodist Church of Aotearoa-New Zealand.
- \* Some are stationed in stipendiary appointments.
- \* Some are stationed in non-stipendiary (normally local) appointments.



- \* Some are itinerant (available to be moved to another appointment).
- \* Some are local (non-itinerant, not available to be moved).
- \* Should a Parish be in need, a "local" Presbyter who becomes available, can be restationed by the Stationing Committee, according to procedures set out by the Committee on Ministry.
- \* Should a Parish be in need, a non-stipendiary Presbyter or part-stipendiary Presbyter who is available, can be stationed by the Stationing Committee in a fully stipendiary appointment.

### Parish Consultancy and Development

The visit of Kennon Callahan, a leading Parish Consultant, from the United Methodist Church (U.S.A.) to both Auckland and Wellington, provided an opportunity for the Division to invite Synods to select people who could benefit from attending a two-day Consultancy Seminar, along with a group of Resource Persons in Evangelism. The majority of Synods responded. Those who attended the events responded warmly to Kennon's leadership and perspectives. Some notable quotes were:

"The day of the (churched culture) local church is over. The day of the missionary outpost has come."

"The day of the professional minister (i.e. the person who administers a large suburban church, whose main object is to run pleasant activities) is over. The day of the missionary pastor has come."

While some may want to use slightly different terminology, these statements ring true in Aotearoa-New Zealand. Our local churches need to become missional outposts, and our presbyters missional leaders, if we are to respond adequately to the present opportunity for ministry in this land. Methodism no longer exists in a churched culture. The need is for missional Churches that will become a "legend for compassion" in the community.

It is intended to draw together a group of people who attended the Seminars to plan how best to use the learnings for the benefit of Parishes and others.

### W.C.C. School of Evangelism

The Superintendent was privileged to attend this school in Adelaide and will report more fully in the



context of the Making Disciples Task Group Report. Key emphases were:

- a) that the Gospel is not only for the sinner, it is also for the sinned against;
- b) that conversion is more often a process than a dramatic event, and that the conversion of our "world view" so that it takes on a Gospel perspective is often at the latter end of the conversion process.

It was good to touch base with others wrestling with the issues of evangelism from various parts of the world. The event confirmed that perspectives on evangelism adopted by the New Zealand Methodist Church are very much in line with the experience and affirmations of others.

### Research Project

Following a successful pilot scheme, in which four Auckland Churches participated, a major survey of up to forty Methodist congregations is now taking place. The Division has employed Andrew Donaldson (a theological student with expertise in sociology) on a part-time basis to give a lead in this work.

As a result of the survey, the Division hopes to be able to indicate factors which lead to either growth or decline in Methodist congregations. Theological emphases, worship styles, demographic trends, social justice commitments, are all taken into account in the survey. As well as these aspects it will be possible to compare responses from the laity with clergy responses, and the responses of both laity and clergy with responses from those who have left the church.

It is hoped to make the findings available to parishes early in 1991.

### Small Church Task Group

Looking towards 1991 and the possibility that David Mullan may be working in a rural supply ministry situation, the Board has agreed in discussion with David to establish a Small Church Task Group.

The aim will be to positively affirm small churches, by acknowledging their importance along with the strengths and gifts they have to offer. David will work in the small church situation, research the data, and periodically meet with the Task Group. Findings will be shared with the wider Church.

### Study/Long Service Leave

At the request of the General Purposes Committee, the

Division, in dialogue with the Synods and Presbyters, has prepared reports on both Study Leave and Long Service Leave. The findings and suggested decisions will be brought to Conference, through the General Purposes Committee.

### Superintendency of the Division

The Board has carefully followed the procedures for the appointment/reappointment of the Superintendent and, following a meeting between the President and the Superintendent, unanimously agreed to support the extension of Norman Brookes' term for a further four years from 1991, that is to the maximum of ten years. This initiative has the support of the 4 x 4 bicultural process and is currently receiving affirmation from various parts of the Connexion, including Synods and Parishes.

### The Future

As the Division looks to 1991, the dynamic of "mission" becomes ever more important. It is clear that our focus needs to be on God's mission in Aotearoa-New Zealand, and we need to pursue the implications of that with vigour. The Division sees the following as significantly assisting this process:

- \* The clear intention to relate the Church's Mission Statement to grant/funding applications.
- \* The development of a group of Synod consultants able to assist congregations become "missional outposts", using insights drawn from Kennon Callahan and others.
- \* The focus on mission with the "sinned against", an initiative being undertaken by the Making Disciples Task Group.
- \* The acquiring of some 1990's hard data about our life as a Church, by means of the parish survey.

In these developments the Division sees emerging new possibilities and signs of hope. The focus will be on a Church renewed in mission as God leads us into 1991.

Aso Saleupolu (Chairperson)  
Norman Brookes (Superintendent)

### Suggested Decisions

1. The Report be received.
2. Development Fund grants shall be made taking into account the Mission Statement and the mandate given to the Development Division. The Division will:
  - \* Evaluate each request in terms of the Church's Mission Statement and the mandate given to the Division.
  - \* Consider what resources are available locally and in the District.
  - \* Check that the proposal fits in with the strategy for development held by the District.
  - \* Bear in mind the responsibility of the Division to meet requests from the whole country and all sections of the Church in terms of the resources at its disposal.
  - \* Be flexible, be creative, promote the mission and ministry of the Church rather than Church maintenance.
3. Conference encourages the Development Division to continue the preparation of well trained, able parish consultants, to be available in each District.
4. Board Membership for 1991 will be:



## RESOURCE PERSONS IN EVANGELISM/LAY WITNESS

### REPORT TO CONFERENCE 1990

Resource people in Evangelism continue to be available to parishes throughout the Connexion. Currently there are five Resource Persons available to work in parishes in the South Island and eleven available in the North Island. There is some disappointment in the Making Disciples Task Group that the Resource People are not used more frequently.

The most significant gift that Resource People have to offer is themselves, and their commitment to evangelism. In addition Resource People can draw on the resources provided by the Making Disciples Task Group, these include:

- \* Person to Person - video based study programme
- \* Faith Sharing - George Morris - video study programme
- \* "Pass it On" - kitset drawing on John Mallison material
- \* Covenant Groups - focus on discipleship
- \* Enlivening our Rolls - Rob Ferguson
- \* Lay Witness
- \* Follow Up to "12 Keys" - Kennon Callahan

During the year a training event for Resource People in Evangelism has been held with a focus on developing consultancy skills. Kennon Callahan led this excellent seminar, which was also attended by 90% of the Resource People, along with people chosen by Synods throughout the country.

Lay Witness teams also shared in training events held in both the North and South Islands during the last twelve months.

Doreen Hill.

The Making Disciples Task Group expresses its warm appreciation to Doreen Hill for her leadership in the Resource Persons and Lay Witness areas during the last two years.

Norman E. Brookes.

## MAKING DISCIPLES TASK GROUP

### REPORT TO CONFERENCE 1990

The Making Disciples Task Group continues to meet bi-monthly to reflect on the nature of evangelism and discipleship appropriate to Aotearoa-New Zealand, and to prepare, preview, and promote resources that will assist parishes in their disciple making task.

#### 1. Dialogue with the Wider Church

This year the Task Group has been concerned to 'hear' the Church through dialogue with groups and individuals throughout the Connexion. To this end invited representative people have met with the Task Group to share insights relating to sharing the 'good news' from the perspective of their circumstance, work, or position. President Barry, Vice President Kilifi, and the newly appointed Youth Co-ordinators, Silvia and Nik, responded to this invitation for dialogue.

#### 2. Diversity is Appropriate

The Task Group discerns that there are many different threads of the mission and evangelism task being woven into the fabric of Methodism in Aotearoa. Consequently it is appropriate to provide a variety of resources so that parishes can pursue their own choices. The Task Group tries to ensure that such resources, though representative of different emphases, are compatible with the directions of the Methodist Church.

#### 3. Churches as "Missional Outposts"

The Task Group discerns a movement of God's Spirit as congregations seek to become missional churches. The visit of Dr. Kennon Callahan will have sharpened this focus, especially for those Resource People in Evangelism who were able to attend the Seminar. The Seminar highlighted the following:

- a) We no longer live in the "churched culture" of the 1940-60s. Consequently people no longer seek out the Church;
- b) Local churches need to become "legends for compassion" in their local communities.

The Task Group, during the next twelve months, will seek to address the theological and practical issues raised as local congregations begin to make a shift from being stable or declining "churched culture" churches, to being missional outposts with achievable and relevant Gospel objectives.

#### 4. Resourcing the Poor

The Making Disciples Task Group believes that poor



people from marginalized areas know best how to share the Gospel within their own context. The Task Group notes however that few of the Churches' resources are channelled in this direction. In seeking ways to redress this the Task Group has consulted a number of people who have worked in deprived areas. Responses have indicated strong support for carefully thought out initiatives.

We propose to begin by giving about twelve Christian people from these areas an opportunity to meet to share hopes and concerns, and, if they wish, to tap into a variety of resources available in the Church. The initial focus will be on Pakeha people because it is clear that the Pakeha Church is failing, in terms of its present structures, in these areas.

#### 5. Resourcing the Parishes

- a) During 1990 a Task Group sub-committee has completed the preparation of a kit entitled "Lifestyle Evangelism", based on material provided by John Mallison, who visited New Zealand in 1989. This kit could be used as the basis for an evangelism training event in a parish, or with a study group. A video of John Mallison on Lifestyle Evangelism, could be used alongside the kit and is available from the Task Group through the Development Division office.
- b) The Task Group has purchased the Bible Society's "Person to Person" video training programme. This is a well presented English production. It concentrates on personal faith-sharing from a largely evangelical perspective. The programme is designed to be used with groups meeting together over a nine week period. Written materials to accompany the videos are available from the Bible Society. The videos themselves are available from the Development Division.
- c) The Task Group has also purchased "Faith Sharing", another video training programme. This is produced by the World Methodist Council and includes commentary by George Morris, Eddie Fox and others. This is a professionally produced presentation which parishes could find helpful. Once again it is for use with groups of people who want to find ways to share their faith with confidence.

Note: As with all learning materials imported from overseas, it is important that learnings be "indigenized".

#### 6. W.C.C. School of Evangelism

Norman Brookes attended this School of Evangelism along with forty people, mainly from the Asia-Pacific region but including the U.K., the U.S.A., and Greece. The principal speakers were: Raymond Fung, from the W.C.C. Mission & Evangelism Section in Geneva, and John Drane, a lecturer in Religious Studies from Stirling, Scotland.



The school adopted Raymond Fung's minimum definition which stated that "to evangelize is to facilitate the awakening of faith in Jesus Christ" and went on from there to acknowledge:

- a) that God is already at work in the human heart and the world, before Christians come on the scene.
- b) that the primary function of Christians in mission and evangelism is to be a sign, a pointer to God.
- c) that people are both sinners and sinned against. The latter being particularly true of certain groups in society.
- d) that Christians share on the basis of solidarity, not generosity.
- e) that the Church is accountable to the world.

Raymond Fung, also indicated that Churches who previously saw evangelism as subsumed under social action are now asking some hard questions. He summed up the questioning this way:

"Good News means doing good with and for the poor and marginalized, but the Good News cannot be reduced to doing good. It means also speaking the new word about Jesus Christ."

John Drane reminded the School that the conversion of a person's worldview is part of the conversion process, cf. Peter at Joppa. He also shared a concern that too narrow a definition of conversion-discipleship can lead to a Church full of people who are "converted" but whose lives show little sign of being motivated by the Spirit of God.

The Task Group will reflect on these and other theological insights from the School during the year ahead. Under the auspices of CCANZ, Raymond Fung may be able to visit New Zealand in the not too distant future.

#### 7. Pacific College of Evangelism

The Task Group is disappointed that the Pacific College of Evangelism is now located in Sydney, and that the administration is largely in the hands of the Australian Church. A Pacific context and greater Pacific input and responsibility for the College had been favoured by the Task Group. For these reasons the Task Group suggests that the Methodist Church of New Zealand does not identify with the College in any formal way.

It is intended however, to keep a low key contact with the College so that the Connexion can be informed from time to time as to possible courses that may be available.

#### Looking to 1991

As the Task Group looks to 1991 two tasks emerge as important. First, there is a need to engage in some in-depth theological reflection, particularly drawing on the insights from the W.C.C. Conference in San Antonio, and also the Adelaide School of Evangelism. The Task Group is aware that it is all too easy to rush on to the next new

experience without really consolidating on the wealth of theological insights already received. These insights need to be carefully appraised, tested against our experience, looked at contextually, and then, if appropriate, adopted in such a way as to shape our ongoing life, evangelism, and mission.

Second, the Task Group will look closely at the Resource Persons programme. It is clear that this is not operating as was initially hoped. Few parishes are taking up the possibility of a visit from the Resource People. The reasons for this are not clear. It may, however, be more effective for the Church to develop an able parish consultancy team, drawing on the insights of Kennon Callahan, than to persist with a policy that does not seem to strike a responsive cord in the majority of the parishes. This will also be examined in 1991.

The Task Group, mindful of the major issues before it, is seeking to strengthen its membership so as to enable a sharper focus on a theological and Biblical basis for its work. We are grateful for all those throughout the Connexion who pray for, and encourage the Task Group in terms of its life and its role in relation to the mission of the Church.

#### SUGGESTED DECISIONS

1. The Report is received.
2. Conference encourages the Task Group to assist Parishes clarify their mission and to help Districts provide practical support as congregations develop a clear missional focus.
3. Conference encourages the Task Group to further develop its work on resourcing the poor, noting that marginalized Christians are to be invited to take their own appropriate initiatives.
4. Conference encourages the Task Group to continue its theological reflection on evangelism for the 1990's in Aotearoa and to report to Conference 1991.
5. That the membership of the Task Group for 1991 be:



## LAND COMMISSION

### REPORT TO CONFERENCE

Members of the Land Commission continued to reflect during 1990 on theological issues relating to land. The two areas focused on were the significance of the Jubilee year and the connections between law and land.

#### Jubilee

We noted that the Jubilee year was not a year of celebration so much as a year of restitution. That aspect of Jubilee makes it particularly relevant for us in Aotearoa in 1990, 3 Jubilees after the Treaty of Waitangi.

The year of Jubilee is an extension of the Sabbatical year, which provided a base for good agricultural land use, for refreshment and recreation for the land, and for slaves to be returned and various injustices to be sorted out.

The basic understanding of the Sabbatical year was a relating of justice to creation. Sabbath is a component of creation, pushing towards re-creation as restoration ('rest'). The cycle of communal human life in interaction with the land, and all that lives on it, includes times to pause, to take stock, to get the interactions back into balance again. Justice and creation go together.

The Jubilee Year extends these ideas. "The aim of Jubilee is the restoration of the position as it was of old: free persons living on free land" (IDB Supple. Vol, p497). Images of it appear scattered throughout the Hebrew Scriptures and surface in relation to Jesus.

Jubilee is intended as a structure for social liberation and for restoration of equality. This is a deep Hebrew tradition, rooted in their picture of the rescuing God, who treats all Hebrew people the same, who stands with the poor, who upholds land as a sign of blessing.

Jubilee expresses a form of 'liberation theology'. Such theology is always the statement of people who feel the need to be liberated. For that reason it is not addressed by those in power. So, in the Scriptures, Jubilee becomes a shadowy idea, hidden in the texts worked over by royal editors, pointed to again and again by the prophets, those who stood against the dominating power structures.

But it remained as a sign of hope, and as a reminder to the rich. It kept saying to those who had: remember that those you have enslaved or impoverished have a justifiable claim against you. Whether the Jubilee year ever had a successful life as a piece of social legislation or not, it has continued to be a powerful symbol of justice and a sign of God's call to the restoration of equality and freedom for persons and in relation to land.



Jubilee reminds us that ownership of land is not absolute: land is not a commodity but a part of creation in which we share, which we may relate to in a specific way for a while, but which is not 'ours'. It also recognises that human identity is linked to land, which we need to find ways of expressing for our dominantly European and urban society. It states that human beings are equal before God, and that full expression of that equality may require apparently unequal action. Further, it points out that dominance of rich over poor is a breach of covenant, pointing instead towards community participation and shared responsibility. Within this, God's saving action is linked to and symbolised in promises of liberty and land. Such salvation is conditional: to the extent that you do, I will... And creation and justice belong together: our concern for one another and our concern for the environment are linked to God's action in the cosmos and in our midst.

We believe the messages of the Jubilee year have much to say to us in Aotearoa in the 1990s. It certainly underlines the significance of land for human and group identity, and suggests that commodity ownership of land is theologically inappropriate. It also highlights the value of a regular structured opportunity to redress wrongs.

### Law and Land

The Hebrew law, Torah, is rooted in the experiences of a people and their God, their neighbours, their land. It arises out of stories. These stories connect the people to their past, and to the demands and expectations which God shows to them through their history. So the stories are about rescue (Exodus), exploration (wilderness), identity (Israel) - all related to 'land'. So, 'land stories of the people with God' form the foundation and the heart of Torah, Hebrew law.

The Greek for law is 'nomos'. Its root meaning is 'pasture'. We get 'nomad' from that: literally, 'nomad' refers to the chief or clan elder, who presides over the allocation of pasture. The 'nomad' makes decisions about who should get what. So 'nomos' comes to refer to the judgments about land tenure, meaning 'fair distribution', and so 'law'. (See Bruce Chatwin in 'The Songlines: the book is about Australian aboriginals and the way their songs re-create the land.)

Again, the rooting is in land - but in a totally different way. It is about division and legal judgment, rather than about identity and responsibility.

As in many bits of our Christian heritage, we've picked up on the Greek rather than the Hebrew - probably because it suited the European mind and priorities better.

Ranginui Walker (in a paper on "The Meaning of Biculturalism") suggests a major distinction between two types of cultures: metropolitan and indigenous. One is based in

cities, and separated from the land, except in commodity terms. The other continues to see its life arising out of the land, and to shape its identity and images and relationships in those terms.

In Aotearoa now we have both those traditions. The metropolitan (the Greek, the European) has dominated, but the movements of which we are a part are seeking to acknowledge and respect the tradition of the Maori, which is closer to the Hebrew.

One aspect of the Treaty partnership is a dialogue between these two perspectives. When we step back and feel the spirituality of this land, Aotearoa, and listen to what that is saying to us, then our theology and our law both need to move closer to torah than to nomos, back into Hebrew rather than Greek, away from a total metropolitan influence.

And tino rangatiratanga suggests also that not only our legal and political structures need to be altered and restricted to honour the priority of 'total Maori control', but also that our Pakeha ways of thinking about ourselves and our God and our relationships and responsibilities need to give way.

Scripture shows how closely intertwined land is with both theology and law in their origins. Law, and its accompanying ideas of justice, is central in both Hebrew and Christian scriptures. What differs is the style of the underlying imagery. One is based on land stories and the life of a people; the other is based on individuals who have the power and personal freedom to decide who gets the land.

We believe those perspectives go deep into our ways of thinking, and mean sometimes we speak across each other, for example in what we mean by 'justice'. They are theological perspectives, which need to be considered carefully if we are going to open up our attitude to land and the way law (such as 'title') relates to it. That's a reason why we see the stories surrounding the land in our area to be often more significant than the details of title transfer.

#### Guidelines for Taking Action on Land

These were circulated to Synods during the year, and received generally favourable responses. They have since been redrafted, and appear as an appendix to this report. They will also be made available to parishes and circuits as an Information Leaflet from the Administration Division.

Research into land is required at the point of sale or proposed purchase for all Methodist properties, including property held by Co-operative Ventures under the Methodist



Model Deed. The Land Commission (and Conference last year) strongly encourages this work to be done whether or not any sale or purchase is envisaged, however. That makes life much easier if a sale is imminent, and enables a broader and deeper process of discovery into the land stories. We believe that is a valuable part of local church life. Note also that the stories about how land moved out of Maori hands originally are usually more significant than the details of title transfers.

Some parishes have already done exciting and challenging things. The Motueka Parish, for example, has been working on their research for some time. They found that title to a piece of their land had passed into church hands following a gift from local Maori, and that the land had since been used in ways quite different from the original intention of the gift. Much discussion followed - within the Parish, with local Maori and other groups, with the wider church. That is continuing, but they have reached the point of deciding on a return of land. The question now is who it should be returned to, and how the return should be undertaken. It has not been easy, and it has taken time, but the end result looks as though it will be significant for everyone involved.

Key to the whole process is looking beyond the details of the title itself to stories about land in the region as well as about the specific land concerned - and then being prepared to take time to dialogue. The Guidelines suggest ways of doing this.

Last year the Commission noted: "If in the process of reconciliation there is a monetary cost (eg returning the land or paying compensation), then the whole Methodist Church is involved in bearing that cost. How the various parts of the church participate in this, however, will depend on such things as the availability of local, connexional, or other resources and the particular history or involvement of parts of the church." (1989 Minutes pl10) We re-affirm that as the principle for bearing any costs of action on land. Each situation needs to be treated in the light of its particular history and available resources. The consultation process as outlined in the Guidelines will lead to determining the appropriate action.

Research in 1991

The Land Commission considers research into land history is a very significant part of our life in the church and in this country. We would like to see 1991 as "The Year of the Land Story".



We encourage you to begin your research during this year. The Regional Land Commissions will be able to give you some pointers. Some Commissions, such as Wellington, have gathered considerable information about the region which they can share with you. Parishes who have people with skill and experience might be able to 'lend' them to others. Note also the resources of local historical societies, libraries, and museums. The leaflet "Our Land Story" has gone to each parish, along with the questionnaire "Discovering Your Land Story" which suggests some of the questions to ask. If you've mislaid these, get in touch with the Connexional Office.

And please let your Regional Land Commission know what research you have done and let them have a copy of which you come up with. Please also send a copy to the Archives in Christchurch (another good source of information).

#### Resources on Jubilee

Conference last year asked the Land Commission to produce resources to help parishes and synods explore the biblical concept of Jubilee and its possible implications for our life and land. Work is under way on this. The reflection at the beginning of this report shares some of the findings of the Commission, and a small group is doing continuing work. Study resources will be available early in the new year.

#### Regional Land Commissions

Land Commission convenors are:

Northland  
Auckland-Manukau  
Waikato-Bay of Plenty  
Hawkes Bay-Manawatu  
Taranaki-Wanganui  
Wellington  
Nelson  
North Canterbury  
South Canterbury  
Otago  
Southland

C/- District Secretary  
Geoff Tucker  
Alan Leadley  
Ken Fay  
Rob Hooper  
Duncan Moore  
Chris Palmer  
Kenneth Smith  
Gordon Lill  
Donald Phillipps  
Iris Lankshear

The current Regional

The tasks of these Regional Commissions were spelled out in our report last year. It is in the regions that

the basic work of the Land Commission is carried out.

The Land Commission Co-ordinating Committee meets twice a year to consider overall policy and prepare the report to Conference. That Committee consists of the Regional Commission convenors, with representatives of the Administration, Maori, and Development Divisions, and the Bicultural Committee.

John Salmon,  
Convenor,  
Land Commission Co-ordinating Committee

#### SUGGESTED DECISIONS:

1. The Report is received.
2. 1991 is seen as "The Year of the Land Story", and parishes who have not already done so are encouraged to begin exploration into their land stories during this year.
3. The Guidelines for Taking Action on Land, which are an Appendix to this report, are affirmed as guidelines for church research and decision-making in regard to land.

Appendix: Guidelines for Taking Action on Land
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There are some basic underlying principles to work with. These include:

Recognition that the Treaty of Waitangi is "the foundation document for this land" (as expressed in the Methodist Church's Mission Statement).

A basic aim is to restore relationships severed by injustice.

The initiative to restore that relationship needs to be taken by the parish or other body holding the land.

There is no one 'right' response to take.

The process will take time, and will involve wide consultation.

One injustice should not be replaced by another.

The starting point is in undertaking research into the history of any piece of land. The Methodist Church requires this to be done prior to the sale and purchase of any land, and encourages it to be done in any case as part of the ongoing life of parishes, trusts, and other land-holding groups.

The point of doing the research is two-fold: (1) to determine whether or not there is any injustice in the way the land passed out of Maori hands or has since been used which might place obligations on us now, and (2) to discover stories about the land which broaden our understanding of ourselves as a community of faith in this particular place. For that reason, the stories which surround the land in the region are of more significance than the details of legal title - though this information provides part of the picture.

The questionnaire "Discovering Your Land Story" suggests some of the questions you might ask in searching out the stories. It, and the leaflet on doing research, "Our Land Story", are available from the Administration Division. Use local resources, such as museums, libraries, and people who have been around for a long time. Remember that the Methodist Church Archives in Christchurch and Auckland have a wealth of information about Methodist land.

As you find out information, please give copies to your Regional Land Commission and to the Archives. When you've gathered the stories and the details of title transfers, you will be ready to decide whether there is any other action you might feel an obligation to take.

#### Action: The First Step:

The first step is to look out for situations uncovered in your research which should lead you to pause and consider further. The sorts of situations to look out for are:

Confiscated land, that is, land taken from Maori by force or by legal decree as a punishment.

Gifted land, intended for a particular purpose; this include Crown grants. This land, while still held, may not be serving the purpose for which it was originally intended.

Irregularly purchased land, for example, from individualised Maori title, under duress, through broken



agreements; Crown grants may turn up here too.

Land acquired under Act of Parliament, such as under Wastelands Act, Land Claims Act, Public Works Act.

Not all land acquired in these ways will require further action, but if these turn up, then you need to pause and take a closer look. The main concern is about the way land moved out of Maori oversight. Often this was to the Crown, subsequently granted to another owner. How did the Crown acquire it?

Note that often it is the stories about the land that will be significant, rather than the legal transfers of title.

### The Next Steps:

If it appears that there is cause to take some action in response to what you have discovered, these are some of the things you can do to help arrive at a decision about that. They are more or less in order, but you might need to circle back and forth a little.

1. Take it seriously. These land questions are important for your congregation or group, and for the church. Check that you have enough information and understand the key issues. Don't be afraid of the history and what it might mean, or feel guilty about it. Think of the situation as an opportunity, and of any obligations in terms of free responsibility and engagement. This moment is important; it can be exciting.
2. Talk locally. Listen for the stories, the oral traditions. Check out the local and national archives, the museums and libraries. Get as much material as you can that bears on the land concerned and its history. Get a feel for the local picture and the wider perspectives. Reflect on relevant Biblical and theological theses which might help shape your response. Keep everyone informed. And keep listening.
3. Consult. (a) Consult first with the Regional Land Commission and the District Property Advisory Committee.  
(b) Please inform both the Church Building and Loan Fund Committee and the Land Commission Co-ordinating Committee.  
(c) Inform Maori Division as primary Treaty partners in the Methodist Church. Ask if they have any comment about what you have discovered, or if they have further stories. If you have identified a local

Maori group to talk with, ask if Maori Division sees this group as an appropriate partner for consultation. (d) Begin dialogue with appropriate local Maori group or groups. Be prepared for this process to take time. Remember that one outcome will hopefully be the restoration and development of relationships, and that these relationships are at least as important as the final decision about the land.

4. Shape your decision. Remember that the decision rests with you. Consult widely, listen to what others are saying, but make your own decision as Parish Meeting or Trust Board or whatever. Some things to bear in mind:
- (a) Look at all the information, and try to put it into as broad a context as possible.
  - (b) Take note of what others have said, especially Maori partners.
  - (c) Look towards restoring justice and a healing of relationships, so that a better base can be built for the future.
  - (d) Engage in Biblical and theological reflection as part of the process. One aspect of the action is to reclaim the integrity of the gospel in Aotearoa.
  - (e) Recognise that there will be different perspectives. Treat them all seriously. Note again that there is no one right answer. Try to work towards consensus.
  - (f) Don't be afraid to take time over this part of the process too. It's important to get people 'on board', and to feel you are doing the most appropriate thing for your setting.

#### Taking Action:

There are a number of possible things you might end up doing. Each particular situation needs to be worked through to decide what one or more actions are most appropriate. There can be no set guidelines as to what should happen in regard to, say, confiscated land. Some possible actions include:

- \* Returning the land. This is the most publicised, but it is simply one of the possible options. (eg Motueka Parish is struggling to find an appropriate way of returning land, possibly to the regional Maori Trust.)
- \* Compensation. This will probably take the form of a cash grant, perhaps from the sale of land. (eg Rangiora Parish sold a redundant property and made a gift of a proportion of the proceeds to the Tuahiwi Marae.)

- \* Return from rental. This provides an ongoing sum, which maintains the relationship and recognises the situation. (eg The Hamilton Methodist Trust gives a percentage of its rental income to Maori Division.)
- \* A ritual act. This might happen in your worship or with the local Maori people, expressing regret for the past and commitment to the future. (eg Motueka Parish is working on a suitable way of doing this.)
- \* Public acknowledgement of past injustice. This could be similar to the previous, but is intentionally public and with a focus on acknowledgement of the injustice (eg this is what took place in relation to Te Aro Park in Wellington.)

### Summary:

There are three things to keep uppermost in your mind:

1. Land and its history is significant, so we need to take these issues seriously, we will be helped in this if we search for ways of incorporating land awareness in our theology, as, for example, in reflecting on our understanding of creation.
2. Consultation is key. This does not mean telling people what you're doing, but going to them with open hands and minds. It means a genuine meeting, without prejudged results, and recognising that it might take more than one contact.
3. The whole process takes time. That's necessary if there is to be adequate information, good consultation, and consensus decision-making. So don't wait till you want to sell before beginning. Start now. Use the questionnaire "Discovering Your Land Story" - and don't forget to send a copy of what you discover to the Convenor of your Regional Land Commission and to the archives!



## BICULTURAL COMMITTEE

### Report to Conference

#### Te Tino Rangatiratanga

The Bicultural Committee is convinced that the concept of te tino rangatiratanga, as expressed in Article Two of the Treaty of Waitangi, is of central importance as we seek the next steps on our Methodist bicultural journey.

So the Committee and the wider bicultural network have spent time during 1990 reflecting on the meaning of te tino rangatiratanga and its implications for Aotearoa and Te Haahi Weteriana in the 1990s. It is out of that reflection that proposals for changes in Conference decision-making come, for example.

When we look closely at the wording of the Treaty, we recognise the impact of these words, and realise also the significance of the Resolution of last Conference, giving "full and unqualified support" for te tino rangatiratanga as expressed in Article Two of Te Tiriti o Waitangi (Res 6(a) p666).

"Rangatiratanga" comes from "rangatira", "chief" - so is perhaps literally "chieftainship". It contains the concept of "mana", and can be extended to ideas of "oversight", "responsibility", "control", "sovereignty", "power", "authority". It was used in the 1835 Declaration of Independence made by northern chiefs for "Independence", and in the Lord's Prayer for "Kingdom". So it is close to the idea of "sovereignty".

"Tino" is an intensive or superlative - "very", "most", "great", "supreme", "total", "complete", "absolute".

So "tino rangatiratanga" means something like "total control", "complete responsibility", "absolute authority".

Certainly it carries more weight than the words of the English text of the Treaty: "full, exclusive and undisturbed possession". And it is mostly the Maori text that Maori talked about, signed, and have understood.

Along with "wenua" (land) and "kainga" (villages), this tino rangatiratanga is guaranteed over "taonga" (often translated "treasures"). It's a wide-ranging concept, covering much of what terms like "culture" and "way of life" include. "Taonga" includes language and art, history and spirituality. It refers in the broadest sense to "resources". It has been used recently to argue that the airwaves cannot be sold off by the Govt because they are part of the "taonga" protected by the Treaty. Under this view spiritual factors have been taken into account by the Waitangi Tribunal in dealing with what seem (to Pakeha) to be legal or economic issues, such as water rights. We believe it also covers theology, guaranteeing Maori Christians control over the development of their own

theological perspectives.

Some today would limit the effect of te tino rangatiratanga to those areas of life which were under Maori control in 1840, while others focus on obvious areas of Maori interest today. Some, too, would see the concept as meaning "management" or "oversight". Against these, the Bicultural Committee is convinced that te tino rangatiratanga provides Maori with absolute control over all things Maori plus a partnership say in all other aspects of life in Aotearoa today.

We take the position, outlined by a number of legal opinions, that te tino rangatiratanga gives Maori special rights in Aotearoa, which should constitutionally limit the power of Government, especially where Maori interests are concerned. This means that the "kawanatanga" of the Government is always limited by te tino rangatiratanga, something we do not and have not seen yet. Our Conference resolution last year commits us as a church to pushing for this to happen politically and constitutionally.

Jane Kelsey, for example, sees te tino rangatiratanga as requiring genuine changes in how Government decisions are made, so that Maori become real partners in that process. She sees it as implying deep-seated shifts in political power and economic activity, so that Maori authority and control is enhanced. In the light of this, Kelsey suggests that "biculturalism" (as often understood) cannot deal with the Treaty, but only tinkers with individual relationships, cross-cultural awareness, and inclusion of more Maori in certain positions. Tino rangatiratanga, says Kelsey, goes deeper than that.

In the Methodist Church's journey, we have come from focusing on bicultural relationships, to talking about the Treaty and power-sharing, and have come now to a point where te tino rangatiratanga must dominate our agenda. That means we will have to face those questions of "total Maori control", and ask what the implications are for the Methodist church, Te Haahi Weteriana.

Our commitment to te tino rangatiratanga means that we are committed not only to supporting Maori and Pakeha actions aimed to ensure that clause 2 of the Treaty comes alive in Aotearoa, but also to ensuring te tino rangatiratanga in the Methodist Church. That's the impact of partnership based on the Treaty, of power and resource-sharing in our bicultural journey.

The Bicultural Committee considers that there are two main sets of implications flowing from that.

First, it implies ensuring that Maori Division has total control of its resources and its treasures - money, people, land, language, worship, theology.

Second, it implies power-sharing partnership in regard to the whole life of the church - in policy-making,



budgetting, resource-allocation, property use, theological education.

We are convinced that is our agenda now.

CONNEXIONAL APPOINTMENTS PROCEDURES
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The Bicultural Committee has been reviewing the procedures for making Connexional Appointments. We appreciate the number and range of responses from around the country, and have looked very carefully at these in suggesting the following changes.

The Committee wants to note the following:

1. The process of consultation is affirmed and retained.
2. The suggested process still covers 2 years, so the Job Description and Person Profile can go through Conference, but the total period is reduced to 12 months - June to May - for most cases.
3. This process is not seen as a total review - that needs to be done of the Division or Board on a regular basis (say every 5 years) separate from appointments.
4. We feel that the Job Description and Person Profile properly belong together in shaping a position, so these are both brought into the first part of the process.
5. It will be important to provide guidelines to help 4+4's work well.
6. The timing has been adjusted to ensure that names for appointments are available for the first reading of Stationing.
7. The Committee does not see the need to include "fast track" provisions. If necessary, "supply" appointments would need to be made, following usual supply procedures, to allow the full process to operate.
8. The Committee considered, at some depth, the position of the Theological College and the Central Missions. At this point we believe they should both continue on the list of Connexional Appointments.
9. We see the need for education, so that people know what the procedures are, and what the expectations are of them. For example, we would want to stress that



sending material to parishes, circuits, and other groups provides an opportunity for them to participate and to respond, and is not a requirement or demand. Some parishes will be interested in one position and not in others.

### Alterations to Procedures

#### Year One:

- + The process of appointment to be begun by 1 June (not Feb.)
- + This first part of the process to include both Job Description and Personal Profile.
- + The Division or Board concerned to provide initial material for parishes/circuits/etc to work with in considering these: e.g. background information, a suggested outline, reasons for the particular outline.
- + Division or Board to give some feedback to those parishes or circuits which respond to the opportunity to comment.
- + The 4+4 would follow as previously, about August.
- + The Job Description and Profile then go to the Conference Committee of Detail relevant to the Division or Board concerned - must be in Conference Agenda.
- + Confirmed by Conference.

#### Year Two:

- + The second part of the process can begin immediately following Conference.
- + If the present appointee is likely to continue, consultation will be needed as in the present procedures, and reported to the Division or Board by 10th April.
- + If a new person is to be appointed, there needs to be a wide invitation around the church to suggest possible names (clergy or lay). No applications, but profiles to be produced (as for Stationing).
- + These names and profiles to the Division or Board by 10 April.
- + Then through 4+4 to Board for a nomination.

- + The nominated name to General Secretary by 20th May for 1st Reading of Stationing.
- + Face-to-Face consultations may happen after this, and the name would go to Synods, who may respond.
- + Final decision by Conference.

#### DECISION-MAKING

The Bicultural Committee and Bicultural Network have been looking at ways of ensuring the 1989 Conference Resolution, expressing support for te tino rangatiratanga (6a p666), becomes real in our life as a church. The Committee believes the process of making decisions is key in this, especially major policy decisions made by Conference and the Church Council cluster of meetings. So we bring this proposal to Conference.

The principle we are working with is that Kawanatanga and Tino Rangatiratanga need to be balanced as we work out our Treaty Partnership in Te Haahi Weteriana.

So we are suggesting this process:

- \* Decisions are made only when both partners (Maori and Tauiwi parts of the Church) agree.
- \* Partners may choose to caucus in their own group to work out their position.
- \* Partners may choose their own language for the purposes of discussion or debate.
- \* When the partners don't agree, a decision is not made at that time. Instead, further consultation takes place.
- \* The Council of Elders would monitor the process and may guide it.

The Committee sees this as a power-sharing partnership, not one based on numbers.

#### VIDEO

The Committee has involved a number of people in outlining the sort of things we see appropriate for a video of the kind asked for by last Conference. We see this as

professionally produced, and probably consisting of several short segments which can provide starters for discussion. We would look at history (church and society), our church life, and possibilities for the future.

We have consulted with producers, and have begun negotiations for a professional production. The Methodist Communications Fund Allocations Committee has allocated \$23,000, which will enable us to produce up to 30 minutes of good quality video material.

#### COUNCIL OF ELDERS

The Committee notes that Bruce Gordon retires this year as a Tauwiwi Elder. We have appreciated Bruce's wisdom and incisive insight during these initial years of the Council of Elders in the life of the Church, and wish to record our thanks for his contribution to the bicultural journey in this way.

#### PUBLICATIONS

The Bicultural Newsletter "Towards a Bicultural Church" has continued to be published several times each year. A different Work Group takes responsibility for each issue, so that a variety of perspectives get picked up. Please make sure this is distributed to interested people in your congregation - copies come to each parish.

Late last year Our Methodist Bicultural Journey was published. This draws together some of our history, the reasons for our journey, pointers towards theological ideas, and educational resources. It provides a "hand book" for groups and individuals on the Methodist Bicultural Journey, incorporating material from various reports and papers which spell out the Church's position and emphases. Each parish should have a copy! Available from the Committee, P.O. Box 9573, Newmarket, Auckland, for only \$5.00.

Ruawai D. Rakena,  
John B. Salmon,  
Co-Convenors.

#### SUGGESTED DECISIONS:

1. The Report is received.
2. The alterations to the Connexional Appointments Procedures are adopted.



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## METHODIST EDUCATION DIVISION

The Division Board and Field Staff are pleased to present this 1990 report to the Methodist Church Conference and church membership in Aotearoa-New Zealand.

Since our Conference Report 1989 we have farewelled Bronwen Olds and David Hanna, our Youth Ministry Coordinators and welcomed Silvia Crane and Nik Cree into this position. The Division Team wish to acknowledge the commitment and the six years of dedicated service of David and Bronwen to Youth Ministry. We are particularly grateful for the resources they prepared, the strong network they established and the coordinating role both provided in the provision of a Youth Policy. This policy now being a clear direction for ministry work in the 1990s. We wish them success and much happiness in the new directions they've both undertaken and their increased family commitments.

The Board and Division Team were delighted that another balanced and enthusiastic youth team was appointed to the Youth Ministry to continue such a valued task. We were fortunate that a partnership such as Silvia and Nik was available to continue the earlier work. Welcome/Haere mai to you both.



After eighteen months in the role the Manager now feels increasingly confident to support and actually be involved in the ministry work within the bounds and restrictions of no ministerial training. However helped by a broadening of the job description, the Manager is now able to assist with team work in such issues as Te Tiriti o Waitangi, confronting Patriarchy, and violence in society.

The Division Board continue to be concerned about the process of restructuring within the church. We are aware of the restraints of our limited human resources in being able to respond to the educational ministry needs of the Church. We are hopeful that decisions relating to restructuring can be expedited so that long term goals can be prepared with more confidence.

The Education Division Board and staff continue to view the Educational Ministry task for all ages in parish life as an important and vital priority. How we are able to match this vision with the needs of parishes is the challenge and task we continue to pursue. The Division's Board and staff continue to balance the reality of one field worker with the educational ministry goals of the Division.

What follows is how we are endeavouring to pursue this vision:

## □ EDUCATIONAL MINISTRY

The Education Division continues to view its priority as ensuring Districts, Regions and Parishes are resourced to develop Educational Ministry among children and adults. Central to this goal is the firm acknowledgement that our Ministry work is based on Te Tiriti o Waitangi. In accordance with this commitment the Division seeks to identify new strategies which will assist parishes and individuals, working within the Methodist Church Mission Statement to continue confidently and be at ease with their bicultural journey.

Recently the Job Description of the Coordinator Education Ministry has been circulated to Synods and the revision is an appendix to this report. Rev John Salmon concludes nine years of ministry in the Division at the end of 1991 and the position will be advertised during that year. We acknowledge the broadness of this Job Description and as such it reflects the challenge of a ministry faced with one field worker. The Division Board is grappling with the dynamics of this situation and devising how the Board and staff team can work cooperatively to achieve set goals.

Another issue is the intention of the Division to centralise the appointment in Wellington. It is the view of the Board that if the Coordinator was based in Wellington, the team would be able to operate more cooperatively, offer greater team support and be better able to respond to the educational ministry needs of all regions within the country.

The Samoan Advisory Committee have confirmed since our last report that Rev Halefoti Autagavaia's ministry will continue through to 31 March 1991. At this stage the situation beyond that date has yet to be clarified.

In March of this year we were fortunate to share in a very warm welcoming induction service held for Nik Cree and Silvia Crane, at Trinity Church, Newtown, Wellington. A farewell presentation of a personalised tapestry was given to Bronwen Olds and David Hanna at the same gathering. The Service was in a relaxed style, sensitively arranged and received well by a large gathering of friends, work colleagues and members of the Wellington Methodist/United Network.

## □ PRINTED RESOURCES

In an attempt to draw together ideas and resources for resourcing educational ministry in Methodist Parishes and Cooperative Ventures, the Division has commenced publication of a Resource Kit 'Share 'N' Learn'. The first publication has been distributed and now that the process publication ideas are finalised and operating, we intend publishing four or five each year. We are hopeful this Resource Kit will offer ongoing support for Christian Education Programmes. Its success will depend on the degree of sharing around the country and whether we're able to connect our communication to the most appropriate resource people. Please make sure the Education Division has a name and address of a local education resource person.

### SHARE 'N' LEARN



In addition, in 1989/90 the Division published two most valuable resource kits, Mission Possible - A Journey for a Pakeha People in Aotearoa, evolving out of 1986/87 National Methodist Youth Conference and I Am Woman Hear Me Roar, a series of Easter Studies prepared by a group of young women at a 1987 Easter gathering.

The Division has put together some material on helping children to prepare for receiving Holy Communion. It is based on the Genesis publication 'Going to the Supper of the Lord', and is designed for use by parents, though it could also be used in other groups. We are able to use this on a trial basis at present, so any interested parties or individuals are invited to contact the Division about receiving the material as part of the trial.

During the year the Living Faith supplement Travelling On has been widely used. Reactions seem to have been positive, both to the way the 1990 focus has been handled and to the material itself. It has been good to have had a church-based Treaty-focused resource for children in 1990, and the Division is glad to have been involved with this.

Conference 1989 asked the Education Division to consult with the Churches Education Commission over providing materials designed to reach children and youth from non-Christian homes. Following this consultation, the Division wishes to underline the material Religion in Life, which is designed in this way for children. Participation in Bible in Schools programmes is a way of making contact with such children. Where these programmes are not taking place, Religion in Life can be used as a resource for other groups with children from non-



Christian homes. The Division is also assisting in a project on resources for children's clubs, which will contain a similar emphasis as many children who take part in such clubs do not come from church families. For youth, we believe the A.D. material can be used with young people who do not have a church or Christian background. The Division will continue to keep this area in mind.

## ☐ WORKSHOPS AND CONSULTATIONS

### Fieldwork Visits

During the year visits have been made to parishes and regions from Christchurch to Kaitaia, Tauranga to Taranaki, Waiwhetu to Wellspring. Workshops and events have explored topics including 'Children in Worship', 'Using Living Faith', 'Images of God', 'House Group Leadership', 'Ministry with Children', and various aspects of the Church's bicultural journey.

The Division has also been involved with a variety of Wellspring programs, including TELL, which is designed to deepen people's awareness of their specific ministries in the church. John Salmon has helped lead events at Wellspring on 'Using Living Faith', 'Jesus Who?', 'Church Meetings', and 'Discovering LAOS'.

## ☐ LAOS

The LAOS course is nearing the end of a total revision. The revised course has been designed for use as a group study course, as well as for individuals and by Preachers candidates. Courses on Preparing for Worship, Church and Society, Discovering the Bible, Doing Theology and Creative Listening provide a basic lay ministry programme. For further information on the Laos Programme please contact:

*Mrs Doris Couch . Education Division . PO Box 6133 . Te Aro . Wellington*



The Education Division Team have recently coordinated a Wellington Workshop exploring the issues around Patriarchy - including Male Oppression of Women, Sexist Behaviour, Inequality Between Men and Women. A Methodist Mens Network assisted in the planning of this event and it is now intended to offer the programme and learning to other groups within the wider Church. Another goal is to prepare resources that we're hopeful will be useful to other groups in the church.

## YOUTH DIVISION



A change in the staff at Education Division has seen the farewell of Bronwen Olds and David Hanna, and the welcoming of Silvia Crane and Nik Cree as the National Youth Coordinators.

Our first few months have seen us visiting several regions throughout the country, discovering what is happening and what is not happening in youth work. We are open to invitations to visit further, particularly places we haven't been to yet.

### ☐ YOUTH POLICY

This is a vital area of our work as we travel to consult and plan ahead. The implementation of it is beginning to take shape as regions are now seriously seeing youth ministry as a high priority. The focus of Youth Consultation was on the regional and local development of Youth Ministry in the context of Youth Policy.

A Youth Policy working group has now been established with representatives from each of the nine regions, two representatives from the Education Division Board, and the two Youth Coordinators. This group will meet three times each year and will focus on the implementation of Youth Policy, take on the tasks previously done by the CYTG, and move towards the establishment of the Taiwi Youth Unit.

We are now calling for nominations and applications for the Youth Policy Implementation worker and are expecting the position to be filled by early February.

We are thankful and very appreciative to the PAC Trust for the gift of \$181,357 for Taiwi Youth Policy.

### ☐ YOUTHTREK

The 1989/90 Event was held successfully at Epworth Campsite, on the banks of Lake Karapiro in the Waikato. The response from the eighty people there was positive, enjoying the setting, the food, challenges and thoughts on being Christian in Aotearoa and meeting so many other young people from around

the country. Thanks to the resource people, Margaret and Bruce Gordon and Dawn and Rob Ferguson for their valuable input and participation.

1990/91 Youthtrek will be held at Camp Snowden, not far from Nelson. The theme being 'Jesus who ...' and planning is well underway for it.

We would like to see parishes continuing to support Youthtrek and encourage their youth to participate.

#### ☐ ORDER OF ST STEPHEN

We are delighted to have Troy Sugrue from Dunedin and the Palmerston North Methodist Parish joining together in Youth Ministry. Troy brings high energy and enthusiasm along with his skills and is developing a vibrant, well supported youth ministry.

#### ☐ OCTOBER EVENT

This is an Ecumenical Youth Workers training event, which we have been planning together with the Anglican, Presbyterian, Baptist and Salvation Army who are all part of the Church's Youth Ministry Association (CYMA). It's focus is on faith, experience, understanding and skills for the many dimensions of Youth Ministry.

#### ☐ CCA

Nik Cree represented the Methodist Church at the CCA 9th General Assembly held in Manila, Philippines in June.

#### ☐ CRUMBS

We are continuing to work jointly with the Presbyterians in producing, four times a year, Crumbs, which includes in it ideas and news for youth leaders and youth groups.





## RESPONSE

In August RESPONSE underwent a reassessment of its four year life in which consideration was given as to how it has achieved the goals set at the time it was established. (See the 1986 Conference Reports, page 332.)

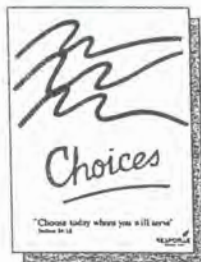
In summary it was the intention in 1986 that RESPONSE be formed to move the Joint Stewardship Unit's focus beyond responding to the needs of individual parishes only, to providing in addition, annual themed resources for New Zealand wide parish use and that this strategy be funded from the national church budgets.

The reassessment concluded that the move has been very successful, and a significant number of parishes are now confidently addressing matters of mission and stewardship annually. With minor modification, it was recommended that the strategy adopted in 1986 be continued.

This report provides an overview assessment of RESPONSE's work over the past four years.

### □ ANNUAL THEMED RESOURCE KITS

You will have seen the three themed resource kits that have been published since the establishment of RESPONSE.



The kits were distributed freely to every parish in February each year. They have contained stewardship and mission resources for parish use in Christian education among all age groups, stewardship reviews and parish financial management guidelines, worship suggestions and associated publicity, including bulletin clip-art. Has the parish editor found these yet?

Underlying these three kits have been some key strategies. The kits and the associated materials are:

- a communication model
- flexible
- an excellent product at a reasonable cost
- not dated
- culturally and theologically versatile
- inclusive
- indigenous to the New Zealand and Pacific context
- written in an easy to read style
- easy to use by both ministers and parish members
- contemporary

There are now a large number of parishes that are delving into these three kits every now and then for suitable material when they are wishing to explore the themes of mission and stewardship in a creative way. Additional kits and the adult studies are available from RESPONSE.

A kit will not be published in 1991. Instead, resources are being prepared for stewardship promotion in other languages. It is intended that these will be available for distribution in March 1991, along with a covering Pacific theme poster.

We intend to have available at Conference the very helpful Biblical resource book on Christian stewardship, written by Rev Bill Vinten. It will be of particular help for preachers. This book will be the primary resource material provided by RESPONSE for the palagi section of our Church this year. We believe there is plenty of material in the previous three themes for parishes to use in their annual self-run stewardship reviews - a practice that we strongly encourage.

The group reassessing RESPONSE agreed that these kits were a valuable contribution to the life of parishes, in all their components. Lay people particularly, were finding them full of worthwhile material to apply to parish situations. Their versatility was especially appreciated.

"There's a time...", the third resource kit published by RESPONSE in February 1990 provided a range of material for parishes to follow to focus on stewardship and mission, while also providing some scope for them to reflect on the significance of 1990. "There's a time..." also included useful resources for the volunteers of the parish, such as the treasurer, those handling the offering, musicians, and others.

The feedback that we have received after each of the kits had been distributed has indicated that the material enclosed was very useful in achieving the purposes for which it was produced; namely to increase the spiritual depth and the financial responsiveness of the people within the parishes of our Church.

A community profile is also growing as reflected in this letter. "Just a note to say how much I have appreciated the RESPONSE material this year. I have used bits of it over and over again. At Titirangi House where we minister to the wider community we have the poster of the girl and the ducks on the food bank cupboard. This foodbank supplies food all through Waitakere City and people really respond to the message on the poster. As many of our visitors are not church-going people it is a marvellous way of sharing spiritual insight. We also appreciate this year's poster which is also prominently displayed and its message seems important, particularly to those who feel embarrassed about receiving. Thank you for your work...Gillian Watkin."

Those parishes that are getting the best use out of the themed material appear to be those who have gathered a group of at least four people around the minister (someone from each of the following areas - Christian education, finances, worship and communication), to see how the material best fits their particular parish situation. The small group studies are also very popular as a basis for strong Christian education, suiting as they do, any regular home group gatherings.

#### ☐ DIRECTED STEWARDSHIP PROGRAMMES

The Directed Stewardship Programmes were also reviewed. These have been substantially refined over the past few years, and they are now very effective and make efficient use of people's energy. There is currently a very high demand for directors to work in depth with parishes as they review their mission and the stewardship responses of their people. The results emerging from these parishes is continuing to be very pleasing.

The administrative aspects of these programmes have been computerised with thanks to Rev John Hamlin (one of our Field Staff). This has relieved much of the donkey-work once required in a programme and provides dramatically faster statistical analysis. More of the directors' time has been freed for people/pastoral work during the programmes which is having a useful spinoff benefit.

#### ☐ STATISTICAL RESULTS FOR 1989 AND 1990

The final statistical results for the full year of 1989 where we worked with 16 parishes, were that they saw an average increase of 54% in their regular giving, which between them generated an extra \$350,000 per year. They were able to increase the number of regular givers by an average of 36%. In these parishes the average amount given per week from those supporting the church is \$10.36.

There are 20 parishes holding directed stewardship programmes in 1990. From the 13 parishes who had completed their programmes at the stage this report was prepared, the average increase in their regular giving has been 56%,



bringing in an extra \$318,000 per year. They have increased the number of regular supporters in their parishes by an average of 57%. The average amount given per week from those giving in these 13 parishes is now \$10.17

As at the end of August there are bookings for 13 programmes for 1991. This is significantly higher than at this time of previous years. The benefits of doing something intentional and planned in the area of clarifying and promoting the parishes mission and inviting those associated with the parish to regularly support this with their involvement and particularly their giving is spreading broadly around the church. Does your parish need to seriously consider whether its time to hold a programme itself? Please get in contact with RESPONSE for a free, no obligation consultation to talk about what is involved.

To illustrate what is happening in these parishes, here is one letter received from the treasurer of the Hauraki Plains Cooperating Parish. "Herewith, please find enclosed, a cheque for ... the balance of the fees due for our RESPONSE Mission. Due to the success of this mission the Parish Council is able to pay the account in full, rather than utilise the loan arrangements made before its commencement. I trust this will meet with your approval."

And here are some comments from parishioners of the Miramar Cooperating Parish, shared at the conclusion of their recent programme. "It was hard work, but it was worth it." "It wasn't as difficult as I had feared." "I've got the energy to get out amongst the people now." "Now we've got the roll sorted out and now we've met the people I could go back every month to take the newsletter in and have a chat." "This programme has raised our community profile." "The Response Programme helped me see why the community needs the church, and that our church has a mission in the community." "It was good to see the church open during the week. Maybe we could have a drop-in centre - I would help. And we could do with a ramp for wheel chairs." These comments didn't mention the significant financial growth either, of a 43% lift in giving. Since their programme sadly Miramar has lost some of its key people with job transfers which has affected the income in the parish, but without their RESPONSE programme things would be significantly worse than they are.

#### ☐ BUDGET PROMOTION

We have continued to publish "Korero paki wai-tara / Telling our Stories" during this past year. These stories designed for inclusion in the parish newsletter or weekly bulletin have been widely used, but gathering the stories has not been easy. Our special thanks to Anne Manchester, the "Crosslink" journalist who has been our contract detective writer.

Due to the reduction in financial support from the church budgets, and the greater demands in other areas of our work, the recommendation of the reassessment group was that RESPONSE withdraw from active national church budget promotion at this time. Some activity in this area may be considered on a contract basis only. It will be left to the groups such as the Presbyterian Finance Committee, Methodist Administration Division staff, and "Crosslink" to fill this gap. It is with regret that this decision has had to be made, as we believe there is still a considerable gap in the awareness level of most of the church givers, as to what their giving is enabling to happen.

#### ☐ A SUCCESSFUL ADVANCE IN MISSION & STEWARDSHIP

The reassessment group felt that the development of RESPONSE has been demanding on its small staff, yet it has been a successful and well received advance in mission and stewardship education and promotion in both the Methodist and Presbyterian Churches. Rev Herb Mather, the head of the United Methodist USA Department of Stewardship, who visited New Zealand recently, was astonished at what RESPONSE has produced and has done with such a small operation. This is reflected also in some recent substantial orders of materials from Australian parishes, and growing interest in our services from Anglican parishes.

#### ☐ RETIREMENT OF REV BILL VINTEN



After nine years with the Joint Stewardship Unit of the Methodist and Presbyterian Churches and more laterly with RESPONSE, Rev Bill Vinten is retiring at the end of 1990. Bill has found himself in most parts of New Zealand over that time, working with over 200 parishes. Each of these years have meant at least four to five months staying away from home, for around two weeks at a stretch. This extensive travel and disrupted home life, and the long hours that sometimes eventuate in a programme has been very demanding. It is no wonder that Bill has arrived back from some

programmes nearing exhaustion. His commitment to Christ and to the Church has not faltered and has in fact sustained him in this work along with his strong belief in stewardship principles. All of this is genuinely acknowledged with gratitude. Through his efforts, numerous parishes around the country are now enjoying a stronger life. Thankyou Bill.

## ☐ THE FUTURE DIRECTION OF RESPONSE

The financial constraints on both the Methodist and Presbyterian Church have affected RESPONSE significantly over the past eighteen months. A significant amount of effort has had to be made to reduce costs, and to find options for the future operation of RESPONSE. One of the more demanding decisions being faced at present is how to proceed with a replacement for Bill Vinten. There is very clearly the work for a second full-time person in RESPONSE. Whether this is finally met with a full-time appointment, or some other arrangement is yet to be clarified.

RESPONSE has proven itself to be one of the primary ways the Church has of increasing the financial support for the mission the two denominations and each parish believes God is calling them to. To reduce the effectiveness of this operation by inadequate funding support will, in our opinion, inevitably have a direct affect on the life of the whole church.

As this report clearly indicates, we are fully convinced of the vital nature of the education work RESPONSE has been involved in, and of the future role this will need to have in the church of the future. Consequently we believe that the importance of educating church members about Christian mission and stewardship will be acknowledged in our continuing service for both the Presbyterian and Methodist Churches, and all associated Cooperative Ventures, and would seek your support to see that this is able to happen.

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## CHURCHES EDUCATION COMMISSION

### ☐ THEME

Our theme this year is 'Valuing Education' which is the title of our National Conference.

At a time when the focus of education has been placed on administration restructuring it is important to recall the purpose of education and remember those who are the main recipients.

So much energy has gone into the restructuring it seems that there is little left for the children.

The institution of 'Tomorrow's Schools' has meant greatly increased workloads and stress for Principals, teachers and Board members, and also for the Commission. This has meant new opportunities and challenges for us.



We have provided information about the school charters, the agreed syllabus, the secular clause, accountability, values, teachers and chaplaincies.

A recent survey on the effects of 'Tomorrow's Schools' revealed that one-third of Principals admitted to disunity between themselves and Board members and 42% stated that they were constantly under stress.

#### ☐ **CHAPLAINCIES**

A positive way in which the Commission can assist is through the offer of chaplaincies to schools. The chaplain would relate to staff, parents, pupils and Board members. As soon as the pilot training scheme and policy is accepted we can begin a two year trial scheme in schools.

This new direction needs separate finance and seed money to make it fully operational.

#### ☐ **FINANCE**

This year has been fraught with many financial difficulties. Some member denominations have cut back their funding because of their own financial problems.

Extra costs have been incurred because of the need for more information and increased staff.

What member denominations have to decide is just how important is ministry that has a potential of reaching 250,000 children.

#### ☐ **PUBLICITY**

I am convinced that increased publicity has great benefits. We need to inform, publicise and promote our aims, interests and concerns as widely as possible to churches, schools and the public at large.

This past year I have endeavoured to do this, so that now we are better known generally. This makes it easier for our work to be accepted and recognised.

There is still a lot that can be done.

#### ☐ **MEDIA**

This year we have also had increased exposure through the media in a number of ways.

With the advent of the restructuring and administration changes, education generally has been given a high profile, and we have benefited from this.

I have been interviewed and reported on radio, in newspaper articles, including school and church papers, and North and South magazine, and even mentioned in letters to the Editor. Two major controversies aided this. Paekakariki School community wanted religious education in the school but the School Committee did not. (This became an election issue for the new Board.) The Hot Cross Bun controversy was covered by national television. A mother was not allowed to tell kindergarten children why the cross was on the bun. This incident raised the public awareness to the problem of secular education.

Each time we are mentioned there is opportunity for people to understand more about our work and our concerns.

#### ☐ VIDEO-VIEWING SURVEY

Opportunity was given to us recently for this when the Dominion newspaper published an article on the findings of my survey of the video-viewing of Intermediate school children in Wellington.

I analysed questionnaires from over seventeen hundred pupils from six schools.

It was our aim to raise the awareness of people to the problem of easy access and acceptability of children to very violent and R-rated videos. It is clear from the results that parents cannot control what their children watch.

What is needed, it seems to me, is for children to be taught how to determine what is good, bad and indifferent. One way that this can be done is through the teaching and emphasising of positive values in our schools and homes.

#### ☐ NATIONAL CONFERENCE

We are hosting a National Conference on education, this year, called, 'Valuing Education'. It will examine the place of education in society and the place of religion in education. We are fortunate to have, as keynote speakers, people of such high calibre as Lesley Max - author of 'Children: Endangered Species', Brian Hill, Professor of Education at Murdoch University, Western Australia, David Merritt, Director of the Joint Board of Christian Education in Australia; and Wiremu Kaa, General Manager of Te Wahanga Maori.

I believe that the positive effects of the Conference will be felt for a long time to come.

Discussion at the Conference highlighted the place of religious education in the classroom. The following points were discussed:

We have provided information about the school charters, the agreed syllabus, the secular clause, accountability, values, teachers and chaplaincies.

A recent survey on the effects of 'Tomorrow's Schools' revealed that one-third of Principals admitted to disunity between themselves and Board members and 42% stated that they were constantly under stress.

#### ☐ **CHAPLAINCIES**

A positive way in which the Commission can assist is through the offer of chaplaincies to schools. The chaplain would relate to staff, parents, pupils and Board members. As soon as the pilot training scheme and policy is accepted we can begin a two year trial scheme in schools.

This new direction needs separate finance and seeding money to make it fully operational.

#### ☐ **FINANCE**

This year has been fraught with many financial difficulties. Some member denominations have cut back their funding because of their own financial problems.

Extra costs have been incurred because of the need for more information and increased staff.

What member denominations have to decide is just how important is ministry that has a potential of reaching 250,000 children.

#### ☐ **PUBLICITY**

I am convinced that increased publicity has great benefits. We need to inform, publicise and promote our aims, interests and concerns as widely as possible to churches, schools and the public at large.

This past year I have endeavoured to do this, so that now we are better known generally. This makes it easier for our work to be accepted and recognised.

There is still a lot that can be done.

#### ☐ **MEDIA**

This year we have also had increased exposure through the media in a number of ways.



With the advent of the restructuring and administration changes, education generally has been given a high profile, and we have benefited from this.

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I believe that the positive effects of the Conference will be felt for a long time to come.

Discussion at the Conference highlighted the place of religious education in the classroom. The following points were discussed:

- ❑ There is acceptance of the Religion in Life programme now but there is great variety of response to this in different areas.
- ❑ Some query as to whether the current system is adequate in the light of present educational thinking.
- ❑ There is the difficulty that many classroom teachers cannot espouse the tenets of religious education.
- ❑ Difficulties of interpretation arise where there is selected integration of religious education in the curriculum.
- ❑ Children need to be taught values.
- ❑ These best able to represent christianity are those who, by commitment, can represent the spirit of faith.
- ❑ **OVERSEAS CONFERENCE**

Earlier this year I was privileged to be asked to represent New Zealand at a Conference in Japan on Moral/Religious/Values education. (Japan paid all expenses.) What surprised me most was how little is being done in New Zealand schools in comparison with other countries like Australia, Philippines and Malaysia. However, New Zealand would be more advanced in the area of cultural awareness and acceptance than most other countries represented there.

Where we miss out, I believe, is in the almost total disregard in school curriculums of our Christian heritage.

#### ❑ **SUBMISSION TO GOVERNMENT**

One member of the select committee suggested reverting to the original meaning of the term secular and using non-denomination in the Education Act. However, the secular clause is accepted as meaning non-religious by so many now that it would be difficult to change.

Nevertheless, there are murmurings of discontent with the present state of things. After all, why should religion be the only subject that is excluded from the Primary School curriculum. In Britain it is the only compulsory subject.

## □ FUTURE

As I see it there is much to be done in the area of education, especially in regard to schools and religious education.

There are numerous opportunities for more involvement if only we had the time, money and resources.

Links with other organisations like NZEI, PPTA, School Trustees Association, and the Catholic Education Office must be maintained and built on.

There must be more cooperation between the Commission and the Churches, District Committees, Church Education bodies and individuals.

Chaplaincies could open the door to new opportunities for ministry and greater understanding between the church and our secular society.

As I complete my term I am concerned and disappointed that we have not been able to take up the challenge and concern that many felt for the advocacy of children. If the Commission is not actively involved in this area then who is, on behalf of the churches?

In particular I want to thank my staff - Joylene, my secretary, who always does her best with speed, cheerfulness and adaptability. Joylene has helped us through many problems. Her experience has been invaluable. Malia, my assistant has given a wisdom, faith and grace that cannot be replaced. For these I thank her. I am only sad that because of our lack of funds she cannot complete my term with me.

I also wish to thank the Executive for their forbearance and their assistance at times when I have been in deep water. Especially, I wish to thank our Chairperson - Roger Wiig - for his unstinting energy and his support, particularly in helping to organise the conference.

My God bless the work of the Commission now and in the future, so that children, in particular, may be helped to understand the meaning and experience of Christ's love.



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## **COORDINATOR EDUCATION MINISTRY**

### **. JOB DESCRIPTION .**

The Coordinator Education Ministry is a national appointment and would be based in Wellington. The Coordinator will:

- ☐ Work in a team with the staff of the Education Division.
- ☐ Act as a consultant to the Board of the Education Division.
- ☐ Have national responsibilities to the wider church.
- ☐ Have the benefit of professional support and supervision.

The Educational Ministry's work is based on the Mission Statement of the Methodist Church of Aotearoa/New Zealand and Te Tiriti o Waitangi and this will guide how the Coordinator undertakes the following tasks in the given order of priority.

#### **1. Ensure that Districts, Regions and Parishes are resourced**

- ☐ to develop and maintain Educational Ministry among children and women and men, establish clear and helpful relationships between worship and education, and plan all-age activities.
- ☐ to facilitate bicultural workshops and seminars and train facilitators and monitors for those events.
- ☐ to monitor, plan and produce education resources to encourage a bicultural commitment, and faith formation in consultation with the Coordinator and Maori Division.
- ☐ to take initiatives for training events to develop leadership, teaching, group and planning skills.
- ☐ to gain an understanding of the Living Faith programmes and to train people in their use.
- ☐ to use other appropriate material recommended by the Division.
- ☐ by the provision of the LAOS and other material.

#### **2. Act as a Consultant to the Education Division Board**

- ☐ the Coordinator will be required to attend Board Meetings and act as an Advisor in Educational Ministry to the Board.
- ☐ the Coordinator will be requested to provide the Board with Discussion

Papers that will recommend new approaches in Educational Ministry that support the Mission Statement of the Church and specific goals of the Education Division Board.

**3. Liaise with Maori Division and the National Bicultural Committee**

The Education Division anticipates an ongoing restructuring process both within the Division and the wider church. As a consequence these activities and priorities may be changed or added to by the Education Division Board in consultation with the Coordinator and Maori Division.

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### **SUGGESTED DECISIONS**

1. The Report is received.
2. The Job Description for the Coordinator of the Educational Ministry is accepted.
3. That Conference endorses the Youth Policy Working Group as replacing the Connexional Youth Task Group (CYTG), which will be the Pakeha representation on the Taiuiwi Youth Unit.
4. That Conference welcomes the appointment of a Youth Policy Implementation Worker and encourages Synods, Parishes and Districts to be supportive with the worker in the development of appropriate Regional Youth Ministry.
5. *Recommendations from National Conference on Education*

That in interpreting the secular clause we affirm that

  - silence regarding religious education is inappropriate in our modern pluralistic society.
  - educators be advised of the desirability of integrating, within the curriculum, an understanding of religion, values and beliefs within the context of contemporary society.
  - Board of Trustees be advised of this interpretation and practice as already cited in the Ministry of Education letter, 23.03.90.
6. That this Conference endorses both the above expression of the religious education and curriculum development and acknowledges the rights of

children to experience religious education as expressed in non-proselytising, non-persuasive terms by voluntary teachers under the aegis of the CEC.

7. That we encourage Boards of Trustees to regard the present CEC administered pattern by voluntary helpers, using an approved syllabus, as an appropriate expression of interaction between the community and schools.
8. The Board for 1991 will be:

Jennifer Taylor (Chairperson), Karene Biggs, Barbara Halliwell, Diana Roberts, Owen Sanders, Joy Wright, Douglas Rogers, Desmond Cooper.

*Staff Members* - Gavin Mickell, John Salmon, Halefoti Autagavaia, Ashley Sedon, Silvia Crane, Nik Cree.

*Resource/Contact Person from Pacific Island Church* -  
Jione Langi



## FAITH AND ORDER COMMITTEE REPORT 1990.

### MINISTRY AND ORDINATION

Three resolutions of the 1989 Conference involve questions of ministry and ordination. The committee prepared a discussion paper which was sent out to parishes and synods for study and response. 30 replies have been received. The committee is most grateful for the time people put into discussion and reporting.

The paper was not intended as a definitive statement. It was, as it said, a discussion paper. We hope the church will continue to discuss the issues involved.

The committee is conscious that it still has a lot of work to do but is able at this stage to set out some guiding principles.

1. All ministry is a response to God. The concept of servanthood is a strong element of ministry for God's mission.

2. The ministry of the whole people of God (laos) is the basic ministry. All who are part of the church community engage in ministry, some more consciously and intentionally than others. This is in harmony with Maori Division's emphasis on "every member a minister". The ministry of the whole church includes both the activities of individual members and the activity of the group as a whole. Within this ministry some are identified and marked by the church community for specific forms of ministry.

This is clearly expressed in the Law Book:

#### SECTION 2 - THE MINISTRY

##### INTRODUCTION

The Methodist Church of New Zealand believes that the ministry of Jesus Christ in, to, and for the world is one ministry; that he continues this ministry through his Church; that all those 'in Christ' share in this ministry; that there is in consequence a universal ministry of the Church. Within this universal ministry there are special ministries, and the Methodist Church recognises these in the ministries of presbyter and deacon.

3. The responses received by the committee affirmed the need for an ordained ministry. Accordingly, the committee believes it is important to re-iterate what the Law Book says about ministry and ordination:

A Minister of the Methodist Church of New Zealand (i.e. a deacon or presbyter) is one who has heard the call of God and whom the Church, under the guidance of the Holy Spirit, accepts and sets apart

by ordination, with prayer and the laying on of hands, to the office and work of a particular order of ministry.

2.1 A presbyter is called to life-long commitment to the study of the Word of God through the Bible and in history, to the practice of Christian devotion, to preaching and teaching the Christian message, to administering the sacraments, to pastoral care and to witness and service in the community.

8.1 A Deacon is called to a ministry of special service. This may be expressed in any form of caring service and outreach in the name of the church.

4. Presbyters provide leadership in the ministry of the Word and sacraments and pastoral care for which they are ordained. Being 'in full connexion', they are accountable to the Conference and the District as well as to the Parish and therefore have a representative function, representing the wider church in the local faith community and vice versa.

Leadership does not imply dictatorship or that presbyters alone should perform these functions. Presbyters do have a responsibility to see that this ministry is carried out faithfully, to provide a role model for ministry and to encourage and enable other members of the church to carry on their own ministry.

5. Deacons are not called to the same ministry as presbyters. They have their own particular ministry and training, which may vary from person to person, to provide caring service and outreach in the name of the church. They too provide a role model for this form of ministry and it is appropriate for them to give leadership in this area.

6. It is the church that celebrates the sacraments, not the individual. Nobody can celebrate Holy Communion alone. It is appropriate for presbyters to preside at the sacraments because of their representative function. However, other members of the church may be invited to share in the leading of worship and serving of Communion. We draw attention to Questions 22(a) and 22(b) which are put to every Conference:

Question 22(a): Are there any congregations where through unavailability of a Presbyter, the Sacraments are not being provided?

Question 22(b): Who are now given special authority to administer the Sacraments?

These questions allow parishes to ask for assistance in this regard where necessary.



At present, lay presidents and lay vice presidents, during their year of office, are given permission to preside at the sacraments because of their function as representatives of the whole church, not because of their personal qualities. When they cease to hold that office, permission is no longer granted.

7. The "priesthood of all believers" is a way of expressing the relationship of the church to God. It affirms that all Christians share in the universal ministry of the church. It does not confer authority to perform specific functions within the church.

8. The committee believes that there is value in district superintendents sharing their tasks and responsibilities with a non-ordained associate. However, there has to be accountability to the Conference for the supervision of the district. The committee feels at present that presbyters are the appropriate people to hold this responsibility for they are 'in full connexion' and are under the discipline of the Church in a way that lay people are not. For the same reason presbyters are appointed as parish superintendents. This is an issue that needs further exploration.

#### THE UNIQUENESS OF JESUS CHRIST

Responses from the Synods. Of the seven Synods that have responded to date, four did not receive the Statement at all, two formally received it giving general approval to its contents, while one asked for more work to be done and to report next year.

Some of the Synods had difficulties with the use of the word "unique". They preferred to speak of the universality of Christ. One Synod, in particular, suggested that the question should have been, "What does the universality of Christ mean within the context of Aotearoa/New Zealand?"

Another question suggested was, "What does it mean for Aotearoa/New Zealand that Jesus is Lord of History?"

It is important to note that these questions assume that the meaning of the phrase "universality of Christ" and "Jesus is Lord of History", is both known and generally accepted. From the brief comments the Faith and Order Committee has received about this matter, this is clearly not the case. There is a wide variety of points of view and approaches within the Connexion.

The Way Ahead. The Faith and Order Committee believes it is necessary, in the light of the church's evangelical task, to engage in serious reflection on the question of who Jesus is for us today. It, therefore, proposes to



continue its work on this topic with a view to producing a fuller report to be sent to the August Synods 1991. Such a report would also include the question of the relationship of the Christian faith to other faiths in the world.

#### **GUIDELINES FOR THE USE OF MATERIAL RESOURCES**

Work is proceeding on this matter but the committee is not yet in a position to present a set of guidelines.

#### **ORDER FOR HOLY COMMUNION.**

Conference approved for trial use the revised Order for Holy Communion and asked for comments to be referred to the Faith and Order Committee. Only five responses have been received. Questions were raised about the lay-out of the order and some of the language. The Faith and Order Committee is unsure whether such a small response means

- (a) that parishes are happy with the revised order
- (b) that parishes are not using it
- (c) that parishes are unaware that comments are being sought.

Because of this uncertainty, the committee feels that printing of the final draft should be delayed until after the 1991 Conference. Any further comments should be sent to the Committee by 15 May 1991 so that amendments can be referred to the August Synods.

#### **KIT-SET FOR HOLY COMMUNION.**

In accordance with the 1989 Conference resolution, the committee requests individuals and groups to send in indigenous material which might be included in such a kit-set.

#### **REVISED PASTORAL RESOLUTIONS.**

The Committee suggests the following alterations in order to eliminate exclusive language:

1. Under the heading "The Kingdom" the last sentence read ..... 'and confronting all people with that fullness of life which is to be found only in Jesus Christ'.
2. The Response read .... 'Now to God who is able through the power which is at work among us to do immeasurably more than all we can ask or conceive, to God be glory in the church and in Christ Jesus from generation to generation for evermore! Amen'.

#### **JOINT LITURGICAL CONSULTATION.**

The JLC(NZ) met in Christchurch earlier this year. Revs Lois and Edwin Clarke represented the Methodist Church at the meeting. Reports on developments in liturgy and worship were received from each of the denominations represented. The JLC sent comments and questions to the English Language Liturgical Consultation meeting in York, England, last year and is awaiting a response.

#### LECTIONARY

With the publication of the Lectionary and Calendar for 1990-1991 we are into the second decade of the Lectionary in its present format. We commend its use to presbyters and Worship Committees.

#### SOCIAL CREED

The preparation of a Social Creed is in the hands of the New Zealand Methodist Social Services Association and we await a further draft of this creed for comment.

#### CLARIFICATION OF SECTION 5 1-2 of the LAW BOOK.

This section reads:

'Conference shall have no power

- (a) to revoke, alter or change any doctrines of the Church as contained in the Standard Sermons of John Wesley and his notes on the New Testament, nor to establish any new doctrine contrary thereto.
- (b) to revoke "the General Rules of the Societies".
- (c) to make such changes in the disciplines as to do away with the itinerancy of the Ministry.
- (d) to do away with the right of trial and appeal of Members and Ministers of the Church.'

In response to a Notice of Motion at the 1989 Conference the Committee presents the following:

A letter from the author of the Notice of Motion indicated that this is a personal issue for him. The Faith and Order committee has no way, in the absence of any debate in Conference, of knowing if this is a matter of wider interest. For him the question broadens out to include "Guidelines for Co-operating parishes", "Methodist Publishing", earlier Conference reports on the distinction between "true and false teaching/prophets" and other issues published or circulated within the Church.

The Committee has not had time during 1990 to engage in detailed study of all these and associated questions. At this point the following brief statement is submitted:

The Methodist Church of New Zealand exists within a stream of Christian history which values the life, ministry and writing of John Wesley, witness to Christ, Anglican Priest, theologian, evangelist and mission strategist. To assist us to be faithful to this particular way of believing and of being Christian, the Church has identified certain of Wesley's writings and some of his key strategies for ministry and mission as being "nominated" for those who call themselves "Methodist". These are referred to in Section 5 1-2 of the Law Book. This does not mean that Wesley is in any way to be regarded as "inerrant" or to be sensibly followed in situations different from the time and place in which he ministered. However it is the conviction of "the people called Methodist" that Wesley raises some questions and provides many answers which remain relevant in every generation.

Within the "standard sermons" and the "notes on the New Testament" are to be found the distinctive emphasis which guided the initial Wesleyan movement and which we believe remain relevant today. They were prepared as aids to his preachers in their work of Christian proclamation, venture and service. They were always to be understood within the larger context of scripture and the theological tradition of the church.

A common summary of what were called "Our Doctrines" or the special emphasis of the people called Methodist is:

All need to be saved (radical sinfulness of humanity)

All can be saved (there are no limits to God's love)

All can know they are saved (and can live with confidence)

All can be saved to the uttermost (growth in love is the goal of human life).

The emphases to be found in the standard sermons are to do with the order of salvation. All the great doctrines of the Church - the Trinity, the atonement, the Church sacraments - are all assumed as the larger "Catholic" context in which those emphases are to be understood.

Methodists are a people for whom Wesley remains a significant "conversation partner" in matters of Christian believing, mission and spirituality, always though within the larger "Catholic" inheritance of the Church and within the particular historical situation in which Methodists find themselves. Finally the significance of Wesley for us is that he points us to Christ and towards contemporary obedience to Christ within this world which is loved of God.



The "practical impact and consequences" of S5 1-2 of our Laws and Regulations then are to remind the Church of its specific identity as "Methodist" within the larger Christian fellowship and to ensure the continuance within the larger "Catholic" reality of the way of being Christian and of being Church which belongs to the "people called Methodist".

The Deed of Union of the Methodist Church in Great Britain, 1932, contains the following passage:

"Doctrine. The doctrinal standards of the Methodist Church are as follows:

The Methodist Church claims and cherishes its place in the Holy Catholic Church which is the Body of Christ. It rejoices in the inheritance of the Apostolic Faith and loyally accepts the fundamental principles of the historic creeds and of the Protestant Reformation. It ever remembers that in the providence of God Methodism was raised up to spread Scriptural Holiness through the land by the proclamation of the Evangelical faith and declares its unfaltering resolve to be true to its divinely appointed mission.

The Doctrines of the Evangelical Faith which Methodism has held from the beginning and still holds are based upon the Divine revelation recorded in the Holy Scriptures. The Methodist Church acknowledges this revelation as the supreme rule of faith and practice. These Evangelical Doctrines to which the preachers of the Methodist Church both ministers and laypersons are pledged are contained in Wesley's notes on the New Testament and the first four volumes of his sermons.

The Notes on the New Testament and the 44 sermons are not intended to impose a system of formal or speculative theology on Methodist preachers, but to set up standards of preaching and belief which should secure loyalty to the fundamental truths of the Gospel of Redemption and ensure the continued witness of the Church to the realities of the Christian experience of salvation."

If the committee were to do further work on the issue it would involve study of:

- \* The place of doctrinal standards within the Church today.
- \* The development of Methodist Doctrinal standards.
- \* A hermeneutic of doctrinal standards

- \* The significance and peculiarity of having 'sermons' and 'notes' on the New Testament as doctrinal standards
- \* Believing and belonging.
- \* The power of doctrinal standards to surrender new truth in new days.
- \* Doctrinal standards and "Catholic Spirit" in a pluralistic age.
- \* Contemporary discussions, particularly in the USA, in doctrinal standards.
- \* The itinerancy of the ministry and the right of trial and appeal as part of our 'law'.

Before the committee proceeds with this larger study it would need to know from the Conference that the question is important to the Church at large.

#### BI-CULTURAL JOURNEY.

The Faith and Order Committee has been in touch with the Bi-cultural Committee to establish principles for liturgies which do not subvert the bi-cultural journey and to explore models of ministry in keeping with the bi-cultural journey. A planned workshop had to be cancelled at the last minute because of illness. This will take place as soon as possible.

GENERAL COMMENT: In 1991 the Faith and Order Committee will be continuing work on several major topics e.g. Ministry and Ordination, the Uniqueness of Jesus Christ, the Guidelines for the Use of Material Resources and the Orders for Holy Communion. In order that these tasks may be properly carried out, the committee would prefer Conference not to give it any other work to do at present.

THANKS: The committee expresses its thanks to Mervyn Dine who, because of other connexional responsibilities, has had to resign from the position of convenor after two years.

#### METHODIST-ROMAN CATHOLIC DIALOGUE.

During 1990 there has been a pause in the work of the Dialogue, largely brought about by the need of both teams to consider changes in membership as the Dialogue moves into its second decade. A search for possible new styles and times of meeting may allow for wider representation within the membership of each team. In the meantime work is continuing on marking the completion of the first



decade with the selection and publication of significant papers presented during that period.

In May this year two Methodist members of the New Zealand Dialogue were able to share in a meeting of the British counterpart held in Wimbledon, England. Rev Terry Wall, currently on exchange in a parish in England, attended as a full participant. Rev Gillian Telford, on study leave in Cambridge, England, at the time, was given official observer status. At this meeting two points were of particular interest to the New Zealanders present:

1. The British Dialogue is committed, as is our own, to remaining aware of the pastoral responsibilities and possibilities of its work.
2. The longer history of the British Dialogue is now seen to be having positive effect in areas such as mixed marriage of Roman Catholics and Protestants, and regular simultaneous celebrations of the Eucharist.

The constructive work being done in these and other areas gives some useful pointers to the New Zealand Dialogue in its continuing work. In addition, the impetus given to the British Dialogue's work by the participation of the Roman Catholic Church in a number of Covenanted Local Ecumenical Projects may offer some directions for the New Zealand Dialogue - and the New Zealand Churches - particularly in the emerging new climate of ecumenical activity.

While the New Zealand Dialogue has not yet journeyed as long or as far as have the International and other overseas Commissions, the regular meeting of Roman Catholics with Methodists (and with Presbyterians and Anglicans) in this context is helping to provide a base for some creative possibilities in once rigidly fixed pastoral situations. In matters such as e.g. mixed marriages and the baptism of children of such marriages, members of the Dialogue would want to encourage Methodist clergy and lay people to explore - either through local contacts, or church to church at district level - what can now be done with maximum sensitivity to pastoral need, yet still within the requirements of the churches. It is anticipated that the Dialogue will meet in early 1991 by which time membership questions will be settled and work on the topic of "Ministry" can continue.

#### RECOMMENDATIONS:

1. That Conference affirm the work of the Dialogue in its first decade, and give encouragement to members of both Roman Catholic and Methodist teams in moving into a new phase of work.



## WELFARE OF THE CHURCH COMMITTEE REPORT 1990.

### CONNEXIONAL APPOINTMENTS FROM CONFERENCE 1988.

Responses were received from 9 Synods and the Community of Women and Men to this question. These would indicate a majority in favour of the principle but with reservations concerning strict adherence. It was felt that in situations where special gifts or circumstances were involved, the possibility of continuation in a connexional or resource position should be decided by the Pastoral Committee of General Purposes, taking into account the benefit for the whole church.

At the moment connexional appointments are reviewed by the Pastoral Committee in the 10th year. As there is a two year process for appointment, there needs to be a review in the 8th year.

### SUGGESTED DECISIONS:

1. Normally, no person having served the full term of 10 years in a connexional or resource appointment shall be eligible for a further such appointment without having returned to parish ministry for a minimum period of 3 years.
2. Where, for reason of special gifts or circumstances, there seems reason for a person to continue in a connexional or resource appointment, this should be the decision of the pastoral committee.
3. The Pastoral Committee should review connexional and resource appointments in the 8th year.

The Committee has received three Resolutions from Conference 1989 for consideration.

Accordingly the committee has discussed each resolution and sought a response from Synods on the following reports. Eight Synods out of eleven responded.

### REVIEW OF STRUCTURES. Question 29, Res.No.6, page 644.

MEMORIAL: "That the Election and Induction of the President and Vice-President take place on the last morning of Conference, and that these Officers preside at the following Conference until their successors are duly Elected and Inducted."

The Welfare of the Church Committee was uncertain about the wording in this memorial. We understood the intention was

to postpone the presiding at Conference until the President has served his/her year of office.

To induct the President and Vice-President immediately after election would mean that the people concerned, their families, their parish would be dramatically affected with no opportunity for preparation.

The last morning of Conference when some people may have to leave early may not be the best time to take the election. The current practice of having the election part way through conference allows the people elected time to discuss with conference leaders some of the effects of their election.

The Welfare of the Church Committee did not consider it necessary to have President and Vice-President-Elect, President and Vice-President and ex-President and ex-Vice-President all still serving on church committees.

#### SUGGESTED DECISIONS:

1. The President and Vice-President be elected at one Conference and be inducted at the following Conference, and that the President preside (with the assistance of the Vice-President) at the Conference following the year of service, i.e. at the end of the Presidential year of office.
2. The President and Vice-President should be released from all Connexional meetings and responsibilities at the end of the May Church Council in the year following their Presidential and Vice-Presidential year.

#### NOTICE OF MOTION - Question 29, Res. No.7, page 644.

"That the present position of Vice-President of Conference be amended to that the Vice-President becomes President in the year following his or her Vice-Presidency and that the present positions of President-Elect and Vice-President-Elect be abolished. This Notice of Motion should be read in conjunction with the attached Notes."  
(from Eric Laurenson).

The Welfare of the Church Committee saw the value of our present practice of having a President and Vice-President because the people elected to these positions frequently have complementary skills. It is not automatic that a person elected as Vice-president has the qualities needed for President.

We realised that the reasoning behind this resolution was to reduce the number of people (and therefore the expense)

involved in having six people, President and Vice-President-Elect, President and vice-President, Ex-President and Ex-Vice-President, attending church committees and serving the church in other ways.

The Welfare of the Church Committee addressed this problem in their recommendations concerning Resolution 6.

#### SUGGESTED DECISION:

1. No action be taken. \_\_\_\_\_

NOTICE OF MOTION - "That the Superintendents of the Auckland, Christchurch and Dunedin Missions and of Wesley Wellington be no longer regarded as Connexional but as regional appointments, and that future appointments be made according to normal stationing procedures though with regional consultation. This matter to be referred to the Welfare of the Church Committee for report to Synods and Conference 1990."

The committee contacted the four persons involved stating they did not know enough of the background to answer this Notice of Motion. The committee received a reply from Revd. D.J. Philipps on behalf of the present incumbents. After hearing this background information, the committee's response is as follows.

#### SUGGESTED DECISION:

1. No recommendation. \_\_\_\_\_

MEDIA AND COMMUNICATION. Question 32, Res.No.12, Page 649.

NOTICE OF MOTION: "Any Report or Statement presented to Conference in a language other than English - shall be immediately translated into English" (and vice versa?) e.g. Report to Conference Sunday afternoon after Workshop on "the Church and the Treaty".

Note: 8 Synods (out of 11) responded and the response of three synods is that this should be explored further but the expense of this technology could be great.

The Welfare of the Church Committee recognises that English is the one common language known by all conference members, but that it is not the first language of all members.



As part of our bicultural journey there is a strong case for all that is said in English to be translated into Maori and vice versa. There is technology that would make this possible but the expense of such technology would be great. Without that technology translation is time-consuming.

When a language other than English is used there are always two levels of communication.

The first level is the content of what is said and it is true that anyone unfamiliar with the language cannot hear the content.

The second level is that a statement is being made by the very use of the language. That statement could be:-

"You, who speak only English, are imposing your language (and more than your language) on me."

or: "The nuances of what I want to say can only be conveyed in the words of my language."

or: "....."

Because of this second level of communication it is too simplistic to see the answer as being that of translation. Conference needs to understand the message of the second level.

#### SUGGESTED DECISIONS:

1. No action be taken on the Notice of Motion.
2. That Conference interpreters be appointed in Maori, Samoan, Fijian, Tongan and English languages who appreciate the relationship of content and second level communication and who could be called on by the President to facilitate the understanding of conference members as required.
3. Conference instructs the General Secretary to set up the procedures necessary to implement Resolution 2.

B.C. JILLINGS,  
Convenor/Chair.

## ALDRSGATE FELLOWSHIP

### Report to Conference

The ALDRSGATE FELLOWSHIP has been developing resources to help parishes in evangelism and in offering models for mission.



**YOUTH WORK** - 1990 has seen considerable consultation in shaping our Methodist Youth work for this coming decade, and we have been glad to have Richard Small on the national executive.

**REGIONAL SEMINARS & WEEKENDS** have been very popular and 4 have been planned this year in January (The Narrows), Queen's Birthday (Rotorua) Labour Weekend (Northland) and Convention (Duendin). The 1990 convention speaker is Rev. Murray Robertson, whose ministry in Christchurch has been a model for church growth and community involvement.



An **OVERSEAS CHRISTIAN WORKERS** booklet is being produced to list for prayer and support the full-time workers overseas who are Methodists working for para-church missions overseas.

**LAY WITNESS WEEKENDS** are still an effective way of enabling parishes to stimulate the faith and evangelism of the local congregation. The importance of at least 6 months preparation cannot be over-emphasised, but the resulting enthusiasm is worth it. The Aldersgate Fellowship has also been involved in publicising and planning a number of inter-denominational seminars & programmes, including "Rise Up" which has touched many communities significantly, often dependant on the unity of the churches in the area. The joint President was able to visit ST JOHN'S COLLEGE, and appreciated the opportunity to speak with the students about mobilising parishes for growth and discipling.

**THE QUARTERLY MAGAZINE** is making a significant contribution to the Church as a whole - being distributed with the Connexional mailing as well as to supporters and similar fellowships of other churches. Editor, Murray Peat of Paparoa is showing initiative and enthusiasm in soliciting news and items from Parishes and Districts.

The Editor is in touch with the Rev. Robert Frost - a National Evangelist with the Methodist Home Mission Division in the United Kingdom. If we get sufficient support and interest he could be available to the Church here for two or three weeks next year. Missions, seminars, etc. could be





planned. His main strengths are in the areas of prayer, evangelism (lay) and church planting. Direct enquiries to Murray Peat.

Joint Presidents: Edgar Hornblow, Bruce McNair  
Secretary: Frank Rigg

**Suggested Decisions:**

1. That the Report be received.

**THE JAMES AND MARTHA TROUNSON  
BENEVOLENT FUND TRUST BOARD**

**Report to Conference**

This Board is empowered to make grants to persons who are under the pastoral care of the Methodist Church of New Zealand, including Union Parishes and Co-operating Parishes.

During the year ended 30 June 1990, 77 people were given grants as a result of pastoral activity at Churches from Kaitaia in the North to Invercargill in the South. In addition 33 Christmas gifts of \$40 were sent to retired Deaconesses and other selected parishioners; making a total outlay of \$14,075 (a record).

Conference of 1989 requested us to investigate the possibility of altering our Trust Deed to enable us to make larger grants than the present limit of \$200 per person per year. The Board discussed this request fully, and finally resolved to take no action. Income is limited and one larger grant could deprive many needy people of help which although small is obviously much appreciated. Altering the Trust Deed is a complicated legal process necessitating consent of Conference and a Private Act of Parliament with costs beyond our means and out of proportion with the basic fund of the Trust.

After many years of extremely valuable service to the Board, Rev. Allon Carr - 10 years; Mr Leceister Peak - 56 years, Mrs Joan Moore and Rev. Graham Brazendale, retired this year.

The Board at present consists of:

**Presbyters:** Audrey Dickinson, Norman Brookes, Bill Morrison;  
**Mesdames:** Margaret Gordon (Chair), 'Lis Kohlhasse; **Messrs:** Bob Burton (Treasurer), Bryan Burton (Deputy Chairman), Harold Denton and Jim Steel (Secretary).

The following have agreed to join the Board: Lorraine Parker, Rev. Gillian Watkin, Rev. Ted Grounds.

**Suggested Decisions:**

1. That the Report be received.
2. That the additional Board Members be appointed.



# WESLEY COLLEGE TRUST BOARD

## COLLEGE ROLL

1990 began with a full roll again. To assure the future balance of the roll as between the senior and the junior schools, some latitude above the integration approved total roll of 330 pupils has been allowed by the Ministry of Education and 334 (301 boys, 33 girls) are in attendance. Boarders total 260 and there are 74 day pupils.

For the size of our College, we have an unusually strong senior school - Form VII 50 pupils; Form VI 74; Form V 85. This demonstrates a desire for continuing education and is a trend the Board encourages.

The total roll includes 115 Maori students and 69 Pacific Islanders. Island groups represented are Tonga, Solomon, Samoa, Fiji, Cook, Tokelau and Rotuma.

## ENDOWMENT AWARDS

The first three tertiary Awards under the provisions of the Eric Salmon Education Trust were made this year. Similarly, the first scholarship provided by the W E Donnelly Trust for Wesley students from Fiji was taken up. These endowments provide further assistance for continuing education and for overseas students.

## ROBERT GIBSON FUNDING:

Funding totalling \$31,500 towards College fees was made available to Wesley students by the Robert Gibson Trust, Taranaki, in 1990. This is a record grant and the College Board greatly appreciates the continuing support provided by the Taranaki Trust to assist Wesley pupils financially. In future, this assistance will also be available to needy students from the Islands, on the recommendation of the College.

## ISLANDS LIAISON

The Senior House Master (Mr G S Watson) visited the Solomon Islands and Fiji during the summer vacation to meet with parents of Island pupils on behalf of the Board. This liaison was significant in view of the changing regulations governing overseas students studying at New Zealand schools. The Board is anxious to maintain its traditional links with the Solomon and other Island groups. This year Tongan pupils number 24, Solomon Island 14, Fijian 14 and Samoan 13. Mr Watson also met with former Wesley students, many of whom now occupy positions of leadership in their Islands.

## STUDENT ACTIVITIES

Wesley was fortunate to have a senior girl, Herena Wildermoth, selected as one of only four secondary school pupils chosen to joint the official New Zealand party which visited Gallipoli for the 75th Anniversary of the ANZAC landing.

Another student, Michael McGarva, spent 4 months in Nepal as a member of the New Zealand Young Peoples Group which was sent to the Himalayas to tidy up the refuse left by climbing parties and other visitors to this increasingly popular tourist area. Both brought back impressions of unique occasions in territories not frequently visited.

International student exchanges saw a Wesley boy, Jason Still, spending a year studying in USA on a Rotary Youth Exchange. The College hosted a Field Service student, Lars Darman, from West Germany at Paerata. Another exchange pupil was Robert Taylor from Kings High School in Dunedin who spent several weeks at the College under a new scheme, NZ Second Schools Student Cultural Exchange Programme, instituted by the Education Ministry.

A special Trust Board endowment made possible some financial assistance for these and other extramural opportunities.

## FELLOW OF WESLEY

The Rev E M Marshall, who was Principal for 21 years, from 1944 to 1964, including the period as Acting Headmaster during the Second World War when the United States military authorities occupied the College, was honoured at the 1989 break-up when he was presented with a Fellowship of Wesley College. He joins a group of four other Fellows holding this distinction for long service to the Trust and the College.

## COLLEGE CHAPLAINCY

Following the completion of the term of the Rev Graham A Kane as Chaplain at Wesley, in February, the position became a Connexional appointment and at the time of writing the procedure for designating a successor has been completed and applications called for. Meantime endeavours are being made to find a supply.

Mr Kane served as Chaplain for seven years and appreciation of his spiritual leadership and active involvement in the total life of the College was conveyed when a Board presentation to him and Mrs Kane, a clerical staff member, was made at the break-up.

## ENLARGED STAFF FACILITY

The major capital works project for 1989 was the enlargement of the accommodation for the increased teaching staff over recent years. This Contract, costing \$275,000, was completed in time for occupation this year and the improved facilities are welcomed by the staff.

## TRUST CHAIRMANSHIP

Mr H M Denton, after 15 years in the Chair, relinquished that position from 1st February. Mr J H McCoskrie was elected Board Chairman and Mrs C Peak Deputy. Mr Denton will continue as a Board Member for another year. The Board is extremely grateful to Mr Denton for his service as Chairman during a period of great change at the College.

## TEACHER EXCHANGE

Mr G Collins, a member of the teaching staff, has spent the year at a school in Bristol, England, having exchanged with Mr W Miner-Williams from Bristol.

## BI-CULTURAL WORKSHOP

Board members attended a full day bi-cultural workshop in the Church's programme. Profitable discussions at the Whakatuora will lead to further consideration of bi-cultural issues affecting the College.

## ACADEMIC & SPORTS

Once again College pupils performed creditably in their studies and in sporting activities. From the strong upper school, year-end examinations saw the achievement of one University A Bursary and 13 B Bursaries. Twenty-two students qualified for entry. Ex-students continue to give a good account of themselves at University and it is gratifying to learn of their successes in degree examinations.

Additional to the usual sporting codes, Wesley has had successful representatives in inter-collegiate and all-age equestrian events, and crews of paddlers have been training to handle hoe waka on the Waikato river. Tae Kwon Do attracts a number of students and in recent gradings a good range of belt levels was recorded. Several Wesley pupils gained selection again this year for cruises in the sail training vessels operated by the Spirit of Adventure Trust.



In the traditional sports, there is full participation by both girls and boys. College competition is keen in individual pursuits and team performances in interschool and other competitions and show Wesley well able to hold its own against larger institutions. Interschool rugby now extends across the Tasman. Brisbane Boys' College which has previously hosted the Wesley First XV in Australia, played a return rugby match at Paerata in June.

Kenneth Pourewa toured Australia in the May vacation as a member of the NZ under 17 rugby representative team. A notable performance in the Manukau second schools' athletic championships was that of Sam Nonoa who broke the intermediate boys' long jump record which had stood since 1956. His distance was 6.03 metres, (old record 5.94 metres). In the "NZ Herald" provincial junior sports awards, Waisake Sotutu, last year's head boy at Wesley, was highly recommended for his contribution to Rugby, both at NZ Secondary Schools level and also in being the first secondary school boy to play for Counties at a senior level.

### ANNIVERSARY OF MAORI QUEEN'S ACCESSION

Pupils and staff at the College took part in the 24th Anniversary celebrations of the Maori Queen's Accession. The Board and College are continuing to strengthen the bonds linking them with the Maori people and in particular the local Tainui.

### AUCKLAND SAVINGS BANK

The Board was gratified to receive a grant of \$13,000 from the Trustees of the ASB Charitable Trust. This represented a substantial increase on previous years grants and Wesley was one of very few schools to receive a grant of this magnitude.

### FINANCIAL

Due to current economic conditions and the substantial downturn in the property rental market where the major part of the Board's funds are invested, the Board has found it necessary to carefully review the Boarding Charges and the level of assistance available to disadvantaged pupils. However, the Board will still, in the current year, underwrite an operating loss of over \$1 million and give further scholarship and beneficiary assistance of \$180,000. The Board has determined that need alone will be the basis for providing beneficiary grants and has endorsed the long established principle that no pupil will be excluded from the College because their family does not have the resources to meet boarding fees.

## TOMORROW'S SCHOOLS

Wesley College is financially better funded now than it was under the previous Department of Education. A great deal more administrative responsibility has devolved to senior College staff who, as in all schools have worked long hours to make the system work.

## COMBINED SCHOOLS' EXAMINATIONS

In 1989 sixth form students were encouraged to enter the private Combined Schools Sixth Form External Examination. Some students performed extremely well in this examination and all sixth form students have been encouraged to enter the exam this year so that for 1990 we have 56 candidates entered for 204 papers as opposed to 94 subject entries in 1989.

Some seventh form students have entered the New Zealand Education Foundation Scholarships Examinations which are being run in the place of the Universities Entrance Board Entrance Scholarships examinations which have been abolished. The new private examinations are being offered in Mathematics with Calculus, Mathematics with Statistics, Chemistry and Physics.

## MAORI EDUCATION FOUNDATION

Eru Findlay who was the top 1989 sixth form Maori student in the previous years School Certificate examination was awarded a \$1,500 Rose Hellaby Scholarship through the Maori Education Foundation. 1990 sixth form student Peter Johnson has been awarded the Rose Hellaby Scholarship this year.

Other Maori students receive M.E.F. Government Boarding Bursaries and M.E.F. Maori and Polynesian Scholarships.

## TELEVISION PARTICIPATION

The College was privileged to be invited to participate in the "Praise Be" television programme and the Television New Zealand Personnel involved in filming spoke extremely highly of the standard of singing and behaviour of the students at the College.

## 150TH ANNIVERSARY

The 7th October 1994 marks the 150th Anniversary of the founding of the College and a special committee has been established so that the occasion can be suitably marked. It is hoped a special building project can be planned, with support from the Connexion to acknowledge this significant event in the life of Methodism in Aotearoa.

## BOARD MEMBERSHIP

The Board Members are: Eric Beavis, Brian Caughey, Winston Christian, Ken Christiansen, Marie Clark, Harold Denton, David Grounds, John Hull, Jack McCoskrie, Graeme Matheson, Christine Peak, Jack Penman, Tom Spooner, Pat Tauroa, Sione Tonga. Margaret Gordon, Max Bruce and Jack Paine have agreed to join the Board. Bryson Redshaw, a Board Member with considerable farming skills, has resigned on leaving the District. The Board is grateful for his contribution.

## SUGGESTED DECISIONS

- 1 That the following Board Members be confirmed: Eric Beavis, Max Bruce, Brian Caughey, Winston Christian, Ken Christiansen, Marie Clark, Harold Denton, Margaret Gordon, David Grounds, John Hull, Jack McCoskrie, Graeme Matheson, Jack Paine, Christine Peak, Jack Penman, Tom Spooner, Pat Tauroa and Sione Tonga.
- 2 That Conference records its sincere appreciation of the service of Mr Harold Denton, as Chairman of the Wesley College Trust Board for 15 years.
- 3 That Conference notes the 150th Anniversary Celebrations for the College due to take place in 1994.

N.L. JOHNSTON  
GENERAL SECRETARY

J.H. McCOSKRIE  
CHAIRMAN



# NEW ZEALAND METHODIST LAY PREACHERS' ASSOCIATION

## Report to Conference

The present Executive has been involved in the affairs of the Association for only five months. The changeover of Executive Committees from Southland to Manawatu was effected smoothly through the continued conscientious work of the retiring President Brian Jillings and Secretary Joan Lawry.

With areas of responsibility allocated to members of the new Executive before taking office, the routine matters of the Association i.e. The Preacher, Accreditations and Diplomas continued without interruption. On the 8th of April we were guests of the North Manawatu Region at a service in St Marks Church, Feilding, conducted by the President of Conference. At this service members of the Executive were presented to the President in a short ceremony of dedication. The Executive is grateful to Barry Jones for this opportunity.

In the matter of statistics, the Association has issued 37 Certificates of Accreditation and 13 Long Service Diplomas. There are 28 people involved in some degree in the LAOS course. There are some 600 names on the records of the Association but only one third maintain contact through the quarterly publication. The Executive is continuing the task of encouragement and support for the membership and is working on strategies to increase the number of active members.

Another important task for the Executive lies in Regional or District liaison. It is too easy for the Executive to remain detached from the happenings in the Synodal districts. With the Executive based in the Manawatu there is a better opportunity for contact through regional activities. Within the limits of finance and time the Executive wishes to be involved. A start on this policy was begun in May when we received notification of a residential weekend at Camp Epworth for members of the Waikato-Bay of Plenty area. We were represented at this seminar by the President.

The Executive wishes to thank those members who have been involved during the year in leading worship. It is grateful to authors who have contributed articles in The Preacher. As a quarterly publication The Preacher remains the main method of communication within the Association. The Editor would welcome from Presbyters contributions suitable for lay worship leaders.

As President of the Association I would like, on behalf of the Members, to place on record the commendable work of the Executive in quickly picking up the routine work as well as considering policy which will affect future activities. The positions of Executive Secretary, Editor of The Preacher, Treasurer and Registrar have required a lot of work and our appreciation and thanks is extended to these officers.

Rex Millar, President.

### **Suggested Decisions:**

1. That the Report be received.
2. That Members of Conference encourage lay leadership in worship.

## **WESLEY HISTORICAL SOCIETY (NZ)**

**Annual Report for the year ending**

**30th June 1990**

### **Administration:**

The year has seen two important changes in the executive. Because of his move to Christchurch to live, our editor, Rev. John Dawson resigned to be replaced by Rev. William J Morrison helped by a small editorial sub-committee. Mr Dawson was appointed as a vice-president by the A.G.M. At the March executive meeting, Rev. Dr John Lewis asked to be relieved of the position of chairman, to be replaced by Mrs Verna Mossong. The 12 Proceedings issued since 1983 are an outstanding witness to the excellent work as editor by John Dawson over that period. At 30 June, membership stood at 329, showing a small increase.

### **Publications:**

1. The only Proceeding issued during the year was Rev. Dr Douglas Pratt's "AN ORDERED FAITH" (Vol.53), an account of the work of the Faith and Order Committee from its founding in 1950 until 1984. A second issue is to be regarded as belonging to this year but delays with its printing it won't be issued until after 30th June. It is Rev. William Morrison's "A DREAM TO FULFIL" (Vo.54) being the story of the Prince Albert College Trust since 1979, a sequel to Eric Hames earlier history of the Trust up till that time.
2. Plans for the coming year include three issues. First, a small one following a commemorative weekend at the Mangungu Mission House in March for the 150th anniversary of the signing of the Treaty of Waitangi there: second, "JOURNAL '90" before the end of 1990: third, the 60 year history of our own Society, which the secretary hopes to have ready in the first half of 1991.

### **Annual Meeting:**

This was held at the lounge of Taranaki St Church in Wellington on Saturday, 4th November at 10.30 a.m. with a large attendance of about 90. The main feature of the meeting was the Annual Lecture by Rev. John Roberts about the Wesleyan Maori Mission at Te Aro, Wellington from 1839, highlighting the work of Minarapa Rangihatuake. This was the result of excellent research done by John and has created considerable interest.



This was followed by the usual business meeting during which Mr Eric Heggie introduced Wellington Synod's book "METHODISM IN WELLINGTON 1839-1989" by Arthur Olsson. Lunch concluded the meeting.

#### **Financial:**

1. At 30 June 1990, General Funds in hand were \$5,594, higher than anticipated due to reduced printing costs - the P.A.C. Trust is paying for "A DREAM TO FULFIL" and the cost of "AN ORDERED FAITH" was less than usual.
2. Our M.T.A. Account now holds \$610 for the Schnackenburg Fund and \$16,926 for the Gilmore Smith Memorial Fund, which has benefited considerably from a \$3,000 grant from the Bradley Trust and sales of IRONSIDE, etc.
3. The fund for the next South Pacific Conference is now at \$3,300.
4. The A.G.M. increased the annual subscription to \$14(+ GST) for New Zealand and \$16 for overseas members.

#### **South Pacific Regional Conference:**

During the year, by agreement with Tonga and the World Methodist Historical Society, it has been decided that this Conference will be held in August 1992 in Tonga. A local committee will make the venue arrangements and our Society will form a committee to plan such matters as programme, publicity and publication.

#### **1990:**

Though the Society has not planned any events to mark this 'sesqui-centenary' year, certain significant events have been organised with our support and, sometimes, participation including (a) At Mangungu Mission House on 24th March, a commemoration of the signing of the Treaty there on 12th February 1840, organised by the Northland District and the Tai Tokerau Circuit: (b) At Waikouaiti in May to celebrate the 150th anniversary of the arrival of Rev. James Watkin: (c) At Auckland on 26th June, a service at sea to mark the 150th anniversary of the drowning of Rev. John Bumby north of Rangitoto, organised by Mr Ivan Whyte.

#### **The Future:**

The last annual report referred to the preparation of a report on future publication policy that was being compiled. This has been completed and copies were distributed at the Annual Meeting.

Wesley A Chambers - President  
David G Roberts - Secretary

#### **Suggested Decision:**

1. That the Report be received.



Media and Communication Committee  
Annual Report 1990

One of the major activities of the committee has been to re-establish itself with an almost totally new membership. The committee has divided itself into work groups which are looking at different aspects of the media and communications scene. One group is looking at new technology, video and publications, while the other is following up the "Crisis in Communication" report. We see the major need within our church is to coordinate all our communication endeavours rather than continue our present fragmented approach.

Crosslink: The Editorial Committee has been replaced by a twice yearly consultation on editorial policy.

The new Director of Presbyterian Communications is Diane Gilliam-Knight who has brought a fresh perspective to the churches' communication scene. A communication audit is being conducted within the Presbyterian Church. This includes an evaluation of the place of "Crosslink" and its value as a means of communication. We are working to share in this research. We are also exploring possible closer cooperation in a Resource Centre with the Presbyterians.

Churches Committee on Broadcasting: The Churches Committee on Broadcasting is being restructured into the Churches Broadcasting Commission and the first part-time executive officer is in the process of being appointed. (at the time of writing)

In his report the chairman of the Commission (Fr J. Lyons) stressed that members churches should realise that we can no longer assume a privileged position just because we are churches. "The new meaning of public service broadcasting is that of a service to assist the fair representation of the interests and values of New Zealanders that can not be represented through commercially viable programming.

"Church services and Praise Be are seen by NZ on AIR (the Broadcasting Commission) to be in this category for television but so too are news programmes for the hearing impaired, the Pacific Island news service (Tangata Pacifica) and South Island regional news. On radio we can find a place on the Broadcasting fee National Radio. If we want more programming we will have to demonstrate an ability to lobby and to front up with viable proposals.

"For the Churches to have any future impact on television ( and to even begin to make a mark on commercial radio) the Churches themselves have to take the initiative. Whether this happens denominationally or ecumenically will depend on the strength and commitment of CBC."

Signing: 1989 Conference decided to approach Television about the need for signing for the hearing impaired. Both Television companies were written to. At present they see the cost as preventing any further assistance for the hearing impaired. TVNZ which has religious programing feels the extra expense required to "sign" programmes is not justified at present.

Communication Field Workers: Last year a survey was conducted to find areas of concern within the church regarding communication and it is clear from the results that while people feel overloaded with written material a real lack of communication is felt. People perceived face-to-face communication as being most helpful and yet in these days of economic stringency this is an area where there is now less contact between parishes on the one hand and national divisions and committees on the other. The Committee has spent time reflecting on the survey results and on the clear preference (84%) for there to be three part-time communication field workers whose task would be to facilitate communication giving a human face to the Connexion.

The Committee would like Conference's permission to draw up job descriptions on the clear understanding that it would be the Committee's responsibility to find the necessary finance to enable these appointments to be made. Possible areas of responsibility include facilitating communication between the various sections of the church within their region, identifying people with communication skills, building a communication network within our church and linking with other churches and the Media. Such people would also link the Media Committee more firmly to the Parishes as we often feel very isolated from the very task we are charged by Conference to fulfill.

Suggested Decisions: That in consultation with Maori Division the committee draw up job descriptions for three part-time communications field workers.

That the Committee for 1991 be Bill Wallace (Convenor), Joy Wright, Helen Wright, Joan Ellicott, Anne Vaughan, Doug Rogers.

Bill Wallace  
Convenor

Anne Vaughan  
Secretary





### **Covenants for Ministry:**

- Deacon June Gibson now has a focus in the Hawkes Bay/Manawatu Synod (and the Connexion when requested) for ministry with partners of presbyters. She also undertakes pastoral work in the Palmerston North Parish. June can be contacted at 'Arahiwi', Pahiatua Track, RD 1 Palmerston North, phone (063)591-463.

- Rev. Sue Paterson has a new covenant with the Methodist Church to exercise a contemplative ministry through Word, Sacrament and Pastoral care. She offers her ministry to the whole Connexion and can be contacted at Mt. Tiger Road, RD 1 Parua Bay, Whangarei, phone (089)436-5637.

The Women's Appointment File continues and is used. We encourage women to put their names forward for the File, and the church to use it. Contact Lynette Green, 63 Brightwater Terrace, Palmerston North, phone (063)74-344.



The Ecumenical Decade of Churches in Solidarity with Women.  
the theme for 1990 is "Women and Racism". An excellent resource  
booklet is available from the Women's Resource Centre, PO Box 9573,  
Newmarket, Auckland, price \$3, or from the Community at Conference.

We find our experience of working through partnership deepens  
our understanding of and commitment to the Treaty of  
Waitangi. We know our being in this community has changed us  
as people. We experience God's grace in our lives when we  
acknowledge conflict exists and face up to it with honesty and  
respect. In the Community we receive spiritual nourishment  
and understanding of our mission in the Methodist Church and  
in society.

### Suggested Decisions

Following consultation with Synods, we offer the following:

- 1 The Church Pastoral Committee consists of the Presidents and  
Vice-Presidents (present, ex- and elect), the Tumuaki of the Maori  
Division, the General Secretary, the Superintendent of the Development  
Division, and the Principal of the Theological College. (For its tasks refer  
to sec.5.27.1 of the Law Book). There are many women presbyters and  
deacons in the Connexion and our concern is that in years when all the  
roles noted are filled by men, there is no woman on this committee.  
a) We suggest that the composition of the Pastoral Committee be  
reviewed.  
b) Until such time as the Pastoral Committee's composition is reviewed,  
we suggest that the President and Vice-President ensure that at least two  
women are included in the membership.
- 2 We see ordination as a general covenant. In this instance we are  
suggesting a covenant which spells out the specific gifts and time  
commitments etc. of the presbyter.  
We suggest that in the context of the lay / clergy dialogue all presbyters  
make mutual covenants with the people of their parish.

### Membership

Wendy Conwell (co-ordinator), June Gibson, Lynette Green, Pat Jacobson,  
Sylvia Olsson, Ann Pritchard, Amelia Takau, Anthea May Thomas, Scott  
Thompson, Gillian Thornley, Dawn Wright, Helen Wright, Bertha Zurcher,  
Troy Sugrue, Russell Rigby, Margaret Drake and 50 corresponding members.

## ROBERT GIBSON METHODIST TRUST BOARD

The Annual meeting this year marks the twenty first Annual meeting of the Robert Gibson Trust Board. It has been a successful year for the Trust from the farms operations.

We have lifted the production of milk fat by 8.9% from 81,370 kgs last year to 88,622 this year under review, while this does not match the production figures for the 1988 season, it is nevertheless a satisfactory achievement, particularly in view of the fact that the payout to date amounted to \$5.30 per Kg.

The new sharemilker appointed to the Rimu farm has settled in to this farm very well. We have appointed a replacement sharemilker for the Totara farm. He has taken up this position for this coming season.

Development work has continued on the farms, sheds have been painted on both the Rimu and Totara farms.

An extensive redecorating programme has been carried out at the house on the Totara farm. It was decided to do some wallpapering in some bedrooms and the hall and painting in the service areas, while the house was vacant and before the new sharemilker moved in.

The entrance to the Rimu farm has been completed, this has been done in an attractive brick. Tarsealing on the entrance road-way has been done and the name - "Robert Gibson Trust - Rimu Farm" has been imposed on the bricks in bold bronze lettering.

This work creates a worthy entrance to this particular farm. We plan to complete the same work on the entrance of the Totara farm this coming year and at the Maire farm the following year.

Development work done during the autumn on the "Maire" farm has proved most satisfactory. This has included extensive draining and levelling and re-sewing of two paddocks. The farms committee plans to continue with extensive development work during the coming year.

Progress for continuing work of this nature is closely related to our cash-flow and this will be monitored month by month as the season progresses.

The following grants approved by the Conference were made during the year.

Wesley College	31,500
Other Secondary Schools	5,900
Polytechnic	5,750
University	27,205
Manaia Trust	3,000
Youth Education	22,000
Childcare	4,000
Total Grants	\$99,355

The farms committee are hopeful for a good return from the farms during the coming year. It is recognised that the pay-out for dairy fat will be down, but we are confident that, all things being equal, we can increase production thereby, compensating for the reduced pay-out to a large extent.

#### Recommendations

1. That the report be received.
2. That the grants and bursaries for the 1990-91 year be made on the following basis:-

Wesley College	33,000
University	31,000
Other Secondary School	
Students	6,000
Polytechnic Students	6,500
Manaia Property Committee	7,550
Youth Education	24,000
Childcare	4,500
Total Allocation for Grants	<u>\$112,500</u>

3. That the financial statements for the year ended May 31st 1990 be received and adopted.
4. That the Board for 1990-91 be:-

Connexional Secretary, Chairman of the Taranaki - Wanganui District, John P. Harding, J.P., Alan Hughson J.P., Rev Len V. Willing, Rev Wilf Ford, Tom Thompson J.P., (Manaia Co-operating Parish), Reba (Mrs) Hunt, Preston Bulfin, Bruce Duthie, Geoff Marx, Bill Yateman, Vic Morgan.

J.P. Harding  
CHAIRMAN



THE BOARD OF THE WELLINGTON METHODIST  
CHARITABLE AND EDUCATIONAL ENDOWMENTS

ANNUAL REPORT TO THE 1990 CONFERENCE

During the course of another successful year, the Board has approved the following grants:

Maori Division - Moutoa Scholarship,	
Educator's Salaries and Youth Ministry	50,000
Education Division - Youth Ministries	25,000
Mana Principals Association	10,000
Hutt Valley Principals Association	10,000
Wesley Social Services Trust Board	
- Porirua Family Worker	10,000
Whare Manaaki Inc. (Porirua Womens' Refuge)	9,000
Masterton Christian Child Care Committee	7,330
Wanganui Principals' Associations	5,000
Wairoa Principals' Association	5,000
Project Waitangi	3,000
Camp Elsdon Inc.	2,000

The Board's principal income is from the New Zealand Methodist Trust Association, and reduced returns received on the commercial property market may result in some pruning of grants in the coming year. This action has not been necessary in the last financial year due to increased rental return being received on our farm property at Foxton.

The Board is continuing to pursue resolution of difficulties arising from legacies left in favour of the Masterton Children's Home, with the assistance of the General Purposes Trust Board.

During the year, the Board received with very deep regret the resignation of Mr Laurie Grace. Board members were saddened to learn of his death a short time later. A formal tribute to Mr Grace's contribution to the church appears elsewhere in the records of this Conference, but in our own tribute to him at the time of his resignation, the Board noted how Mr Grace's quiet courtesy, coupled with his ready and effective participation in Board discussions, had impressed his colleagues, as had his sincere interest in the affairs of the Board. We affirm our expressions of sympathy conveyed to Mrs Grace and their family at the time of his passing.

The current membership of the Board is Mr Frank Cody (Chairman), Revs John Roberts and Keith Taylor, Dr Owen Prior, Mrs Daphne Pratt, Messrs Grant Bolitho, Bruce Smith, Lani Tupu, Barrie Woods and Eric Russell (Secretary), plus two representatives from the Maori Division.

J F Cody, Chairman  
E H Russell, Secretary

**Suggested Decision**

1. That the report be received.

## REPORT ON THE DIACONATE

In 1976 Conference agreed that the Ministry of the Diaconate begin.

Over the following 14 years this Ministry has grown and developed - pioneering a new form of Ministry (as indeed this is, distinct from the Deaconess Order) is never easy for those involved.

However today in 1990, the Diaconate has a strength and purpose which offers to our Church its distinctive role of a Community-facing ministry, enabling and encouraging the Church to reach out to the needs beyond its doors.

But we believe, it is also important to be in partnership with ministry within the Church as each complement the other with distinctive gifts and skills.

There are now 27 Deacons, ordained or in training, with 3 people offering for candidature. With this Group, there are many and varied skills used in real commitment to the Church and the community.

At a Deacon Consultation in Auckland in April, 2 important decisions were made:

1. It was resolved to ask the Conference to receive Deacons as members of Conference as of right.
2. That we form a Task Group to be available for consultation on matters concerning the Diaconate.

We believe the Diaconate has 'come of age' and that the above matters needed to be addressed.

The elected based on the Waikato-Bay of Plenty area is as listed: June Higham (Convener), Anne Hunt, Valma Hallam, Dianne Hight, Shirley-Joy Barrow, Phyllis Olsen, Harvey Dalton. Corresponding members: June Gibson and Margaret Hames.

### **Suggested Decision:**

1. The Report be received.

## COMMITTEE ON MINISTRY

The Committee is pleased to offer to the church the following report on its year's work.

### Selection Procedures Review

At Conference last year a new process for candidate selection was approved for experimental use for two years. This process was essentially an 'update' on older procedures, and was approved for two years to give the church time to consider some alternative, more extensive process changes before making a final decision. One such alternative was referred to the committee from the floor of Conference, and involved a two-stage selection process, with final selection after one year of study. (Resolution 7, Minutes of Conference 1989, p646.).

Prior to introducing the current experimental process the Selection Procedures Committee had been exploring some other possible directions the church might take. The 1989 Conference resolutions suggested that there could be value in reactivating that earlier work. As a result, a working paper was prepared and sent to Synods and other groups within the life of the church with an invitation to respond by 30th September. This paper set out the underlying concerns that would seem to have led to Res.7 (1989) and the Committee's own earlier work. It responded specifically to Res.7 and suggested one alternative for the church to begin discussing. The paper did not seek to set out a final process but was an attempt to enter into conversation with the church at an early stage in what may, or may not, prove to be a significant change in assessment and selection of candidates for the ministry.

Early responses received have been positive about the general direction proposed and therefore the Committee will seek the approval of Conference to continue the dialogue process over the coming months with the intention of presenting clear proposals to Synods and Conference 1991.

### Assessment Weekend 1990

This year was the first in which the church used the procedures brought to Conference 1989. Over all the Committee believes they have worked well. The careful screening of candidates at District level greatly reduced the numbers coming through to the National Assessment Weekend and allowed the weekend process to operate more effectively. This year Deacon and Presbyter candidates were assessed in parallel events at the same time and location. Separate assessment teams were used. Candidates and staff found this parallel process helpful and it is intended to continue in this way in future years.

Staff teams this year were:

Presbyter Candidates:    The Rev Chris Dyson (Course Director)  
                                 Mr Charlie Fernwick )  
                                 Ms Winifred Murray )    National Assessment Committee  
                                 The Rev Wendy Hansen - Auckland District Nominee  
                                 Deacon Joan Lawry - Otago/Southland District Nominee

Deacon Candidates:    The Rev Audrey Dickinson  
                                 Deacon June Higham

The Committee recognises the valuable and often difficult task which the National Assessment Committee and Weekend Staff are asked to do, and believes the thanks of the church are due to those who act on its behalf in this matter.



### Psychological Testing of Candidates (Presbyter)

One of the requirements of the new procedures was the calling for a psychological report on each candidate for the Presbyterate. Early indications were that this would be difficult to implement and Presidential approval was obtained to waive the provision for this year. However, cooperation and financial assistance from the Trinity College Council enabled the engagement of a psychologist to proceed, and all candidates were interviewed and assessed at the National Assessment Weekend. The reports received in each case largely confirmed the opinions formed by the assessment staff. The Committee believes that these results raise questions as to the value to the church of such psychological assessment, particularly in view of the substantial financial cost, and is asking that Conference reconsider its 1989 decision in this matter. (Selection procedures review Supplementary Report 1989 p.344).

### Diaconate Matters

The Committee is aware that there are a number of matters relating to the Diaconate that require consideration. In the last year two Deacons, one of whom is Convener of the new Diaconate Task Group, have been appointed to the Standing Committee. With the Associate Convener/Deacons' Warden, they form a work group within the Committee and have particular responsibility for bringing before the whole Committee matters of concern to the Diaconate.

### Assessment of Readiness for Ordination

In recent years there have been regular expressions of concern throughout the Connexion with regard to the final assessment of candidates for Ordination. Two areas of concern have consistently emerged -

- \* the difficulty of candidates' having to make travel and accommodation plans considerably in advance of the final decision of the pre-Conference Committee
- \* the lack of time for any significant work to be done with the candidates at the pre-Conference meeting of the Committee.

Standing Committee believes it is time to consider whether there may be a more appropriate and helpful process for assessing readiness for ordination, a process which would better serve the needs of the church and of ordination candidates. It is hoped that Conference will encourage continued work and consultation in this matter.

### Continuing Education

Members of the Committee have been appointed to work with the Trinity College Council in continuing education. The appointment of the new Field Worker in Ministry, and Director (Wellspring), will enable this area of work to continue. Integration with the results of the work of the newly formed Commission on Theological Education will be important.

### District Candidate Conveners' Consultation

As requested by Conference 1989 the Committee has budgeted for an event which will draw together the District Candidate Conveners. It is intended that this Consultation will take place January/February 1991, before work with new candidates begins.

### Structure, Membership & Functioning of the Standing Committee

At an overnight meeting in November 1989 the Committee considered its structure and methods of functioning. A series of work-groups were formed with particular areas of responsibility within the life of the Committee. Some of these groups have functioned in relation to other Committees and bodies - eg. Faith & Order, Trinity

College Council, Development Division, on matters such as Continuing Education, Strategy for Ministry, Early Resignations, the nature of ministry. These work groups have ensured that every member of the Standing Committee is involved in the detailed, on-going tasks of the Committee, and has the opportunity to make a real contribution. The chairperson and convener will attend the October Conveners' Consultation being planned by the Bi-cultural Committee.

### **"General Work of Ministry"**

Frequently in recent years questions have been raised as to the continued relevance (and understanding) of the term "general work of ministry". In our current multi-cultural environment and with the ever-increasing diversity of forms of, and availability for, ordained ministry the Committee believes that the term no longer serves the church well and that it is necessary to find more helpful ways of describing or defining various ministries.

### **Early Resignations**

A Task Group comprising representatives of the Committee, the Faith & Order Committee and the Trinity College Council has met throughout the year in response to the Connexional concern acknowledged in the Committee's 1989 Report to Conference. It is anticipated that the results of the Task Group's work will be shared with the General Purposes Committee meeting in October.

### **Suggested Decisions**

1. That the report be received.
2. That Conference request the Committee to continue to explore and develop the new directions for Presbyterian candidate assessment and selection, with a view to bringing recommendations to Synods and Conference 1991.
3. That the Committee be encouraged to prepare initial proposals for a new process for assessing readiness for ordination and report to March Synod 1991.
4. That Conference request the Committee to consult with the Diaconate Task Group with regard to the role of the Deacons' Warden.
5. That the practice of obtaining a psychological report as part of the selection process for candidates for the Presbyterate be discontinued.
6. That Conference note and encourage the Committee's exploration of the term "general work of ministry" and its ongoing search for more appropriate ways of defining the various forms of ordained ministry.
7. That Conference congratulate the following Ministers on the attainment of academic and professional qualifications completed during the year and agree to these being printed in the record:
  - The Rev Edwin J Clarke, Dip.Mgt
  - The Rev R Andrew Ferguson M.A.
  - The Rev Richard J Waugh B.A.
8. That the following academic qualifications in respect of the Rev Gary A Clover be incorporated in the record:
  - The Rev Gary A Clover M.A. (1st), B.D., Dip. N.Z.L.S.
9. That the Committee for 1991 be:

## **BOARD OF ADMINISTRATION**

### **Report to Conference**

#### **CHANGE IN CHURCH AND SOCIETY**

The Administration Division has become increasingly aware of the ever-continuing changes that are taking place between Churches, charitable institutions and the Government. In recent years we have made numerous references to those changes which this year seemed to have gathered momentum with far-reaching significance.

No longer are Churches and charities able to function in a more favoured tax environment than others. We are moving into what has been termed a 'level playing field', which is another way of saying that all businesses, organisations, charities, churches and people, should be treated equally. Such directions take little account of the caring provided by Churches and charities, which often is the responsibility of Government.

The net effect of such changes, is fewer hand-outs and a loss of special treatment, with the resultant effect of a greater financial burden on our Church. Although the proposed taxation of charities was withdrawn by Government as a result of the Sir Spencer Russell Working Party recommendations, Churches and charities have become subject to Fringe Benefit Tax, Superannuation Withholding Tax, etc.

All of these changes highlight the changed place of the Church in the community, a Church that is no longer privileged but must stand equally alongside all other groups and organisations.

#### **ADMINISTRATION DIVISION**

The Administration Division in carrying out its responsibility this year has been placed in the position of having to react to change. The issues before us have been complex and often with far-reaching implications. In the process we have consulted widely with other Churches through the Inter-Church Working Party on Taxation, so that in many instances the Churches have been acting together. The Working Party is still grappling with the issues of:

The charitable status of Superannuation  
Charities and Fringe Benefit tax.

During the year we received advice that the Inland Revenue Department had written to the Parish Treasurers of other denominations requesting that ministers in Church-provided accommodation, must for taxation purposes, have rental at full market values included in their stipend. The potential increased cost would have had significant effect for our Church. In relating to this proposed change, we also recognised the need for tighter adherence to taxation regulations as they relate to parsonage rentals, stipends and allowances. The Inland Revenue Department has subsequently acknowledged that incorrect information had been sent to their District offices, and this now means that the tax calculations previously published by the Administration Division are in line with Inland Revenue requirements.

As well as reacting to change the Division has continued to



provide an accounting service for other Boards, Divisions and Trusts, and has managed all the Funds for which it has responsibility in the manner prescribed by each Fund. In total we administer and manage twenty-six accounts on behalf of the Church.

In providing this accounting service to the Methodist Church the Division has, this year, been able to earn sufficient revenue from its activities to fund all the expenses of the Division. The Division's expenses include Connexional costs of \$293,870.00, some of which have previously been a charge on the Connexional Budget. In this way the Division sees itself sharing its resources with the wider Church.

The Division this year has budgeted an expenditure of \$1,179,050 to provide for this administrative service, the management of Funds and the day-to-day running of the Office.

The Board has addressed and reported on all matters which were referred to it by Conference and once again, grouped the various activities on which it reports to the Conference under the headings:

- A. Ministry
- B. Properties and Funds
- C. General

**Note:** All Suggested Decisions are listed at the end of this Report on page 196.

## A.

## MINISTRY

### STIPENDS

The Stipend Review Committee of the Board of Administration recommended to the President that the Standard Stipend for the year commencing 1 July 1990, be \$29,148.00 p.a. or \$2,429.00 per month.

The Committee in making its recommendation gave consideration to:

- The current wage negotiations within the community which have made no compensation for the increase in the rate of GST from 10% to 12.5% at 1 July 1989. Government taxation policies in setting tax rates have compensated for this increase.
- The fact that its projected December 1989 CPI (Consumer Price Index) was less than the actual CPI. The increased actual CPI over the Committee's projected CPI was considered to reflect the increased rate of GST. In recognising that compensation should not be made for the increased rate of GST, the Committee did not adjust its projected CPI.
- The 1988 Conference resolution (pages 662 and

663) by which the Stipend Review Committee projected the CPI at December 1990 to be 1120: an increase of 4.5% for the 1990 calendar year.

- The fact that the proposed rate of increase in the Standard Stipend is in line with the rate of increase being settled in current wage negotiations within the community.

The President accordingly authorised this change in the Standard Stipend.

### **PRESBYTERS DEACONS AND LAY WORKERS LOAN FUND**

The Fund is currently at the cross-roads as a result of several significant factors.

- (a) The current relationship between interest paid on deposits and interest earned from loans cannot be sustained. Last year the amount of interest received exceeded the interest paid by the Fund by \$8,775 which after the payment of overhead expenses amounting to \$8,140 gave the Fund an overall profit of \$635. This year the interest received exceeded the interest paid by just \$1,429, so that after allowance for overhead expenses the Fund incurred a loss of \$7,303 for the year.
- (b) The relationship of the Fund to privileges of employment are likely to have Fringe Benefit Tax implications, about which we are seeking expert advice.

Despite these clouds on the horizon, the Fund is proving a valuable tool for those involved in Ministry as it is a channel whereby they can regularly and systematically save for future vehicle requirements. There has been a growth in the deposits of 18.74% during the current year.

Interest earned on deposits, since 1st October 1989, has been at 11.5% on the monthly lowest balance, and because of the agreed co-relationship with interest on loans these are now at 5.75% flat for those who have a saving plan in place.

An initial interest free-loan is still granted to those in their final year at Theological College, up to the end of April of the year in which they take up their first appointment, with the interest component on such loans being picked up by the grant from the Thorndon Trust.

During the current year 15 interest-bearing loans and 1 interest-free loan have been advanced.

The total value of loans outstanding at the 30th June was \$235,500, compared with \$303,687 at the 30th June 1989, while deposits stood at



\$121,362, and \$102,212 respectively.

## **SUPERANNUATION**

In line with the directives of the 1989 Conference (page 668) the amended Trust Deed of the Supernumerary Fund has been circulated to Synods this year and is presented to this Conference for ratification in the second year of the two year process required under the Church Law. The Board of Administration as Trustee of the Supernumerary Fund, has paid benefits etc. over the last twelve months in accordance with the provisions of the new Trust Deed.

Those Synods who have forwarded a response to the amended Trust Deed have affirmed that it be presented to Conference for final adoption. (See Suggested Decision No. 2, page 196)

The Board is aware of areas within the Trust Deeds of both the Supernumerary Fund and Lay Workers Retiring Fund that need review in the light of changed legislation. The Superannuation Schemes Act 1989 removed many restrictions which had previously been imposed upon superannuation funds. In July 1990, with the introduction of the Government budget, there was proposed legislation which could have effected the taxation on superannuation funds offering death and sickness benefits. In the final analysis this legislation has no effect on the Superannuation Funds of the Methodist Church. The taxation status of Church pension funds is still in dispute and the final resolution may involve this matter being referred to the Courts and this is being monitored by the Inter-Church Working Party on Taxation.

The extra ordinary growth experienced by the Fund over the last four years, averaging around 40% per annum, has not been sustained in the current year. The total of Members Funds has decreased \$308,935 during the year. This decrease is the result of a drop in commercial property values which is reflected in the reduction of \$1,040,269 to the property revaluation reserve leaving a present balance of \$980,601.

The Fund paid four permanent disability/death-in-service benefits during the year and four members were paid their entitlement as a result of resigning from ordained ministry. With the addition of six retiring Presbyters at 31 January 1990, there were 175 retired Presbyters or spouses receiving pensions totalling \$33,693.62 per month. Contributions are being received by the Fund at the full rate from 149 Presbyters and 4 Presbyters contribute at the 50% rate. Parishes are making 185 full contributions, 42 nominal contributions and 4 contributions at the 50% rate.

The net investment income after expenses earned by the Fund give a return of slightly less than 8% on the Members Funds. This rate of return is almost identical to that of the previous year.

The Board is considering further amendments to the Trust Deed of the Superannuation Fund as well as a full revision to the Trust Deed of the Lay Workers' Retiring Fund. In the light of the uncertainty of the taxation liability of the Funds, further promised legislative changes in the event of a change in Government before the end of this year, and the general uncertainty within the Superannuation industry, the Board wishes



to proceed with caution and brings no recommendations for further changes at this time.

The Board will continue to monitor the situation and will make recommendations if changes can be made which will result either in the Members receiving improved benefits or improved administration of the Funds.

### **Annuity from 1 February 1991**

In line with the 1988 Conference resolution (page 663) the Board of Administration, as Trustee of the Supernumerary Fund recommends that from 1 February 1991 the annuity rate be increased from \$189.10 to \$196.66 (per year of Contribution). (See Suggested Decision No. 3, page 196)

### **Death-in-Service**

In the 1986 Report to Conference, the Administration Division reported, under the Section "Supernumerary Fund and Deacons", on matters relating to Death-in-Service.

The Administration Division in carrying out its responsibility for oversight of superannuation has been intentional in seeing that there is the provision of appropriate death-in-service cover for those engaged in ministry including ordained and lay, appointed, and "supply". It is considered inappropriate to have death-in-service cover provided by the Church where it is established that the person already has adequate death-in-service cover in some other arrangement or for those persons over the age of 55 years who are offering ministry in a "supply" appointment.

This year we have transferred the superannuation arrangements of "supply" ministries and seconded ministries from the Lay Workers' Retiring Fund to the Supernumerary Fund, and have considered in consultation with our Actuary the possibility of setting up a Sickness, Accident, and Death Benefit (S.A.D.) Fund as another way of providing death-in-service provisions.

The Administration Division now seeks the Conference affirmation to the established practice of providing Death-in-Service cover. (See Suggested Decisions, No. 4, page 196)

### **REMOVALS**

The Methodist Church Removal Fund and its administration is the practical expression of "itinerancy", and is funded solely from Methodist Parishes. This funding is always a chancy exercise; for example, when the levy for 1989-1990 was set, it was based on an estimate of 4 North Island moves at \$2,100 each, 5 South Island at \$1,380, 7 inter-Island at \$3,800, and 5 supplies at \$1,750 each: a total of \$50,650; these being reasonable data on the information available at that time. The actuality, including the costs of moves for "supply" appointments, was 16 North Island at \$1,505, 7 South Island at \$1,690, and 5 inter-Island at \$4,225; a total of \$57,033. The shortfall will need to be made up in subsequent levies.

Because of the imposed limits on the financing of the Removal

Fund from strained finances of Parishes there need to be strict limits set by the Fund, for example, cubic size of the move, the sum insured premium.

With the Methodist Church having a Removal Fund and a record of practice in this field, we have provided the administration of the Negotiating Churches Unity Council's Co-operating Ventures Removal Scheme. We believe this arrangement offers a useful service to its members and demonstrates ecumenism in practical action.

During the 1988/89 year, and the 1989/90 year the Removal Fund, at the request of the Board of Governors of the Anglican Theological College of St John the Evangelist, provided its service for the moves of students both into and from the College. The different timing and other processes of the Anglican Church proved to make for too many frustrations for an effective venture, and regretfully for inter-church co-operation, this relationship was terminated.

## **B. PROPERTIES AND FUNDS**

### **CHURCH BUILDING AND LOAN FUND**

#### **Loans and Finance:**

The year ended 31st May 1990 saw 10 loans advanced to a total value of \$443,990 compared with 7 loans and a total value of \$592,234 in the year to 31st May 1989. The maximum value of individual loans, has in the past generally not exceeded \$60,000, but after taking into account movements in the CPI and Building Price Index the limit of loans has been raised to \$85,000, still repayable over a 10 year period, of course subject to the Parish's ability to service the loans. It is the intention of the Committee to give further consideration to the upper limit of loans in the new year.

The capital of the Church Building and Loan Fund at the 31st May, 1990 was \$1,662,668 while Property Realisations Deposits from Parishes total \$1,077,600, these funds provide the resources for the loans made, which totalled \$1,414,560. It is also necessary to retain significant resources in a liquid form to enable funds to be available for depositors who have need of their funds for approved capital projects.

Apart from monies on loan, the balance of the Funds are deposited in the Methodist Trust Association, and call bank deposits.

Financial assistance is still being given to Parishes during the first two years after a new building development has been undertaken, by reducing charges to two-thirds of those applicable to other loans. Some Parishes see this assistance as an incentive to substantially reduce the principal owing during this period, and we are prepared to re-negotiate instalments at the expiry of the 'relief period', where this is significant. Early repayment of loans is accepted with charges ceasing from the month the final payment is made.



### **Transfer of Title:**

The Board of Administration through the President received a letter on 23 July from the Solicitor General in which he gave his considered opinion that the Methodist Church action in Transferring Title to the Board of Administration was outside the Terms of the Methodist Model Deed. This could, in fact, mean that the Church has been in error for many years by holding Title in ways other than that described in the Model Deed.

The Board in considering this matter has asked the President to request the Law Revision Committee to take action to redress what may be in error. (See Suggested Decision No. 5, page 196)

### **District Property Advisory Committees:**

The Church Building and Loan Fund Committee is very dependent on the District Property Advisory Committees for liaison and advice, in working with Parishes on strategy and plans for development. It is a matter of concern that some Districts do not see this as a priority and work on an 'ad hoc' basis rather than structured. One of the most effective Districts meets regularly bi-monthly with their Presbyterian counterpart, and Parishes within the District are aware of their need to refer matters to those meetings prior to referral to the Church Building and Loan Fund Committee. The added advantage of this procedure is that Union and Co-operating Parishes have the assurance that the two Churches are dealing with their situation together. In addition, special on-site visits are made when required, as when a new parsonage is to be purchased, etc. Also, when there is a change of ministry pending, a District inspection of the parsonage.

There is still a need for training at District level and there is a willingness for Connexional personnel to visit Districts to assist Parishes and the District Property Committees to clarify and improve their procedures regarding property matters. Synods should regularly review the membership of the District Property Advisory Committee to ensure that where possible the following skills are incorporated in the Committee - financial, engineering, architectural and building. Committees should also reflect the differing cultural groups that form the Church in a particular District, as well as both women and men.

To date, there has not been further delegation of authority to the District Property Advisory Committees, as it is necessary to have some training and dialogue on expectations for such a process.

### **New Zealand Methodist Social Service Association and Property Matters:**

Recognising that the property developments undertaken by the Methodist Social Services are generally very different from those undertaken by other parts of the Church, we are adopting the following procedures having first consulted with the New Zealand Methodist Social Services Association (NZMSSA).

- (a) Where there is a similarity to parish property, e.g. relating to parsonages or worship facilities, District Property Advisory Committees be consulted and their



recommendations shall form the basis of the Church Building and Loan Fund approval.

- (b) Where the facilities are of a Social Service nature, whether developed by Parishes or Methodist Social Services, the NZMSSA executive will fill a similar role to the District Property Advisory Committee in making recommendations to the Church Building and Loan Fund Committee.
- (c) Where there are situations of a Commercial/Investment nature the Investment Board shall act with delegated authority on behalf of the Board of Administration and report its decisions to the Church Building and Loan Fund Committee.

The Church Building and Loan Fund may refer specific situations through one or more of the above-mentioned procedures. (See Suggested Decision No. 6, page 196)

#### **Land Commission:**

Some Parishes are responding very well to the need to research and address the implications of the history of their land, particularly when they are moving to sell some of their property. There is, however, considerable benefit to be gained by Parishes undertaking this research free from the pressure of time that inevitably exists when there are property transactions involved. A general knowledge of the history of the area also assists a Parish when they are looking at the possibility of purchasing a property, as well.

Close relationships between Parishes, District Property Advisory Committees, and District Land Commissions are invaluable in enabling research to be undertaken thoroughly.

#### **Development Fund - Properties:**

The Church Building and Loan Fund has set up a capital fund, known as the Development Fund - Properties with an initial capital of \$250,000 to provide a fund from which the Development Division is able to recommend grants to Parishes for various property-related developments. Conference 1989 approved the allocation of half of the surplus of the Church Building and Loan Fund to this Fund with 80% being available for disbursement each year and the remaining 20% added to the capital of the Fund.

Grants totalling \$10,816 have been made during the year while the Income Account has a further \$57,532 available. The capital of the Fund now stands at \$273,263.

#### **Special Training Sector Fund:**

This Fund has been transferred to the Development Division from the 1st July 1990, as it is a 'people-related' Fund rather than a 'property-related' Fund. Grants from the Fund of \$1,650 were made during the year to the 31st May 1990, with the only income being interest of \$1,618.

### **Property Realisation:**

Difficulty continues to be experienced in maintaining a balance between availability of funds for the on-going work of Parishes and maintaining the purchasing power of monies from the sale of property. It is recognised that Parishes who are struggling to survive, feel frustration that money is tied up in the Property Realisation Fund and unable to be touched, without being used for an 'approved capital project in the Parish'. A broad interpretation is given to its availability, while protecting the Parishes resources.

### **Ministries Fund:**

When Methodist Parishes sell redundant properties they are asked to consider, in conjunction with the District Property Advisory Committee, making a contribution to the Ministries Fund, of up to 25% of the net proceeds from the sale of the property. Such contributions are divided 50% for new and innovative forms of ministry on a national basis, administered by the Development Division, and 50% for use within the District from which it has been contributed.

Unfortunately, for many Parishes this is seen, not as a means by which they are able to assist new and exciting forms of ministry to be developed, but as a levy or tax imposed on them, and therefore the contributions made are usually of a minimal amount.

### **Donations and Bequests:**

The Church Building and Loan Fund again acknowledges with grateful thanks the bequests and donations received during the year, from former members of the Church.

Est. M B Gilmore	\$ 862
Buttle Estate	\$ 1,165
F W Walters Estate	\$10,432
Cardno Estate	\$ 1,753
Woodward Estate	\$ 2,810
M E White Estate	\$16,420
H A Neville Estate	<u>\$ 7,263</u>
	<u>\$40,705</u>

### **REPORT ON THE CONSENT FOR PROPERTY SALES, PURCHASES, BUILDINGS AND LOANS**

On behalf of the Conference the Committee has given consent as below, for the 12 months to 31 May 1990. If not acted on by 31 May 1991 consent expires. As some agreements for which consent was given prior to 31 May 1990, have not been completed in the current year they are recorded herewith.

The figures shown are to be taken in most instances as approximate cost or realisations.



## SALE OF PROPERTIES

### NORTHLAND:

- (1054) North Hokianga - Motukararka Church ad Section
- (1071) Hikuranga Union - section \$13,500
- (1081) Whangarei/St John's Raumunga - 51 Murdock Cres. \$25,500
- (1121) Wellsford Co-op. - Parsonage 244 Rodney St, \$90,000  
- 27 Bellvue Ave, \$90,000

### AUCKLAND:

- (2012) Auckland Central - 50 Kitenui Ave
- (2021) Auckland Mission - 10 Edenview Rd, Mt Albert. \$248,000
- (2151) Birkenhead - Parsonage, 97 Birkenhead Ave
- (2500) Maori Division - 446 Innes Rd, Christchurch \$105,000

### MANUKAU:

- (2413) Pakuranga - Trinity Church Lot 1 \$1,050,000  
- Trinity Church Lot 3 Pakuranga Highway  
\$400,000
- (2431) Papakura - 18 Royal Arch Place \$104,000

### WAIKATO-BAY OF PLENTY:

- (3021) Hauraki Plains Co-op - St John's Church, Kerepihi \$30,000
- (3090) Raglan Union - Section \$20,000  
- Manse \$50,000

### HAWKES BAY-MANAWATU:

- (5121) Feilding - 100 West Street \$125,000

### WELLINGTON:

- (6021) Karori - Section, 19 Gloucester Street \$44,000
- (6091) Porirua - 55 Warspite Ave \$85,000
- (6101) Plimmerton-Paekakariki - Parsonage, 5 Miriona Grove  
\$113,500
- (6122) Waiwhetu - Parsonage, 205 Riverside Drive, Lower Hutt  
\$165,000
- (6171) Featherston Union - property 40 Fox Street, Featherston. -  
Commercial Property

### NELSON-MARLBOROUGH:

- (7071) Blenheim - Parsonage, Leefield St \$126,000

### NORTH CANTERBURY:

- (8011) Christchurch Central Mission - Hanmer property \$89,000
- (8031) Christchurch East, Wesley - \$85,000
- (8036) Christchurch East, Richmond - 304 Stanmore Rd, \$65,000
- (8162) Tai Tapu- Church
- (8194) Rangiora - Sefton property



(8900) **Administration Division** - Parsonage, 69 Parkstone Dr, \$160,000

**SOUTH CANTERBURY:**

(8311) **Timaru** - land for road widening, Theodosia and Church Street

**PURCHASES**

**AUCKLAND:**

(2012) **Auckland Central Parish & Mission** - Parsonage, 1/64 Peary Road, \$259,000

(2151) **Birkenhead** - Section 13 Zion Rd, \$50,000

(2340) **Tongan Fellowship**

Mayberry St, Glen Innes \$90,000

Richmond Road \$220,000

Henderson

**MANUKAU:**

(2452) **Tuakau Union** - land for Retirement Village

(2431) **Papakura** - 14 Fairdale Ave, \$146,000

**WAIKATO-BAY OF PLENTY:**

(3085) **Melville** - Parsonage 47 Acacia Cres, \$160,000.

**HAWKES BAY-MANAWATU:**

(5101) **Palmerston North** - Adjacent Property \$100,000

(5121) **Feilding** - Parsonage, 1 Highfield Rd, \$165,000

**WELLINGTON:**

(6101) **Plimmerton-Paekakiriki** - Parsonage, 3 Truro Rd, \$220,000

**NORTH CANTERBURY:**

(8036) **Christchurch East - Shirley** - Parsonage, 2 Voss St, \$155,000

(8131) **St Albans** - Parsonage, 131 Francis Avenue \$138,000

**BUILDINGS**

(E) Erections

(A) Alterations/additions

**NORTHLAND:**

(1021) **Kaikohe Union** - Extensions to Church buildings (A)

(1054) **North Hokianga - St Mary's Church, Kohu Kohu extension** (A)

**AUCKLAND:**

(2021) **Auckland Methodist Mission - Aotea Chapel** - towards contemporary use (A)

(2292) **Point Wells** - Entrance Foyer (A)

(2340) **Otara Tongan Parish/Auckland Manukau Parish** - Community Centre, 3 Ormiston Road (E)

(2500) **Maori Division - Mt Albert Rd, Parsonage (A)**

**MANUAKU:**

(2403/1) **Maungamaungaroa development (E)**

**WAIKATO-BAY OF PLENTY:**

(3082) **Hamilton - St Paul's - relocatable building \$18,500 (E)**

(3120) **Ngaruawahia Union - extensions to Orini Church (A)**

(3192) **Otumoetai - additions to Parsonage (A)**

(3360) **St Davids Co-op - Dinsdale - Church Centre (E)**

(3380) **Welcome Bay - extension to existing building for Worship and Sunday School**

**Taranaki-Wanganui:**

(4015) **Bellblock Co-operating - Development (E)**

(4061) **Manaia Chapel - addition to Robert Gibson Memorial Hall (E)**

**WELLINGTON:**

(6062) **Cashmere - alterations to Hall (A)**

**NORTH CANTERBURY:**

(8017) **Wesley House, Picton -Extensions (A)**

(8011) **Christchurch Methodist Mission - "Green Gables", Nelson. Alterations and extensions (A)**

(8160) **Lincoln Union Parish - upgrading at Lincoln and Prebbleton (A)**

**OTAGO-SOUTHLAND:**

(9039) **Glenaven - Church redevelopment (A)**

### **LOANS APPROVED**

(2081) **Mt Albert**

(2091) **Avondale Union (Auckland City Council)**

(2340) **Auckland Tongan Fellowship (BNZ)**

(2370) **Auckland Samoan Parish (BNZ)**

3191/92 **Western Bay of Plenty - Otumoetai**

(4015) **Bellblock Co-op. - Church Centre**

(5041) **Gisborne Samoan Congregation**

(8211) **Oxford Union**

(9031) **Mornington**

(9039) **Glenaven**

The following transactions have been approved by the Investment Board:

#### **SALES**

**Methodist Trust Association;**

**32 Ambleside Drive, Christchurch**

## BOARD OF ADMINISTRATION INSURANCE FUND:

The prime intention in the Board of Administration Insurance Fund is to provide against calamity; and then subsequently to deal with general material loss and damage and other risks. Not only the Fund, but the whole Connexion can be thankful that this calamity cover has not been called on - that no congregation has suffered the trauma of some physical calamity. Certainly there have been some major claims:

- gale damage to a hall roof,
- a fire in dormitory at Wesley College (fortunately during vacation-time),
- a fire in the shops at Wanganui.

Indeed, any event giving rise to a claim is a distressing event for that particular community. Conversely, there is comfort in knowing that the adequate insurance cover can make good physical, material and financial loss.

Premiums collected by the Fund totalled \$688,551 40% of which represented Government Levies. The Fund ended the year with an excess of income over expenditure of \$30,754 and \$28,000 of this amount was transferred to the Connexional Fire Insurance Fund. There is a regular report of the Fund to the Board of Administration, where detail of its activity is recorded and kept under review.

It is significant to Parishes and congregations that this year's renewal at 16th May, 1990, was with a reduction in Company premium rate: to 8.75 cents per \$100 replacement/re-instatement sum insured, compared to the previous year's 9.35 cents. This reduction was achieved in a hardening market and reflects an agreeable "loss record" to the Insurer, in turn reflecting the Fund's and each Parish's effort and awareness for the need of risk control. The achievement was recognised by the Insurer providing a rebate.

The Church's insurance shares as much a part of the changes in society referred to in the introduction to this Report to Conference of the Board of Administration, as any other aspect of Church life: the cost of "insurance" to any Parish includes **Government Levies**. These Government Levies are calculated on indemnity values of property insured, and are rated at 11.75 cents per \$100, (as compared to the 8.75 cents for what is generally thought of as "insurance").

The Government Levies provide the premium to the Earthquake and War Damage Commission, and funding to the Fire Services. The "Company" premium is what insures all material loss and damage (excluding earthquake), including fire, flood, and burglary.

The Fund continues to monitor its Policy in the light of contemporary developments, including "odd" unusual claims and information from the insurance market: for example, it is at present seeking information about electronic equipment so that it can be assured that the Church is adequately covered for eventualities with such equipment; the level of cover for Public Liability has been increased, as has the level of cover for Increased Cost of Working within the Loss of Revenue. Our Broker works closely with the Fund in these matters.

Further, the Fund along with our Broker, has been available for



consultation with significant bodies within the life of the Church to widely and prudently consider all matters of insurance. (See Suggested Decisions No. 7, Page 196)

### **CONNEXIONAL FIRE INSURANCE FUND**

Since ceasing its activities as an insurance fund in May 1979, the Connexional Fire Insurance Fund has been an investment fund comprising the surpluses of premiums over claims and investment income earned on the Fund. This has resulted in the Accumulated Capital of the Fund growing to \$1,424,052 at May 1989. The Fund has served the Church as a back-stop to the Board of Administration Insurance Fund and has enabled that Fund to carry a higher excess under insurance policy and thereby reduce the exposure of an outside commercial insurance company to the smaller claims. The result has been a reducing premium for Parishes even in the current year when there has been a hardening of premiums in the open market.

During the year the Trinity Methodist Theological College Council distributed a discussion paper entitled "Some Affirmations Regarding Theological Education for the Methodist Church of Aotearoa/New Zealand" to Synods for consideration and comment. In light of Synod responses to this report, the College Council prepared a further report for the May meeting of the General Purposes Committee who commended the Trinity College Council as it seeks funding for housing, independent of the Connexional Budget, and encouraged Connexional bodies and Funds to give favourable consideration to this housing need. The Board of Administration, in responding to this encouragement, looked for possible sources of funding which could be made available to the Trinity College Council from funds which come under its jurisdiction and identified the Connexional Fire Insurance Fund as one possibility.

The Board of Administration, in considering the present size of the Connexional Fire Insurance Fund, believes that as a short term expedient, a sum of about \$400,000 would be sufficient capital reserve to act as a back-stop to the Insurance Fund. With this in mind, the Board of Administration recommends that an interest free loan of \$1,000,000 be advanced from the Connexional Fire Insurance Fund to the Trinity College Council for a maximum period of three years. During the term of the loan, the Board of Administration will continue to review the purpose of the capital of the Fund and its future use.

This matter was referred to Synods and all responses have affirmed the recommendation of the Board of Administration. One Synod recommended that the loan should be inflation adjusted, another suggested that the monies be a gift or that the fund purchase housing for the College use. In making its original recommendation the Board of Administration had considered these along with a number of possibilities. Finally, it was considered that the offer of an interest free loan was the most appropriate in light of the proposed Commission on Theological Education. (See Suggested Decision No. 8, page 196)

## GENERAL PURPOSES TRUST

The General Purposes Trust Board is a Trust whose sole purpose is to hold and administer various funds and legacies that have been designated for a specific purpose. At the 30th June the General Purposes Trust holds funds totalling \$28,348,051. The most significant deposit with this Fund is represented by the monies received from the Prince Albert College Trust. Most of these Funds are invested in the Methodist Trust Association Long Term Fund. In addition to capital accretion earned by the Methodist Trust Association, the General Purposes Trust continues to follow the policy of adding 20% of the income earned, back into the capital, and thereby ensures the continued growth of the capital. The Funds while managed by the Board of Administration, are administered in terms of the conditions relating to each deposit.

### Winstone Memorial Fund:

This Fund has continued to give support for those Ministries where Parishes have been unable to meet the full cost of that ministry. Assistance totalling \$14,577.00 has, this year, been provided in this way.

As in the past, assistance has been given to Supernumeraries and their Widows, and to provide assistance in case of special need. This year such assistance has totalled \$7,711.00.

### Walters Family Trusts:

Through the generosity of these Trusts, grants totalling \$18,968.00 have been made from the F W Walters Trust and \$35,000.00 from the William F Walters Trust. These monies are available for the benefit of the Church and the Community.

### Bequests and Legacies:

During this past year, the Church has benefited from the following legacies and bequests with income distribution being made by:

#### (i) the Council for Mission and Ecumenical Co-operation:

Estate F J Veitch	100.00
Estate A M Cunningham	22,977.82
Estate B H Barnitt	5,000.00
Estate E M Prisk	430.00
Estate H P M Ivory	20,368.51
Estate W G Rowlands	
(for Helena Goldie Hospital)	2,000.00

#### (ii) For General Purposes of the Methodist Church of New Zealand

Estate Clara Kent - Final Distribution	29,950.29
Estate E E King - Final Distribution	650.82



## **MAORI DEVELOPMENT FUND**

After consultation with the Maori Division an invitation was sent to all Circuits, Parishes, Trusts, Boards, and Committees inviting them to give the income on investments earned during 1990, towards a fund for Maori Development Projects.

At 31 August contributions totalling \$2,088 from 5 groups have been received and placed into a specially designated fund which will be administered by the Administration Division in accordance with the instructions of the Maori Division.

## **CONNEXIONAL BANKING ARRANGEMENT**

### **Re Arrangement With Bank Of New Zealand**

The major thrust for the Connexional Banking Arrangement during the year has been the implementation of Conference 1988's decision to centralise all Methodist Church Bank Accounts with the Bank of New Zealand Christchurch branch and with parishes establishing "local branch arrangements" with a nominated branch of the Bank of New Zealand to suit the local parish treasurer.

The change has involved the transfer of nearly 500 accounts from the five data processing centres outside of Christchurch to accounts with BNZ Christchurch and as can be imagined, this has necessitated a large amount of form filling and upheaval for parish treasurers.

### **Assistance of Local Treasurers**

That the transfer of accounts has proceeded as smoothly as it has is very much attributable to the endeavour and enthusiasm of local treasurers, the great majority of whom responded quickly to the requests for information and completion of the new account forms. The Board and Staff's appreciation is extended to all parish treasurers who took part in the transfers.

The Board is continuing to monitor the operation of the new banking arrangement and any Treasurer experiencing difficulty either with their local branch or with the home branch of the account has been asked to contact the Administration Division.

### **The Continuing Benefits of a Connexional Banking Arrangement**

When the Connexional Banking arrangement was first established in 1977 Church accounts were transferred from a number of banking institutions to the Bank of New Zealand and centralised on the six Regional data processing centres. The Church confirmed to the Bank that it would maintain its current accounts (a) with the Bank of New Zealand and (b) centred on those branches.

In return the Church has been able to obtain substantial benefits from the total funds flowing through its current accounts covered by the arrangement and is able to provide bridging finance for a number of Church projects which would have had difficulty obtaining funding from other, commercial sources, and is also able to earn a significant interest surplus which was contributed towards the Connexional Budget each year.



### **Contribution to Connexional Budget**

The amount credited against the Connexional Budget has meant that the total to be found from Methodist parishes for the wider work of the Church has been correspondingly decreased and this was seen as equitably spreading the benefits of the Connexional banking arrangements amongst those who make the system work. Accordingly, it has been a matter of some concern to the Division to note that a number of Church parishes have over the years moved to close accounts within the Banking Arrangement with the Bank of New Zealand and to open accounts with other banking operations or with the Bank of New Zealand but not through the designated processing branches. These account changes have meant:

- that the total of funds flowing through the Connexional Banking arrangement has not properly represented the total available to the Connexion and accordingly, the benefits available to the Church have been significantly reduced.
- Parishes who have not remained as part of the Connexional Banking arrangement have still received and enjoyed the benefits of reduced budget allocations each year.

It is anticipated that with the new provision of local branch associations with the Bank of New Zealand the reasons for the transfer of accounts away from the Church's Connexional Banking Arrangement will be overcome and all Church current accounts can be brought within the ambit of the scheme for the benefit of the Church Connexionally.

#### **1990 Surplus**

During the year the operation of the Special Account has enabled an amount of \$62,300 to be made available to the Connexional Budget 1990/91. This amount is less than the 1990 figure and represents the reduced earnings of the Connexional Banking Arrangement as interest rates have generally fallen.

The amount contributed by the Connexional Banking Scheme to the Church's budget over the 12 years the scheme has been in operation and now exceeds \$490,100 which is an average of \$40,841 per annum. It is interesting to note that the amount contributed by the Connexional Banking Arrangement to the June 1990 Connexional Budget was over 9% of the total budget and on a Connexional basis, represents the allocation of the Connexional budget of 8 "average" circuits/parishes.

The benefit to the Methodist Church of the Connexional Banking arrangement is significant and more particularly so as the benefits are obtained by the Bank at no cost to itself either financially or through the loss of any control by parishes over their funds or any significant increase

in the work of local Treasurers. (See Suggested Decision No. 9, Page 196)

## C. **GENERAL**

### ARCHIVES

Archival work continues to grow and flourish, and Christchurch alone has dealt with more than 400 requests in the first nine months of 1990. Research requests cover an amazing variety of questions and subjects, and there is an enjoyment in working with students, historians and all of those who use the resources.

Thanks are expressed to all who work in the archival centres. In particular, the work of Rev. George Carter in establishing the Auckland archives is gratefully recorded. As an historian, George knows the importance and value of well-ordered archival resources, as demonstrated in his untiring devotion and meticulous attention to this work over the past six years.

The Archive personnel are grateful to the P.A.C. Distribution Committee for making available from the P.A.C. Archives Endowment Fund funding which enables storage and care for records, membership in archival organisations, provision of microfiche equipment and building up the reference department.

Part of the work has been the preparation of a programme on Methodist archives and assistance given with Regional Land Commission seminars in the North Canterbury area.

Accessions during the year have included:

Methodism in Wellington 1839-1889, Arthur Olsson

A New Theology of Ministry, Susan Thompson

Forty Years of Ministry, Rev. R Thornley

Te Aro Maori Mission History, John Roberts

St John's Methodist Church, Nelson 1890-1990, Rosemary  
Venner

and Parish Records particularly from the Wellington District. (See Suggested Decision No. 10, page 196)

### STATISTICS:

The setting up of the "Co-operative Ventures Joint Mission Fund" and the subsequent closer working with the Presbyterian Church and comparisons of data, a number of research projects being undertaken in the community involving investigations into Church life, and an awareness in modern management techniques of the necessity to monitor trends; as well as the facilities provided by computer technology, have all given much greater purpose to the accurate recording and collection of Church statistics.

It is noteworthy that the Anglican Church is showing interest in being part of the Statistical Forms now common to the Associated Church



of Christ, the Congregational Union, the Methodist Church of New Zealand, the Presbyterian Church of New Zealand and the Co-operating and Union Parishes. In ecumenical situations there is a need to be able to "compare apples with apples". These common forms are:

- "Parish Statistics" which record Members, Baptisms, Confirmations, Households or Families under pastoral care, Attendance at Worship, and Christian Education;
- "Financial Statistics" summarizes Parish Income and Expenditure under common headings.

There are concerns about which statistics are sought and in this regard it may be helpful to distinguish "scoring numbers" from "reading trends". This applies especially to the "Attendance at Worship" statistic, which seeks the average weekly attendance during the month of June, a well-established practice in the Presbyterian Church, which make possible the reading of trends. It is agreed that June is not a "good" month - if "numbers" (that is, scoring) is the prime concern. However, effective reading of trends requires consistent records. There are a number of Churches/congregations who record the attendance at worship for every service: they are able to review their life with some significance over a period of years.

A "bank", a "reserve" of accurate statistics provides protection from working on myths and "hunches", which may or may not be accurate!

## **METHODIST PUBLISHING**

This Report on Methodist Publishing comes in the form of developing an understanding of what is Methodist Publishing, and what it is able to provide for the Methodist Church. It is not a definitive statement, rather one that shows possible directions.

As part of that process we need to develop clear objectives, so as to set limits on its activity.

### **Methodist Publishing will**

#### **A. Encourage the publishing of . . .**

- (i) stimulating new ideas which will provide learning opportunities and will be of value to others.
- (ii) parish resources (including orders of service).
- (iii) historical records.
- (iv) materials that promote the Church and its mission to the wider community.
- (v) Conference reports and minutes.
- (vi) Other publications such as Crosslink.

#### **B. Provide expertise in the fields of . . .**

- (i) writing and editing.
- (ii) design.
- (iii) publishing.
- (iv) printing.



- (v) marketing.
- (vi) distribution.

**C. Promote a Publishing Fund** within the Methodist Church of New Zealand under its management, for the reception of legacies and donations, that will be used to further the above aims of Methodist Publishing.

It is not envisaged that every publication in the Methodist Church would be published by Methodist Publishing but for those that are, certain standards would be met, as set down in approved Guide-lines.

**Guide-lines would include:**

- \* clear indication about when the name Methodist Publishing can be used, and who gives the authority for its use.
- \* A need to determine what is the "House style" or "House Ethos" of Methodist Publishing. What are we conveying by quality and style in our publications?
- \* being responsible for the allocation of ISBN Numbers for all material published by Methodist Publishing.
- \* attending to the requirements of National Library for free copy of publications.
- \* information on how to go about publishing using Methodist Publishing.
- \* an advisory role for Methodist Publishing, this will include putting writers in touch with Local/Regional expertise. Encouraging regional specialisation - such as typesetting, design, etc.
- \* ensuring that the Methodist Church of New Zealand has some legal protection from material published under the name of Methodist Publishing.
- \* clearly identifying the boundaries of Methodist Publishing.

**Staffing Requirements**

It is clear that if Methodist Publishing is to develop into and provide help in these areas then it is essential for there to be a person appointed with appropriate professional skills, who would enable it to happen, working initially on a 20 hour week basis.

Such a person would need to have competent editorial, design and marketing skills, be confident in the advisory role and be able to refer people to other points of assistance. Initially there would need to be an investigation into what is being published, how it is being produced, at what cost, etc.

## **Conclusion**

The final form of Methodist Publishing will take some development and further consultation needs to occur with all interested parties. We believe that there is a valuable advisory role that could be performed, along with some co-ordination of what is presently being done throughout the Church. It needs to begin gradually and have some careful guidance through the employment of someone with professional skills.

## **CONFERENCE BUSINESS TO BE FIRST SUBMITTED TO SYNODS.**

This was referred by Conference to the Administration Division, who wrote to all Divisions and Standing Committees drawing to their attention the requirement of the Church law as set out in the 1989 Conference resolution (Page 669).

The responsibility for the enforcement of these provisions, as requested in part (b) of the resolution, will take effect if Conference only accepts business that has first been referred to Synods.

## **CONTINUING WORK**

A primary task of the Administration Division is to offer advice and guidance to Presbyters and Treasurers in their handling of the financial matters within the Parish. In addition during 1991 work will continue in the following areas:

### **Presbyters Deacons and Lay Workers' Loan Fund**

Review of types of loans available with a view to simplify the operation and administration of deposits and loans.

### **Methodist Publishing**

Continued consultation on the development of objectives under which Methodist Publishing will serve the Church.

### **Superannuation**

The preparation of a Handbook and Annual Report to assist the Members' understanding of the Fund.

Continue to monitor any further legislative changes as they relate to superannuation. Investigate and if appropriate recommend changes to the Trust Deeds of the lay Workers' Retiring Fund and the Supernumerary Fund.

### **Taxation**

Monitor and prepare advice for the Connexion on legislative developments in the area of taxation where such development have an impact on the life of the Church.

### **Suggested Decisions:**

1. That the Report be received.  
**Superannuation:**
2. That Conference ratifies its decision of 1989 and approves the new Trust Deed of the Supernumerary Fund which was effective from February 1990.
3. That from the 1 February 1991, the annuity rate be increased from \$189.10 to \$196.66 (per year of contribution).
4. That Conference affirms the Church's practice of ensuring there is, normally, appropriate death-in-service cover for all persons in designated ministry: ("designated ministry" meaning the exercise of ministry as indicated on the "List of Stations").  
**Church Building and Loan Fund:**
5. That Conference notes that the matter of holding Title under the Model Deed has been referred to the Law Revision Committee and requests the Board of Administration to act in conjunction with the Law Revision Committee as necessary.
6. That Conference affirms the adoption of the procedures set out in the Report under the heading New Zealand Social Services Association and Property Matters as described on pages 181 and 182 in points (a), (b), and (c).
7. **Insurance:**  
That all Parishes are encouraged to consider ways of reducing Insurance risk by taking effective risk control.  
**Connexional Fire Insurance Fund:**
8. That an interest free loan of \$1,000,000 be advanced from the Connexional Fire Insurance Fund to the Trinity College Council for a maximum period of three years.  
**Connexional Banking Arrangement:**
9. That Conference notes with pleasure the contributions of Connexional Banking Scheme to the Connexional Budget and encourages all Parishes and Groups to operate their Bank Accounts within the arrangements.  
**Archives:**
10. That Conference records its grateful appreciation to the leadership and careful work undertaken by the Rev. George Carter in the Auckland Archive.  
**Board Membership:**
11. That the membership of the Board for 1991 be: Margaret Burnett, Frank Claridge, Elaine Dell, John Goffin, Edgar Hornblow, Geoff Peak, Donald Phillipps, Ashley Sedon, Pat Teague, Lani Tupu, Stan West, Dick Yates



# **SAMOAN ADVISORY COMMITTEE**

## **Report to Conference**

**Minutes of Meeting held at Petone  
on the 21st-22nd April 1990**

### **Apologies:**

Vice-President - Mr T K Heimuli, Rev's I MacKenzie and I Afoa.

### **Present:**

President Rev. B Jones, Mr Tuiuti Lani Tupu (Convener), Reverends: S A Amituana'i, N Brookes, K Taylor, H Kitchingman, T Sa'o, F Kopelani, F Tugia, A Saleupolu, I Sefuiva, S Mika, N Noa, H Autagavaia, S Saafi, D Parker, U Su, F Faafuata, P Ieriko, F Tuimaseve, S Mapusua. Messrs. A Letoa, Soala, Atiloa, Faleao, Seuseu, Malo, S Elia, M Logo, Mapusua, F Fono, Siliva, Lolo, Limu, S Alo, Aumua, Tiatia, A Galuvao, T Aiolutepotea, Fagaloa. D Field.

### **Minutes:**

Received and confirmed the minutes of the meeting held at Otara April 1989.

### **Reports:**

Reports were received from the following Parishes and congregations; Wellington, Petone, Gisborne, Masterton, Hastings, Tokoroa, Papakura, Papatoetoe, Otara, Panmure, Mangere East, Mangere Central, Henderson, Glen Eden, New Lynn, Birkenhead, Auckland Samoan Parish.

### **Financial Report:**

The Committee received and accepted the report for the year 1989 as presented by Mr Tiatia.

### **Youth Co-ordinator Report:**

The Committee received the Youth Co-ordinator's report on Youth work and the Youth Camp held in 1989. The Committee were not in favour of this report, and makes the following suggestions:

- (a) The Youth Co-ordinator and his camp committee should get together and make a clear finance report and present it to the next Samoan Policy Committee.
- (b) That the Rev. Halefoti, the Youth Camp Treasurer and Miss Fa'au'u Fond are requested to meet with Derek Laws to sort out the Camp Accounts.
- (c) Rev. Halefoti has been asked to make sure that materials for youth groups and Sunday Schools are prepared and circulated two months in advance to all Samoan

congregations.

**Ministry:**

Committee of Ministry recommend the following:

- (a) Time for school of Theology will be in January and not April.
- (b) A book of Theology (Tusi Faavae) must be prepared in the Samoan language.
- (c) Minister's service book must also be in the Samoan language.
- (d) Recommend that we ask Conference for an additional grant of \$3,000 for the Samoan School of Theology to be held in conjunction with the Annual Samoan Advisory Committee in April each year. The participants are Samoan Ministers and their wives.

**Candidates for Ministry:**

The Committee recommend the following candidates for the general ministry to the Committee of Ministry:

Mr Fa'aiva Alaelua, Mr Ioelu Atio'o, Mr Fa'atagi Fa'aita.

Messrs Alaelau and Atio'o have been recommended for general ministry while Mr Fa'aita is to be trained specifically for the Samoan Ministry.

**Youth Co-ordinator:**

- (i) Rev. Halefoti Autagavaia's term of office was discussed and the committee decided to extend his term till 31 March 1991.
- (ii) The Committee recommend to ask Rev. John Salmon, through the Education Division if he would supervise Rev. Halefoti's job from now till the end of his term.
- (iii) That Rev. John Salmon reports regularly to the Samoan Executive Committee on Rev. Halefoti's progress.

**Mrs Piula Unasa Su:**

The Committee discussed Mrs Piula Su's training for the Ministry. Reports received from Dave Mullan and Frank Hanson of the St John's College, indicating that they could not recommend Mrs Piula Su for ordination as a Presbyterian. Mrs Piula Su has been in St John's College for the last four years, and so far has not done the required work towards her training.

The Samoan Committee discussed the above issue and recommended that Mrs Piula's training programme at St John's College be discontinued forthwith.

The Committee also decided to ask Rev. Amituana'i and Mrs Faau'u Fono to meet with Rev. Frank Hanson and Mrs Piula Su, to inform her about the Committee's decision and to discuss alternative training for her.



### **Rev. Unasa Su:**

The Committee received a request from Rev. Unasa for a placement in the Auckland area in 1991.

The matter was discussed and the Committee declined the request on the grounds that there was no Samoan congregation available in the Auckland area at the present time. Rev. Unasa Su was informed of the Committee's decision during the meeting. Rev. Unasa was also advised that he should consult his Superintendent Rev. Bruce Scammell, should he still wish to pursue the matter further.

### **Representatives:**

- (a) Executive: remains the same.
- (b) G.P. and Church Council: Rev., Amituana'i and Rev. S Mika.
- (c) Committee of Ministry: Rev. S. Amituana'i.
- (d) Development Division: Rev. S Saleupolu and Mrs F Fono.
- (e) Church Union: Rev. I Sefuiva.
- (f) Council for Mission: Rev. F Faafuata and Mr Seuseu.
- (g) Conference 1990: Rev. S Mika and Mr Fagaloa.
- (h) Lay Preacher's Examination: Rev. S Mika in place of Rev. Seilala Mapusua.

### **Youth Camp:**

Confirmed that Youth Camp will be held every two years. The convener for the next camp will be Rev. A Saleupolu.

### **Gifts for Rev's Ioane and Seilala**

Donations were received from: Petone, Wellington, Tokoroa, Masterton, Gisborne, Hastings, Papakura, Otara, Manurewa, Papatoetoe, Mangere East, Mangere Central, Panmure, Ponsonby, Birkenhead, Henderson, New Lynn, Glen Eden, Samoan Ministers, Executive, Youth Co-ordinator and Fine mats were given by Otara and Papakura.

A gift was also given to Rev. Sione Saafi, Minister at Petone.

A special function was held to farewell Rev. Afoa and Rev. S Mapusua. Rev. Amituana'i was speaking on behalf of the Samoan people and Mr Soala was the orator and presented the gifts. Rev. Mapusua spoke on their behalf because Ioane was unavailable. A special service was also held on Sunday in which Rev. Mapusua preached.

### **Bi-culture Workshop:**

Representatives to this Workshop held at Whakatuora Marae, Mangere on the 7th and 8th September 1990.

**Ministers:** Amituana'i, Paulo Ieriko, F Tugia, A Saleupolu, F Faafuata, Mrs M Field, F Kopelani, T Sa'o.

**Lay Preachers:** F Fono, S Moti, I Taulelei, Olive Tanielu, Piula Su, Mapusua, Alesana, Sale Meleisea, Mani Logo, Tia A., A



Galuvao and Lani Tupu. Also attended were two students from St John's College - Mr Iakopo Faafuata and Miss Sui.

#### **Next Meeting:**

Will be held at Ponsonby, Auckland on 20/21 April 1991.

The meeting was closed at 3.00 p.m. on Sunday with special thanks to Rev. Sione and the Petone congregation for their good hospitality.

#### **Suggested Decisions:**

1. That the Report be received.
2. That an additional annual grant of \$3,000 towards the Samoan Ministers and their spouses School of Theology be approved.

# **METHODIST PROVIDENT SOCIETY**

## **Annual Report to Conference 1990**

The Society has pleasure in presenting this, its Eleventh Annual Report to Conference.

### **Support, By and To, the Church:**

The Society since its inception, has been struggling to make the Church Membership aware of its existence and the contribution it can make to the wider work of the Church, while providing them with a secure means of investing their funds.

With a total membership of 272 at the 31st March 1990, this has meant that the Society has seen a decline in membership during the year of 8.7%.

The Society has made considerable sums available for allocation by the Conference, since the inception of the Fund, totalling \$148,291. It has been the policy of the Society to make some of the funds available for use in the various Districts of the Connexion, so that those who have made the resources available may see some benefit in their own area; while other grants are of a more National nature.

### **Nominated Trust Advances:**

The Securities Act and Regulations still need to be complied with, and Parishes are again reminded that the only way in which they can legally borrow money from their members is through the Nominated Trust Advance procedure offered by the Society. The procedure followed is that an individual deposits the desired sum in the Society, usually on an 'interest free basis' and then the Society enters into a loan arrangement with the Parish, on the understanding that if the deposit is required, for whatever reason, the Parish will repay the loan concerned and the Society will then make the appropriate repayment to the depositor. Parishes will be aware that these provide the cheapest possible form of finance. There have been a number instances, where Church members or associates have provided a deposit, on the understanding that it will be invested in the Methodist Trust Association to enable income to be generated for the ongoing work of the Church. At the 31st March 1990 30.5% of all deposits of the Society totalling \$196,688 were Nominated Trust Advances, both interest free and interest bearing.

Of the total membership of the Society, 38 were members because of their desire to assist their own local Parish or other local group, through the Nominated Trust Advances scheme. These members, because of the nature, of their deposits, are not usually active or long term members of the Society. At the end of the financial year 14 Parishes or other Church-related bodies were recipients of these loans. In most cases the depositors forgo their right to interest on the money they have lent to the recipient.



**Development Deposits:**

Development Deposits are deposits for a specified period, at a pre-set rate of return and have become increasingly popular, particularly when the lowering of interest rates was introduced for Ordinary Deposits. Development Deposits at the 31st March 1990 totalled \$226,801 compares with \$214,947 at 31st March 1989.

**Interest Donated:**

There are still members of the Society who choose to further support the Society, by forgoing their right to interest on their deposits, and during the year ended 31st March 1990, \$2,652 was received from this source.

**Legislation and its effect on the Society:**

The introduction of the Withholding Tax on Interest from the 1st October, 1989, has had a significant effect on the Society, not only with the additional involvement in accounting to the Inland Revenue Department, but there has also been a significant withdrawal of deposits from those who do not wish to be involved with the need to account to the Department for interest on the deposits.

**Interest Rates:**

Since the end of the financial year, interest rates on deposits have been reduced from 12% to 6%, and this in turn has resulted in some depositors, being forced to withdraw their funds from the Society. The Development Deposit interest rates will remain steady during the current term of the deposits, but will need to be re-assessed when they come up for renewal.

**Distribution:**

Unfortunately, during the year ended, the 31st March 1990, the Fund did not operate profitably, and therefore the recommendation, is made that no distribution should be made this year. The reasons, for this is that the Society is dependent on income from the Methodist Trust Association, in which the Provident Society funds are invested, and the income so generated, was not sufficient to pay interest to depositors at 12% and meet the increasing cost of administering the Society particularly after the introduction of the Withholding Tax.

**Other facilities that are available through Membership of the Society:**

The Provident Society continues to provide for members a very favourable cover for Homeowners and Householders insurance, resulting in a premium that is 30% below normal company rates; and in addition members receive a 5% commission on Company Premiums. Cover is very comprehensive and any existing member of the Society or potential members wishing to pursue this additional benefit of membership of the Society should contact the Administration Division.

The Executive Officers of the Society are endeavouring to provide additional benefits for the members of the Society, and during the past year an escorted tour to the Oberammergau Passion Play, was arranged. Non



members joined the party, but all arrangements were in the name of the Society.

**Society Rules:**

The past year has been marked by a revision of the Rules of the Society, which it is hoped will be reported at the annual meeting of the Society.

**Publicity Material:**

During the current year, work has been undertaken on publicity material; however it is not completed, firstly, because of the extreme difficulty in finding suitable illustrative material for brochures and posters, and then, checked by the necessity to reduce interest rates on deposits.

In conclusion, we would again commend membership of the Methodist Provident Society, to all Church members and adherents. Your support would be appreciated.

S J West, Secretary

R M LeCouteur, Executive Officer

**Suggested Decisions:**

1. That the Report be received.

## ARMED SERVICES CHAPLAINCY REPORT.

**Regular Force Chaplaincy:** During the year Bob Short resigned from the Presbyterate and therefore could no longer serve as Chaplain to the Armed Services. Bob spent almost seven years in the Armed Services and during that time served with enthusiasm. His ministry in Linton Camp, Singapore and Papakura Camp was of a high standard and many families are grateful for his understanding and the time he gave them. We wish Catherine and Bob well as they settle in Hamilton. Bob's resignation means that the Senior Chaplain is looking for a suitable replacement. This task is not made easy by the shortage of clergy. But the opportunity of service is there and the Senior Chaplain would like to hear from those who would be interested in Regular Force Chaplaincy.

**Territorial Force Chaplaincy:** It is not matter of pride that no Methodist Territorial Force Chaplain has served in recent years. Some interest has been shown but for one reason or another it has not been possible to enlist a Methodist Chaplain. Register your interest with the Senior Chaplain.

**Chaplaincy in general:** The Chaplains' Dominion Advisory Council continues to meet twice a year and deals with some extremely important matters relating to the church and its involvement within the Armed Services. It is a policy-making body as well as being responsible for the appointing and care of the Regular Force Chaplains. Chaplains' Advisory Committees meet in Auckland, Wellington and Christchurch twice a year and their task is to recommend to which units Territorial Chaplains will be attached during the Annual Camp period and for the rest of the year. They also hear reports of the work done by the Chaplains and these speak of contacts made with women and men who would otherwise not come under the influence of the Christian Church.

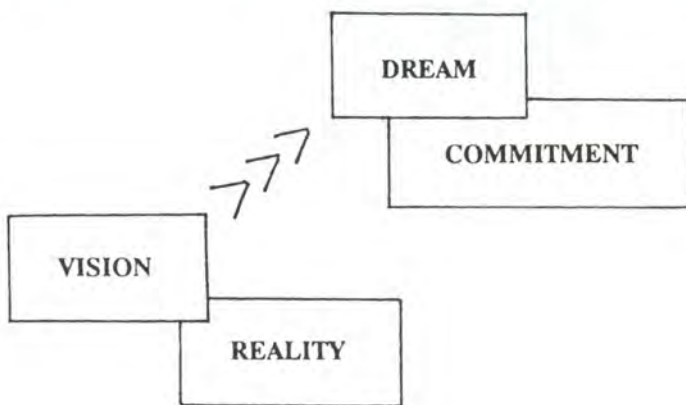
J.S.Hosking, Chairperson  
M.L.Dine, Senior Chaplain

### Recommendations:

The Armed Services Chaplaincy Committee for 1991 be:



REPORT TO MEMBER CHURCHES AUGUST 1990



VISION .....

1969

"As those who do not believe that the Church is the place where Christ is imprisoned, but rather the community of those who are convinced of his presence in the whole world, we should be constantly endeavouring to discern the signs of his presence, and the form of obedience our Lord is requiring from us.

In discerning the signs of his presence we need a willingness to listen to the needs and aspirations of others, we need an understanding of the pressures and influences to which men are subjected in society, we need to make a contextual study of the Bible, we need to be watchful, for, and grasp the favourable moment for giving witness to the Gospel, we need a lively sense of expectation of God working and moving among us, we need faith, hope, and love, not forgetting that 'the greatest of these is love'." from the section. "The motivation behind Christian Mission Industry", Manapouri Hydro Project - Owen Kitchingman - NCC Chaplain's report.



1979

"Our Vision is one of the Churches acting in Mission and Service together. We see people at work, and the work organisations to which they belong, having many needs and strengths. We believe that the Church, through all its members, can contribute towards building up the quality of life people experience at work. This will require wisdom, and at times leads to asking questions which can disturb habitual thinking or behaviour.

We have a vision of the Church being wherever people are - encouraging and disturbing, so that people and groups "find themselves", and so that work organisations enhance the dignity and individuality of people rather than the reverse."

- Bruce Gilberd: ITIM Report to Member Churches.

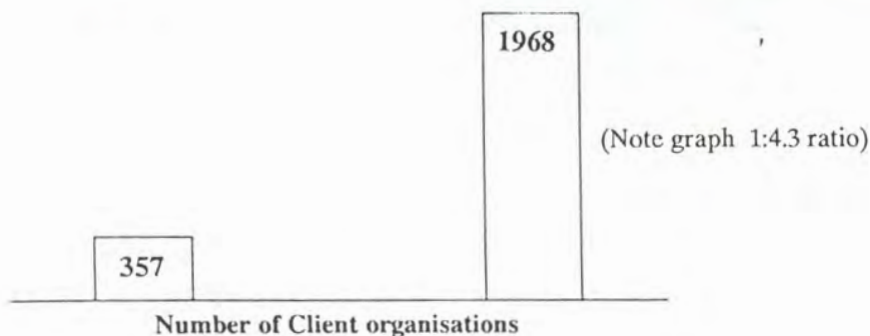
**REALITY - 1990:**

### **SNAPSHOT 1**

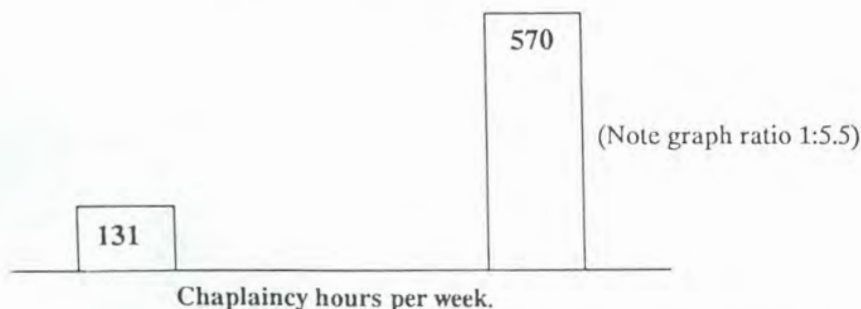
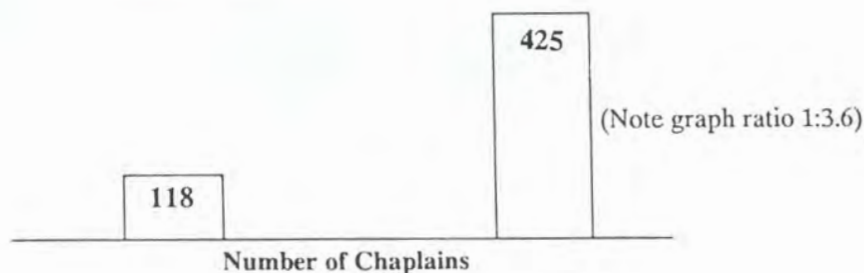
From the vision of . . . . "building up the quality of life people experience at work" ITIM has over the past decade become a recognised professional organisation offering quality care to people at work and in the community. The facts below speak for themselves . . . . .

1980

1990



- + Each week 98,000 people can be in direct contact with a Chaplain at their place of work.
- + Since the Chaplain's pastoral care is by contract, to both workers and their immediate family, approximately 294,000 are under pastoral care.



- + This represents approximately 49 full time workers on increase of 544% in a decade!



## **SNAPSHOT 2**

### **An equal opportunity Lay Ministry!**

- + Back in 1980 94% of Chaplains were clergy and 92% were male.
- + Today 70% of our chaplaincy team are lay people and 47% are women.
- + ITIM has been able to tap into, and release, the potential of lay people for ministry.

## **SNAPSHOT 3**

### **Dollars makes sense and service!**

- + In our combined ITIM budget for 1990 of \$2,041,000 97.5% comes from our clients as fees for services rendered.
- + That makes us directly accountable for the quality of the care we provide.

However, statistics on chaplaincy growth don't tell the whole story.

Here are a few glimpses of other aspects of our mission . . . . .



## SNAPSHOT 4

Chaplain training and support is of vital importance if we are to continue to provide professional care and accountability.

**ITIM Waikato:**  
Offers to Chaplains, personal and professional supervision and In-Service Training.

Topics for 1989 -

- Social Analysis
- Alcoholism
- Race Relations
- Peer group sharing
- Faith sharing
- HIVE and AIDS awareness
- Dynamics and Change
- Ethics/Practice of Chaplaincy
- Theology of Mission
- Industrial relations.

(Other ITIM programmes.)

Regions have similar training

## SNAPSHOT 5

### COPING WITH REDUNDANCY

#### ITIM Northern:

A large multi-national Company announced a major restructuring programme that would involve 300 jobs throughout New Zealand.

The Company's Auckland Chaplain, having earned the right to speak, challenged the Company to care for their staff during the restructuring.

A pilot proposal provided by the Chaplain for staff support was well received by the hurt and bewildered employees. Now the Company has asked the Chaplain and other ITIM personnel to provide the same programme throughout the country.

ITIM's independence and people skills have won the confidence of an organisation accustomed to paying off staff with expensive consultants. More importantly many employees have been assisted to cope with a situation over which they had little control.

## SNAPSHOT 6

### REDUNDANCY COUNSELLING

**ITIM Canterbury:**

ITIM Canterbury will provide counsellors for a team of specialised personnel who will be able to respond quickly to any redundancy situation in Christchurch.

Christchurch City Council is organising the teams, called Redundancy Action Flying Teams (RAFT).

ITIM will be providing three two-persons teams, to act as pairs or a total group - as required.

The ITIM teams will be able to provide counselling for individuals, families, or groups.

## SNAPSHOT 7

### Addressing the Deeper Issues behind Redundancy/Unemployment

**ITIM Wellington:**

Have sponsored a group of economists and Church Leaders who meet once a month to discuss economic issues.

Included in the group are, Don Brash, Archbishop Brian Davis, Brian Easton, Richard Randerson, Dennis Rose, Robin Lane and Jocelyn Armstrong. The hope is, that by dialoguing together all will have a better understanding of the issues and a deeper resolve to do something about them.

## SNAPSHOT 8

### HOW DO OUR CLIENTS SEE ITIM ?

#### ITIM SOUTHERN:

"The pain of the restructuring process has affected many lives at all levels and I feel quite sure that without the wise guidance of a willing and helpful chaplain the process would have been much more painful than it has been."

- *Past National P.S.A. Delegate - R Turfus.*

### ADVANTAGES OF INDUSTRIAL CHAPLAINCY TO DSW, DUNEDIN

- + Safety net for staff.
- + Preventive service for some very stressed people.
- + Low key approach, openness.
- + Accessibility and friendliness of chaplain.
- + Personal and genuine interest taken in people.
- + Confidentiality of the service.

- *S Cadigan*

#### A MISSION OF THE CHURCH:

Another reality of ITIM's involvement in the work community is that we are an **ECUMENICAL TEAM**. Our Member Churches include:

Anglican  
Apostolic  
Associated Church of  
Christ  
Baptist  
Brethren  
Congregational

Catholic  
Elim  
Lutheran  
Methodist  
Presbyterian  
Salvation Army  
Society of Friends

On behalf of ITIM Aotearoa-New Zealand we want to express our thanks to our Member Churches for their support and assistance.





## DREAM . . .

As we reflect on ITIM's experience over the past decade we dream of the day . . . .

- + WHEN THE CHURCH working as **one** meets the needs of women and men wherever they are in the world.
- + WHEN THE CHURCH will discover that **MINISTRY** belongs to all the people of God and the full potential of the **LAITY** in ministry and service is realised.
- + WHEN THE CHURCH focuses on **SERVICE** and not **SURVIVAL** so that the needs of people and communities are met.

## ITIM'S COMMITMENT . . . .

Our commitment in ITIM for the 1990's reaffirmed and written into our newly drafted National Policy is:

- + to stimulate and sustain Christian commitment  
(challenge and support)
- + to care for anyone in need, regardless of background or belief  
(service)
- + to be creatively critical of society and its institutions in the light of the Gospel  
(reflection)

**We invite** you to make this your commitment too and to join us in our ministry to people and work by making contact with one of our regional offices:

ITIM Northern  
ITIM Waikato  
ITIM Wellington  
ITIM Canterbury  
ITIM Southern

Phone.  
(09) 609-588  
(071) 568-638  
(04) 664-981  
(03) 664-586  
(024) 778-065

## TRINITY METHODIST THEOLOGICAL COLLEGE

### Report to Conference 1990

#### Students:

The agreement with the Anglicans provides for a maximum of 20 full-time Methodist residential students. This year we have been working at our limit. During the first half of the year the Rev Eileen Shamy attended the college full-time as part of her continuing education, finding this to be a valuable experience. The Rev Philemon Riti of the Uniting Church of Papua/New Guinea and the Solomon Islands returned to his home in the middle of the year after spending 18 months in college as an STh student. We have had three students from Methodist Pacific theological colleges as part of our Pacific Exchange Programme - Mele Mausia of Tonga was here for the full academic year and Iakopo Esau and Toetu Upuese of Samoa were each here for a semester. Unfortunately because of the transitional situation regarding student accommodation we have had to ask our partner colleges in the Pacific to defer the Pacific Exchange Programme during 1991. It has proved to be a useful venture for both our students and theirs. The remaining students at the college have had a busy and useful year of training. Three of them have been able to arrange for a fourth year to complete their BTheol degrees. They are Bill Clifford, Ken Olsen and Epeli Taungapeau. Audrey Ancrum has been the Senior Methodist Student and Student Representative on the Trinity College Council. The issue of accommodation looms large in the thoughts of students who will return next year but the consultation between students, staff and the College Council Treasurer, Mr Frank Claridge, have been open and helpful.

An important development has been the invitation by Tamaki Circuit to Methodist students and faculty to attend a hui at Whakatuora towards the end of September. This will enable Methodist students to have direct dialogue with Maori Division personnel, and to gain at first hand information about Maori Division aims and policies.

This year has also seen frequent visits by Methodist bicultural educators who have contributed, alongside Anglican bicultural educators, to the Te Kaupapa Tikanga Rua programme.

The home setting programme continues to be the main element of the work of the Fieldworker in Ministry with 9 deacons-in-training and 7 presbyters-in-training. During the year three people withdrew from the programme. The In-Service Programme offers ministerial education for probationers, "Supply" personnel, and others who have not had the opportunity of residential education. Other work continued at a very modest level due to Dave Mullan's absence on four months refresher leave during the May to August period.

#### ACTE (Auckland Consortium for Theological Education):

1990 marked the beginning of the teaching of an Auckland Bachelor of Theology degree after almost 100 years of negotiations with Auckland University. This has meant that two BTheol degrees are currently offered on the St John's site - the Auckland degree and the Melbourne College of Divinity degree. During 1990 St John's College have 31 students studying for the Melbourne degree and five for the Auckland degree. Nine Methodist students are studying for the Melbourne degree and there are no students for the Auckland degree. The total number of students within ACTE (i.e. Baptist College, the Catholic Institute, Trinity College and St Johns College) is:-



Melbourne BTheol	157
Auckland BTheol	49
BA students taking theology papers	35
Total	241

#### **LTh (Joint Board of Theological Studies):**

The LTh continues to be an important qualification for ordination candidates with 25 Anglican and 11 Methodist students. A proposal to provide an extended LTh diploma for ordination candidates only was presented and accepted at the Annual Meeting of the Joint Board of Theological Studies in August. The effect of this is to enable students training for ministry to gain credit for the church-required subjects which they must already complete. The basic 15 paper LTh will allow students to gain their diplomas having completed the foundation courses necessary for a basic theological education - which was the original concept of the diploma. The papers required for the new extended LTh would include:

Cross Cultural Studies  
 Methodism  
 Homiletics  
 Congregation, Ministry and Mission  
 The Minister as Interpreter  
 Field Education  
 Speech Communication A and B

Bi-cultural development will continue to be a compulsory course for all students but will not be included for examination.

#### **Staffing changes:**

##### *Wesley Lectureship: Lecturer in Systematic Theology:*

As part of the second year process for Connexional appointments the President interviewed both the Rev Enid Bennett and representatives of the Trinity College Council early in the year. Enid indicated that she intends to retire at the end of the 1991 Connexional year, and on this basis the Trinity College Council recommended to the General Purposes Committee that her term of appointment be extended by one final year.

Following last Conference there were further discussions with representatives of the Maori Division concerning the Job Description for the position of Methodist Lecturer at St Johns/Trinity. The final draft has now been accepted by Maori Division and the Joint Staffing Committee, and is appended to this report for information. It is proposed that the position will be advertised soon after Conference and that a nomination will be ready for the meeting of the General Purposes Committee in May of next year.

##### *Fieldworker in Ministry:*

The Rev David Mullan completes a nine year period as Fieldworker in Ministry at the end of this year. During that time he has undertaken pioneering and innovative work in terms of Home Setting training which has received wide acknowledgement. He has also been an important influence in the establishment and development of the Diaconate as a ministry in its own right within our church. He has devoted much skill and energy to the areas of audio visuals and publishing. His enthusiasm



for communication has served well both the church at large and also many individuals. Beverley has added her own enthusiasm and skills in these areas as well as playing a full part in her own right particularly among home-setting students. An opportunity will be taken at Conference to recognise their contribution to the life of the Connexion.

Because Dave's resignation from the Fieldworker in Ministry position came twelve months earlier than expected the Trinity College Council sought permission to make an appointment following the "one year procedure" provided in the Law Book. This was denied by General Purposes Committee who asked that the Council proceed to appoint a supply person for twelve months so that the two year process could operate. After the subsequent appointment of a Commission on Theological/Ministerial Education, the Council sought permission of the President to appoint to the supply position for "up to three years". This request was made on the grounds that the Council could otherwise find itself making two brief appointments over a period of two to three years. Permission was granted. The draft job description arising out of consultations with the Maori Division was circulated to August Synods, together with a request for applications and/or nominations. It is planned that the final job description and a nomination for the supply position will be made to the October meeting of General Purposes Committee and then to Conference.

The Assistant to the Fieldworker in Ministry, Mrs Sherril Ewing, will be resigning on 30 November to take up another position. The Council pays tribute to her efficient, loyal and friendly service to many students and people over the past five and a half years.

#### *Director, Wellspring:*

The position of Director, Wellspring, was placed on "hold" at the end of 1988 to await the finalising of the Mission Statement. In the meantime the Rev Jack Penman acted as Director for six months, and then Robyn Brown was appointed as Administrator, first on a part-time basis, and then full-time. With the acceptance of the Mission Statement by the Conference the Trinity College Council has moved to seek the appointment of a Director again in place of an Administrator.

The Director, Wellspring is a Connexional Resource Person, and the appointment is subject to the two year process which had begun in 1988. In consultations with the Maori Division a draft job description was agreed to which was circulated to August Synods. At the same time there was agreement that the position ought to be regarded as a supply appointment of up to three years on the same basis as the Fieldworker in Ministry in the light of the appointment of the Commission on Theological/Ministerial Education. Nominations and applications have been sought, and it is planned that the final job description together with a nomination will be presented to the October Church Council and then to Conference.

The Council plans that the Fieldworker in Ministry will be relocated on to the Wellspring site from early in 1991. Fieldworker and Director will work as a lay/ordained team with responsibility for on-site and extension education. Plans for the necessary building alterations for Wellspring are currently being drawn up.

The past year has been a very busy one for all staff with a lot of extra tasks required due to the ongoing discussions relating to the future directions of theological education and education for ministry. The Council pays tribute to all

members of the staffing team for the high quality of work sustained by each member and for the commitment made by each and every member in offering their gifts and service to this area of the church's ministry.

#### **Trinity College Council:**

This year has been a very busy one, with more frequent meetings than normal due to the additional work issues about which the Council must make decisions. Team work within the Council is harmonious and purposeful. We are grateful for all the voluntary time given by Council members in undertaking these responsibilities on our church's behalf.

We particularly mention the commitment and sensitive understanding given by Mrs Joyce Dey who has indicated that she will be retiring from the Council at the end of 1990. Joyce has served the Council since 1983, firstly on the Joint Policy Committee and then as a member. This has been a busy period in the life of the College and Joyce's wisdom and wise counsel have been invaluable. The Council wishes Joyce and Gordon every blessing as they begin a new phase in their lives.

#### **Wellspring:**

The year has been one of challenge and encouragement. It has seen an increased use of the centre for Methodist seminars, workshops, meetings, retreats and social gatherings. This has, of course, meant a decrease in the time available to other church and community groups who have also used the facilities. In all, Wellspring has extended hospitality to over 650 people between January and August 1990. Many of this number have attended series of meetings or workshops which varied in length from three to twelve sessions.

We have been fortunate to have had many well qualified people prepared to offer their time and gifts to enable others. We are grateful for their support. It has been disappointing to have found little support for the retreats and quiet days offered. There has, however, been an encouraging response to the other various workshops and seminars offered to both lay and ordained people, not only in Auckland but also in Christchurch and Gisborne. Plans are underway for further workshops in Hamilton, South Canterbury and Hawera. We note the formation of the Methodist Writers' Guild following the Writers' Weekend at Camp Morley.

It is particularly pleasing to report that we had eight people attend our residential time for TELL (Training and Education for Lay Leadership). Having completed preparatory work during the year they spent 4-1/2 days at Wellspring further exploring what it means to be called to lay ministry within the Methodist Church of Aotearoa/New Zealand. The participants from Lower Hutt, Palmerston North, Hamilton and Auckland began by studying the General Standards for Members, the Social Creed, Some Social Principles of the Methodist Church and the Mission Statement for Te Hahi Weteriana O Aotearoa. That gave us plenty to ponder on. In the light of these statements we then focussed on what each person was being called by God to do and how they could best equip themselves for the task. Each left Wellspring with a learning covenant for 1990/91 which will also be signed by the presbyter and parish representative. The group will gather again at Wellspring in August 1991 to review their work and learning. Participants of TELL have the opportunity to work towards a Lay Leaders' Certificate which will be awarded by the Trinity Methodist Theological College for study and practical work undertaken for special lay ministry tasks. The TELL programme will be offered again in 1991 for lay people who wish to take seriously their call as lay leaders within their local



church and community. Wellspring acknowledges the assistance of Rev Andrew Ferguson in developing this programme.

We look forward to continuing and extending the work of Wellspring in 1991.

#### **Anglican Appointment:**

The end of this year will see the retirement of the Rev Francis Foulkes who has been Warden of St John's College for the past five years. His wise, patient and understanding leadership has been a major factor in maintaining the excellent relationships that exist between students, faculty and staff. We wish him well in his retirement.

The Anglican Board of Governors has appointed the present Bishop of Waiapu, the Right Reverend Peter Atkins, as the new Dean of St John's College. Already he has been involved in a number of meetings making plans for 1991. We look forward to the arrival of himself and Mrs Rosemary Atkins in December, and trust that under his leadership the good relationships will continue and the place of the colleges in the life of each of our churches will be affirmed.

#### **Construction:**

The St John's site has undergone a considerable face lift during the past two years with major reconstruction work now almost at an end. In December 1989 the new units for single students were opened as part of the cloister block. At the moment the new Social Centre is almost completed and it is anticipated that the new set of buildings will be opened with a dedication service on Wednesday 7 November. The grounds have of necessity been in a state of disarray for most of the year but they are now being restored to a setting which is very pleasing to the eye.

#### **Student accommodation:**

The College reported to Conference 1989 on the need for the Methodist Church to provide accommodation for its residential students from early in 1991. This is part of the new cost-sharing agreement being negotiated between representatives of the Anglican and Methodist Churches in order to complete the renegotiated Partnership Agreement of 1985. Details of the negotiations to date were shared at the May meeting of Church Council. These should be concluded in time to report the details to Conference.

A considerable amount of action has taken place during 1990 with regard to student accommodation.

- (a) A report entitled "Some Affirmations regarding Theological Education" was circulated to all Synods and Maori Division early in the year, and representatives of the College Council attended a majority of Synod meetings where it was discussed.
- (b) The Trinity College Council recommended to the General Purposes Committee in May that "appropriate housing should be purchased for 1991". After considerable discussion which also led to the resolution to set up a Commission on Theological/Ministerial Education, the General Purposes Committee "commended Trinity College Council as it seeks sources of funding for housing, independent of the Connexional Budget, and



encourages such favourable consideration as may be given by Connexional Bodies and Funds which may be so contacted".

- (c) The Trinity College Council has set up an Accommodation Committee including representatives of the Methodist Trust Association and the Board of Administration. At the moment this Committee is discussing its constitution with the President's Legal Adviser, as there is a commitment that money given for accommodation purposes will be kept separate from general College funds and vice versa. This Committee has been given the power to act in finding and purchasing suitable properties. In purchasing properties the Committee is aware of the need to have in mind properties with long-term potential, but also with short-term resale value.
- (d) The Council has received advice of a \$150,000 grant from the PAC Distribution Group, and a loan of \$1,000,000 for three years from the Connexional Fire Insurance Fund. It is most grateful for these. It is also following up applications for grants and/or loans from other Trusts, and the possibility of seeking gifts and bequests from individual Methodists. By Conference we will be clearer about 1991 accommodation needs for students, and staff still to be appointed, and a supplementary report will give up to date information of needs and purchases.

#### **Review of Colleges:**

The Partnership Agreement between Trinity College and St John's College provides for a shared five-yearly visitation review of the Colleges, and in particular their joint effectiveness in preparing men and women for Christian ministry. The then President of Conference appointed four Methodists to the team of eight. They were Rev Brian Turner (co-convenor); Dame Dorothy Winstone; Rev Gillian Richards and Mr Lani Tupu. After a considerable amount of exploratory work, they lived in at the College from 18 to 22 June, and subsequently reported to the Joint Policy Committee on 31 July. The report has since been received by the Trinity College Council. The report is a substantial document of some 30 pages, and is being discussed by students and faculty within the Colleges, and by the Anglican Board of Governors. A summary of the major sections and findings is included as an Appendix to this report, together with a response from the Trinity College Council. Copies of the full report are being sent to District Superintendents and members of Church Council. Responses from the Conference and other groups discussing the report will be considered at the next meeting of the Joint Policy Committee on 11 December.

#### **Commission on Theological/Ministerial Education:**

The Church Council meeting in May resolved to establish a Commission to consider the future of theological/ministerial education in Aotearoa/New Zealand. The Trinity College Council welcomes the opportunity to share in this discussion with the wider church. There has already been considerable discussion within the Methodist staff concerning future theological education and the Trinity College Council has established a Task Group to bring together its own thoughts on this matter. In July the Council sponsored a discussion between staff members and a number of Methodist presbyters who have had overseas theological education. Their experiences will be fed into the on-going consultation process which has now been established.

## **Student allowances 1991:**

### **Married Students:**

35% of stipend for 40 weeks	\$7,847.54
Child Allowance: Pre-school	\$750.00
Primary	\$815.00
Secondary	\$1,100.00

### **Single Students:**

22% of stipend for 40 weeks	\$4,932.71
(less \$10 a week for electricity, phone)	

### **Book Allowance:**

Year 1	\$600
Years 2 and 3	\$800

Allowances are paid in February, June and September. In addition to the above there are allowances for exam and course fees, medical costs, creche fees etc.

Married couples who are both students receive one married and one single allowance. Married students may also qualify for Family Support.

In addition all students are provided with free accommodation - married students with a home, and single students with a self-contained unit.

### **The year ahead:**

1991 promises to be another busy year in the life of our college.

Along with full and active residential and non-residential programmes we look forward to:

- working with the Commission on Theological/Ministerial Education and assisting them in their task;
- providing Methodist-owned accommodation for Methodist students;
- building a new staff team with the persons appointed as Fieldworker in Ministry and Director, Wellspring, and their secretary;
- continuing growth in the life and work of Wellspring and upgrading the accommodation and office space there;
- consolidation of the Bachelor of Theology programmes after a three year period of evolution and change;
- building on the good relationships which have been formed with Maori Division and Tamaki Circuit.

**Suggested decisions:**

1. That the report be received.
2. Conference acknowledges the innovative and pioneering work of the Rev David M Mullan, MA, during the nine years he has served as Fieldworker in Ministry, thank him for his service, and wish him and Bev for the future.
3. Conference recognises the personal contribution of Mrs Bev Mullan and the diverse supportive and caring ways in which she has carried out tasks within the Home Setting Programme.
4. Conference approves student allowances for 1991 as set out in the report.
5. That the Review Team be thanked for their report, and that the report and the response of the Trinity College Council be referred to the Commission on Theological/Ministerial education as part of their resource material.

May Cysill David Burl  
Jan Tucker Frank Blair  
Joyce K. Day  
Bev Mullan  
John van der Geer  
Victoire Uman-Samuel  
BBT  
Voyt



**Job Description**

**METHODIST LECTURER, ST JOHN'S/TRINITY COLLEGES**

This is a full time position.

**DEFINITION:**

*Systematic Theology* is an ordered and disciplined way of thinking, talking and writing about God in relation to creation, humanity and communities. It has its beginning in western dialectical and philosophical processes, and has drawn and continues to draw from four main sources: the Bible, the Church catholic; personal religious experience and relationships, and the created world. They remain basic for all Christians and provide the framework for ongoing exploration and critical enquiry into new ways of expressing the faith.

Theology is to serve the Church in Mission.

For the Methodist Church in Aotearoa/New Zealand, while theology and mission are both global and ecumenical, their immediate context is this country and its people. Therefore for Methodist students the process of reflection must directly relate to the Methodist Church's

- \* 1983 resolutions about the bicultural journey;
- \* the 1989 Mission statement and support of "tino rangatiratanga", and
- \* the current development to realise indigenous forms of worship, ministry, church life and theology

Theology must continue to address the reality of our history and the nature of the covenant relationships we are called to live as both citizen and Christian in Aotearoa/New Zealand.

**DUTIES:**

The appointee will exercise the critical functions which are distinctively those of a theologian while remaining sympathetic to the present and future vision of the Methodist Church in Aotearoa/New Zealand, and

**(A) Acting as a team member of the Joint Faculty**

- will share responsibility for teaching Systematic Theology in classroom and tutorial work, personal supervision and oversight of extramural students;
- will contribute to the process of ministerial formation and to the pastoral care of women and men preparing for ordination within the Methodist and Anglican Churches of Aotearoa/New Zealand as well as private and overseas of St John's/Trinity Colleges;

- will prepare students for assessment and examinations required for the Licentiate of Theology, Bachelor of Theology (Melbourne) and Bachelor of theology (Auckland).

**(B) Acting as a team member of Trinity College**

- will contribute directly in the preparation of Methodist students for ordained ministry;
- will be a theological resource person for the Connexion.

**QUALIFICATIONS AND EXPERIENCE:**

The appointee

- will possess the academic qualifications necessary to teach students to the level of Bachelor of Theology;
- should have teachings experience/skills appropriate for the task required;
- may be female or male, lay or ordained;
- will be a member of the Methodist Church of Aotearoa/New Zealand or clearly in sympathy with the ethos and theological emphases of that church.

**PERSONAL PROFILE:**

The appointee

- will be enthusiastic about theological enquiry and be able to call forth this enthusiasm in others;
- will be committed to the bicultural journey of the Methodist Church in Aotearoa/New Zealand;
- will display an ability and commitment to the task of contextualising theology in Aotearoa/New Zealand;
- will be sensitive to the many differing cultural values reflected in the College community;
- will be able to work as a member of a team in a variety of ecclesiastical and academic settings.

## THE COLLEGES REVIEW 1990

The report of the Review Committee is a 30 page document. Its major findings appear in Section I which is printed in full, and its other recommendations are printed as part of the Trinity College council response.

### SECTION 1

#### **4. A SYSTEMATIC VIEW OF THE COLLEGES**

Four stakeholders in the St John's/Trinity Colleges are identifiable from the College handbook and the Joint Partnership Agreement. These are:

- (i) sponsoring bodies which provide students for training;
- (ii) the College Faculty which does the training;
- (iii) students who are trained;
- (iv) the congregations who receive the graduates.

In addition there are a number of bodies which monitor the process amongst these stakeholders. They include the Board of Governors, Trinity College Council, Joint Policy Committee and Provincial Board of Ministry.

#### **4.1 Sponsoring bodies which provide students for training -**

In the Anglican system, dioceses select candidates for training and determine whether they should be trained at St John's or trained locally under the direct control of the diocese. The Methodist Church makes a similar decision but its local training programme is closely associated with Trinity College. The criteria which the dioceses use for determining who should receive St John's training or who should be trained locally are decided by that diocese. In a similar way the Methodist church has a clearly developed set of selection criteria.

#### **4.2 The College Faculty:**

The Faculty has been appointed to prepare men and women selected by the Churches for ordained ministry.

#### **4.3 The Students:**

While it is not explicit in their selection, it is normally expected that students will receive training for ordained ministry within the Church. The Colleges and the Faculty exist to provide training of those selected by the sponsoring bodies. By the same token the students are the basis of and the reason for the relationship between the sponsoring bodies and the Colleges.

#### **4.4 The Congregations:**

The congregations receive the students - the consequences of the whole selection and training process.

It may be felt by some that this is a very narrow conception of the role of the Colleges and that, for example, it doesn't acknowledge that graduates of St John's/Trinity will work in settings other than congregational ones. Neither does it acknowledge the debate about the need for the resources of St John's/Trinity to be available as widely as possible for ministry formation whether lay or ordained. It is



our opinion, however, that the model described here is an accurate representation of the primary role of the Colleges as currently exercised.

It would be reasonable to assume that there would be a clear understanding between sponsoring bodies and the Faculty about the training expectations of the Churches on the one hand, and the resources of the Faculty and Colleges on the other. Regular and direct consultation and negotiation would result in clearer understanding of the Churches' needs.

## **5. THE COLLEGES IN REALITY**

We are concerned that the level of dialogue required to reach a common understanding has not been achieved. Rather the following seems to be the case:

The partner Churches select students using their own criteria; they interpret this criteria from the view point of what they believe is required for the Church and their perceptions of how the Colleges will serve that criteria.

The Faculty streams the students on criteria derived from their perception of what the churches want, and defines the training they offer using a model which appears to be increasingly academic in its orientation.

The students come to the Colleges with an understanding of their training needs derived from information received at their selection, from their experience of the Church and from their own personal background and achievements.

The freedom that each of the stakeholders has taken in interpreting each others' role in the process has created some tension between the students and Faculty, and a sense of isolation, even alienation, between the Faculty and the Churches.

Our investigation has revealed a number of dysfunctions which are expanded in Section II. The key one is that there appears to be no common understanding of the basis of training for ordained ministry of men and women in Aotearoa-New Zealand between sponsoring bodies and the Faculty. Both Faculty and students have indicated considerable anxiety about what should be happening. Furthermore, the latter in particular state that they feel powerless and have little say in the process of ministerial formation.

## **6. THE NEED FOR A COMPACT**

The logic of this model requires that there be common understanding of expectations at the beginning of this process: (a) that the Churches know what St John's/Trinity will be able to offer; (b) likewise that St John's/Trinity know what expectations the churches have of their training; and (c) that the students at the beginning of the process know the expectations of the Churches and how St John's/Trinity will fulfil these expectations. In other words the process depends upon the interdependence and mutuality of expectation of all parties.

If this model of training is to work there needs to be a common understanding of training for ordained ministry between the stake holders expressed in the form of a compact. This mutuality would be expressed by the Churches selecting on the basis of criteria derived from (1) their mission statements, (2) their need to staff their own structures, (3) their knowledge of what training is available at St John's/Trinity, (4) what their congregations and other sectors need in terms of ministry. The Colleges would then define their activities in terms of needs specified

by the Churches and respond to the training needs of the Churches in accord with those specifications.

The major consequence of a common viewpoint being developed between the Churches and the Colleges is that those seeking sponsorship from the Churches to train at St John's/Trinity will have a clear understanding of what the Churches want and realistic expectations of what the Colleges can provide.

## **7. TRIENNIAL REVIEW**

- 7.1 Our major recommendation is that the existing review process as laid down in the Partnership Agreement be modified so as to occur every three years rather than the five as at present. This is imperative to ensure that the process of theological education and ministerial formation for which the Colleges are responsible remains sufficiently open to the rapid changes occurring in church and society today.
- 7.2 We further recommend that the Review Team be so constituted so to achieve a common understanding between the four key stakeholders (sponsoring bodies, Faculty, students and congregations) regarding their expectations of theological education, ministry training and spiritual formation at St John's/Trinity. This Review process should be professionally facilitated over at least five days and involve equal numbers of the four key stakeholders. It should be held every three years in January prior to the commencement of teaching.
- 7.3 The Review process should pay particular attention to:
  - 7.3.1 The distinctions and differing requirements of theological education, ministry training and spiritual formation.
  - 7.3.2 The teaching methods employed within the Colleges to ensure that contemporary adult learning processes are used and that the students are as a consequence active participants rather than passive recipients.
  - 7.3.3 Ways of achieving and maintaining a strong community life with particular reference to the place of worship.
  - 7.3.4 The impact of the College on the wider community in which it is located and with particular attention to the Gospel bias towards the dispossessed and marginalized.
  - 7.3.5 The describing and negotiating of each stakeholders' responsibility for probation/post-ordination training.
  - 7.3.6 The theological perspective of women and the role of women in the Colleges.
  - 7.3.7 The extent to which Te Kaupapa Tikanga Rua is apparent in the life of the Colleges.



It is also recommended:

- 7.4 That the Review process be monitored by the Anglican Bicultural Commission and the Methodist Bicultural Committee of the partner churches and be made up of equal number of men and women.
- 7.5 That the findings of the Review be binding on the governing bodies.

### RESPONSE TO "THE COLLEGES REVIEW 1990"

Trinity College Council notes with appreciation the work of the Review Team. While the Council finds the Report challenging, it also regards it as both limited and inaccurate in some respects. In places it confuses categories and jumps to conclusions.

Some of the Report's recommendations have been taken up and actioned already. Some recommendations are under active consideration. Some, including the major recommendations of the Report, are felt to be unhelpful and unwarranted.

Methodist responses to the Report will be presented to the December meeting of the Joint Policy Committee, which is the appropriate forum provided for under the Partnership Agreement.

The response of the Trinity College Council falls under two headings

- General Reactions, where we respond to the overall tenor of the Review Report;
- The Recommendations, where we address each of the Reports' recommendations in turn

Whilst some copies of the full report are available for those who need or wish to read the whole document, for the purposes of this response we have chosen to integrate the recommendations for the sake of ease of reading, and to append Section I of the Review Report in full.

#### **GENERAL REACTIONS**

##### **1. Assumed authority:**

The overall tenor of the Report suggests that the Review Process has shifted, or should shift, from serving the commissioning bodies to being the **ultimate determining authority** to which the College authorities must submit. This is stated quite clearly in recommendation 7.5 at the end of Section I of the Report.

For Methodism this means College Staff, the Board of Studies, the Council and even Conference would be required to automatically submit to the findings of a Review. It is the view of the Trinity College Council that for *any* Review or Commission the resultant "recommendations", by definition, can only ever be suggestions - it is always up to the body which authorised the Review or Commission to decide what, if any, are to be acted upon. For this Review to require all its "findings" to be binding on the "governing bodies" of the College is to go way beyond the bounds of accepted practices and protocols of review processes in general.



Furthermore, in respect of Methodist ethos and practice, the Review Team – by implication, as indicated above – sets itself up as the determining authority over even the Conference in respect to the Theological College and its educational programme. Thus, whilst on the one hand the Report appears to espouse an egalitarian approach (e.g. the use of the "Stakeholder" concept) in endeavouring to analyse and describe the structures and relationships that pertain to the Theological College, the Review Team promotes itself on the other hand as clearly "hierarchical". That is, it seeks "top dog" status in that it promotes the principle that the "Review" is, or should be, finally determinative for the life of the Colleges.

We see this assumption of authority as going against the notion that a Review "serves" the governing responsible bodies – it implicitly inverts relations of responsibility and accountability.

## **2. "Stakeholders"**

The "Systemic View of the Colleges" provides a potentially useful analysis, drawn from a theoretical perspective on social structures and the analysis of relationships and power-dynamics of an institution.

However, the assumption that this particular analysis of the interested and concerned parties to theological education should therefore determine the structures for future review processes is highly contestable.

In the first instance it sets up four competing power blocks or interest groups each of whom have an independent "stake" in the process of theological education, whilst at the same time sidelining other highly significant groups and structures (e.g. the Trinity College Council, the Board of Studies etc) as if they had no significant "stake" either in their own right, or as a delegated authority on behalf of the Churches concerned.

For Methodism such an analysis immediately cuts across the theology of partnership which is a major component in our present self-awareness as a church.

Secondly, we feel the "stakeholder" terminology is itself too harsh and suggestive of a climate of competitive bargaining (e.g. the call for a "Compact") rather than reflecting the context of mutual endeavour and cooperative concern which lies at the heart of the Partnership Agreement. The issue to be addressed, surely, is *how well that is being catered for*.

Specifically, for the Methodist Church, it undercuts the roles and relationships of connexional structures. Indeed, it actually implies "congregationalism" for it pitches congregations over against the sponsoring bodies which, in the case of Methodism, is the Connexion. Indeed the Connexion, through the Conference and its delegated structures, is *already* the avenue whereby the congregations of Methodism act collectively.

## **3. Educational Assumptions**

In our view the conclusion held by the Review that degree structures necessarily limit teaching methods is incorrect.

In point of fact a wide variety of adult educational techniques is already employed by teaching staff in the Colleges.

Also, degree credit in principle is not locked into any one educational style. theological education is not wholly academic, but it certainly has a substantial academic element, and there are many and varied ways that academic theology can be addressed, taught and assessed, depending on the particular field or topic and the needs of students.

The Review appeared to have a particular view of the academic dimension of theological education and jumped to a number of negative conclusions and assumptions in relation to that.

#### 4. Faculty

The Review Report fails to offer any positive appreciation of, or respect for, the teaching staff: it does not support, recognise or affirm their work. It does report what staff claim - for instance, concerns about workload - but it does so in quite non-committal terms. The present efforts of the academic Faculty are effectively, and quite unjustly in the view of the College Council, depreciated by the Review.

The Trinity College Council would wish to affirm all Faculty, Library and Administrative staff and the work they do. The integrity and dedication of all staff is beyond question. The concern to provide of their best in the service of the church is commendable. That this dimension was overlooked by the Review is, in the opinion of the College Council, a lamentable lack.

#### 5. A Representation of change

At present the pattern looks rather like this:

- (i) Staff and students are the ones actually involved in frontline learning. They're at the "Chalkface" of education: they're the ones actually engaged in the business of theological education and ministerial formation. Together in what they do, and separately in terms of their differing responsibilities, they are accountable to the governing bodies of the two theological colleges.
- (ii) The Governing Bodies in turn are involved in the oversight of the educational process and the provision of the most appropriate learning environment. They "supply the chalk". They stand accountable to their respective churches - both as the "sponsoring bodies" and as receiving "congregations" - through established structures and procedures.

The Review begins with the above scenario and effectively adds two more layers of oversight and operation:

- (iii) The Review appears to usurp the role of the Governing Bodies as the locus of accountability, for the Governing Bodies themselves would now be accountable to The Review. The Review is to determine what staff and students may do. In effect, it "redesigns the chalkface".
- (iv) External monitors are also invoked, for the Review is to be "monitored" both biculturally and from a "gender balanced" perspective. In other words there is yet another level of external hierarchical control which effectively "provides the blueprint for the chalkface".

Our concern overall is for the staff/student at the bottom of the pyramid.



## THE RECOMMENDATIONS

### Specific responses:

1. In respect of the recommendations 7.1-7.5 contained in Section I (pages 6-7) of the Report:

- (i) Re 7.1 - A three yearly review is far too frequent. It cannot possibly allow time to consolidate between reviews; it is likely to actually inhibit development. It would be too costly and likely also to undermine initiative and creativity from within the Faculty and College community.  
This recommendation implies many questionable assumptions with regard to the nature of "change"; the integrity of staff to be responsive to the changes that are going on within their own disciplines; and the capacity of the Colleges as a whole to be aware of, and already responsive to, the reality of the constant change that pervades society at large as well as the church.
- (ii) Re 7.2 - For Methodism the "stakeholder" approach adopted by the Review does not meet and match our structures. There are some fundamental flaws in the application of this particular analysis (see our General Reactions above).
- (iii) Re 7.3 - We are of the view that it would be inappropriate for the Connexion to buy into a set of terms of reference for a Review Process whilst its own Commission on Theological Education and Ministerial Formation has yet to deliberate - particularly as the Report also suggests the first of the Triennial Reviews should take place next January. Furthermore, it appears to us that these dimensions may not adequately declare and reflect the ethos of the Methodist bicultural journey.
- (iv) Re 7.4 - As with the increased frequency of review, so with the expansion of 'monitoring' or 'second-tier review structures', this recommendation imposes additional and unwarranted loads on both the Colleges and the churches involved.
- (v) Re 7.5 - the Council unequivocally rejects any suggestion that the findings of a Review be binding. As commented above, such a recommendation implies a profound change to structures and lines of accountability which the Council feels is both unnecessary and unhelpful.

2. In respect of the other recommendations contained in the Report:

- (i) Dean of Common Life:  
*"We recommend that the faculty and student body draw up the role description for the Dean of Common Life and incorporate it in the Handbook." (Report p.8)*

This position has been in the Partnership Agreement and operating for several years, and the detailed job description is already being actioned.

- (ii) Overseas students - separation from families  
*"(1) The Review Team recommends that the Dean and the Principal should look urgently at this issue with a view to negotiating better arrangements with the overseas sponsoring Churches for their students."*



*"(2) Therefore, because of the increasing number of students from the Pacific communities we urgently recommend that the Joint Policy Committee consider appointing resource persons from the Pacific communities to the Colleges to meet their needs." (Report p.11)*

In respect of (1): Council is of the view that it does not directly apply to the Methodist Church. The Pacific exchange programme, for example, has been deferred (see the TCC Report). Further, we feel that arrangements in regard to the personal circumstances of individual students who come from overseas is the responsibility in the first instance of their own church bodies.

In respect of (2): we are of the opinion that the issue of ethnic resource persons appointed to the College requires wide-ranging and careful exploration. Methodism already has in place structures that would deal with this kind of issue – e.g. the various ethnic advisory committees.

(iii) Faculty

*"Anglicans feel that their ministry is not recognised in the way the Church usually recognises ministry so the Review Team recommend that the Archbishop commission Anglican members of the Faculty." (Report p.11)*

We note this is an Anglican issue and we understand the commissioning of Anglican Faculty members is already being actioned.

(iv) Faculty workload

*"We recommend that the Faculty assemble the evidence they believe pertinent to the issue of workload and present their findings to the Council and Board to resolve." (Report p.12)*

This is an example of the "cool" attitude of the Review toward the Joint Faculty. It is up to the Joint Faculty to respond accordingly.

(v) Student choices of study courses

*"(1) We recommend that at enrolment Anglican students should be assisted by qualified personnel from their home dioceses who should be on site the day before enrolment. Methodist students need comparable guidance."*

*"(2) It seems imperative that the college have a non teaching Dean or an academic registrar who will ensure that the above conditions are achieved. We recommend that a new position of Academic Registrar be created immediately." (Report p.13)*

In respect of (1): We refute the implication that there is a lack of guidance given to Methodist students. In point of fact they receive enrolment guidance from the Principal and Methodist staff as well as from academic staff in respect of ACTE courses.

In respect of (2): We do not support the need for a separate Academic Registrar. "Teething" problems in respect of the relationship to University structures will be resolved without the need for such an appointment. Independent University students who enrol for theological courses do so through the University's academic registry. In short, Council believes there is neither an imperative, nor finance available, for this appointment.

(vi) Educational rationale and teaching methods

*"We noted with concern that the faculty has not acted upon the recommendation of the previous review regarding a course on teaching practice. It would be eminently sensible for them to negotiate with the Maori Unit in order to make more use of contemporary methodological skills in the design and execution of their courses. The conception of the LTh (Aotearoa) meets the major requirements of adult learning methodology and would repay close attention."* (Report p.16)

Council holds that the issue of on-going Faculty training is a matter for the staff themselves to determine. We deplore the implicit criticism of the staff contained in this recommendation. Council would respect the integrity of the academic staff to address skill-development and related issues both individually and collegially through the Joint Faculty. Indeed, we are aware that issues of teaching methodologies are constantly being reviewed by staff. Further, we note that in fact there is no Maori Unit in existence as yet, and that in any case anyone appointed to that Unit would be a member of the Joint Faculty.

(vii) Worship

*"The Review Team recommends that the colleges re-assess together with the Churches the place of worship in the lives of their ordinands."* (Report p.18)

Worship in a Theological College is under constant review. The comments of the Report seem obscure: ordinands are responsible adult worshippers. We endorse the quest for authentic contemporary spirituality: it is an everpresent issue in any theological institution or programme of ministerial formation.

(viii) Community Life

*"Caring for people is important and students still see the need for a full time chaplain, as recommended in the previous review. We recommend that the Joint Staffing Committee reconsider this and take action accordingly."* (Report p.19)

The position of Chaplain has been carefully considered already and a resolution, with experimental action, has been implemented. Three Methodist and three Anglican honorary part-time chaplains are now available for students and staff.

(ix) Administration

*"The Review Team has questions about some of the administrative procedures and suggests that the Board undertakes a separate study or employs a consultant to streamline the procedures at the point where they interface with the Faculty and the student community."* (Report p.20)

This is essentially an Anglican issue – the recommendation is addressed to the Anglican Board of Governors.

(x) Use of College resources

*"We note that the present academic direction of the Colleges effectively limits much additional use and suggests that this be reviewed in due course."* (Report p.23)

Council feels that academic direction has nothing to do with the way College resources are used, as they are currently used by others also – e.g. Wellspring which is a College resource; ministers spending periods of continuing education.

## CONCLUSION

On the whole the Trinity College Council welcomes the information which has been gathered by the Review Team, notwithstanding the inaccuracies referred to above. We do appreciate the need to stand back and look at ourselves – and be subject to a critical scrutiny. But we are aware, sometimes painfully, of the many on-going pressures brought to bear on students and staff.

The timetable suggested for the implementation of the findings would have the first of the Triennial Reviews take place next January (1991). We consider this to be far too soon, and in any case reject the notion of Triennial Reviews for the College. Consolidation must be allowed to take place. New initiatives from within must be encouraged and given space to develop and grow. A new Anglican Dean is yet to take up the reins.

Our own Methodist connexional appointment procedures, reviews, and now the Commission for Theological Education and Ministerial Formation, means the Trinity Theological College exists already under the burden of seemingly incessant reviewing. The fragile plant of theological education, ministerial formation and spiritual growth for students is being dug up far too often. Genuine growth and development will be stunted if roots are constantly disturbed. There will be scant flower and fruit if the plant is subjected to constant, albeit well-intentioned, re-landscaping.



**ANNUAL REPORT  
RANGIATEA MAORI TRUST BOARD  
1989-1990**

In 1940 a Connexional Appeal toward providing for the education of young maori people became a resource that set up the Rangiatea College Maori Trust Board and resulted in the Rangiatea Hostel in New Plymouth.

Over recent years this has been a hostel for Maori Trade Trainees, but Government policy changes in 1987 regarding Trade Training meant that from the end of 1988 it was not possible to keep our institution open and functioning. Since the end of 1988 the heritage expressed in those properties and that work have been lying dormant.

The property was on the market for some time without a serious enquiry re purchasing it, but during that time it became apparent there remained some strong interest among local Iwi in this property as a local Iwi resource.

A variety of factors have in the past and still continue to make it hard for this diversion of use for the property to be realised - but it has become apparent that benefits could be gained in seeking to keep the possibility of it open.

Thus the property was taken off the market, and the Rangiatea Trust Board and the Grey Institute Trust Board - largely the same people - have made moves to "combine" the Trusts.

This:

1. Recognised the possible future local use of the property and simplified the process of realising that use if it became possible.
2. Recognised the similarity in membership of both Trust Boards and the more effective administration of the Rangiatea properties if it came under a Trust that had a strong active interest and structure holding it together.

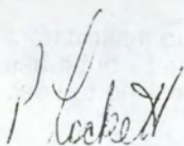
Further to that, discussion and care was taken to look to the Trust and identity given to the Rangiatea work, and to invite Rangiatea Trust Board members not on Grey Institute Trust to join the Grey Institute Trust. Several have done so.

So it is with unanimity and pleasure the Rangiatea Trust Board suggest to Conference and it seeks approval of the following action.

Suggested Action:

"In recognition that the Rangiatea resource came in 1940 from a connexional appeal for the education of young Maori people, IT WAS RESOLVED THAT THE FOLLOWING RESOLUTION BE PUT TO CONFERENCE:

THE RANGIATEA RESOURCE REMAIN AS A SEPARATE ACCUMULATING FUND WITHIN GREY INSTITUTE UNTIL SOME NEW APPLICATION OF IT CAN BE MADE."

A handwritten signature in dark ink, appearing to read 'P. Locke' with a stylized flourish at the end.

Secretary

## ANNUAL REPORT OF THE GREY INSTITUTE TRUST 1989-90

It is with relief and pleasure that I can now report that all the arbitrations on the new rentals set in 1986 have been completed. This has been a long process but all the arbitrations have finally been settled.

After various joint meetings during the year it has been resolved that a resolution be put to Conference combining the Rangiatea Trust and Grey Institute Trust. All of the Rangiatea Trustees were invited to join the Grey Institute Trust Board and most have accepted with one resignation and two have not yet replied.

Tenders were called for the building of six Kaumatua Flats on the section on the corner of Rainsford and St Aubyn Streets. A separate committee evaluated the tenders and it was agreed to submit the tender from P. Morgan Builder with our application to the Iwi Transition Agency for funding.

Sally McLean was employed on an hourly basis from January to April to conduct a preliminary investigation into the writing of the History of the Grey Institute Trust. On the completion of her investigation she forwarded to the trustees a comprehensive report stating what information was available, where it was stored and the approximate costing to complete the full history. It was decided to go ahead with this and a contract is being drawn up by the Trust Solicitors between the Trust and Ms McLean. It is anticipated that this will be completed by June 1991.

Minor repairs have been done on the various properties during the year but there were no major alterations. It was arranged for the scrub and noxious weeds to be cleared from the vacant sections owned by the Trust and this has been done with a follow-up spraying programme to keep the weeds controlled.

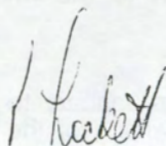
There was a fire in the garage at Mission House which has resulted in an insurance claim being lodged and a new garage is to be erected which will be covered by the insurance. Fortunately no-one was injured in the fire.



The total grant paid to the Maori Division for the year was \$204,797.00. This was paid by automatic payments of \$13,000.00 each month and a catch up payment in April of \$48,797.00.

Mr Charles Worsley resigned as Secretary after being Secretary since 1984. He was replaced by Kendons - Accountants with Pauline Lockett undertaking the work.

The Trustees have achieved a lot in the 1989/90 year and look forward to seeing some of the matters started in 1989/90 completed in the 1990/91 year

A handwritten signature in dark ink, appearing to read 'P. Lockett', with a stylized, flowing script.

Secretary

ANNUAL REPORT FOR THE YEAR ENDED 31st AUGUST, 1990

"Coming together is a beginning  
Keeping together is progress  
Working together is success".

After two challenging years in office, the Wellington Executive takes pleasure in presenting the 27th Annual Report of the N.Z. Methodist Women's Fellowship.

As a team we have endeavoured to build on to our already well established firm foundation, to set a pattern that will begin to clarify our future direction - that women will continue to be nurtured, grow and be the strong face of Christ in the Church and the community.

During the year we have been saddened by the death of members who have contributed much to the life of our Fellowship, and we remember with love and gratitude Elsie McNeill (North Canterbury), Ursula Symmans (Taranaki) and Beatrice Bruce (Wellington).

At National Council 1989, we started "Breaking the Stained Glass Barrier", as we reflected on the 'Post War Generation' and the rapid change of the secular world since 1955. As a way forward we invited you to respond to the discussion paper "Looking at Ourselves". We hope your discussions will assist you to see change as a challenge as you weave your threads into the future. Your responses were encouraging and thought provoking, revealing a very thin line between what is being done and future plans. There is a clear need to empower women by promoting leadership training and providing resources for spiritual growth.

COMMUNICATION

The grant received from the Methodist Communication Fund has enabled us to improve our communication with the Districts, our members, our associates and the wider community, the church and its many Committees, the Association of the Presbyterian Women, and the Government especially the Ministry of Women's Affairs and the Ministry of External Relations and Trade. News Bulletins and National President's letters have been sent out regularly and as a result of this sharing we are better informed and have come to a truer understanding of one another.

Personal visits continued to have a high profile and were enjoyed both by the visitors and those being visited. It is only by talking and listening that true understanding is achieved. Lynley Whitton has visited ten districts during the year, and has felt it a real privilege to meet with women in their own fellowship groups. She shared and promoted our excellent programmes prepared by the National Programme Committee, has been heartened to find how strong the womens' groups are in the country areas, and Lynley encouraged Districts to keep in close communication with all their groups, sending out resources, encouraging and affirming them.

As President, Lynley has attended Church Conference and Church Council. These are excellent opportunities to share with the Methodist 'church family'.

Communication, both verbal and written, is an important part of the Liaison Officer's work. Beryl Farr, the National Liaison Officer, has enjoyed keeping in touch with Districts by her letter writing and personally visiting many Districts.

We not only communicated well at home, but with the aid of Grants from Smethurst and the Methodist Church Study and Grants Committee, Avis Garner and Sheila Thorne attended, on your behalf, the Uniting Church of Australia Conference held in Melbourne and entitled "The Church Made Whole". Avis and Sheila observed, listened and absorbed much, as the Australians grappled with the problem of the 'Place' of women in the Uniting Church.

#### MEMBERSHIP

The Annual Return Forms continue to be completed by Districts inconsistently. We therefore consider the membership figures to be inaccurate. The Annual Return Form we use has been prepared by the Joint Committee of Women's Organisation (J.C.W.O.) and is being used by all Methodist, Presbyterian and Co-operative Ventures women's groups.

Details of membership supplied by the Districts show:

<u>Methodist</u>	3,333
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<u>Union or</u>	
<u>Co-operating</u>	2,336

Total membership would therefore be 5,669

#### FINANCE

The Smethurst Fund continues to support women who attend seminars, courses and for study. 54 women received grants totalling \$31,111. Judith Parkes and Betty Parker complete at this Convention their term on this Committee. We gratefully acknowledge their devotion and contribution to the Smethurst Committee.

The Kurahuna Committee has given 45 grants this year, ranging from \$150 to \$700, according to need. The students who receive these educational grants are constant in their endeavours to reach high standards.

The Methodist Women's Fellowship sincerely thanks the members of the Smethurst and Kurahuna Committees, for their hard work and integrity.

Friendship Scholarship A recommendation passed at National Council in October 1989 stated...

"It was agreed in principle that \$15,377 be invested and the interest be used to create an Annual Friendship Scholarship for a South Pacific Island girl, resident in New Zealand, for secondary education."



The Aim of the Scholarship is to enable and encourage girls to continue with their Secondary Education, thus gaining higher qualifications, which are necessary in today's world. The National Executive has spent considerable time in preparing an Application Form and Guidelines. The Guidelines are written in Samoan, Fijian, Tongan and English languages, applications are expected to be received and grants given out for 1991.

\$6,355 was contributed to the Stamp Fund, \$3,344 to the Medical and Educational Fund, and \$42,425 to the Special Project. The final figure for the Special Project was well up on last year, thanks to everyone's support.

The amount given by Fellowships through Parish Treasurers towards the Connexional or Outreach Budget was \$22,753; to help local churches with their activities \$60,856; to other church social services \$20,704, and to other organisations \$29,342. Totalling \$133,655. The total amount raised by Fellowships was \$185,779.

A V.A.S.S. subsidy of \$29,000 was received from the External Affairs, and this money will be used for community health work being done in the villages of Western Solomon Islands (administered by Helena Goldie Hospital).

#### DISTRICT COUNCILS

Words are inadequate to express our feelings of hope and pride as we read through the Annual Reports. We are delighted by your ability to meet the challenge of change - this is noted very clearly in the causes you support. They are far too varied and numerous to mention and touch nearly all aspects of life in New Zealand. You have taken the initiative and supported the needs of your local communities, while still supporting the traditional. You have had courage to try new ideas for meetings, and to share responsibilities. We hope you have received much joy from your year of dedicated hard work and caring.

#### MISSIONS AND SPECIAL PROJECT

The combined Special Project for 1989/90 was 'Methodist and Presbyterian Women in Partnership to support Lay and Ordained leadership in Melanesia.' the money raised to be shared by three projects, TIMAL Centre and Rarongo Theological College in Papua New Guinea, and the Talua Ministry Training Centre in Vanuatu.

The M.W.F. is delighted to be again working with the A.P.W. for the 1990/91 Special Project 'Creating a Caring Community'. We encourage Fellowships and Districts to research the needs in their communities and see where practical and financial help is required. Rev. Jill Richards of N.Z. M.S.S.A. has been very helpful in assisting us to promote this programme - we would encourage you to use her as a resource person.

C.O.M.E.C. (Council for Mission and Ecumenical Co-operation) We are grateful for the continued close co-operation with COMEC and involvement with the Co-ordinating committee every 6 months. It is good that our members are serving on the various Units. We are also very appreciative of COMEC's help in preparing complicated applications for V.A.S.S. grants as much background material is required including up-to-date financial figures.

## WORLD FEDERATION OF METHODIST WOMEN

The 8th World Assembly, will be held in Singapore, in July 1991. We have considered carefully the N.Z. Methodist Church's reaction to human rights violations in Singapore, and the National Executive support this policy. The National Executive is recommending to Convention 1990 that the N.Z. M.W.F. not be represented at the W.F.M.W. World Assembly.

In February this year, 118 New Zealand women from five cultures, worshipped, studied and had much fun together, at the W.F.M.W. sub-regional Seminar, at Snells Beach. Margaret Gordon wrote and led the Bible Studies on 'Togetherness'.

Margaret Gordon, President of the South Pacific Area of the W.F.M.W. is doing a fine job - we are proud of you Margaret.

## OUTREACH

National Council of Women Fellowship women throughout New Zealand continue to take an active part in N.C.W. affairs. Several of our members entered the 1990 Essay Competition, and we congratulate Mrs Joyce Witten of Hamilton, who received First Prize for her entry "My Ancestry - Our Country - New Zealand."

Diakonia The M.W.F. continues to encourage and affirm deacons.

Student Adoption Scheme There have been 41 students (Deacon or Presbyter) in training this year, either in College or in a homeshetting situation. This scheme is a way of keeping the students in touch with women's involvement in the work of the parishes as well as supporting them with the prayer and caring of Fellowship members.

The M.W.F. is fully involved in the sharing with the other denominations that make up the J.C.W.O. (Joint Committee of Women's Organisations), and we would encourage interaction between women's groups at local, district and national level. The National Executive have enjoyed working closely with the A.P.W. and we have encouraged our women to support the World Day of Prayer. We are happy to welcome many more South Pacific Island women, their diversity brings a freshness to our Fellowship. We support them with the establishment of the Friendship Scholarship.

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We take this opportunity to wish Elaine Diprose and her Executive all the very best for the two years ahead. May they be a time of stimulation and growth as they have been for us.

The M.W.F. has continued to be ever mindful of our bi-cultural journey and we look forward to the Historical Day Trip arranged by the Tai Tokerau Te Roopu Wahine during Convention 1990.

It has been our privilege and a pleasure to serve you, and as we come to the end of our term in office we wish to affirm all of you. We have appreciated your loving and prayerful support. We acknowledge your hard work, a job well done. We never cease to be amazed at the amount of quality caring, sharing, promoting and fund raising that you do. We encourage you to take heart and where necessary diversify, remember the old way is not always the only way.

"Go, weave your lives into the Dance  
Of those who seek to follow.  
Your strength and hope my life enhance  
Your love supports my sorrow.  
Together as we share our lives  
The peace of God in us revives  
And nurtures all to wholeness"

Andrew Ferguson 1988

LYNLEY WHITTON - National President  
SHEILA THORNE - National Secretary

Suggested Decision

1. That this Report be received.



METHODIST CHURCH OF NEW ZEALAND  
FIJIAN ADVISORY COMMITTEE 1990

REPORT TO CONFERENCE  
NI SA BULA VINAKA MAI

May I greet you all in the name of our Lord Jesus Christ.

The Committee met on Saturday 28th April 1990 at 10 a.m. at Wesley Church Chapel, Taranaki Street, Wellington.

The Tradition Fijian Ceremony was held to welcome the President Rev. Barry Jones and the Superintendent of the Development Division Rev. Norman Brookes, also Mr. David Rolinson who represented the Auckland Synod, and members of the Auckland Advisory Committee.

There were Committee members and observers from the Wellington Congregation including the group from Lower Hutt Valley.

All enjoyed the delicious food and the hospitality extended by the host Congregation.

The 12 months has come so fast that made us think and count our blessings from our Heavenly Father for the work we are able to do for the church.

YOUTH

Youth work has been one of the exciting development in the past 12 months among the 2 Youth groups. More activities held within and outside the fellowships. Attendance in Youth Camps, Sports and Recreation and Spiritual Nurturing have really got hold of the Youth members. The weekly meetings of members in prayers, singing encourages them closer to the church and most important of all to our Lord Jesus Christ. The highlight of this year, that there were 8 members confirmed and committed themselves to the church and our Lord and His work. Secondly - We hope that 2 members will be elected to attend the 1990 Conference.

SUNDAY SCHOOL

The 2 Fellowships have 26 members ranging from 2 years - 15 years. The children's classes are held before the sermon, so they could attend the Fijian sermon. There were 8 members received certificates from Sunday School Examination. The highlight for this year, was that the Auckland members and 4 teachers and mothers went for a Weekend Camp at Snell's Beach. Everyone thoroughly enjoyed themselves.

CHOIR

The Choir singing has been improved and successful in the 2 Fellowships. The Auckland members who planned to go to Fiji in August this year to participate in the Singing Competition didn't go, hoping to fulfil it next year. The members worked hard to keep the Church worships maintained every Sunday. I'm pleased that 2 Fijian Hymns has been selected by an Auckland Group to be used at this year's Conference. We missed our Choir Master Simone Koroi who left to go to Fiji in September.

His contribution to both Auckland and Wellington Choirs has been great and remarkable. We wish him all the best during his stay in Fiji.

#### MEN'S FELLOWSHIP

Men's Fellowship have worked very hard and is now growing from strength by meeting every Saturday evening. They are small in number, but the spirit to stand together and work for the good of the Congregation and the Fijian Community has been tremendous.

#### WOMEN'S FELLOWSHIP

Women folk of both Congregation have proved a great effort within the work of the church. Prayer meetings every Saturday afternoon at 4.40 p.m. They take part in Church Services and active with Sunday School work. Conducting Mothers' Day Services in Church on Mother's Day. There were 16 members attended the Camp at Snells Beach in February 1990. The inspiration of leadership of the women who attended the camp were high by sharing with other women from other groups. The theme of "Togetherness" at the Camp were well played by all those who attended.

I have great faith in the work of the Women's Fellowship members by bringing the Congregation in good relationship within the Church and more closer to the Lord Jesus Christ.

#### NEW MINISTRIES

The Fijian and Indian students at Otago University Campus have started a fellowship group. They worship once fortnightly at Glen Avon with the help of Rev. Donald Phillips. The group consists of 15 members and families. The group leader Penaia Samusamuvodre requests

- a) A Minister that is totally devoted to God's call, in response to their need, and must be able to work across the various Culture groups and of course particularly Fijian and Indian Communities.
- b) As predominantly a Student Congregation is attached to a Local Congregation, and be part of that Congregation.

#### ROTUMAN FELLOWSHIP

Have started and met 3 times this year plus a Annual Camp at Auckland at the Queen's Birthday weekend, that 300 members attended. The Fellowship will be hosting a "Goodwill" tour in December 1990 from Suva, Fiji. The group consists of 46 members of the Methodist Rotuman Church Wood Choir touring New Zealand from the 15th December - 6th January 1991.

#### GISBORNE BOYS

Thirty one Fijian boys working in Gisborne has been visited and fellowshipped together with Rev. Mosese Naivolasiliga. Three times they have got together and also attended the Easter Camp in Auckland this year. They would like to be represented to the Advisory.



#### LOWER HUTT VALLEY GROUP

Request recognition - as they are on their 2nd year of the existence of the language service of a Fijian Hutt Valley Methodist group.

They propose that :-

The Fiji Hutt Valley Methodist group be recognised as a Congregation, and be a member of Lower Hutt/Petone Methodist Parish and be supervised by the Parish.

The alternative proposal :-

The Fijian Hutt Valley Methodist Group be recognised as Congregation and to operate under the oversight of Lower Hutt/Petone Parish and the Fiji Ministry.

However the above Propose and Alternative request was not favoured by the Chairman of the Executive Committee at Taranaki, due to the fact that Hutt Valley members did not honour the Motion made at 1989 Advisory Council Meeting.

#### REFLECTIONS ON ORDAINED MINISTRY

WELLINGTON : Have no complaints except for Lower Hutt Group still separate and do their own worship in Lower Hutt Valley.

AUCKLAND : The group has been thru rough sailing since the appointment of Rev. Mosese Naivolasisiga to Mt. Eden in April 1989. As I have mentioned in 1989 Report to Conference that having a new Minister we found ourselves in new changes, and a new look at the Minister to understand and accept the new ways and aspects to the Fellowship. The new changes that Rev. Naivolasisiga introduced didn't suit most members, that the relationship among the senior lay leaders and majority of the congregation went sour and worse.

The misunderstanding of the Ministry under the Fiji Conference from Rev. Naivolasisiga and wanting to take charge over all matters of finance, other important matters e.g. Abolished the Committee which runs and administrates the Fellowship since the fellowship started more than 10 years ago. Our previous Treasurer and Steward were closely knitted to the Minister. Many handlings of fellowship bank cheques - ASB Bank accounts made clear that there is at least \$5,100.00 unaccounted for. It is very sad to learn all these because most of our members were all in the low income category. Some families donate \$20-50 per Sunday to the Fellowship with the hope and faith that all things will go well, debts met. But instead we are left with very little to survive on for the rest of the year.

Therefore the Mt. Eden members requested the termination of Rev. Naivolasisiga on the 2nd September from the Fijian Congregation in Mt. Eden.

Behind all of the specific difficulties, there is the major problem that the Ministry Mosese offers is incompatible with the job description of the person who could offer effective Ministry among the Fijian people in Auckland.

Recommendation made to the Superintendent of the Development Division, then the Advisory Committee and the President of New Zealand and Fiji Conference with the view to terminate the Ministry of Rev. Naivolasisiga in the Mt. Eden Fijian Congregation.



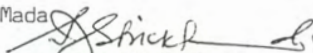
Before I conclude my report, I would like to extend my appreciation and thank you to Rev. G. Brazendale and Rev. N. Brookes for the support and assist the Fellowships thru the ups and downs we went thru the year.

Also many thanks to Rev. K. Taylor and the Taranaki St. Wesley Church for all the support and help to Rev. Langi and his Ministry in Wellington.

Thank you once again for having faith in me as Convener for the Fijian Advisory Council.

I hope and pray that our Heavenly Father and the Love of Jesus Christ our Lord will continue to Guide and Direct us in His work.

Ni Sa Moce Mada

  
Susan ~~Jane~~ Strickland  
Convener

## REPORT ON THE CONNEXIONAL BUDGET 1989/90

The end of the Connexional Budget's financial year is 30th June, and the practice continued of holding the account open to allow for late contributions: the account was finally closed on 23rd July 1990. There was received \$1,036,206 which is 93.5% of the amount allocated (compared to 94.8% the previous year).

In an endeavour to encourage Parishes in their participation in the work of the Budget, and in communicating to Parish members, the Administration Division on behalf the Connexional Budget produces a "Budget Bulletin" for most 10th of the month Connexional mailings. At each quarter these Bulletins produce a copy of the Parish and District Reports which regularly go to District Superintendents and Financial Secretaries, and which report every Parish's response to date. The Reports are also a way of expressing "Connexion": the relationship of Parishes with one another, the being and holding together, and the sharing and support of one with another.

The total expenditure of \$3,256,496 indicated in the "askings" of all the Divisions and Agencies supported by the Connexional Budget in 1989/90, was provided by 34.04% sought from direct contributions from Parishes: the other 65.96% by other Connexional resourcings. And it has been commented in other Reports on the Connexional Budget how the whole Church benefits from effective stewardship and management of its resources. "Connexion" is expressed as Parishes engage in Mission beyond their boundaries in ways that they would otherwise be unable to.

### (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>
	\$	\$	%
1989-1990	87,850	1,125,350	93.54
1988-1989	89,268	1,047,499	95.01
1987-1988	73,370	1,074,069	92.75
1986-1987	63,527	1,001,916	95.04
1985-1986	64,005	1,019,582	95.41

(ii) **RECEIPTS from Circuit and Union Parishes (including District Expenses)**

	<u>Allocations</u> \$	<u>Contributions</u> \$	<u>Percentage</u> %
1989-1990	1,108,472	1,036,206	93.48
1988-1989	1,192,110	1,130,069	94.80
1987-1988	1,148,571	1,055,980	91.94
1986-1987	1,075,344	1,007,247	93.67
1985-1986	1,033,188	960,969	93.01
1984-1985	937,892	886,778	94.55

(iii) **RESULTS - (including District Expenses up to and including 1987-1988)**

(a)		<u>Fully Paid</u> <u>Union *</u> <u>Parishes</u>	<u>Not Fully Paid</u> <u>Circuits</u>	<u>Union *</u> <u>Parishes</u>
	<u>Circuits</u>			
1989-1990	64	84	19	30
1988-1989	83	65	17	29
1987-1988	74	55	25	38
1986-1987	78	60	24	31
1985-1986	76	56	21	34

(b) **Percentage of Budget Allocation Reached:**

	<u>Circuits</u>			<u>Union Parishes *</u>		
	<u>Allocation</u>	<u>Contri- bution</u>	<u>%</u>	<u>Allocation</u>	<u>Contri- bution</u>	<u>%</u>
1989-1990	846,330	807,717	95.44	262,140	228,489	87.16
1988-1989	967,135	939,071	97.10	224,975	190,998	84.90
1987-1988	932,391	869,284	93.23	216,180	186,696	86.36
1986-1987	867,936	827,817	95.38	204,408	179,430	87.78
1985-1986	827,304	782,811	94.62	205,884	178,158	86.53

\* NOTE: For the 1989-90 year the Parishes included as "Union Parishes" are all those expected to share in the Co-operative Ventures Joint Mission Fund commencing 1/7/90.



## PAYMENTS TO DIVISIONS AND FUNDS 1989/1990

<u>GUARANTEED</u>	<u>Allocation</u>	<u>Payment</u>
	\$	\$
Churches Education Commission	10,030	10,030
Negotiating Churches Unity C'cl	14,600	14,600
Tertiary Chaplaincies	11,730	11,730
Te Runanga Whakawhanaunga	2,720	2,720
World Council of Churches	4,304	4,304
WCC Programme to Combat Racism	1,028	1,028
Christian Conference of Asia	1,053	1,053
Pacific Conference of Churches	1,015	1,015
WCC Central Committee-Travel	624	624
Prog. to Combat Racism in N Z	10,020	10,020
World Methodist Council	588	588
Travel & Study Grant Fund	7,848	7,848
Conf. of Churches in Aotearoa-N Z	18,514	18,514
WCC Assembly Canberra	<u>3,776</u>	<u>3,776</u>
	<u>\$87,850</u>	<u>\$87,850</u>

<u>NON-GUARANTEED FUNDS</u>	<u>Allocation</u>	<u>Payment</u>	
	\$	\$	
Education Division			
Educational Ministry	195,920	183,260	
"RESPONSE" (Joint S'ship)	31,430	29,400	
Board of Administration	49,200	46,021	
Development Division	241,150	225,568	
Fijian Fellowships	2,500	2,338	
Samoan Advisory Committee	7,850	7,343	
Tongan Advisory Committee	7,550	7,062	
Te Taha Maori	105,670	98,842	
Trinity Theological College	37,280	34,871	
Council for Mission	209,890	196,328	
Media & Communications	35,820	33,506	
Connexional Expenses	<u>179,340</u>	<u>167,752</u>	
TOTAL	1,103,600	1,032,291	93.54%
Overseas Aid			
2% amount received from Parishes	<u>21,750</u>	<u>20,724</u>	
	<u>1,125,350</u>	<u>1,053,015</u>	
GRAND TOTAL			
Guaranteed and Non-Guaranteed	1,213,200	1,140,865	94.04%

### Suggested Decision:

1. The Report be received.

## **GENERAL PURPOSES COMMITTEE**

### **Report to Conference**

#### **SEXUALITY THE CHURCH AND MINISTRY**

The following statement was prepared for the Committee, as background material for their discussions at the October Meeting. The suggested decisions at the conclusion of the Statement arose out of the General Purposes discussions and are now forwarded to Conference for consideration.

The Fijian, Tongan and Samoan members of the General Purposes Committee affirmed their opposition to the issue, and requested that the distribution of the material to them be withheld.

#### **THE ACCEPTANCE OF HOMOSEXUALS INTO THE CHURCH'S ORDAINED MINISTRY**

##### **Introduction**

The General Purposes Committee, at its meeting in May, accepted the application of a homosexual minister of another church to become a minister in full connexion with the Methodist Church. In view of the debate which this decision caused a small committee was appointed by the President of Conference with the following terms of reference:

- (a) to consider material on the acceptance of homosexuals into the Church's ordained ministry received from overseas churches, and material relating to human sexuality and homosexuality produced by our own Faith and Order Committee and the Public Questions committee.
- (b) to prepare a brief report on "The acceptance of homosexuals into the Church's ordained ministry" for the October meeting of the General Purposes Committee.

The Committee: Revs Colin Clark (Convener), Donald Biggs, Douglas Rogers, and Mrs Irene Girven.

The General Purposes Committee received the following report and agreed that it be sent to Conference for consideration. It is to be noted that throughout this report minister has been used in preference to presbyter. No distinction is seen in the suitability for ministry as a deacon or presbyter. The question affects the ordination and standing of both.

##### **Background**

In a living church Christian judgments on human behaviour must change as the result of new insights into Christian truth and the broader



experience of life. In the latter half of the twentieth century important changes have taken place in church and society in the understanding of homosexuality. Many have accepted gay men and lesbians as equals and rejected the idea of homosexuality as sin. Others have seen this as ignoring scripture and the deterioration of society's morals.

A major shift occurred in the 1950's when the Church of England encouraged the British Government to appoint a Commission of Inquiry into laws relating to homosexual offences. The Committee, under the chairmanship of Sir John Wolfenden, produced its report in 1957, stating among other things, "homosexuality is a state or condition, and as such does not, and cannot, come within the purview of the criminal law."

The 1965 Quaker Report, "Towards a Christian View of Sex", an early example of a church statement on homosexuality, made the plea, "surely it is the nature and quality of a relationship that matters: one must not judge it by its outward appearance but by its inner worth. Homosexual affection can be as selfless as heterosexual affection, and therefore we cannot see that it is in some way morally worse."

The American Psychiatric Association voted in 1973 to remove homosexuality from its official list of pathological disturbances, and agreed that, "whereas homosexuality per se implies no impairment in judgment, stability, reliability, or general social or vocational capabilities, be it resolved that the A.P.A. deplors all public and private discrimination against homosexuals in such areas as employment, housing, public accommodations, and licensing, and declares that no burden of proof of such judgment, capacity or reliability shall be placed upon homosexuals greater than that imposed on any other persons."

In New Zealand the Homosexual Law Reform Act of 1986 decriminalised homosexual Acts. At the end of the Parliamentary session in September 1990 a bill was introduced to make illegal discrimination on the grounds of sexual orientation. This will be put before the next sitting on a conscience vote.

During the past 50 years both church and community have become aware of the presence of homosexual men and women in every part of society, including clergy. People who anxiously hid their sexual orientation in the past were now prepared to affirm openly their homosexuality. In many parts of the world, and in New Zealand, Gay Christian groups have been formed to provide the fellowship which many homosexuals have not been able to find in their churches. Here they can affirm their spirituality and their sexuality as gifts of God.

### **Statements Of The New Zealand Methodist Conference**

In the wake of the Wolfenden Report, the 1961 Conference adopted a Public Questions Committee Report "Factors involved in legal



toleration of homosexual practices" (Minutes, pp.94-96) and urged the government to "facilitate continued investigation into the causes of the homosexual condition" (Res.3, p.97). This was reaffirmed by Conference in 1967 and "commends it to our members for study" (Minutes p.144, Res.5). A 1985 Faith and Order Committee discussion paper rightly points out that the 1961 statement, while clearly advocating legal toleration still wants to employ judgmental language regarding homosexuality, describing it variously as an 'abnormality', 'peculiar handicap', 'private immorality', and 'vice'. However, it was a start, and even if clumsy it expressed support for homosexual law reform.

The 1970 Conference adopted a statement on "Human Sexuality" which states "the key aspect of sex is relationship and therefore the central moral criterion should be one of responsibility. This concern for the effects of our actions on the well-being of others should permeate our lives; it has particular application to sexual expression." .... "an example may be found in stable and affectionate relationships existing between homosexuals..." (Minutes p.118).

The Public Questions Committee made submissions to the Parliamentary Select Committee on the Crimes Amendment Bill, 1974, and this was reported in the 1975 Conference Minutes, pp. 114-120. These submissions were much more sympathetic towards the homosexual. There is discussion on the nature and cause of homosexuality. It makes brief comment on the relevant biblical references, "There is nothing in the teaching of Jesus concerning the homosexual ... Elsewhere in the Bible homosexuality receives only scant and incidental reference ... the Biblical writers cannot be expected to show any understanding of the nature of homosexuality that has only become possible through modern medical and psychological research" (Minutes pp. 117-118). A summary statement further explores the Christian perspective, "The Christian attitude towards the homosexual should be one of acceptance as a person. Insofar as the homosexual is misunderstood by many in the community and discriminated against by the law, the Christian has an obligation to seek to understand his situation and to work to remove the unnecessary injustices under which he labours. The Church has a responsibility to advocate that there will be available in the community specialist help for the homosexual who is voluntarily seeking to change his sexual orientation, and for the homosexual who needs supportive counselling in resolving difficulties in his relationship with other people. For the rest the Christian must be content to let the homosexual make his own judgments and to live the kind of life he chooses, with non-discriminatory law. This is the basic human right the Christian - and the non-Christian - takes for granted for himself, and should be alert to preserve for others."

Ten years later submissions were made to Parliament on the

Homosexual Law Reform Bill by the Joint Presbyterian-Methodist Public Questions Committee (Minutes, 1985 pp. 91-96; Res.16 p.647). In response to this Bill the Faith and Order Committee produced "A Discussion Paper: The Church and Homosexuality" as a "contribution to thinking and discussion". The paper's aim was to discuss "the church's theological position. In addition it also states "the alarming incidence of 'homophobia', the fear of homosexuals, is a cause for grave concern.... Human sexuality is a gift of God to be received with gratitude. Where the gifts of God are denied, and described as 'abnormal' or 'unnatural', the church finds itself in an ironic position. We can reveal our thanksgiving for our sexuality by expressing it joyfully and responsibly. We cannot say to the male or female homosexual that their sexuality which we may not understand, but which they receive as God's gift, has to be put in cold storage." The paper concludes: "The church has a real contribution to make to the continuing dialogue in society regarding male and female homosexual rights and acceptance. It will make its distinctive contribution by reflecting on the role of sexuality as it promotes human fulfilment in the light of our understanding of God's purposes. It will also be crucial for the church to inquire into the roots of homophobia in its own life, thereby liberating male and female homosexuals from the effects of ignorance and the projections of fears. As the gospel challenges us to broaden our understanding of the scope of love, we will be best equipped if we possess a spirit of repentance and humility to listen to the experience of male and female homosexuals."

The Aldersgate Fellowship report, 1986, included a short statement on homosexuality (Minutes p.216), revealing a continuing disquiet amongst some members at the trend prevalent within the church. However the Conference found difficulty in accepting aspects of the statement and resolved (Res.2, p.641) "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".

A further brief paper, "Human Sexuality", was offered to the Church as "discussion material" in 1988 (Minutes pp.111-113).

### **Doctrine and the Standards of the Church**

The Model Deed for the Methodist Church of New Zealand defines the doctrinal standard as:

1. God's Holy Word
2. John Wesley's Explanatory Notes on The New



## Testament

3. The first four volumes of Sermons - commonly known as "The 44 Sermons" of John Wesley.

S. 5 of the Model Deed provides that no person "shall be permitted to preach or expound God's Holy Word or to perform any of the usual acts of religious worship" on property of the church where they "promulgate or teach any doctrine or practice contrary to what is contained in certain Notes on the New Testament ... and in the first four volumes of sermons..." This puts a responsibility on the trustees not just to protect Methodist property but also the traditional Methodist doctrine.

The Law Book also limits the authority of the Church stating Conference has no power to "revoke, alter or change any doctrines of the Church contained in the Standard Sermons of John Wesley and his notes on the New Testament, nor to establish any new doctrine contrary thereto" (Law Book S.5.1.2(a)).

Lawson in "Notes on the 44 Sermons" states "Wesley was first, and by nature, a moralist, and afterwards, and by grace an evangelist". Wesley appears to condemn Homosexuality as sin in the notes on the New Testament (particularly Rom.1, 1 Cor. 6). If this is the case we must ask whether the church must forbid preaching to the contrary from its buildings. It also raises the issue of an appeal to secular courts by a member if the Conference is seen to be acting outside its authority under the deed.

Further study is needed as to what the Standards say in the matter of homosexuality or if they have any relevance at all. A legal opinion should also be sought on the effect of the Model Deed and S.5.1 of the Law Book.

## Wider Church Experience

Churches throughout the world have struggled with the issues of ordination and homosexuality. In the Uniting Church Of Australia's Report "Homosexuality and the Church" (p.25) a number of these are summarized as follows:

*United Methodist Church (U.S.A.)* - Several self-avowed homosexuals have been appointed but within the general requirement of celibacy for singleness and fidelity in marriage.

*Presbyterian Church (U.S.A.)* - General Assembly's position is that self-avowed homosexuals are not eligible for ordination but final authority rests with Presbyteries which may ignore General Assembly's stance.

*United Church of Christ (U.S.A.)* - Sexual orientation in and of itself is not



a criterion for determining a candidate's qualification.

*United Church of Canada* - A joint meeting of the Division of Ministry Personnel and Education and the Division of Ministry in 1988 recommended the ordaining of suitable self-declared (even sexually active) homosexual candidates. and this was adopted by The Church's Assembly. Community of Concern, an unofficial group, has waged a two year battle to have this policy repealed. More than 1250 congregations formally expressed views, the overwhelming majority

opposed to it. But a committee of 26 council members, wrestling with the issue, concluded any change "would send an unacceptable message to the church of retreat from the justice position established by the church in 1988". The Ecumenical Press Service (September, 1990) reported that the General Council has reaffirmed its controversial 1988 stand that any UCC member should be eligible for consideration for ordination, regardless of sexual orientating, voting 302-74. A supplemental message urging unity in theological diversity, acknowledging that the denomination is not of one mind on the issue and urging further struggle, dialogue and prayer are necessary. The new moderator, in a pastoral letter, urged that "the doors of the United Church must always be open" to those who leave in protest. "I'm absolutely confident that most members of the United Church will stay", he said. "Some will stay, though they experience a great deal of pain, and feel misunderstood." The chairman of the review committee said it tried to "listen to people's voices, but I don't think any of us would want to make the claim that we simply respond to numbers, but that we try to discern the truth ..... there is a difference between listening carefully to the concerns that people raise, and agreeing with them."

*The Church of Scotland* - The Church of Scotland acknowledges that homosexual persons have a right to enlightened pastoral care, and to expect that the Church will accept responsibility to work towards the elimination of any injustice perpetrated on them. At the same time it said that "the practice of homosexual acts is not the way God would have his people live". The Assembly did not discuss the matter of the ordination of homosexuals.

*The Uniting Church of Australia's Report* stated (p.24) that "the Committee is of the opinion that the homosexual condition should not in and of itself be grounds for making a person ineligible for membership any more than being heterosexual should of itself make a person eligible. With regard to ordination, the Committee is of the opinion that while a declared homosexual condition should not of itself be a bar to ordination, it is a matter to be taken seriously into consideration, bearing in mind the kind of

pressures in ministry such a person would have to endure at the present time." In the supplementary book containing responses to the Report the comment is made (p.36) "A careful reading of the Report will also show that the committee did not express an "opinion on membership and ordination of practising homosexuals". Three state Synods have declared their opposition to the ordination of practising homosexuals. However the most common response to the report was there should be "one standard for all, celibacy in singleness, faithfulness in marriage" (p.34). The Assembly after hearing responses remained of the opinion that it was inappropriate to spell out conditions but that procedures existed for the Courts of the Church to decide in each case.

Resolutions of the *American Episcopal Church* in 1979 said "there should be no barrier to the ordination of qualified persons of either heterosexual or homosexual orientation whose behaviour the Church considers wholesome" but went on to say "it is not appropriate for this Church to ordain a practicing homosexual, or any person who is engaged in heterosexual relations outside of marriage."

*The Church of England* has made no public decisions relating to ordination though General Synod in 1987 affirmed that homosexual genital acts fall short of the ideal of a permanent married relationship and are to be met by a call to repentance and the exercise of compassion. After debate in 1981 confidential guide-lines were prepared for Bishops and a full report was presented to the Bishops in 1988 which is being considered but no publication is expected for some time.

*The British Methodist Conference* has looked at homosexuality and ordination in two major reports. In 1979 a report of the Faith and Order Committee stated that homosexual acts were not intrinsically wrong, and while this presented problems, it removed grounds for denying any person membership of the church, or an office in it, solely because of a particular sexual orientation. The Conference Commission on Human Sexuality reported to the 1990 Conference that sexual orientation in itself should not be a bar to ordination. The Commission was divided on the question as to whether practising homosexuals should be accepted for training. They go on to say " This simply means that each candidature is judged on it's merits, taking the whole person and that person's circumstances and network of relationships into account." It is to be noted this report was received, not adopted and commended for study by churches, circuits and districts.

In 1985 *the Presbyterian Church of New Zealand* discussing the Homosexual



Law Reform Act affirmed that homosexual acts are sinful. The 1990 *Otago Anglican Diocesan Synod* passed a motion of non-discrimination against homosexuals while ordination was not specifically in question.

### **Sexual Orientation & Ordination**

The causes of sexual orientation appear to be a complex amalgam of that which is sociological, biological and psychological causes. In very few cases may it be said to be a deliberate sexual choice. A person may be from a very early age constitutionally oriented to an attraction to the opposite sex. The person who is in such a condition is not responsible for it. While not all would see the homosexual orientation as less than God's ideal no moral blame can be attached to them. In this regard the modern understanding is at variance to that common in the biblical era that all people are heterosexual and homosexuals are simply heterosexuals with strange desires.

If no moral blame is to be attached to the homosexual orientation then there can be no moral reason for their exclusion for that reason alone from ordination. Indeed to do so would be to discriminate against one section of the community.

For New Zealand Methodism in the past sexual orientation has not been a factor specifically investigated in prospective candidates for the ministry, and there seems to be no reason for it to be isolated for consideration now. An extensive candidate selection procedure and the regular assessment of theological students in training should be sufficient to prevent the ordination of unsuitable people, heterosexual and homosexual.

### **Sexual Practice & Ordination**

The Biblical view of the propriety of homosexual acts have been widely argued in many publications. These are well summarized in the 3 views expressed by the Uniting Church in Australia (see pp 19-22 of the Uniting Church of Australia's Report attached and the fuller discussion in Appendix A of that report). For some Methodists the Biblical injunctions make it clear that homosexual acts are sinful and therefore could not be countenanced by the Methodist Church. However, it may also be said that sex following divorce and re-marriage may be sinful on a literal reading of scripture yet is widely accepted within our denomination. Divorce and re-marriage is not a bar to ordination within the Methodist Church of New Zealand.

For a person to be accepted into "Full Connexion" within the Methodist Church they must accept the discipline of the Church. The effect of this is expressed in the introduction to S.2.26 of the Law book, "Each Minister is placed at the disposal of Christ and accepts the discipline



of the church." This discipline is also accepted by every member within the pastoral care of the church (S.1.7). The sexual morality of members is covered in the General Standards For The Guidance Of Members, "WE BELIEVE that courtship, marriage, and family life and the general relationships between men and women should involve respect for persons and must be brought under the obedience of Christ".

The traditional position of the Church is summed up in the phrase, "celibacy in singleness, faithfulness in marriage". In 1987 the Faith & Order Committee reporting on the celebration of marriage outside the Marriage Act by personal contract said, "a ceremony which blessed such a relationship after the couple had freely declared their commitment would not be theologically inappropriate, providing the intention of the promises was that the relationship would be based on the ideal of a life-long partnership of love, faithfulness and trust." (p.197). That sex happens outside marriage is clear but it is also clear that it is outside the discipline of the Church.

With such a moral code for the heterosexual members of the Church it would be inappropriate to give unqualified licence to homosexual members. Total licence or total restriction does exhaust the options open to the Church. A homosexual cannot enter into a legal marriage but many make permanent relationships. Often these are made with the intention that the "relationship would be based on the ideal of a life-long partnership of love, faithfulness and trust".

Bishop Peter Coleman in his book "Gay Christians - A Moral Dilemma" (SCM 1990 p. 192) gives 4 alternatives:

*Option A:* Procreation is the primary purpose of sexuality, to be expressed exclusively in marriage, and children if medically possible.

*Option B:* Heterosexual relationships are the primary purpose of sexuality, to be expressed in love within marriage, and children if responsibly wanted.

*Option C:* A loving and sustaining relationship with another human person is the primary purpose of sexuality, and that relationship should be ideally with a person of the opposite gender and grow into a commitment to permanent marriage, and children if wanted.

*Option D:* A loving and sustaining relationship with another human person is the primary purpose of sexuality. Either same gender or different gender relationships may be entered depending on basic orientation, which should be followed.

While the present position of the Church may officially be seen in Option

B, recent moves in accepting covenants outside legal marriage may seem to be moving towards an adoption of Option C. Under this homosexual relationships are seen as less than the ideal and some may see the negativity of this position as unhelpful preferring Option D. But it is to be noted that both Options C & D require a loving and sustaining relationship.

At present a heterosexual candidate is not asked "have you or will you ever have sex outside marriage" nor would a similar question be appropriate for a homosexual candidate. However, the general maturity and responsibility of a candidate may be raised in determining suitability for ministry. A candidate who is "sleeping around" should not be accepted irrespective of their orientation. To repeat the findings of the British Conference Commission, "This simply means that each candidature is judged on it's merits, taking the whole person and that person's circumstances and network of relationships into account."

### **Pastoral Concerns**

With the wide range of views within the church there will need to be pastoral concern at all levels of the church, national / district / parish / individual or the issue will divide our connexion. It is important that Conference endeavour to keep members informed, not only of what the church has done, but also about the justice issues that at stake to prevent a potentially divisive situation from developing. Conference should arrange for suitable material to be made available early in 1991. This should include a summary of Conference statements, adequate Biblical content reflecting why Christians disagree in their interpretation of key passages, reflect the variety of theological and cultural views within the Conference, and the implications for the church.

The Uniting Church of Australia recognize that a homosexual orientation is a factor to be taken into account "bearing in mind the kind of pressures in Ministry such a person would have to endure at the present time" (p.24). Under the Church's stationing procedures it is to be hoped that such pressures will be minimised by a face-to-face discussion. This will be aided if the minister is not sent alone to the face-to-face but accompanied by 1 or 2 members of the previous parish to give support and be able to speak of their gifts and weaknesses. The use of a trained facilitator from outside the parish could help resolve such conflict rather than inflame an already tense situation.

As other Negotiating Churches do not yet accept homosexuals within the ordained ministry of the Church great sensitivity will need to be exercised before any minister is stationed in a Co-operating Venture.



## Conclusion

One contemporary Christian, after many years as a single person, and more years in trying to become "normal" in a heterosexual marriage, reviewed his gay experience in these words, "As Christians we are learning to co-ordinate our spirituality and our sexuality - for 35 years I was told I couldn't be gay and Christian. Now I know how mistaken that is. I also know that over these years I have tasted a level of freedom and love and joy, such as I have never known before and it is largely because I am not afraid to be me. I celebrate the person that I am that God has made me and seek to grow into a deeper Scriptural Holiness."

What will be happening in one parish is significant for the whole Connexion. The acceptance of an avowed homosexual presbyter into the ordained ministry of the Methodist Church will be seen as a change from debating a moral issue to entering into Christian fellowship on equal terms with gay Christians. Wherever possible conversation should be initiated with gay men and lesbian women, not with a call for them to change, but to discover more of their Christian experience. Church members will be able to recognize gay Christians as people of like spiritual sensitivity, and accept their personal witness as reporting a valid Christian experience. Far too many Christian people could not name a homosexual friend, yet it is likely they have such friends who silently live with their hurt and misunderstanding.

## Dissenting Statement

While acknowledging that this report may well represent a direction of a majority of the Conference; And that it recognises dissenting views; I cannot personally in all conscience subscribe to all of the findings, nor the general direction in which it heads.

Rev. Donald Biggs

## Suggested Decisions:

1. The Report be received.
2. General Purposes Committee affirms the principle that homosexuality is not a bar to ministry, ordination, or reception into full connexion within the Methodist Church of New Zealand; and recommends the reception of the Rev. David Bromell into Full Connexion at Conference 1991.

Recognising the need for wide discussion of the issue within the Methodist Church it recommends:

- (i) that Conference receive the Report from the General Purposes Committee, and distribute it, with appropriate study material to Synods, Parishes/Circuits, Boards, and



Standing Committees, for discussion and response by 30th June 1991;

- (ii) that Conference 1991 be asked to make a decision on the above principle;
- (iii) that Conference 1991 be asked to decide on the reception of Rev. David Bromell into Full Connexion.

## GENERAL PURPOSES COMMITTEE

### Report to Conference

#### DEACONS ATTENDANCE AT CONFERENCE

The following is the Report of the General Purposes Committee circulated to Synods and is now forwarded to Conference to for consideration.

*As a result of the Diaconate Consultation held last April in Auckland, the following two decisions were made:*

1. *That Deacons seek membership of Conference as of right.*
2. *The Deacons elected a Task Group which will take responsibility for affairs concerning the Diaconate.*

Deacon June Higham, Convener of the Diaconate Task Group set up at the Consultation held at Wellspring, 26-29 April, was welcomed to General Purposes, and invited to speak to the letter dated 28 April 1990 to the Connexional Secretary, and copied to members of General Purposes. The letter had also been copied to the President, Vice-President, heads of Divisions, and District Superintendents and referred to the Diaconate Consultation and asked for time to speak to General Purposes.

June indicated that the Consultation was a significant event for deacons, with 24 of the 27 eligible to attend being present - maybe a first for all deacons meeting together. They had looked at matters concerning the diaconate, its future, and the relationship with the wider Church. From this consultation they now brought two matters for consideration.

Firstly, Deacons were seeking an official place in the life of the Conference; not as Lay Representatives but, as of right, as part of the ordained ministry.

In 1976 Conference agreed to, and accepted, the beginning of an ordained diaconal ministry within the Church. In the fourteen years since, that ministry had been established and become a responsible and credible ministry; however, they believed the Church has yet to really recognise, own, and find a place for this ministry. They saw the diaconal focus two-fold:

1. to take the Church out into the Community: and
2. to bring awareness of the Community and its needs to the Church people.

By its very nature of service, the diaconate works quietly away, not seeking status; but Deacons believed they were offering a distinctive ministry that is parallel to the ministry of the Presbyter, creating a partnership with different functions, with each able to complement the other.

It was suggested that the Methodist Church as it is now and has been over many years, is officially structured towards two ministries - the Presbyterian Ministry and the Ministry of the Laity. However, Deacons feel they do not fit in either category, firstly because they are not in Full Connexion and do not perform presbyteral functions, and secondly because they are ordained, they are not Lay people. They felt they were in a situation of not belonging in either place - a sort of "no where" land: and this place was often uncomfortable, frustrating, and hurtful.

Considering that in their ordination they came under the discipline of the Church, they were now asking that they be recognised as part of the whole ministry of the Church and therefore, be allowed to take their place in Conference, alongside the Presbyters and the Laity. This was sought not in a representative way, but as a whole and valued unit.

A real concern of Deacons was that they had to attend Conference in place of Lay Representatives, often denying Lay people a place. They felt that the concept the Diaconate promoted to them as they trained, was as being on the "cutting edge" or at the "inter-face" of the Church and Community as against another concept that they should sit in the back row of the church at worship and at the finish get back to work in the Community, easily isolated them from the wider Church: they did not feel it was help to be set apart in that way.

**Accordingly, they brought their first recommendation: "that Deacons as of right have Full Membership of Conference."**

The second matter is the setting up of a Task Group for the Diaconate.

The reason for forming a Task Group is that up until now it was considered that any decisions or consultations to do with the Diaconate had been made by Presbyters. The Deacons believed that they had in a sense "come of age" and the time had come for them to speak for themselves and to be available for consultation on matters concerning the Diaconate. Conversely they considered it would be presumptuous of them to make decisions concerning the Presbyters because that was not their understanding or experience.

**These were the considerations behind their second recommendation "That there be a Deacons' Task Group which takes responsibility for affairs concerning the Diaconate."**

\* \* \* \* \*

The following responses were received from Synods:

**Resolution 1** was affirmed by all who responded although some concern was expressed about the size and balance of Conference. A suggestion that Faith and Order or Law Revision could report on how we address the question of balance and make necessary changes to the Law.

**Resolution 2** was agreed to by 5 Synods and amended by 1 to read: "*That*



*there be a Deacon's Task Group which will be available for consultation on matters concerning Diaconate". Another Synod included the Associate Convener of Committee on Ministry on the Task Group.*

An additional Resolution was received from Nelson Marlborough Synod *"That when considering Conference Membership for Deacons, consideration be given to membership of Lay Supplies, who may attend Conference only as a Lay Representative - if their Membership is held in the Parish in which they Supply or not at all (as a lay supply) if their Membership is held in another Parish".*

In addition the Members of the Diaconate have indicated that there will be a need for funding, to enable the Task Group to meet during the year and cover incidental expenses. At this stage it is anticipated that they will need approximately \$3,000.

### **Suggested Decisions**

1. That Deacons as of right are Members of Conference.
2. That there be a Deacons Task Group which will be available for consultation on matters concerning Diaconate, the membership should normally include the Associate Convener of the Committee on Ministry.
3. Funding for the Task Group be from the Connexional Expenses Fund, as part of its application to the Budget.



## **METHODIST CHURCH OF NEW ZEALAND INVESTMENT BOARD.**

### **Report To Conference**

The Investment Board has considered a wide range of matters during the year including a number continuing over from previous years.

#### **Taxation.**

The Board has continued to be heavily involved in the questions of land tax and income tax liabilities of the Church. It was quite clear during the year that the imposition of land tax would have a significant impact on the funds available to various groups within the Church and it was the cause of some relief when the Government Budget of July 1990 announced that Land Tax was to be abolished from the middle of the 1991-92 taxation year.

The Board also considered the proposal of a Charities Commission and was involved in submissions made by the inter church taxation group. The future of the Commission is unclear and will remain so at least until the outcome of the general election is known.

#### **Investment Property Approvals.**

During the year the Board considered a number of investment property transactions referred to it through the Board of Administration's Church Building and Loan Fund Committee and in particular the Board considered and approved purchases by the Auckland Central Mission of two properties adjoining its Queen Street / Wakefield Street property, an application from the Hamilton Trust for the purchase of a property in the centre of Hamilton adjoining the St Pauls Church property. The Board also considered and assisted in consideration of property sales by Pakuranga and a commercial development in Takapuna.

The Board was also involved in substantial discussions with the Department of Lands over the history and sale of the former Auckland High Court property. The property, in part, was acquired from Methodist Church groups in the early part of the century and it was established that the Department was obliged to re offer the property to the Church as the owner from whom it was compulsorily acquired. The Department was only obliged to offer the property at its current valuation and after considerable negotiation and investigation it was determined that the Church was unable

to pursue the re purchase of the property because of the considerable sums involved.

### **Ethics of Investment.**

Conference 1989 requested the Investment Board, in conjunction with the New Zealand Methodist Trust Association, to meet with the Joint Public Questions Committee to consider questions relating to the use of investment as an agent in mission. Members of the Investment Board / Methodist Trust Association, met with members of the Joint Public Questions Committee on two occasions during the year when the various organisations existing within the life of the Methodist Church and which assisted the use of investment as an agent in Mission, were identified and explored. A number of different groups were identified each with specialist roles and expectations which were reflected in the various constitutions or rules approved by Conference when each organisation was formed.

The relationships between Conference, the Connexion and the Investment Board, New Zealand Methodist Trust Association, General Purposes Trust Board and the Methodist Provident Society were explored and the possibilities available to the church through each group were canvassed.

The Investment Board looks forward to further discussions with the Joint Public Questions committee as matters evolve.

### **Review of Board Structures.**

In conjunction with the Boards of PACT 2086 Trust and New Zealand Methodist Trust Association, the members of the Investment Board took part in a two day review of Board Structures, tasks and personnel with Mrs Helen Wright acting as Facilitator. As part of its consideration of its tasks and responsibilities, the Investment Board developed a Mission Statement reflecting its understanding of its role as a member of the Methodist family and Connexion.

### **Mission Statement.**

**"Investment Board provides:**

- (a) An investment advisory service to Church Groups.
- (b) On behalf of Conference advice and consents relating to investment property and church owned property with investment potential.
- (c) Property Management services for Church groups.

The Investment Board calls on the knowledge and expertise of the Board, its staff, and appropriate outside consultants to respond to request from the Church for advice, assistance and/or property management."



### Skills.

The members of the Board reflected upon the personal skills and experience necessary for Board members to meet the expectations placed upon the Board by Conference. There was agreement that matters referred to the Board required a specialist knowledge and understanding in a wide range of professional and quasi professional disciplines and that the Board was predominantly a skills based board whilst it remained reasonably representational of the diversity of church membership and was responsive to the ethos of the Methodist Church of New Zealand, Te Haahi Weteriana O Aotearoa.

### Board Membership.

It is noted that three long serving members of the Board have retired during the year, Messrs Alan Winstone, Winston Christian and Trevor Martin. All three members have given long service to the Investment Board over the last decade and the Church has been fortunate that the wisdom and expertise of the members has been available during complex and swiftly changing times.

### Property Development Manager.

During the year Mr Graham Keightley advised the Board that he wishes to retire from his position as Property Development Manager of the Investment Board as at the end of the 1990 calendar year. By that time Graham will have completed 10 years in his position and has been intimately involved in the significant growth of the work of the Investment Board, the New Zealand Methodist Trust Association, the Prince Albert College Trust and its successor Pact 2086 Trust.

Graham has worked in close partnership with his wife Ruth and between them have provided the mainstay and impetus to the development of the Board's Auckland office.

Graham's service to the Church has gone beyond the commercial sphere and he has been in constant demand by parishes throughout the upper part of the North Island for advice and assistance on a wide variety of property matters. The quiet unassuming nature of Graham and Ruth may have at times understated the importance of the work they have completed through the Auckland office of the Board. Graham has been actively involved in all of the major building projects of the new Zealand Methodist Trust Association and his skill and knowledge have materially assisted the Church in ensuring that it received value for money and that the properties it owns would be considered assets for the future.

Graham and Ruth have, since their shift to Auckland in 1980, gone out of their way to provide hospitality for a large number of church members whose work took them to Auckland. In particular they provided a home



away from home for the Executive Officer of the Investment Board and the General Secretary.

The Board expresses its gratitude to Graham and Ruth for their service over the years which they have seen as a ministry for their church and we wish Graham every happiness in his retirement and appreciate Ruth's agreement to continue on in the Auckland office for at least the first half of 1991.

R J Fraser, Chairman

S J West, Secretary

G D Wright, Executive Officer.

**Suggested Decisions:**

1. That the report be received.
2. That Conference records its appreciation for the service and commitment of Graham B Keightley during his time as Property Development Manager.
3. That Conference records its appreciation to Messrs Alan H Winstone, Winston F Christian and Trevor J Martin for their service on the Investment Board, Methodist Trust Association, and PACT 2086 Trust.
4. Membership:  
That the Board for 1991 be:

# NEW ZEALAND METHODIST TRUST ASSOCIATION

## Report To Conference

The Association is pleased to report to Conference on its operations for the year ended 31st March 1990, through this report, the tabling of its annual report to depositors for the year, and also the annual accounts.

The Association is committed to regular reporting to its depositors and the Church through the production of four distribution newsletters each year, the larger more detailed annual report to depositors at the end of each financial year and the Annual report to Conference.

The Association is entrusted with the stewardship of a large portion of the Church's financial resources and as the Association is acting on behalf of other church groups who are primarily responsible for the capital funds and the spending of income earned, it is appropriate that such regular and detailed reporting be made.

### Tasks from Conference 1989.

Conference last year requested the Association to undertake two particular activities:

- (i) Discussions with the Joint Public Questions Committee and other groups within the Church on the use of investment as an agent in mission.  
The Association in conjunction with the Investment Board met with representatives of the Joint Public Questions Committee on two occasions during the year when the nature of the Church's funds and investment practices were discussed. The meetings are more fully reported in the Investment Board report.  
The Association is pleased to continue discussions with the Joint Public Questions Committee as appropriate.
- (ii) Meeting with the Presbyterian Church Property Trustees.  
Contact was made with the Secretary of the Presbyterian Church Property Trustees advising that the Trust Association would welcome the opportunity of exploring investment practices and other matters of common interest and enquiring as to the Church Property Trustees interest in such a meeting. Acknowledgement of our approach has been received but advice of the Church Property Trustees availability for such a meeting has not yet been received.

### **Review of Board Structures.**

During the year the members of the Board of the Association took part in a Review of Board Structures, processes and personnel requirements in conjunction with the Investment Board and PACT 2086 Trust. The Board invited Mrs Helen Wright to act as facilitator for the discussions. The review took place over two days on the 8th and 9th May 1990 and Board members received, prior to the Review, a number of reports from different areas within the Church on the Review of the Church and its Structures, the Church's Bi Cultural Journey, and on the Mission Statement for the Methodist Church of New Zealand, Te Hahi Weteriana O Aotearoa.

The Review established a Mission Statement for the Association after considerable reflection on the questions:

What do the Boards provide?

Who do they provide it for?

How do they provide their services?

### **Mission Statement.**

**"The Methodist Trust Association** enables the pooling and management of the funds and assets of the Church to optimise returns within the investment parameters set by the Church.

The Association calls on the knowledge and expertise of the Board, its staff, and as appropriate, outside consultants in the holding and sound management of appropriate investments providing both income and capital gain / real value protection."

The Association considered that it was formed as part of the life and work of the Methodist Church of New Zealand, Te Hahi Weteriana O Aotearoa, and is a servant and service provider to the Church. The Church's expectations of the Association were clearly spelt out in the Constitution established for it by the Church and the Association could consider that it was achieving those expectations when funds deposited with it for investment were maintained or increased and appropriate returns were provided for depositors.

### **Board Membership.**

In the terms of its Constitution and depositor expectations, the Association is required to maintain a high degree of professionalism in its management and oversight of the Association's investments. The Association is obliged to ensure (and has always accepted) that its investments must meet the Church's accepted guidelines for investment. Accordingly, Board members



need to carry both professional skills to satisfy the tasks set for the Association in the management of the Funds for investment and an understanding and awareness of the ethos of the Church and its role in Society to make sure that the form, operation, and content of the Association's investment policies and practice, complies with the Church's expectations and accepted guidelines.

The Board identified that to satisfactorily undertake its task Board members needed to provide knowledge and skills in a range of professional and quasi professional disciplines, to be able to provide administrative oversight and control and to maintain a theological and social perspective.

It was noted that the Board itself was not necessarily charged with the development and consideration of the Church's policy on socially acceptable forms of investment. Primarily the Board was responsible to ensure that within the established policy on investment of the Church the Association undertook commercially appropriate investments, protected the security of depositors capital, and the provided reasonable returns for depositors.

To satisfactorily undertake these tasks it was necessary for the Board to consist of people with experience in accounting, legal, banking, property and commercial matters and for the Board to be considered a predominantly skills based Board rather than firstly a representational Board for policy setting.

#### **Board Membership.**

The Association notes with regret the retirement during the year of Messrs Alan H Winstone, Trevor J Martin, and Winston F Christian. They have each been long serving members of the Board, Messrs Winston and Christian from its inception, and Mr Martin from shortly thereafter in 1978. The Association is indebted to the retiring Board members for their interest, enthusiasm and wisdom during their time on the Board.

#### **Replacement Board Members.**

Noting that there were three positions to fill on the Board, the Association has contacted all districts and the Women's Appointments File seeking suggestions for possible membership to the Board particularly of suitably qualified people to increase the representation on the Board of women, Maori and the younger / middle aged sections of the church.

The Board is disappointed at the number of responses that were received but some useful suggestions have been made.

#### **Staff.**

The Association is served by staff employed through the Board of Administration. The year under review has not been straightforward with greater vigilance being required to ensure that rental payments and other

income due to the Association was maintained and received in a timely fashion. The Board records its appreciation of the actions and endeavours of the staff involved.

Mr Graham B Keightley.

Reference is made in the Investment Board report to the impending retirement of Graham Keightley from his position as Property Development Manager of the Investment Board. The Association endorses the comments of the Investment Board and records its appreciation of Graham's services over the last ten years.

R J Fraser, Chairman  
S J West, Secretary  
G D Wright, Executive Officer.

**Suggested Decisions:**

1. That the report be received.
2. That the accounts to 31st March 1990 be adopted.
3. Membership:  
That the Board for 1991 be:

# NEW ZEALAND METHODIST TRUST ASSOCIATION

## ANNUAL REPORT TO DEPOSITORS

31st March 1990

### **Introduction.**

The conditions of uncertainty and commercial instability commented on in the 1989 annual report have continued. The effects of the 1987 share market crash and tight fiscal and anti-inflationary policy measures have resulted in a largely depressed commercial sector with virtually no investor or business led push for capital investment, a continued decline in the New Zealand Share market and, with the large number of property development company failures a rush of commercial properties onto the market for sale at prices many thousands or in some cases, millions of dollars below their replacement cost. Such forced sales have had a considerable negative effect upon the property market with now virtually the only properties for sale being those where the vendor has no other option with "ordinary" sales between willing buyer and willing seller being almost non-existent. All branches of commerce appear to have been affected by the general downturn in confidence with retailing, manufacturing and service industries suffering diminished margins which translates into a reduced ability for lessees to meet increases in rental costs. Considerable vacant space in the general market had also worked to hold rent reviews and in fact, it is not uncommon in new leases of previously occupied space for tenants to be signed up at rentals significantly below that being paid by the original lessees.

The Association, because of its widespread of commercial property investments and a satisfactory balance of gilt edged fixed interest deposits with the major trading banks and government local body stocks has not suffered any significant defaults in rental or interest payments. However, rental reviews have been significantly pegged back by general market conditions.

### **Accounts - 31st March 1990.**

#### *Income and Expenditure.*

Gross income for the year of \$7,400,771 was only slightly lower than the 1989 figure of \$7,516,232. The amount received from dividends and fixed interest payments was lower than the previous year recognising the divestment of the Association's remaining share portfolio and the generally lower interest rates prevailing in the money market. Rental receipts and expense recoveries



were improved largely from the continued takeup of space in the Mayoral Drive property and modest rental increases on a number of reviews undertaken. Total expenditure for the year increased substantially with the major increases being largely related to higher building operating charges particularly local body rates, and land tax. The Association has, for the first time, made provision against the possibility of rental default by making provision for doubtful rental debts of \$75,000. The provisions represents 1.5% of the Association's total rent role and whilst no specific rentals are considered unrecoverable, it is considered prudent that some provision should be made.

Significant amounts of the property operating expenses paid by the Association are recoverable from the Association's tenants and the proportion of costs recovered has increased significantly with the leasing of the Mayoral Drive property.

### Distribution to Depositors.

Distribution rates and amounts distributed for the 12 months were:

	<u>30/6/89</u>	<u>30/9/89</u>	<u>31/12/89</u>	<u>31/3/90</u>
Short Term A	13.00%	12.50%	12.75%	12.85%
Short Term B	13.00%	12.50%	12.75%	12.85%
Long Term C	7.3%	6.233%	6.715%	7.234%
Long Term D	7.3%	6.233%	6.725%	7.234%
Short Term A	\$204,435	\$243,406	\$281,785	\$288,978
Short Term B	135,992	135,487	136,453	143,636
Long Term C	179,633	158,880	172,877	183,621
Long Term D	<u>828,940</u>	<u>709,952</u>	<u>759,056</u>	<u>800,060</u>
	\$1,349,000	\$1,247,725	\$1,350,171	\$1,416,295

Distributions for the year increased over the previous year for short term deposits rising to \$1,570,171 but were significantly reduced for the long term depositors falling from just over \$4,500,000 to \$3,793,020. Long term distributions for the year ended 31st March 1990 were significantly affected by two major property matters:

- (i) The vacancy during the year of considerable areas within the Mayoral Drive property although the property was fully leased as at 31st March 1990 with significant leaseings occurring during the last quarter of the financial year.
- (ii) The rental received for the Association's property in Taranaki Street, Wellington where casual tenancies are in place and rentals only relate to cost recovery rather than a return on the Association's capital invested. This matter is referred to later in the report.

#### **Short Term Distribution Rates.**

Short term distribution rates remained reasonably constant during the year. With the Government and Reserve Bank committed to controlling inflation through tight economic and fiscal policies, interest rates have not been allowed to reduce as was anticipated by the market towards the latter part of 1989 early 1990. There appears to be no movement from the high interest rate policy and it is likely that rates will continue to maintain current levels during the 1990-91 financial year.

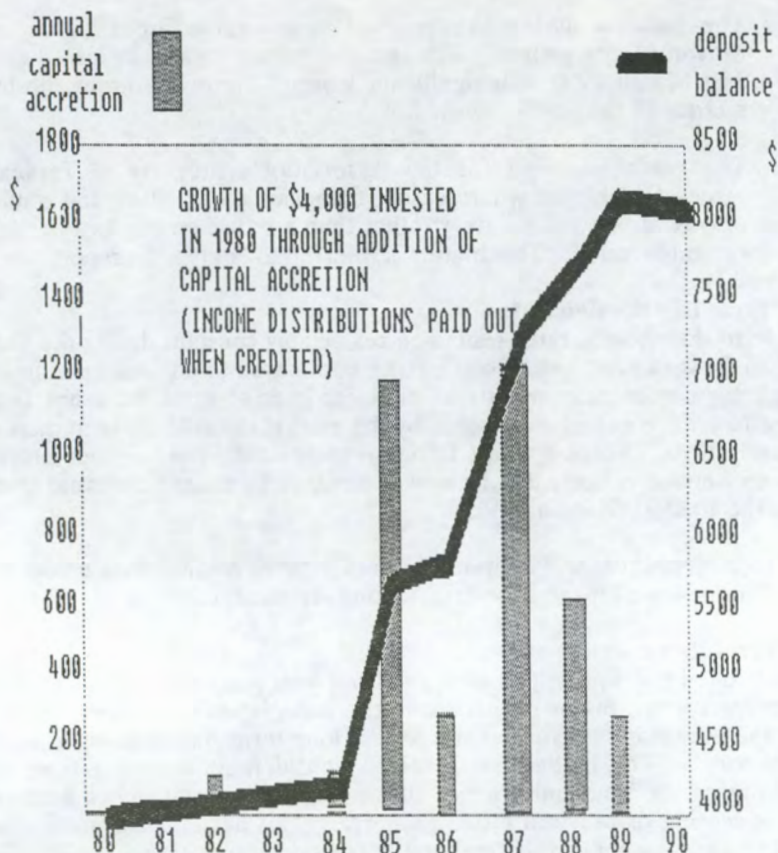
Short term depositors will continue to earn returns commensurate with the general money market rates for first ranking investments.

#### **Long Term Rates.**

As mentioned previously, the 1990 financial year was seriously affected by the returns on two major properties in the Association's portfolio and as a result the Association returned the lowest long term distributions in its 12 year history. The matter has received considerable attention from the Board during the year and a major turn around has already been achieved with the leasing of Mayoral Drive property. This has enabled distribution rates to increase from the September 1989 low point of 6.23%.

It is recognised that commercial property investment has historically provided significant long term advantages over other forms of investment and the current lowered returns should be considered a short term situation.

Depositors in the long term funds have generally invested for long periods and a review of a deposit invested in 1980 discloses the following information.



### Capital Accretion and Realised Capital Gains.

The income distribution to long term depositors is of course only part of the total returns available to the long term depositors. Over the 9 years that capital adjustments have been calculated and allocated to depositors in the long term funds in excess of \$11,000,000 has been added to long term depositors funds.

The Association, as a commercial property owner is subject to the movements in the capital value of commercial property generally and this has been reflected in the re-valuations of property for the year ended 31st



March 1990. The properties revalued were:

<u>Property</u>	<u>Year</u> <u>Purchase</u> <u>or Completion</u>	<u>Cost</u>	<u>1987</u> <u>Book</u> <u>Value</u>	<u>1990</u> <u>Book</u> <u>Value</u>	<u>Capital</u> <u>Movement</u>	<u>Comparison</u> <u>1990</u> <u>to Cost</u>
Parity Pl, Auckland	1978	280,777	611,888	462,500	(149,388)	165%
Kent St, Hamilton	1981	396,616	705,300	823,250	117,950	208%
Te Rapa, Hamilton	1983	230,000	587,375	582,750	(4,625)	253%
Liverpool St, Christchurch	1983	495,675	882,462	1,245,975	363,513	251%
132 Kilmore St, Christchurch	1984	255,040	767,750	575,350	(192,400)	226%
227 Cambridge Tce, Christchurch	1984	3,440,295	5,552,370	5,526,875	(25,495)	161%
133 Victoria St, Christchurch	1987	2,100,247	2,100,247	1,796,350	(303,897)	86%
Devon St, New Plymouth	1984	561,090	698,806	726,125	<u>27,319</u> (\$167,023)	129%
Realised Capital Gain					<u>24,282</u>	
Net Capital Reduction for year					(\$142,741)	

The resulting capital decrction of \$142,741 was spread amongst all long term depositors and whilst the Association does not welcome or regard as satisfactory a reduction in previously allocated capital accretion, the Association in fairness to all depositors, will continue with regular property revaluations with the resulting adjustments being allocated fairly amongst all long term depositors.

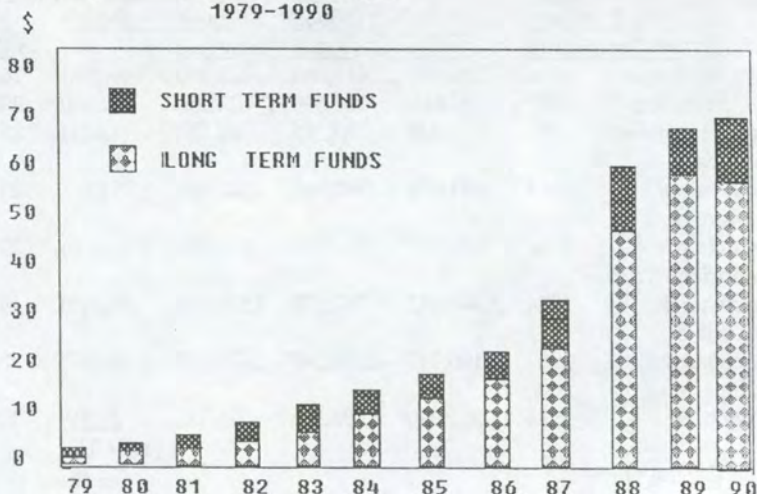
### **Depositors Funds.**

Total funds deposited with the Association as at 31st March 1990 were \$69,973,501 made up of short term deposits of \$14,094,318 (1989 \$10,659,878) and long term funds of \$55,879,183 (1989 \$57,374,434).

Total funds entrusted to the Association increased by over \$1,900,000 during the year and the Board of the Association continues to be mindful of the significant trust and confidence placed in it by the Church. Whilst the Association is charged to invest the funds in appropriate, secure commercial investments, all investments are weighed carefully against the Church's guidelines for socially responsible investment and against the expectation of the owners of the funds when the deposits were made with the Association. All funds invested with the Association are owned by Church organisations and groups and are not the property of the Association or of the Board.

(MILLIONS)

DEPOSITORS FUNDS  
1979-1990



### Investments.

The Association restricts its investing policy to two major investment types:

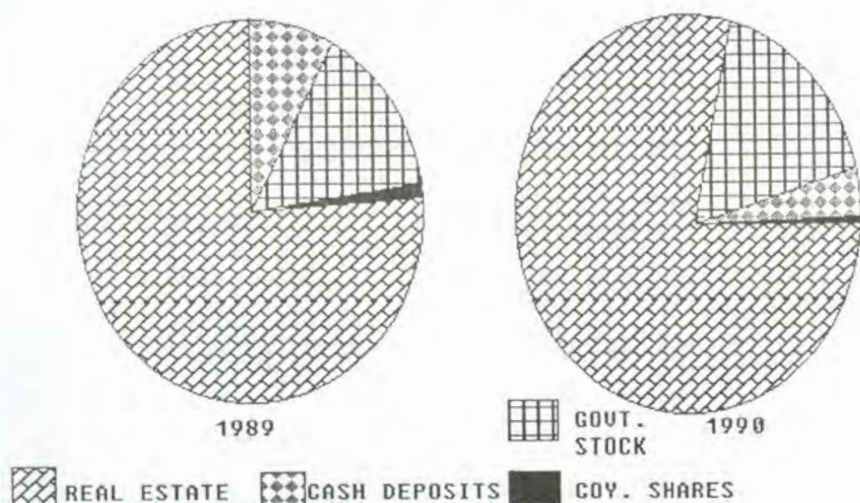
- (i) Secure fixed interest investments such as Bank Deposits, Government and local body stock
- (ii) Commercial property investments; predominantly developments by the Association on existing Church owned commercially zoned land.

The Association has resisted and continues to resist investments of a higher yielding but riskier nature or investments which do not fall within the commercial guidelines established for the Association by Conference and which form the basis of the undertaking between the Association and individual depositors.

As reported previously, the Association considers all investments against the Church's guidelines for socially responsible investment and in this regard the Association has been involved in significant discussions with the Joint Public Questions Committee on investment as an agent of mission for the Church with considerable ground being traversed and a large degree of understanding established over the identity of the New Zealand Methodist

Trust Association and its place within the various investment operations within the Methodist Connexion.

# INVESTMENT HOLDINGS



## Property Investments.

### Grafton Heights.

Particular reference was made in the last report to Depositors on the particular position of the Grafton Heights property, Auckland. This property was purchased from the Trinity Theological College in 1986 and while at the time Conference confirmed that it had no objection to the sale of the property, Conference 1989 resolved "that no sale of the Grafton land be made until and unless there has been full consultation with the Land Commission and other appropriate bodies".

The Association undertook considerable research to the Title of the property and is satisfied that the property passed into European ownership as a result of proper and bona fide transactions as part of a much larger land purchase in the Auckland/Orakei area. This information was shared at the end of the financial year under review with the Land Commission and other appropriate bodies as requested by Conference and as at the date of the compilation of this report, (August 1990), no adverse comment on the



Association's findings have been received.

The Association has yet to be advised whether or not the Land Commission is bringing further resolutions to Conference 1990 so that the Church's position on the property can be appropriately determined and the Association's ability to deal with the property resolved.

Until such a decision is made the long term value of the property to the Association and any question of compensation must remain undecided.

#### **Property Investments.**

Because of the general property market the Association has not undertaken any further property investment activity during the year and for the first time in nearly 10 years the Association does not have a building project underway somewhere in the country. Whilst the Association is keen to continue its role of developing, appropriately zoned and available church sites to release the earning potential of the land holding, such developments can only proceed where tenants are available and the Association's funding capabilities permit.

#### **Property Purchases.**

No properties were purchased during the year although a number of very attractive properties were offered to the Association. The Association views the current market place as requiring extreme caution and the Association is committed to maintaining appropriate liquidity ratios in its own accounts.

#### **Existing Properties.**

The bulk of the Association's properties are well leased to sound tenants who appear to be operating satisfactorily although in some cases without the freedom of earlier years.

One property, the Taranaki Street, Wellington property, is the cause of considerable concern to the Association. The property, which adjoins the existing Wesley Wellington property in Taranaki Street was purchased in 1987 as a redevelopment proposition and the property has been significantly affected by the downturn in the property development market. In its current physical state, the property is difficult to lease on a satisfactory long term basis to provide a yield to the Association. A number of avenues have been explored during the year to try and resolve the position but so far without success. The matter remains of the highest priority to the Association and its staff as a satisfactory resolution of the Associations

ownership of the property will significantly improve long term distribution rates.

### **Property Sales.**

The Association has noted several smaller properties as being available for sale but in view of the "saturated" property market and the depressed prices currently prevailing, it has been loath to actively market any of the properties for sale. It may be appropriate in the forthcoming year to see two or three properties marketed as their use and benefit to the Association concludes and the matter is being kept under review by the Board.

### **Taxation.**

The Association was an active participant in the Methodist Church Taxation Commission and through that group the Interdenominational taxation organisation. A number of submissions on taxation matters were prepared and submitted both directly and as part of the wider interdenominational grouping.

The decision early in the 1990 financial year that the Spencer Russell Commission's view on the continuation of the existing taxation treatment of charities was to be endorsed by Government was welcome news, although less welcome was the Government's decision not to follow the recommendations of the Commission with regard to land tax. Land Tax is a major cost to the Association and it is expected that in the year ending 31st March 1991 the Association will be required to pay land tax exceeding \$250,000. Accordingly, it is with considerable relief that the Association reports the decision of the Minister of Finance in the July 1990 budget to abolish land tax after the first instalment of the 1991-92 year and the Minister's budgetary statement was incorporated in the Abolition of Land Tax Act 1990 which was passed on the 8th August 1990.

### **Staff.**

The Association has been well served by its staff during what has been a difficult and at times trying year. The Association with its wide spread of property is represented in Auckland, Wellington and Christchurch, in conjunction with other Church property owning groups.

Although not falling within the year under review Mr Graham Keightley has advised the Board of his wish to retire from his position as Property Development Manager as at the end of 1990. Graham will have been in his position for over 10 years and has had a major part to play in the development of the Association's property portfolio and the day to day management of the Auckland properties.

The Association is grateful for Graham's help and assistance over the years and wishes him well in his retirement. Mrs Ruth Keightley has agreed to continue as Auckland office receptionist/accounts clerk for the first half of 1991 at least which will significantly assist the office in adjusting to Graham's retirement and also assist his successor in coming to grips with the job.

### **Outlook for the Future.**

The Association has experienced 12 years of rapid and significant growth. The last year has been a time of consolidation due in large measure to the reduced activities in the general New Zealand economy.

It would appear that the Association's commercial property investments will be in for a period of stagnant capital growth as the general property market re-establishes its value base and the Association is working to rationalise its investments to take the current market conditions into account.

The Association continues to exist because of and for, its depositors and will continue to seek appropriate investments to provide secure, profitable returns to the Church.



## **PACT 2086 TRUST**

### **Report To Conference**

PACT 2086 Trust was formed by Conference to hold the title to the Queen Street, Auckland property during the term of the lease, to administer and oversee the lessor's interest in the property and to build up a capital fund against the eventual return of the property to the Church in 2086 when the Church will be able to reconsider its options and requirements for the property.

As such PACT 2086 Trust operates as a "sinking fund" where surplus income is added to capital and reinvested.

#### **Queen Street Lease.**

The lease to Realty Development Corporation (now a subsidiary of Mainzeal Group Limited) required the initial development of the property to be along lines generally agreed when the lease was signed including significant office tower buildings and an "up-market" tourist hotel. With the 1987 Share Market collapse and the resulting and ongoing decline in the demand for Central Auckland office and hotel space, such developments have become increasingly uneconomic to the extent that in late 1989 the lessees advised the Trust that they could not see any way that the original concept could be developed in the current and expected medium term property market. The lessees advised that they wished to institute procedures in the lease for a review of the development proposal. After considerable negotiation, and in pursuance of the terms of the lease, the Trust agreed to release the lessee company from its obligations in respect of the original development and to enable it to proceed as if the lessee was undertaking the second or subsequent redevelopment on the property. The "prohibited use" provisions contained in the lease continue and will apply throughout the entire term of the lease irrespective of the number of redevelopments that may be undertaken on the site. As a result of the negotiations a further \$3,488,000 was paid to PACT 2086 Trust by the lessee, partly by the transfer of the property in Mahunga Drive, Mangere with the balance in cash.

#### **Property Purchases.**

As mentioned above, the Trust had acquired the property at 43 Mahunga

Drive from Mainzeal Group Limited. The property is leased to Shulton International Limited an importer and wholesaler of toiletries and household cleaners etc. The property is of very modern design and construction and is suitable to a variety of alternative uses.

No other property purchases were undertaken by the Trust during the year.

#### **Karangahape Road Property.**

The difficulties being experienced with one of the lessees in this property were fully canvassed at last Conference. As a result of ongoing negotiations with the lessee company the lease was terminated at the end of November 1989 and the premises returned to the Trust. The property has been re leased to a clothing manufacturer as design studio and showroom.

#### **Prince Albert College Trust.**

The third volume to cover the last decade of Prince Albert College Trust referred to in Report to Conference last year was completed by Rev Bill Morrison and had been published as "A Dream to Fulfil" under the auspices of the Wesley Historical Society of New Zealand. Previous members of the Prince Albert College Trust believe that Rev Morrison has interpreted and reported the concerns, endeavours, failures and successes of the Trust over its last ten years in a remarkably clear and concise fashion and commend the booklet to all of those interested in the history of the Prince Albert College Trust, the ground lease and the formation of PACT 2086 Trust.

The Trust expresses its gratitudes to Rev Bill Morrison for his time and effort.

#### **Board Membership.**

Reference is made in the Investment Board report on the retirements and resignations during the year from the Boards of the Investment Board, N Z Methodist Trust Association and PACT 2086 Trust of Messrs Winstone, Christian and Martin. It is appropriate in this report to comment particularly on the service of Mr Alan H Winstone to the work of PACT 2086 Trust and its predecessor Prince Albert College Trust Board.

Mr Winstone was appointed a Trustee of the Prince Albert College Trust Board on 4th June 1953 and continued in that capacity until the Trust was wound up by Conference resolution in 1988 at which time he was appointed to the Board of PACT 2086 Trust. In its record of appreciation the Board noted that:

*"During his 37 years of service to the Church he has brought sound commercial judgement and an ability to ask the "right question" in a clarity of vision to*



*distinguish between the important and minutia of matters under consideration with at all times his contribution undergirded by his commitment to Christ and the love of his Church.*

*In reaching his decision Alan has decided it is time for other younger people to grapple with the problems and opportunities affecting the Church today and he can retire safe in the knowledge that his successors build from the excellent foundation that he has had no small part in providing".*

The Board extends its gratitude and appreciation to all three retiring members.

#### **Board Review.**

During the year members of the Board of PACT 2086 Trust took part in a review of Board structures, processes and personnel requirements in conjunction with the Investment Board and the New Zealand Methodist Trust Association. The Boards invited Mrs Helen Wright to act as facilitator for the discussions and after consideration of a number of papers distributed prior to the meeting, Board members met with Mrs Wright over two days on 8th and 9th May 1990.

The time for reflection and consideration on the "Who, What and How" of the work of the Board and the resulting requirements of Board members was found useful by all members of the Board. The place of the Board as a part of the Methodist Church of New Zealand, Te Haahi Weteriana O Aotearoa, was confirmed. The Board endeavoured to establish a mission statement for the Trust within the guidelines and parameters of the Church's mission statement.

#### Mission Statement.

"PACT 2086 Trust provides for the investment and protection of the assets of the Trust to provide the optimum possible funds within the accepted perimeters of the Church for the year 2086.

PACT 2086 Trust calls on the knowledge and expertise of the Board, its staff, and as appropriate, outside consultants, in the holding and sound management of appropriate investments."

#### Board Membership Requirements.

It was considered that the requirements of Conference and the satisfactory execution of the tasks contained in the Board's Mission Statement and Constitution required specialist skills and experience in those persons appointed to the Board. By virtue of its Constitution the Board of PACT 2086 Trust is comprised of the members of the Board of the New Zealand Methodist Trust Association as very similar skills and expertise is required



for the task of both Boards. The specific areas identified are discussed in the Association's report.

The Trust expresses its appreciation to Mrs Helen Wright for the considerable effort and care shown in her role as facilitator of the review.

R J Fraser, Chairman  
S J West, Secretary  
G D Wright, Executive Officer

**Suggested Decisions:**

1. That the report be received.
2. That the annual accounts to 31st March 1990 be received.
3. That Conference express its appreciation to Mr Alan H Winstone for his 37 years of service and leadership both as a Trustee of the Prince Albert College Trust Board and a member of the Board of PACT 2086 Trust.
4. Membership.  
That the Board for 1991 be:

## GENERAL PURPOSES COMMITTEE

### REPORT TO CONFERENCE 1990

#### NEW PROVISIONS - STUDY LEAVE

Early this year the Development Division sent out questionnaires on Study leave to forty randomly selected Presbyters. Thirty-one of those have since been returned. The following is the picture they give of the present Study Leave provisions:

- a) The Present Provisions:  
Two thirds of those who responded knew that the present provisions are:  
one week per year, and one month after four years.  
Twenty-six of the thirty-one respondents knew that they were entitled to a week every year.
- b) Adequate Publicity:  
Just over one third felt that the provisions had been given adequate publicity. Almost two thirds felt the publicity was inadequate, with six out of the twenty, who thought this to be the case, specifically mentioning that parishes in particular need to be advise.
- c) How often have you taken Annual Study Leave during the last five years?
1. Five of the 31 respondents indicated that they had taken leave annually.
  2. Nine indicated that they had not taken any annual study leave in the last five years.
  3. Of the remainder: 6 had taken leave on one occasion  
8 had taken leave twice  
2 had taken leave three times.
- d) Have Parish Stewards (or their equivalents) encouraged you to take Study Leave?  
Twenty three respondents said 'No' - adding such words as "I don't think they even know about it". Eight said 'Yes'.
- e) What is the purpose of Study Leave?  
Almost every presbyter had a clear understanding of the purpose -typical responses used such terms as "professional development", "keeping up to date with theological thinking", "time for undisturbed study", "renewal of skills", "equipping for tasks", etc.
- f) What did you do when you took Study Leave?  
Sample responses include:  
- prepared material for accreditation as chaplaincy supervisor  
- researched sale of liquor in N.Z. and wrote report  
- researched for assignment on baptism.

- University study
- attended Biblical lectures at St. Johns College
- re-read Wesley's Standard Sermons
- attended Aldersgate Fellowship Seminar
- researched a paper on early New Zealand
- read "Christ and Culture" plus associated articles.

g) One month Study Leave:

Eighteen presbyters indicated that they had not taken one months Study Leave during the last six years. Eleven had taken up the opportunity. Two had served less than four years and were therefore ineligible for this leave.

h) Was the one month's Study Leave helpful?

Of the eleven who took the month's leave almost all were affirmative.

- two did part of CPE course
- one spent time in Israel
- two spent time at Urban Theology Unit - Sheffield, U.K.
- one attended Forum for Women in Nairobi
- one worked to complete MTh.
- one wrote two extended papers, since used in Parish.
- one did course in U.S.A. - partly useful
- one examined relationship between Christian faith and Economics.

i) Are the present provisions adequate?

Eighteen said that the annual provision of one week was adequate. Six thought it was inadequate. Several wanted greater flexibility, e.g. being able to take two weeks in two years.

Fifteen felt that the month every four years was valuable. Eight questioned it but some of these confused this with Long Service Leave and thought they needed to wait twenty years for it!

Several raised the question of finance, especially in relation to attending courses at St. Johns for example during the one month Study Leave. Some said it was impracticable to be away from home for a month at certain stages of family life.

j) What has prevented you from taking Annual Study Leave regularly?

Some replies were:

- reluctance to leave the parish (guilt feelings, etc.)
- work pressures (many said this!)
- traded attendance at University lectures for Study Leave to get parish approval
- no one to stand over me and insist on it
- sense of responsibility to parish
- easier to carry on with parish duties than to step aside



- have not made it a priority
- not really worth it - to go away requires funds
- thought I would not quality
- lack of forward planning
- time pressure, family needs, lack of funding
- ignorance, busyness
- lack of direction as to beneficial courses
- parish reluctant to let presbyter go on Sundays.

k) Can the Church help the situation?

Sample responses are:

- a) Local - Remove the "guilt feeling" about leaving the Parish. Parishes should encourage presbyters.
  - Yearly reminder in 10th mailing to Parish Stewards.
  - Explain benefits of Study Leave to Parishes.
  - Encourage Parish officials to ensure it happens.
  - Parishes will support this if they can see benefits in terms of presbyters growth and development.
- b) District - District Superintendents to provide stronger encouragement of both presbyters and parish in this area.
  - Add question to Ministerial Synod agenda, e.g. "What plans do you have for Study Leave this year?"
  - Designate a Synod presbyter to encourage others.
  - Have it discussed, scheduled, planned through ministerial Synod.
  - Have a Study Leave Supervisor to report to.
- c) Courses - Provide courses that do not cost a lot.
  - Identify Retreat Centres, establish criteria for Study Leave.
  - Circulate study course data/opportunities.
- d) Connexion - Let the Church know this is part of ministry.
  - Stress importance of Study Leave at Local, Synod and Connexional levels.
  - Church should give a stronger directive to Presbyters, e.g. by a Continuing Education Covenant.
  - Make it compulsory! Not an optional extra!
  - Interpret "Study Leave" broadly - not just formal 'study'.
- e) Funding - Church to finance Theological Students as supply while Presbyter takes one month's Study Leave.

- Provide more adequate funding (number of comments.
  - Incentive fund - you receive after you report on your Study Leave.
  - Supernumery Supply "bank" - so that Parish can be adequately cared for while presbyter is away.
- f) Other
- Availability of holiday cottages at low rentals in off-peak periods could help.
  - Two presbyters working alongside of each other can be good experience.
  - Provide a South Island "Wellspring".

In the light of these comments and responses received from Synods, the following suggested decisions concerning Study Leave would appear to be appropriate:

#### SUGGESTED DECISIONS

1. That the Administration Division annually, in the February Connexional mailing, draw the attention of Parish Stewards or their equivalents to the provisions for, and benefits of, Study Leave.
2. That District Synods appoint a Study Leave supervisor who shall encourage presbyters to take their Study Leave, and receive reports of Study Leave.
3. That the Theological College and Wellspring provide regular communication to presbyters with regard to appropriate short-term and reasonably priced courses.
4. That each District complete a list of baches/holiday homes or other places that might be available to a presbyter for a time of study, reflection, writing.
5. That the present provisions be amended so that presbyters can take two weeks in a two year period if that is their preference.
6. That the Administration Division advise presbyters as to possible sources of funding to enable research, or the attendance at a course, and how to apply for such assistance.
7. That the Development Division prepare a list of people who may be available for supply when presbyters seek to take their one month Study Leave entitlement.

Norman E. Brookes

## GENERAL PURPOSES COMMITTEE

### REPORT TO CONFERENCE 1990

#### NEW PROVISIONS FOR LONG LEAVE

The following report has been discussed by the General Purposes Committee, Synods, and other groups. The suggested decisions at the end of the report have been amended in the light of the responses received. The basic response to the steps outlined have been favourable.

#### THE PRESENT REGULATIONS

The current regulations concerning long service leave are found in the 1967 and 1974 Minutes of Conference, they state:

1. That as the normal term of the Ministry is 40 years' service, the basic provision be that (presbyters) be eligible for the leave of three months upon the completion of 20 years' service and that (the presbyter) be free of any Connexional/Circuit duties.
2. Any ministers who have completed 20 years' service and still have a reasonable length of expected service ahead of them be eligible for leave.
3. That Circuits from which ministers take leave be encouraged as far as they can, to carry on during the three months' period without a supply - using lay leadership to the maximum extent - or alternatively, to make their own supply arrangements and meet the costs thereof themselves.

Note: Any specific programme a minister chooses to follow during (this) leave is entirely at (his/her) discretion.  
(above from 1974 Minutes p.75)

4. That where a supply is considered essential and Circuits/Parishes are unable to arrange this (including the financing of it) themselves, they be required to establish a case to the (Development Division) for assistance (including financial aid).
5. (a) That ministers and circuits be required to consult with the (District Superintendent) in making their plans for the taking of long service leave at least six months in advance of the due date.  
(b) That the agreement and approval of the plans by the (District Superintendent) be obtained before they are finalized.  
(c) That if, and as necessary, the proposed plans be referred to the (Development Division) for advice and for decision.

(4, & 5(a), (b), & (c) from 1967 Minutes p.90).



- \* It is worth noting that the provision that there should be 15 or more years remaining in ministry was dropped by the 1974 Conference, the report stating: "that the primary emphasis of the scheme is surely long service leave, and less weight should be given to years of service remaining before retirement - and recommends accordingly. (p.73 1974 Minutes)

It was indicated that the provisions should be "interpreted flexibly and compassionately, for personal circumstances such as health, finance, family, education, and Circuit factors, may make it difficult to take leave at a certain period". (p.73, 1974 Minutes)

#### TOWARDS PROVISIONS FOR THE 1990's

A number of factors call for amendments to the regulations that have guided the Church in this matter for 15 years or more. These are:

- a) increasing stress being felt by presbyters in parish, chaplaincies, and other ordained ministries, in a society that is less responsive and sometimes antagonistic to the ministries of the Church.
- b) less job satisfaction in terms of seeing the Church grow, either numerically or in terms of Christian commitment and action. Many congregations seem conditioned to expect decline. At the same time Church Union is no longer seen as a panacea for decline. (Presbyters and congregations are doing well if they hold their own in the present context.)
- c) rapid change, both in society and in the Church itself, coupled with a high expectation that the ordained ministry will be on board with such change.
- d) higher expectations in society concerning provisions for leave, along with growing spouse and family expectations. Two career families also increase the stress factor.
- e) the need, in the light of the above factors, to provide more encouragement, incentives, compensation in ordained ministry today.
- f) awareness that other denominations both here and overseas have more desirable provisions, e.g. the Uniting Church in Australia; the Waikato Diocese of the Anglican Church.
- g) awareness that the present baseline of twenty years service will not be possible for some of the more recent ordinands, and in any case twenty years is a very long time to wait for a significant break designed for renewal, recreation, family, etc.
- h) the need to work out how our regulations might relate to ecumenical, partner church, and/or non-parish situations. Funding provisions, etc.

## OTHER MODELS

The following data is taken from the provisions of the Uniting Church - Synod of Victoria; the Uniting Church - Synod of New South Wales; the Anglican Church - Waikato Diocese.

### 1. Synod of Victoria:

- a) "a Minister is entitled to thirteen weeks' leave after fifteen years' service in the Church, and this leave is normally taken in one continuous period; in certain circumstances, however, after consultation with the relevant Presbytery, the Committee may approve of the taking of leave in two parts, which together make up thirteen weeks, within two successive years."
- b) "After the first period of leave a Minister is entitled to eight weeks' leave after each subsequent period of eight years' service, provided there is a minimum of five years between the taking of two successive periods of Long Service Leave."
- c) "Recognizing that it may not be convenient for a Minister to take thirteen weeks' leave after fifteen years' service, the Committee is able to give approval for a Minister to take eight weeks' leave when the first entitlement falls due and allow the Minister to hold the remaining five weeks over until the second entitlement to enable a period of thirteen weeks' leave at that point."
- d) "A Minister is entitled to annual leave as well as Long Service Leave in the year in which Long Service Leave is taken, and the two periods of leave may be combined."

### 2. Synod of New South Wales:

- a) "The purpose of Long Leave is to refresh Ministers after extended Service."
- b) "Long Leave may be accumulated during one or more settlements and may be taken during a later settlement or settlements. Long Leave shall only be taken in the first year of a settlement in exceptional circumstances and with the prior approval of presbytery."
- c) "A Minister shall be eligible to take:
  - (1) 13 weeks on completion of 15 years' service in the Uniting Church' and
  - (2) 13 weeks on completion of 30 years' service in the Uniting Church. Provided that, at the election of the Minister, this may be taken in two parts, namely after 23 years' service - 7 weeks, and after 30 years' service - 6 weeks.
  - (3) A Minister shall take Long Leave as soon as possible after the date on which the Minister becomes eligible for Long Leave and shall inform the Committee of the proposed dates thereof. The



Committee may approve deferment of Long Leave without loss of eligibility but deferment beyond 5 years from the date on which the Minister became eligible may be approved only on conditions which in the opinion of the Committee ensure that the purpose of Long Leave is fulfilled. Subject to deferment as aforesaid failure to take Long Leave will result in loss of eligibility for Service earlier than 15 years from the taking of Long Leave.

- (4) The Committee with the concurrence of the parish council or other body responsible for payment of the Minister's stipend and in the case of a Minister in a parish settlement, with the concurrence of the presbyter, may allow a minister to take Long Leave in 2 parts."

### 3. Anglican Church - Waikato Diocese

The Waikato Diocese operates a Clergy Leave scheme that looks like a combination of Long Service Leave and Study Leave as defined by the Methodist Church.

The basic provisions of this scheme are:

- a) That it is available to full-time clergy appointed by the Bishop of the Diocese.
- b) That it is accumulated at the rate of 1 day for each month of service and may be carried forward into ensuing years.
- c) The purposes for which the leave is taken must be approved, it may be granted for refreshment and study activities.
- d) At least three months prior notice must be given.
- e) The normal practice is for the leave to be up to three months. It is seldom less than six weeks.
- f) Funding may be provided by the Diocese towards a study component.

### 4. An affirmation and a Way Forward

"An ordained ministry that is well cared for, and nurtured by the Church; that is given and takes opportunity for recreation and renewal; that has opportunities for personal enrichment alongside a challenging vocation; will be a more positive and effective ministry."

Clearly long service leave alone cannot provide all the opportunities for encouragement, recreation, and renewal that the ordained ministry requires. It could, however, if wisely provided for, help reduce some of the stresses, lower the possibility of burnout, and act as an incentive for presbyters to develop a more positive outlook with respect to their role. As good working conditions, bonus' and other provisions in the



secular work force, help build positive staff relationships and greater commitment, so to in the Church. We may not be able to provide bonus' or other monetary incentives, and in any case the privilege of serving Christ should be its own reward, but we can build in other factors that provide affirmation and enhance wellbeing. Just as Christ withdrew from time to time for the renewal of his spirit, so long service leave can assist with the renewal of the spirit of our presbyters.

In the light of the discussion contained in this paper, and the responses received from Synods and others, the following new provisions are recommended:

Suggested Decisions:

- 1) Conference affirms that the purpose of Long Leave is to provide presbyters (and their families) with an opportunity for refreshment and renewal. Therefore presbyters shall be released from all denominational work expectations and obligations during Long Leave.
- 2) Long Leave shall accumulate at the rate of one week for every year of service. It shall be available on the completion of each seven years in ministry and must be taken by the end of the tenth year. The maximum Long Leave available at any one time shall be ten weeks in the tenth year.
- 3) While Long Leave cannot be accumulated beyond ten weeks, it may however:  
either:  
a) be combined with normal Annual Leave thus extending the period of leave to a maximum total of thirteen weeks,  
  
or:  
b) It may be combined with Study Leave, provided that the regulations are followed for such Study Leave (see Administration Leaflet No. 20).
- 4) Presbyters shall be eligible for a second, or subsequent period of Long Leave at the end of the seventh year following his/her previous Long Leave. This also is required to be taken by the tenth year.
- 5) The above provisions notwithstanding, a Presbyter with not less than two years to superannuation, may, following the consultations set out in 7 below, take as long leave the number of weeks accumulated though these may be less than the normal minimum of seven. Normally such leave shall not be taken in the final year of the Presbyter's ministry.
- 6) Long Leave shall normally be taken only in the second or succeeding years of a particular appointment.
- 7) While Long Leave is a specific entitlement for the ordained ministry, presbyters taking such Long Leave shall consult the Parish, Division or other agency which he/she serves to reach a mutual agreement as to the appropriateness of the timing of such leave, and the adequacy of any supply arrangements that may be required. These arrangements shall be made in

consultation with the District Superintendent.

- 8) While parishes, divisions and other agencies are encouraged to proceed without supply during Long Leave, should this not be possible then a case may be made to the Development Division for assistance, including financial support.
- 9) Presbyters shall receive in full their normal stipend during Long Leave. They shall not, however, receive travelling or other allowances.
- 10) As Long Leave is for refreshment and renewal it is required to be taken as leave. Therefore a stipend equivalent cannot be paid in lieu of Long Leave.
- 11) Presbyters who take up appointments with partner Churches shall, on their return to full time ministry in the Methodist Church of New Zealand, be eligible for such Long Leave as would normally be available given their years of service within the Methodist Church of New Zealand. They may negotiate other arrangements with their employing body for such leave as is provided by that body while on secondment.
- 12) Each Ministerial Synod shall include on its agenda for the August meeting the question: "What presbyter/s are now eligible for Long Leave?" The District Superintendent in consultation with the Synod, and appropriate Parish Stewards, shall ensure that all presbyters take their Long Leave by the end of each tenth year in the work of the presbyterate, unless special permission has been granted by the Synod for a departure from the normal provisions.
- 13) Presbyter profiles for Stationing shall indicate the year when the presbyter is next eligible to take Long Leave.
- 14) The provisions to take effect from 1st February 1991.
- 15) The suggestion "that there be a **Long Leave Fund** to be funded by a contribution of 1% from each Presbyter's stipend matched by a 1% equivalent contribution from the Parish or employing body; this Fund to provide the stipend-equivalent to Presbyters taking Long Leave; to commence from 1 July 1991" be referred to the Administration Division for investigation of its implications and report to General Purposes.

(NOTE: this suggestion arises from the practice of the Church of Christ, in Australia.)

Transition to Long Leave

So as to minimise any disadvantage to people or parishes while the Church adjusts to these new provisions, the following temporary decisions are suggested:

1. All presbyters who have currently served the Church for less than ten years, or who have already taken their three months' Long Service Leave, shall immediately come under the new provisions and shall be eligible for Long Leave either from their seventh year in ministry or seven years after their Long Service Leave.
2. All presbyters who have served the Church for more than ten years are encouraged to take the maximum of ten weeks at the earliest mutually acceptable time. Weeks accumulated beyond the ten years will form the basis of their next entitlement.
3. Presbyters who have served the Church for eighteen years or more as at February, 1991, and who have not taken their Long Service Leave under the previous provision, may take their three month entitlement, provided this is taken not later than February 1994 when the old provisions will no longer apply.
4. The consultation process and other provisions in the new procedures shall apply to these interim procedures.



## CHURCH COUNCIL MEETING

### Report to Conference

#### 22 AND 23 MAY MEETING

The almost fifty representatives making up Church Council met 9 a.m. to 5.30 p.m. on Tuesday, and 7 p.m. to 9 p.m. on Wednesday 22nd and Thursday 23rd May 1990. Rev. Barry Jones, President, chaired the Wednesday session.

Following considerations and decisions of previous Church Council Meetings, the Tuesday was given over to a

#### Workshop on Te Tiriti O Waitangi:

This workshop was facilitated by Edith Little, Silvia Crane, Peter Glensor, Gavin Mickell and John Salmon. The Workshop's objectives were to:

- explore our understandings of Tino Rangatiratanga and its implications for the Methodist Church,
- explore what may be our next steps in our journey of Treaty Partnership,
- develop further our way of meeting at Church Council,
- provide an opportunity to "dream" and build on our perceptions of a restructured Church,
- provide opportunities for members to hear each other's experiences and ideas as we all grapple with the issues and implications of our Bi-cultural Journey and the acknowledgement that the Treaty is the basis and focus of our Church.

#### The Workshop

- considered Conference Resolutions 1988 on the Bi-cultural Church and its significance and subsequent debate,
- the questions this debate had raised,
- consideration of the meaning and implications of Tino Rangatiratanga,
- listed resources required by Synods and Districts in the light of such consideration,
- presented current Synod plans in the Bi-cultural journey,
- looked at Church Council and related meetings' topics relating to Tino Rangatiratanga and key issues
  - identified for May Meeting items which **should** be on the Agenda of these meetings
  - debated immediate "step forward", giving rise to the following:
    - Council should move to become bi-cultural - 50/50.
    - Need to assess 'Key issues' in light of Mission Statement rather than the process recommended.
    - Need for all to take responsibility for being sensitive to issues of Tino Rangatiratanga.
    - Acknowledgement of power sharing importance, but process questioned.
    - Consensus was reached that for this meeting the

President was trusted to hear the concerns of Te Taha Maori as Council worked towards reaching a consensus.

The Workshop involved members of Church Council meeting in varied caucus groups - including meeting in Districts, areas of interest/concern, and "by choice".

Church Council expressed its appreciation to those who had arranged and conducted the Workshop. The Workshop's activity permeated the conduct of all the following meetings.

**Report on World Council of Churches' Convocation on "Justice, Peace, and Integrity of Creation" [JPIC] held in Seoul, Korea in March 1990.**

Rev. Richard Lawrence, as the Methodist representative to this Convocation had been invited to give a brief Report to Church Council.

Richard explained how the theme of Justice, Peace, and Integrity of Creation has arisen from the Vancouver 1983 WCC Conference and the stories of oppression and "cracks in the earth," and the Convocation of about 1000 people was an invitation for us to share our story with the world church. Its purpose was to make the theme coherent in a world scene, and while it was successful in hearing and telling stories it did not "round off" the theme.

When the Convocation met in regional groups the two New Zealand representatives met with 15 others from the Pacific and worked on matters of common concern -- tourism, drift net fishing, French nuclear testing. They became aware of a peace-making French Catholic community: *Communauté de l'Arche* (Community of the Ark), and spoke about covenants and the Treaty and its journey.

Richard considered that for us the Convocation was not the only centre of interest but 1990 was of more significance for Justice, Peace, and Integrity of Creation being lived out in New Zealand. Creation is at the mercy of, or is tended by, people as they live together: it is not just conservation; and in Aotearoa it is also about the relationship to land, critical in the years ahead. Richard felt excited about prospects at the local level. While Justice, Peace, and Integrity of Creation was a mouthful its intentions applied locally and were earthed in local contexts. The Bible, especially the Psalms, were read in a new light, and peace and justice meant good living for the soil.

The World Council had chosen the representatives to the Convocation, and New Zealand had two (the other was Mona Riini): as New Zealand's representatives they had a task to help local people "own" the experience, of which the Bi-cultural journey is a central part. The seventeen Pacific representatives had undertaken to keep in touch: Unit Five of the Council for Mission will continue to bring this theme to the whole Church, with the CCANZ.

A number of leading world evangelicals were seen as committed to J.P.I.C.. Churches represented at the Convocation were using Justice, Peace and Integrity of Creation as a model: the issue had been around a long time and was now named.

Richard was warmly thanked for his presentation and some members of Church Council took opportunity to check on Richard's availability for local engagements.



## **Report by Kilifi Heimuli on his Attendance at the Annual Conference of the Free Wesleyan Church in Tonga.**

Kilifi shared with Church Council some of his experiences and impressions:

- delegates came from as far away as the United States.
- most Tongan ministers serving overseas returned for the Conference.
- there were over 1000 participants.
- there was a programme provided for young people.
- the President and the Secretary were re-elected.
- the ordination of 18 new ministers was a moving event; ordinands and their wives responded to the call and pledged to obey. A woman was among those ordained, as well as an ordinand from San Francisco. Kilifi assisted at the ordination.
- local people travelled many miles (the Conference was held 100 miles from the Tongan centre) to sing or to cater, and other Churches helped with hospitality.
- greetings were brought from New Zealand.

Kilifi was affirmed by Church Council both for his attendance and his presence at the Conference, and also for his presentation to Council.

## **REVIEW OF STRUCTURES**

### **Introduction:**

Two of the three Review Co-ordinators, Helen Wright and Silvia Crane, reported to Church Council on what had been happening in the Review of Church Structures since Conference last November.

In the light of the diversity of comments and opinions in the discussion and the lack of any clear consensus, Church Council agreed:

That a report of its deliberations be shared with Synods and Groups, seeking responses to the Report from them before the meeting of Church Council 2-4 October 1990.

*This Report was written by the President, using notes of the Church Council discussion taken by Warren Hudson, and the notes of the two Review Co-ordinators.*

### **\* Questionnaire:**

The Review Co-ordinators had sent out to all Parishes and Groups a questionnaire seeking opinions as to how well the National Church, through its various agencies, is helping the Church at the Local, District, National levels to be effective and efficient.

The Co-ordinators acknowledged that there was dissatisfaction expressed by some individuals and Synods about the nature of the questionnaire and the assumptions that shaped the questions.

### **Waikato Bay of Plenty Synod asked:**

- That the results of the questionnaire not be used to assess the usefulness of existing structures.
- That those responsible for the questionnaire seek expert help to revise the paper and re-phrase the questions in a more helpful format.



**North Canterbury Ministerial Synod's concerns focussed on the questionnaire.**

- It shows a lack of awareness of the processes required in planning for, managing change. It also overlooks the approaches provided by contemporary management understandings such as systems analysis etc.
- The questionnaire has been found to be unintelligible. This means little real communication has taken place with Parishes despite any appearance to the contrary.
- The rigid shape of the questionnaire inhibits a free and creative response from the Church.

The Ministerial Synod affirms the need for restructuring of the Methodist Church and looks forward to a professional and competent task being done.

\* **Methodist-Presbyterian consultations on restructuring:**

Arising from concerns expressed by Co-operative Ventures that two of the parent Churches were each unilaterally restructuring, regular consultations are now being held between the groups in both Churches who have oversight of the restructuring processes.

\* **Collated data from existing Church structures:**

The Review Co-ordinators have gathered a considerable amount of information from the Divisions, Boards and Committees of the Conference. This material has now been collated and provides an analysis of what ends the present structures serve, and don't serve.

After Helen and Silvia had reported, the President shared with Council the consultations he had had with the Review Co-ordinators and the Bi-cultural Committee concerning the criteria for appointing the 'Committee of eight', and offered some names.

The 1989 Conference Resolution stated:

*"Conference affirms the following process to continue the Review of Structures:*

- *a Committee of 8 people be appointed to draft structures in the light of the Mission Statement and data collected by the Review Co-ordinators and report to the Review Co-ordinators.*
- *That this Committee be appointed by the President, in consultation with the Review Co-ordinators and the Bi-cultural Committee."*

The President indicated to Church Council that he had not appointed the Committee of Eight because he was aware of the confusion and concerns surrounding the present restructuring processes.

In the discussion that followed, these points emerged:

**There is certainty about the need for change in present Church Structures.**

The question was asked, "Why are we embarked on this Review of Church Structures?" The responses indicated that the review had been prompted by a number of factors.

- (a) In the late 1970's the Otago-Southland Synod had raised questions about existing Church Structures, largely in response to concerns expressed by Parishes about the power and inflexibility of Divisions. These questions led to a review of the Administration Division. It may have been the intention to review the other Divisions - but this did not happen.
- (b) The decision of the 1983 Conference . . . . "to become a bi-cultural Church . . . ." inferred that structural changes would occur so that power and resources are shared bi-culturally within Te Haahi Weteriana O Aotearoa.
- (c) The 1985 Conference addressed the question, "What is the Spirit saying to the Church?" A lot of data emerged from the discussions but no specific processes were put in place to help the Church incorporate the responses into its ongoing life.
- (d) In 1988, the Education Division expressed concern to the Conference as to the unrealistically high workload expected of its Executive Officer. It requested a Review of Church Structures as a means of making better use of staff and financial resources available to the National Church.
- (e) There appears to be a groundswell of opinion that the restructuring achieved in 1973, which set up the Divisions, had in part, outlived its usefulness and there is a need to provide structures that are not an increasing financial burden for parishes to bear.

Other comments relating to the need for structural change were:

*A more gentle institutional form:*

Some people within the life of the Church are looking for more flexible and open structures. Those looking for this kind of change, challenge the Church to take risks and let go systems and structures that favour the status quo and conformity.

*Who are the major beneficiaries from church structures?*

It was pointed out to Church Council that structures are never neutral. They always serve particular needs and interests. Therefore the fundamental questions that need to be asked of all our structures are; whom do they serve? Who benefits from them? In the light of the approved Mission Statement are we happy with the answers to the first two questions?

**There is uncertainty about the current processes being used to review church structures.**

*Is it possible for the Church to help itself through its present dysfunctioning?*

Some questioned whether it was possible for the Church to 'heal itself'. They felt what was needed was some external objectivity, for the use of deliberate planning skills that are able to read trends in the community and a need to be sensitive to all available data.

There is a feeling that the present review process is not an effective process.



*Does the current review process under-estimate the voluntary nature of the Church?*

Council members felt the enormity of the task of restructuring. It was pleased that Conference has approved of the Mission Statement. Some members of the Council acknowledged that though the present processes were the result of seeking professional advice, they questioned whether processes that were designed for hierarchical commercial and government structures would apply to a voluntary organisation, such as the Church.

*Resistance to organisational change is common within all institutions:*

By and large society is reluctant to change. But there are dynamics of change and skills to help effective change. Perhaps the learning from Government restructuring is that it must be done promptly and not from within the institution/organisation itself.

*Is there an antipathy within Methodism to excessive structuralism?*

Historically, it can be argued that Methodism has never accepted its structures. Its genius is at its best when it expresses itself as a movement, not an institution. It maybe that this sense of being 'a movement' is something which we need to recapture as we seek to 'reshape the church'. Perhaps the proposals that were suggested in the plan of a few years ago "Towards a more resourceful church" are worth considering again!

*Carry on the way we are, but ensure that the structures are open and flexible.*

Some proposed that we should 'muddle on', just like we do in ordinary life, with the present structures, but ensuring that they are open and flexible in the light of the Mission Statement.

It was noted that some important restructuring steps were being taken independent of the present review. For example, the General Purposes Committee is establishing a Commission on Theological Education, and the Finance and Stewardship Committee is beginning to plan for an 'audit' of all Divisions, Boards and Committees which make use of the financial resources of the Church.

One vision was offered which involved pulling back from structures and having simply a Connexional network of effective people who have been well trained to do a task effectively.

As a response to the direction of the discussion within Church Council, it was recognised that it would not be appropriate at this stage for the President to proceed with the appointing of the 'Committee of eight'.

#### **4th OCTOBER MEETING**

The 45 representatives gathered under the Presidency of Rev. Barry Jones

#### **TRINITY THEOLOGICAL COLLEGE**

(a) **Report on the Review of St John's/Trinity College**

The Rev. Brian Turner, Convener of the Methodist four-person team, spoke to the Report: "The Colleges Review, 1990". Church Council saw its task as responding to the Report, which



would form part of the Committee of Detail material. It was considered that the Report justified the setting up of our own Commission, and agreed that Conference recognise, that in receiving the Report, it would be as data for the Commission, and indeed would become a foundational document.

Church Council expressed its thanks to Brian, for his thoroughness, and it was acknowledged from the College that his integrity, skill, and pastoral care had helped bring the Report to this point.

**(b) Report on Trinity Theological College Student Accommodation**

Mr Frank Claridge offered a progress report on what had been accomplished to date. It now appeared that only nine, rather than the initially proposed fourteen properties would be required. Generous and gracious financial offers had been received, and the Accommodation sub-committee saw its way to the completion of the venture provided there was the support of the whole Connexion.

**(c) Report on Financial Arrangements - Partnership Agreement**

The Principal reported that the financial arrangements were now completed and that there had been no further changes since reporting in May; and that the arrangements would now become an Appendix to the Partnership Agreement. It was further reported that as the original Partnership Agreement had been before Conference, it was the College Council's intention to bring this to Conference for its affirmation.

**(d) Commission on Ministerial/Theological Education**

The ad hoc Committee, set up at the previous meeting, reported on those who had been approached to make up the Commission. They are: Robyn Brown, Nik Cree, Jennifer Taylor, Mavis Ambler, John Salmon, Aso Samoa Salepulu, Kenneth Smith, Ann Thomas, Pat Irving, Brown Olds, David Thorns, Mary Caygill, Frank Hanson, Diana Tana, Fletcher Thomas, with Ann & Fletcher Thomas as Conveners.

## **REVIEW OF STRUCTURES**

Church Council considered the responses of Synods to its paper circulated after its May meeting.

After considerable discussion and consideration, including:

- the need to hold the Gospel and the Mission Statement together;
- a desire to suspend present lines of demarcation between Divisions so as to allow freedom for the Mission Statement to begin to operate;
- consideration of "centres of interest" within the life of the church;

it was agreed that the Interdivisional Consultation be encouraged to lay hold of the potential to develop creative responses in people-to-people structures. It was also agreed that the considerations of this Church Council would be incorporated into the Report that the Co-ordinators would be making to Conference.

Church Council warmly affirmed the staying-power of the Co-ordinators in what was considered to be a buffeting experience.

### **Suggested Decision:**

1. The Report be received.

## FINANCE & STEWARDSHIP COMMITTEE

### Meeting Thursday, 4 October 1990

This meeting, of 49 representatives under the chairmanship of President Barry Jones, received the "Survey of Parish Statistics" prepared by Mrs Ruth Le Couteur, and followed up on matters from the Committee's previous meeting in May.

#### SURVEY OF PARISH STATISTICS INCLUDING CO-OPERATING VENTURES, OCTOBER 1990

This comprehensive Survey reviewed (a) the economic scene of New Zealand and (b) financial aspects of Church life.

- (a) - unemployment increases, including redundancies of experienced people;
- consumer spending continues to be depressed;
- non-residential building activity continues its downward spiral;
- uncertainty in the market place in response to piece meal Government economic policy;
- the Reserve Bank suggests "... there is little prospect of significant reduction in interest rates in the foreseeable future...."
- the short-term outlook for international trade is not good;
- the share market continues to be volatile.

All these factors have contributed to the difficult economic climate that has been experienced by both individuals and the Church, with diminishing purchasing power of the resources of both. It is important that the Church moves from a maintenance mode to one of mission and outreach.

- (b) - income from offerings increased 4.7% in Methodist Parishes, 1.8% in Co-operative Ventures: average weekly wage increase 6.6% for males, 5.9% for females;
- average giving per member: Methodist \$7.06, Co-operative Ventures \$5.26; per attender \$9.73 and \$9.20;
- giving represents between 1% and 2% of an average income: entertainment represents 1.8% of the average New Zealander's spending;
- percentage movements in giving should not be seen in isolation; it would be encouraging if movement in income was reflected in contributors' giving;
- over half of all Methodist Parishes now show a short-fall of income from all sources over expenditure;
- the level of giving (per member and per attender) in Co-operating Ventures shows an overall decline, which may reflect;
  - \* a period without ministry
  - \* a sense of isolation: not belonging to anyone



- \* many Co-operative Ventures were formed out of denominational weakness, and now therefore require the best possible human resources that the Church can inject to make them viable and effective.
- ministry costs continue to be the most significant single area of expenditure;
- the dollar-value of wider work contributions has fallen 4.3% in Methodist Parishes and 2.5% in Co-operative;
- there is a slight increase in Membership in Methodist Parishes;
- there is a significant variance between average giving per member and per attender: generally, income is generated from those regularly attending worship, rather than those on the roll;
- in a number of Parishes offerings are approximately equal to the amount required for ministry: therefore they are dependent on other forms of funding to meet remaining costs;
- ministry costs vary; and are generally higher when membership is lower;
- spread of expenses overall: 42% stipends and allowances, 25% local expenses, 9% Budget, 24% property and balances;
- reflection on attendance and membership provides insight into Parish life.

At least, annually there is the opportunity to consider effectiveness, in the use of both financial and human resources: in other areas of life there is a need to be "accountable".

Kennon Callahan, who conducted seminars in September, states, "The Church that has a sense of Mission will have the resources forthcoming to fulfil that Mission. Money follows Mission - not the reverse whenever people are effectively helped there is a strong likelihood that giving will follow."

The Committee expressed its thanks to Ruth for the Survey and its presentation, by acclamation; and affirmed its clarity about our Mission Statement.

## MISSION AUDITS

Mr Gordon Green presented a paper, prepared by a Palmerston North based group at the request of the previous meeting.

It proposed:

1. To attempt to give a Connexional overview of **total** Divisional/Committee spending, the assumed priorities within each group's expenditure, and the congruence with overall Connexional priorities. (At present, the focus at Finance and Stewardship Committee tends to be on each group's request from the Budget.)
2. To build and enhance lines of accountability on a regular and consistent basis.



3. To encourage Boards of Divisions and Committees to:
  - (a) be clear about their goals both immediate and long term.
  - (b) adopt and adapt Mission Statements / strategies consistent with the objects and functions as expressed in the Laws of the Church, and in keeping with ongoing Connexional strategies.
  - (c) be cost effective in terms of their goals.
4. To enable the Church at large to increase ownership of the Divisions / Committees.
5. To provide an objective group who would
  - (a) make representations in the name of the Church to Divisions / Committees.
  - (b) enable Divisions / Committees to represent their real needs to the Connexion.

### Structure

1. A group of no more than three is envisaged; to be appointed for an initial term of two years, and in the third year, one to drop off and a new appointment made in each successive year. The group to include clergy and laypersons; to have a wide and in-depth knowledge of the Connexion; and to have analytical and listening skills.
2. Not a financial audit in the accounting sense of the word.
3. Extended time to be spent with staff / Board / Committee.
4. Identify points of weakness / strength; highlight possible economies of scale or areas of potential growth and development.
5. Evaluate adequacy or inadequacy of current staffing and resources (including finance) in order to achieve Mission goals.
6. Report to Church Council, the policy making body of the Conference.
7. The five Divisions and Trinity College Council would be the focus of attention on a three year cycle.
8. (Offered by the Finance and Stewardship Committee:) That funding up to \$5,000 p.a. be provided from the Connexional Expenses Fund.

### Timetable

1. October Church Council 1990 appoint Audit Group.
2. Development Division and COMEC be the groups audited in 1991.
3. One audit be done in March/April period, with a report to May Church Council; who would also evaluate the process and amend if necessary.

The proposal was warmly received, noting

- that it sought accountability against priorities and the Mission Statement;
- that sometimes the only time that the Church reviews is when

there is a change or a job description required, and there is in the interim no allowance for overload, burn-out, or inadequate funding; and that in the "normal" ten-year period of a Divisional appointment retrenchment can occur, rather than the opportunity to change;

- that it could be extremely helpful, especially pastorally with the wider Church being more closely in touch.

The Committee warmly supported the principle of appointing the audit group, and requested the Palmerston North group to bring forward names (which could include themselves). It was clarified that there was no other Division making an urgent claim than the Development Division and Council for Mission proposed, and that the first year be undertaken and then to reflect on the proposal's effectiveness.

The Committee commended the group for the vigour with which it had taken up the initial request, worked on it, and presented it.

### **THEOLOGICAL COLLEGE**

On behalf of the College Council Frank Claridge reported that the College had sought \$145,000 in the 1990-1991 Connexional Budget on the basis of a student roll of 20, and a prospect of certain cost-sharings with the Anglicans.

With a deferment of 12 months in the cost-sharing, and a reduced roll, the Council now sought to reduce their requirement to \$115,000.

After consideration, the Committee agreed that the \$30,000 remain in the Budget Account meantime, for possible distribution as part of the end-of-year "wash-up" of the Budget.

### **RESPONSE**

Ashley Sedon, Director, reported on re-assessment that had been undertaken in August on the goals and strategies which had been established four years ago, and that the objectives were being well met.

1990 was a significant year: five Methodist Parishes which had undertaken programmes were finding \$150,000 per annum extra.

### **Suggested Decision:**

1. The Report be received.

## CHURCH UNION COMMITTEE

### REPORT TO CONFERENCE 1990

The Church Union Committee has met twice during 1990. In April a significant meeting was held with the Presbyterian Church Union Committee, and representatives of the Anglican, Churches of Christ, and Congregational Churches. The second meeting was to finalize this report.

The Committee believes that it has a mandate from the Church based on the 1967 Act of Commitment, which states:

"With the obedience we offer, we acknowledge our obligation to receive new insights and now to do together many of the things which in the past we have done separately."

The Committee notes that more recently Conference has affirmed the process known as "Unity by Stages". This process has been endorsed by partner Churches and is now seen by all five Negotiating Churches as the way forward in the quest for unity. The process principally involves:

- a) identifying those things which remain as barriers between the Churches,
- b) taking appropriate steps to dismantle the barriers.

The Committee believes that given the present mood in the Churches "Unity by Stages" is the most effective means available by which to respond to the Gospel imperative towards reconciliation and unity.

To date "Unity by Stages" has delivered some significant, practical, results. These can be noted as:

- \* an explicit mutual acceptance of Church membership by both the Presbyterian and Methodist Churches;
- \* the opening of Anglican Diocesan Synods to representation (from Co-operative Ventures) by lay people who hold membership in partner denominations;
- \* the opening of Anglican Diocesan Synods to clergy from partner Churches, not simply as observers but as full participants;
- \* the inauguration of a joint assessment procedure for national Churches' Budgets in relation to Co-operating Ventures that have a Churches of Christ, Methodist, or Presbyterian component;
- \* the restructuring of the Negotiating Churches Unity Council to give a stronger voice to Co-operating Ventures.



This year the Unity by Stages process has focussed on ordained ministry. As a result of that focus the next stage has been identified as the mutual ordination and availability of presbyteral ministry. The intention is "to provide an opportunity for service in the partner denomination as an officially recognized practical option" with appropriate guidelines. This proposal will itself have several stages to it in terms of denominational participation. With the encouragement of the Anglican, and other partner Churches, the Presbyterian and Methodist Church Union Committees have suggested a way forward. This has subsequently been endorsed by the General Assembly of the Presbyterian Church. In the Methodist Church the proposal has been forwarded to the Synods and Maori Division for discussion. Appendix A contains the full report to Synods. Appendix B contains the General Assembly response.

The report to Synods and Maori Division recommended that:

A. Mutual Ordination

1. that from 1991, or the nearest possible date thereafter, the Methodist Church invite the Presbyterian Church, in whatever way is appropriate, to be officially involved at all Conference ordinations and be associated with the laying-on of hands.
2. that the Methodist Church indicates its willingness, if requested, through the President or his/her nominee, to be officially involved in all Presbyterian ordinations, and be associated with the laying on of hands.
3. that all Methodist and Presbyterian Ordination Certificates be signed by the official representatives of both Churches.

The responses to these recommendations received to date, in summary form, are:

- \* Northland U.D.C. - "The Council unanimously endorses the direction and proposals contained in this Paper."
- \* Auckland Synod - Some questions were noted, but "Generally the mood of the Synod was favourable, but cautious".
- \* Manukau Synod - "felt unable to disagree with the general direction of the Paper", "why not just open the door (to a wider union)?" Asked some questions of a practical nature.
- \* Waikato/Bay of Plenty Synod - "the following recommendations were approved: Mutual Ordination, No's 1, 2 & 3.

- \* Hawkes Bay/Manawatu - "Moved that we support in principle the Mutual Ordination of Ministers". Carried.
- \* Wellington - "Synod gave this paper a generally positive response".
- \* Nelson/Marlborough - Synod "considered the report on Mutuality and Ministry and resolved to pass (the) resolutions as printed."
- \* North Canterbury - Synod "accepted the recommendations suggested in the paper."
- \* South Canterbury - Approved all recommendations unanimously.
- \* Otago/Southland - Synod had no recommendation to make on the three resolutions under the heading "Mutual Ordination".

From the replies received it is clear that there is general support for the principle of Mutual Ordination. The following were the recommendations concerning "Mutual Availability".

#### B. Mutual Availability

1. From 1991, or as soon as possible thereafter, Methodist Presbyters who are seeking a new appointment, may, with the consent of the President, in consultation with the Development Division, be available for call or appointment to any position in the Presbyterian Church according to normal Presbyterian procedures.
2. From 1991, or as soon as possible thereafter, Presbyterian Ministers seeking a new appointment, and having notified the Ministry Committee of his/her availability, may be appointed to any position in the Methodist Church according to the normal Methodist procedures.
3. Any presbyters/ministers who are appointed according to the above procedures, and who will exercise a ministry in the partner Church, shall take part in an appropriate orientation process and shall, while serving the partner Church, observe the order and discipline of that Church.
4. That the following recommendations be referred to the Negotiating Churches Unity Council:
  - a) In view of the above procedures, Methodist/Presbyterian Co-operative Ventures will no longer be required to designate the denomination of the next ordained ministry prior to seeking a new appointment.



- b) The above recommendation, notwithstanding, no Co-operative Venture or Denominational Parish shall pursue the Methodist and Presbyterian procedures for obtaining ordained ministry concurrently. Nor shall a Parish withdraw from a call or appointment procedure once that has been commenced prior to the completion of the process according to the regulations of both Churches.

The responses received were:

- \* Northland - "endorses the direction and proposals contained in the paper". (Note: drew attention to the fact that the General Assembly saw "mutual availability" as referring to those already ordained as well as future ordinations.)
- \* Auckland - "generally the mood of Synod was favourable, but cautious."
- \* Manuaku - "felt unable to disagree". (Note: asked how would the two systems of appointment be reconciled? and "who would run the orientation course?")
- \* Waikato/Bay of Plenty - "the following recommendations were approved: Mutual Availability: Nos 1, 2, 3 & 4. (Asked how this might relate to the Diaconate.)"
- \* Hawkes Bay/Manawatu - Agreed with the recommendations apart from 4a. Requests that "Joint Regional Committees and the NCUC continue to be involved and stick to the cycle of ministers".
- \* Wellington - "A generally positive response". (Note: suggested that the orientation process needs teasing out in terms of the Church's bicultural journey.)
- \* Nelson/Marlborough/West Coast - Passed resolution. Added: "That during the early years of these procedures, the Methodist Development Division and the Presbyterian Mission Resource Team monitor the balance of Methodist and Presbyterian appointments to Parishes, to see that an overall balance of appointments be achieved."
- \* North Canterbury - Accepted the recommendations. (Note: re 4a & b that these apply for Methodist and Presbyterian appointments, but that where there are other denominations involved they will be designated to take their turn.)
- \* South Canterbury - Approved all recommendations unanimously. (Note: asked if Presbyterian ministers seeking a Methodist appointment would come under the jurisdiction of the Stationing Committee. Also whether Maori Division had been consulted.)
- \* Otago/Southland - Approved recommendations 1 to 3 under the heading "Mutual Availability". Had no recommendation on resolution 4.



Several parishes have written expressing strong support for these moves, including Chartwell Co-operating Parish in Hamilton, which is an Anglican, Presbyterian, and Methodist Parish. One Methodist Parish wrote opposing the initiative.

In the light of the broad support, especially on the question of Mutual Availability, the Church Union Committee brings the following suggested decisions to the Conference:

Convenor: Norman E. Brookes

#### SUGGESTED DECISIONS:

1. Conference recognizes and accepts the ordination of all ministers ordained to the ministry of Word and Sacrament by the Presbyterian Church of New Zealand.
2. Conference invites the Presbyterian Church of New Zealand, through the Moderator of the General Assembly or her/his nominee to be officially involved in the annual Methodist Ordination Service, and be associated with the laying on of hands.
3. Conference agrees that Presbyterian ministers seeking an appointment may be stationed according to the normal Methodist procedures in a Methodist, or Co-operating appointment for which the Methodist Church has responsibility, provided that:
  - a) they take part in an appropriate orientation process.
  - b) they agree to observe the order and discipline of the Methodist Church.
4. Conference requests that the Development Division in consultation with the Presbyterian Mission Resource Team monitor the balance of Methodist and Presbyterian appointments to parishes, to ensure that an overall balance is maintained.
5. Conference affirms that Methodist Presbyters wanting to make themselves available for a call to a Presbyterian appointment may do so provided they have the permission of the President. The President shall consult with the Development Division.
6. That the membership of the Committee be:  
Ken Russell, Elizabeth Kolhase, Rua Rakena, Norman Brookes, Len Schroeder, Siauala Amituanai, Irene Girvan, Jill Richards.

METHODIST CHURCH OF NEW ZEALAND  
TE HAHĪ WETERIANA O AOTEAROA

*"Mutual Availability of Ordained Ministry"*

- A DISCUSSION PAPER -

from the  
METHODIST-PRESBYTERIAN CHURCH UNION COMMITTEES

The Methodist and Presbyterian Church Union Committees met together three times during 1989 and have considered matters relating to the Bicultural journeys of both Churches, ministry in Co-operative Ventures, and relationships with other Negotiating Churches.

As a result of these discussions it has been agreed by the two Committees to prepare this discussion paper on the question of mutual ordination and mutual availability of ordained ministry.

The initial draft of this paper has been shared with partner Churches in the Negotiating Churches Unity Council. It has also been a significant topic of discussion at a joint meeting with representatives of the Provincial Commission on Ecumenism of the Anglican Church, and Church Union representatives of the Churches of Christ and Congregational Union on 21 February, 1990.

The basic response of these Churches, with which we have a special relationship in terms of the Act of Commitment, is to see the proposal for mutual ordination and mutual availability as significant steps forward in terms of our jointly agreed policy of Unity by Stages. The Anglican representatives on the Provincial Commission have expressly stated that this proposal which initially refers to Methodist/Presbyterian ministries "will not add any further barriers to those that already exist in terms of episcopal ordination". It would be fair to say that at the ecumenical discussions held thus far encouragement has been given to the Methodist and Presbyterian Churches in terms of pursuing the proposal. It could help break the log jam and move Unity by Stages a stage further forward.

It should be noted that the suggestions contained here refer, at this stage, to full-time itinerant presbyters on the Methodist side, and full-time ordained ministers who are available for call on the Presbyterian side. That,

however, is seen as only the beginning point.

The following observations form a basis for such an initiative:

- a) The Methodist and Presbyterian Churches already operate a de facto sharing of ministry in the large number of Methodist- Presbyterian Union and Co-operating Parishes, and at times in denominational Parishes.
- b) Given our mutual commitment to the Act of Commitment and Unity by Stages, and the present acceptance of the ordained ministry of both Churches in the official courts of both Churches, there would appear to be no significant reason why ordained ministers/presbyters, who are either itinerant or available for call, should not be openly endorsed and welcomed into service in the ministry of the partner church.
- c) The intention is to provide an opportunity for service in the partner denomination as an officially recognised practical option. No one would however be obliged to serve in the partner Church. Nor would the partner Church be obliged to call or appoint a particular person.
- d) The Church Union Committees believe that steps taken in this direction will be of significant benefit to Co-operative Ventures as well as to the partner denominations.

#### How would it work?

- \* A mutual sharing by the President or Moderator, or their officially appointed representatives, in the Act of Ordination would underline the wider possibilities for ministry in a significant symbolic way.
- \* A list would be held by both churches of people who would be willing to serve in either church. This list would include people jointly ordained, if that procedure is adopted, and any others who desire to be placed in the list.
- \* Each ordained person on taking up an appointment with the partner Church would be required to take part in an orientation to the life and concerns of that Church, including the respective Bicultural journeys, and other Mission agenda, and would be expected to abide by its ethos and to observe its discipline while serving in that Church.



## RECOMMENDATIONS FOR SYNODS AND UNION DISTRICT COUNCILS

*(Mutual Ordination - a significant symbolic act which would under-line the move to a clearly recognized and agreed sharing of ordained ministry. It would not however require that people so ordained serve the partner Church. Nor would mutual ordination be essential to the Mutual Availability of Ordained Ministry. This latter could be agreed to and operated apart from Mutual Ordination.)*

### Recommendations - Mutual Ordination:

1. that from 1991, or the nearest possible date thereafter, the Methodist Church invite the Presbyterian Church, in whatever way is appropriate, to be officially involved at all Conference ordinations and be associated with the laying-on of hands.
2. that the Methodist Church indicates its willingness, if requested, through the President or his/her nominee, to be officially involved in all Presbyterian ordinations, and be associated with the laying on of hands.
3. that all Methodist and Presbyterian Ordination Certificates be signed by the official representatives of both Churches.

### Recommendations - Mutual Availability of Ordained Ministry:

*(Note: These Recommendations can stand alone or in conjunction with those on Mutual Ordination.)*

1. From 1991, or as soon as possible thereafter, Methodist Presbyters who are seeking a new appointment, may, with the consent of the President, in consultation with the Development Division, be available for call or appointment to any position in the Presbyterian Church according to normal Presbyterian procedures.
2. From 1991, or as soon as possible thereafter, Presbyterian Ministers seeking a new appointment, and having notified the Ministry Committee of his/her availability, may be appointed to any position in the Methodist Church according to the normal Methodist procedures.
3. Any presbyters/ministers who are appointed according to the above procedures, and who will exercise a ministry in the partner Church, shall take part in an appropriate orientation process and shall, while serving the partner Church, observe the order and discipline of that Church.
4. That the following recommendations be referred to the Negotiating Churches Unity Council:

- a) In view of the above procedures, Methodist/Presbyterian Co-operative Ventures will no longer be required to designate the denomination of the next ordained ministry prior to seeking a new appointment.
- b) The above recommendation notwithstanding, no Co-operative Venture or Denominational Parish shall pursue the Methodist and Presbyterian procedures for obtaining ordained ministry concurrently. Nor shall a Parish withdraw from a call or appointment procedure once that has been commenced prior to the completion of the process according to the regulations of both Churches.

PRESBYTERIAN CHURCH OF NEW ZEALAND

P.O. Box 9049, Wellington  
100 Tory Street, Wellington

Telephone: (04) 801-6000 • Fax (04) 801-6001



21 June 1990

The Rev S J West  
General Secretary  
Methodist Church of NZ  
PO Box 931  
CHRISTCHURCH

Dear Stan

I write to advise you of the following decision of the General Assembly of the Presbyterian Church of New Zealand; namely:

That the General Assembly recognises and accepts:

- (a) the ordination of all presbyters ordained to the ministry of Word and Sacrament by the Methodist Church;
- (b) that the Methodist Conference, through the President or her/his nominee be officially involved in all Presbyterian ordinations, and be associated with the laying on of hands;
- (c) an ordained minister of Word and Sacrament in the Methodist Church may be called to minister in any parish in the Presbyterian Church in New Zealand.

I understand similar recommendations will be presented to the Methodist Conference through the Church Union Committee.

I write to advise you of the above and to ask you to work with me to give effect to the Assembly's decisions.

With warm greetings

Yours sincerely

A handwritten signature in dark ink, appearing to read 'Michael Thawley'. The signature is fluid and cursive, with a long horizontal stroke at the end.

(Michael D Thawley)  
ASSEMBLY EXECUTIVE SECRETARY  
Ref: Assembly 1990



" KOMITI FALE'I MA'AE KAKAI TONGA. "

Tongan Advisory Committee...Report to Conference

- 1990 -

Tulou, kau hufanga 'i he tala malu 'oe fonua' mo e lotu', kae 'āta kiate au ke fai atu 'ae Fakamatala fakata'u 'ae Komiti Fale'i ma'ae kakai Tonga, kihe Konifelenisi 'oe ta'u 1990.

'Oku tau fakafeta'i ki he 'Otua 'i he 'Ene tauhi mai 'etau mo'ui' 'o tau tu'uta lelei kihe fakataha 'ae Konifelenisi 'oe ta'u 1990. 'Oku tau ongo'i foki 'a hotau kaungā pilikimi kuo nau lava'i 'ae tau lelei, pea nau mu'omu'a atu ki he 'api kuo teu 'e he 'etau tamai'. Ko e manatu 'ofa kiate kinautolu, ko e fai 'oe finangalo 'oe 'Otua, lolotonga 'etau ma'u 'ae taimi.

**Tongan Ministry in Aotearoa :** Our field of work is Aotearoa. The Tongan population is unevenly distributed throughout the North and South Islands and our aim is to reach out to these Tongans who are seem isolated and their needs for spiritual food are very important and it is a priority for T.A.C. to cater for their needs. As a result, a Tongan Fellowship was established in Upper Hutt, Rotorua, Pukekohe and Mangganui/Tauranga. There is only one Regional Tongan Circuit in Auckland and Manukau. This is made up of fourteen Fellowships. There is only one Connexional Appointment, that is the Circuit Superintendent, Rev. Dr. 'Alifaleti M. Mone who is on loan from the Methodist Church Conference in Tonga. He is now on his 3rd year. He has indicated to us that he might return to Tonga after his 4th year of ministry in Aotearoa. We are fortunate to have such a minister who has enhanced the spiritual growth of the Tongan ministry in Aotearoa. A team of twenty-eight local Stewards, two Circuit Stewards, and three supernumerary ministers from Tonga who are residing permanently in Auckland with their

families, visiting ministers from Tonga, and many 'helping-hands' who have assisted the work of the Circuit. The Circuit Office was completed in December 1989, where the bulk of our work is done. Educational materials are prepared and printed, then distributed to the other Fellowships. The work of the Superintendent Minister is assisted by the two Self-supporting Presbyters who were ordained last year in Wellington, Rev. Peni Mafi Ta'ufo'ou who is responsible for the Sunday School materials, Wesley classes and Hospital visits. Rev. Vaikoloa Kilikiti is assisting 'Alifaleti in the general ministry of the Circuit. A full time Circuit Secretary and a Part-time Short-hand Typist are employed by the Circuit to do all the Office tasks.

**In the Wellington District**, there are five Tongan Fellowships, Wesley, Petone, Porirua, Upper Hutt and Levin. There are ten Stewards, a supernumerary minister from Tonga in Porirua and the Minister on loan from Tonga, Rev. Sione Kiteau Saafi, in Petone. Rev. Sione Kiteau Saafi is stationed in Petone to minister to the Papalangi, Samoans and Tongans. At the same time, he takes an oversight of the five Fellowships and also visited the Fellowships in the South Island when there is a need. His fourth year in Petone is due to expire and the Lower Hutt Parish has made a decision, not to extend his term for six years so he has to return to Tonga. We are thankful to Sione, his wife and family for the ministry that they have done in Wellington. 'Epeli Taungapeau, a probationer will be stationed in Petone at the end of January 1991. We expect him to serve his Parish and also assist our ministry in the Wellington District. When 'Epeli starts work in Petone, T.A.C. would like to meet with the District Superintendent and the Lower Hutt Parish to clarify his position with the Tongan ministry in the District. We do not want a repetition of the unsolved problem that happened to Rev. Sione Kiteau Saafi, to stand in the way of 'Epeli's ministry.

Samiu Taufu was authorised to administer the Holy Communion and the Baptism. (Wesley, Taranaki St.) He is also authorised to administer a wedding. This did not come through the T.A.C. but the Wesley Parish. T.A.C. was unaware of it until the last meeting when it was reported verbally to the meeting. There is a need for two Stewrads to be authorised to administer the two sacraments in the Wellington District in 1991.

In the Waikato/Bay of Plenty District, there are three Fellowships, namely Hamilton, Rotorua and Maunganui/Tauranga. When Rev. Tavake Tupou was stationed in Tauranga at the beginning of this year, he was responsible for the establishment of the new Tongan Fellowship in Maunganui / Tauranga. In December 1989, Rev. Dr. 'Alifaleti Mone spent the Christmas with the Tongans in Rotorua and as a result of his visit, the Fellowship was formed. After several meetings with the Tongans in Hamilton which the Covener of T.A.C. attended, a solution was reached and the Parish Minister was advised that a branch of the Fellowship will be established in East Hamilton/Te Rapa. This was done and they appeared to settle their differences but after few months from the day the new Fellowship was formed, the leaders of the same Fellowship decided to break away from the Hamilton Parish and affiliate with the Tonga Conference. We do not expect Rev. Tavake Tupou to visit all the Fellowships in the District because of his work-load with his Parish but we are thankful to his assistance in the ministry. There is one Self-supporting Presbyterian, Lisiate Manu'atu who is on training. This is his second year on training at the Theological College Home Setting programme. The Manawatu / Hawkes Bay District have two Tongan Fellowships, one in Gisborne and the other one in Palmerston North. The Fellowship in Gisborne has grown in numbers and they work very closely with their brother Fellowship from Palmerston North in the Easter Camp and other activities.



The exchanged pulpit for these two Fellowship is a good idea regardless of the distance they have to travel. On some important occasions, Levin Fellowship, have joined them for the combined service. There is a need for someone from these Fellowships, to be trained and authorised to administer the two sacraments. Salesi Takau of Palmerston North was nominated for the 1991's Self-supporting Presbyterian intake.

The South Islanders are very special to T.A.C. as there is no Tongan Presbyterian to minister for the three Fellowships, namely Christchurch, Oamaru and Dunedin. Rev. Sifa Hingano has just shifted from Oamaru to Auckland as Chaplain for Middlemore Hospital. We thank him and his wife for the ministry they have done in Oamaru and Dunedin for the last five years. Just before his departure, the three Fellowships have again held a combined service and they have also got together to plan and discuss their needs. Sione Kiteau Saafi, 'Alifaleti Mone and the Convener have visited them and run training programmes. 'Inoke Siulangapo is a candidate for the Self-supporting Presbyterian for next year. The need for the South Island is very urgent to station a Tongan Presbyterian to be a 'pastor-at-large' for the three Fellowships. This was raised some years ago, and taken to Conference and referred to Development Division to consult with the District. It appears that finance and property are holding it back. The outcome of the long delay, the Free Church of Tonga has sent a Tongan Minister to Christchurch and established their church in Christchurch and they now moving to form another one in Dunedin. We are losing some of our members and hopefully this matter would be attended to in the very near future. The three Fellowships have met on several occasions with the Convener to plan their duty for the forthcoming Conference in Dunedin. Since Rev. Sifa Hingano left Oamaru, a request from the District was discussed for Mrs. K. Kaufana who is the chairperson, to be authorised to administer the Sacraments.

The Executive Committee has met and completed the task which was allocated to them for the first<sup>time</sup> to do as the Candidates' Assessment Committee for the candidates for the Self-supporting ministry. There were seven candidates, most of them came with their wives for the weekend live-in at the 'Moia-mei-he-'Eiki Centre, Ellerslie. Four of them were from Auckland / Manukau, and one each from Palmerston North, Wellington and Christchurch. The two candidates for the general Ministry were interviewed by the District Candidates' Assessment Committee. It was a good idea to give the TAC the opportunity to interview our own candidates as we know them better than anybody else and we know what to look for to pick those whom we think are suitable for our style of ministry and our Tongan perspective. **Property** is very important for our ministry. The freedom to exercise our ministry in our own way without interruption or a good telling off from our brothers and sisters from the mother church for over-using the property for different activities in the life of the church that we list property as our priority. The Tongan Methodist Fellowship, Ponsonby has bought two sections in Grey Lynn. This Fellowship is planning to build a new church. The Tongan Methodist Fellowship in Glen Innes has bought two more sections and has also bought a Hall and placed on the section where the daily activities of the church is held. The Tongan Methodist Fellowship from Henderson has a section with a house and a hall on the section that they moved in and worshipped in their property. Otara Tongan Methodist Fellowship new Tongan style church building and Hall was officially opened by Her Royal Highness Princess 'Ofeina-'ehe-langi Fakafanua and dedicated by the President, Rev Barry Jones and assisted by the Vice President, T. Kilifi Heimuli. Kingsland Tongan Methodist Fellowship has regently bought the property adjacent to the Dominion Road Methodist Church. This property is



now leased to Bos Design International Limited for a period of two years. All the above mentioned properties worth million of dollars. Donations from members and fund raising are the main source of finance for buying of the above mentioned properties. Loans from the Trading Banks and from Administration Loan Fund assisted us in the buying of the said properties. We have written to the Board of Administration Loan Fund asking to lift the maximum of the loan from \$60,000. to \$100,000 or more depending on the developing project as it is far better to have a fund earmarked for developing and the repayment of the loan comes to the church.

A Bi-cultural Workshop was co-ordinated by the President, Rev. Barry Jones and the Auckland District Superintendent, Graham Brazendale, and members of T.A.C. attended the workshop which was held in Whakatuora marae in Mangere. We expected to meet with the Maori Division and hear from them their views on the bi-cultural journey. It appears to us that the fact about the 'driver' of the bus (church) should be a 'papalangi' and the rest of the members of the church as passengers. The 'papalangi' and Tongans are both 'Tau Iwi' and yet have different ideas about our bi-cultural journey. It is like placing a square peg in a round hole when the majority's perspective is placed in our style of ministry. Education Division and the Development Division, thanks a lot for the helping hand given to T.A.C. It was very much appreciated. May it be continued in future. Ask and it shall be given, but the best way to meet our needs is to hear our cry and help us straight away.

**Official Representatives of T.A.C. to ;**  
Church Council & associated Committees :

- Rev. Dr. 'Alifaleti Malakai Mone.
- Rev. Sifa Hingano (withdrawn - a substitute will be selected soon.

Development Division Board - Rev. Dr. 'A. M. Mone.  
and T. Kilifi Heimuli.



Committee on Ministry - Rev. Dr. 'Alifaletu Mone.  
Conference 1990 - Mr. Sione Fatafehi Tonga and  
- Mr. Tevita Finau.

Youth Representatives - Mr. 'Inoke Siulangapo,  
and Mr. Sesimani Taufa.

**Visits** - Auckland/Manukau Tongan Circuit was asked by TAC to allow Rev. Dr. 'Aliofaletu Mone to visit the Fellowships in the South Island and the District Superintendents in the South Island to be made aware of the visits. The other Fellowships may ask the Convener if they want a Minister to visit them.

**Women Fellowship** - for the first time, they have official representatives from Auckland at the last T.A.C meeting in Wellington. It is hoped that they will send more women to the next meeting in 'Loto Fale'ia Centre', Mangere, next year. A programme will be set aside for them.

**Evangelism** : Last year, we sent some of our people to the Evangelist College in Sydney for training. They have come back with the knowledge and put it into practice. In Auckland, there is an 'Open Air Service' at the Flea Market in Otara every Saturday morning. The other youth groups maintain the regular visits to the Maximum and Medium Security Prisons in Paremoremo, the Youth Groups from Petone also visited the prisons.

**Easter Camp** - in Auckland, Gisborne and other centres, but the camp in Auckland was the biggest of all, because of the visitors from America, Australia, Hawaii and Tonga. The visitors were well cared for and they returned home after the Camp. A plan for a combined camp of all the Fellowships in 1992 in Auckland, is still in the hands of the Committee and it will be released to the Fellowships and TAC next meeting for discussion and approval, if they agree.

**Youth Policy** - as previously reported to the Conference last year, our disagreement with the proposed structure, T.A.C would like to meet with the Co-ordinators.

T.A.C. members for 1991 ; The President, Vice-President, Superintendent of Development Division, Convener, Deputy Convener, Treasurer, Secretary and the Interpreter, six members from Auckland/Manukau Tongan Circuit, and one each from all the Fellowships, and one District rep. from any District where there is a Tongan Fellowship, and all the Tongan Ministers who are on Connexional appointments in Aotearoa-New Zealand.

Date for TAC next Meeting : 29 - 31 March 1991.

Venue : 'Loto Fale'ia Centre', Mangere, Auckland.

**Recommendation:**

1. That the report be received.
2. That the following persons be authorised to administer the Holy Communion & Baptism :
 

T. Kilifi Heimuli	- Convener,
Sione Fatafehi Tonga	- Auckland/Manukau
'Uha'one Metuisela.	- " "
Samiu Taufa	- Wesley, Wellington.
Siosifa Latu	- Petone.
Sione Manu.	- Upper Hutt.
'Inoke Siulangapo	- Christchurch.
K. Kaufana	- Oamaru.
Lisiate Manu'atu	- Hamilton.
3. That the following persons be received as Candidates for Self-supporting Presbyter for 1991 : Mr. Langi'ila Uasi, Mr.Kepu Moa, Mr.Mosese Manukia, Mr.Molia Tu'itupou Mr.Siosifa Latu ; Mr.Salesi Takau, and Mr. 'Inoke Siulangapo.

**Chairperson :** The President - Rev. Barry Jones.

**Acting Chairperson/Convener :** T. Kilifi Heimuli.

Fakamālō atu kiate kimoutolu hono katoa na'a mou fai ha tokoni ki he ngāue 'ae Komiti Fale'i ma'ae kakai Tonga 'i he ta'u ko eni. Fakatauange ke foaki ivi atu 'ae 'Otua kiate kimoutolu katoa 'i he ta'u ngāue 'oku hoko mai. Tu'a 'ofa atu.

RECOMMENDATIONS FROM THE BICULTURAL WORK GROUP TO THE JOINT PUBLIC  
QUESTIONS COMMITTEE FOR PRESENTATION TO METHODIST CONFERENCE

Tino Rangatiratanga Paper

- . That Conference commend the paper, 'Tino Rangatiratanga: A Public Questions Contribution', and refers it to Boards, Committees, Synods, Parishes and Circuits for study and reflection. Responses will be welcomed by the Public Questions Committee before 30 June 1991.

Treaty of Waitangi Education

- . Given that the national office of Project Waitangi has now closed, and that the 1990 Commission will soon cease operation, Conference urges Government to continue to make resources available for Treaty of Waitangi education in the community.
- . That Conference thank the staff and volunteers of the national office of Project Waitangi for their contribution to Treaty of Waitangi education over the past five years, and commends Project resources for continued study on Treaty issues.

Maori Land Leases

- . That Conference note with concern the poor return that beneficiaries of leased Maori Reserve Land receive because of statutes governing the lease of such lands.
- . That Conference requests Government to act with urgency to rectify this situation, so that Maori may enjoy the same right as any other landowner, namely a market rental for use of their land.

Waitangi Tribunal

- . That Conference expresses its concern at the lack of commitment by successive governments to implementing findings of the Waitangi Tribunal and urges Government to face up to its responsibilities under Te Tiriti o Waitangi by speedily implementing recommendations of the Tribunal. In particular we ask Conference to urge:
  - a. the implementation of recommendations of the Manukau Claim issued by the Tribunal in 1985, giving urgency to settling Ngati Te Ata's claim regarding wahi tapu at Maoro.
  - b. the enactment, without delay, of the legislation introduced into Parliament at the end of the last session in response to the Ngati Whatua Orakei Claim and the Tribunal's findings for 1987.

Sale of State Assets and Maori Claims

- . Believing that it is more important to seek justice under the Treaty than short-term economic gain, Conference urges Government to desist from the policy of selling Crown land and other state assets where these are the subject of Maori claims or could be part of the settlement of Maori claims.

Department of Social Welfare and Maori Policy

- . That Conference expresses its concern to Government about moves to inhibit the implementation of Puao-te-Ata-tu within the Department of Social Welfare by disbanding Maori social work teams established with the support of iwi to work with Maori clients, and at moves to prevent a remedying of the imbalance between Maori and non-Maori staff within the Department by targeting positions for Maori.
- . That Conference encourage Government to take further steps to achieve the aims and objectives of Puao-te-Ata-tu within the Department of Social Welfare.



TRINITY METHODIST THEOLOGICAL COLLEGE COUNCIL  
Supplementary Report to Conference 1990

**Financial Agreement on Cost Sharing with the St John's College Board of Governors:**

A Joint Committee of three members of the Board of Governors (Mr Ivan Ralph, Rev Susan Adams and Bishop Bruce Gilberd) and six members appointed by the President to represent the Methodist Church and the Trinity College Council (the Principal, General Secretary, Rev Rua Rakena, Mrs Joy Rakena, Rev Mary Caygill and Mr Frank Claridge) met several times during the year and after much discussion prepared the following document which both the Board of Governors and Trinity College Council accepted. This now becomes the Financial Memorandum provided for in the Partnership Agreement between the Anglican and Methodist Churches.

Supplement to Partnership Agreement between the St John's College Board of Governors and the Trinity Methodist Theological College Council

Financial Arrangements

*Cost sharing between Trinity Methodist Theological College and St John's Theological College.*

*The Partnership Agreement between the Board of Governors of St John's College and Trinity Methodist Theological College provides for financial arrangements to be the subject of a separate memorandum.*

*The history of the relationship between St John's College and Trinity College has always provided for a degree of cost sharing. However, it is now agreed that new financial arrangements shall be phased in in two stages based upon the following principles.*

*Each College is responsible for paying direct student costs such as allowances, external course and visit fees, academic and non-academic salaries and other costs relating specifically to each individual college.*

PHASE ONE

*The Methodist Church will undertake responsibility for providing residential accommodation for all Methodist students from 1 February 1991.*

PHASE TWO

(a) Office space:

*The Methodist Church shall rent office space from the St John's College Trust on the basis of a fair rental. The rental shall be agreed between the parties on the basis of an independent valuation. The rental shall be reviewed at three yearly intervals. The Methodist Church shall also contribute a fair proportion of the electricity and cleaning costs relating to the office block.*

*Four designated car parks will be included in the office rental and reserved for Methodist use. Visitor car parks will also be available on a "first come" basis.*

(b) Staff houses:

The Methodist Church will rent from the Anglican Church staff houses for the Principal and the Methodist appointed Lecturer, on the College site. The rental is to be 50% of the market rental as established by an independent valuer agreed to by both parties. The rentals shall be reviewed each three years.

It is anticipated that the basis of occupancy of the office space and the staff houses will continue for the same period as the Partnership Agreement, although either party will be able to seek modifications at any time. Such modifications must be agreed by both parties before being put into effect.

(c) Other contributions:

It is recognised that the Methodist Church also contributes to the Library, Doctor's Honorarium, teaching aids and lunches and through the time given to College registrations and Field Education by the Administrative Assistant. Contributions shall continue in these areas.

(d) Study space:

There are sixteen studies in the Cloister complex which are available to students on a shared basis, giving a total of thirty-two study spaces. If there is surplus study space available after accommodating Anglican students this will be made available to Methodist students. No charge will be made for any space allocated to them. Students of either college who have space available at home may be required to use it for study purposes.

(e) Provision of other buildings (e.g. Library, Chapel, Classroom Block, Cloister Block etc) including furnishings and fittings:

It is recognised that these buildings belong to the St John's Trust Board, and that no Methodist contribution will be asked towards their erection, maintenance or depreciation.

The principles contained in phases one and two above represent the total cost-sharing agreement between the Anglican Church and the Methodist Church, and shall remain in force during the life of the Partnership Agreement or until it is substantially reviewed.

Recognising the financial implications for the Methodist Church of phase one, it is agreed that phase two will commence on 1 January 1992 and will be phased in over a three year period on the basis of 33-1/3% in 1992, 66-2/3% in 1993 and 100% in 1994.

Signed on behalf of the College of St John the Evangelist and by authority of its Board of Governors:

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Chairman of the Board

Signed on behalf of Trinity Methodist Theological College and by authority of its Council:

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Chairperson of the Council

Dated this seventh day of November 1990

The cost of staff housing and office accommodation is currently estimated at up to \$60,000 per annum. Payment will commence at the beginning of 1992, but, in accordance with the Agreement, will not be paid in full until 1994. All other building costs, including capital and maintenance, will be met by the Anglican Church.

#### **Student accommodation:**

The roll for 1991 will probably be 13 rather than the agreed maximum of 20. Four students are able to remain in their present housing, two in the Wellspring parsonage and two single students in the St John's College units at a cost to the Trinity College. The final figure is dependent on decisions made at Conference.

Following a request from the Methodist Church in Western Samoa, the Council is considering continuing to provide training opportunities for students from Western Samoa, Tonga and Fiji on the basis of free tuition plus a single student allowance, with the overseas churches providing accommodation, travelling and other costs. This would enable us to continue very important links with these churches and colleges in an interim period while our own student accommodation is being clarified.

The Council has acquired five properties unconditionally and has options on two more. This leaves at least one and possibly two more houses to be purchased.

The housing subcommittee has completed an immense amount of work to date which has enabled the property purchases to be made within budget. The Council acknowledges the invaluable contribution of Geoff Peak, Graham Keightley, Henk Gerritsen and staff from the Connexional Office who have gone out of their way to ensure that purchases have been able to be carried through as quickly and smoothly as possible.

Trinity College Council also wishes to acknowledge the immense support and encouragement from all sectors of the church. There is, however, little financial support and Council is almost entirely dependent on loans from the Fire Insurance Fund and the Church Building and Loan Fund. The Council will still need to address the question of how to repay the loans when they fall due. Grants received to date are \$150,000 from PAC and \$500 from the Papakura Trust. The support from these funds and trusts is appreciated. The Pitt Street Trust has agreed to purchase a four bedroom house in the vicinity of the College and to provide this for College use rent free. The College is grateful for this tangible expression of support which could well provide a precedent for other Trusts or individuals willing and able to help with this need.

#### **Fieldworker in Ministry/Director Wellspring:**

##### *Job Description -*

The combined Four plus Four groups met and prepared job descriptions for presentation to August Synods. The Council appreciated the careful and thoughtful responses received. The final job descriptions are appended to this report.

##### *Nominations -*

Trinity College Council accepted the Four plus Four nomination of Rev Gillian Watkin as supply Fieldworker in Ministry and Mrs Robyn Brown for the supply Director of Wellspring, each from 1 February 1991. These nominations which have



been reported to General Purposes Committee are to be for two and up to three years.

**Resolutions:**

1. That the financial agreement agreed between the Anglican Board of Governors and Trinity College Council be endorsed and incorporated in the formal partnership agreement and published in the Law Book.
2. That the job descriptions for Fieldworker in Ministry and Director Wellspring be received and noted.
3. That as an interim measure the Trinity College Council agrees to the continuation of the Pacific exchange programme on the basis mentioned in this report.

### Job Description: Fieldworker In Ministry

This is an interim position of a minimum of two and up to three years, to allow the Commission on Theological/Ministerial Education to complete its work. The position is Auckland based. There is accountability to the staff team of Trinity College, and to the Trinity College Council through the Principal. There is also accountability to District Superintendents for students in their District.

#### QUALIFICATIONS

An ordained Methodist presbyter or an ordained minister clearly in sympathy with the ethos of the Methodist Church. Appointee needs to

- be committed to the Mission Statement of the Methodist Church of New Zealand;
- have a sound working knowledge of the Treaty of Waitangi and its implications for the Methodist bicultural journey;
- have, or will acquire, basic Maori language skills and an understanding of Maori culture and values;
- be familiar with the homesetting programme; and have a capacity to work with students in designing educational programmes for ministry and learning covenants which are tailored to the needs of persons in churches;
- be willing and available to travel;
- be a competent administrator;
- have a proven ability to work in a team;
- have good verbal, writing and research skills;
- have an ability to pin-point the skills needed for ministry training and formation.

Some teaching experience an advantage.

#### PRIORITY TASKS

The training of local presbyters through to ordination.

The training of local deacons through to ordination.

The continuing training of probationers.

The continuing education of ordained ministers.

Contributing to the development of non-residential programmes of ministerial education.

#### OTHER TASKS

The development of a core curriculum for the Home Setting programme; relating to the Maori Division and being aware of and involved in its goals in this area. Assisting students to set realistic and attainable learning goals. Visiting and setting up programmes with students.

#### PERSONAL PROFILE

The appointee requires

- enabling and programme development skills;
- enthusiasm and energy for the tasks involved, and an ability to call forth enthusiasm in others;
- an ability to help people to set learning goals;
- an appreciation of and openness to the wide social, cultural and theological diversity of students;
- a proven team ability to work with both ordained ministers and lay persons;
- initiation and self-motivation skills;
- a flexibility which is able and willing to undertake a wide diversity of tasks.

### Job Description: Director, Wellspring

This is an interim appointment of a minimum of two and up to three years to allow the Commission on Theological/Ministerial Education to complete its work.

The position is Auckland based. There is accountability to the staff team of Trinity College, and to the Trinity College Council through the Principal. This is an appointment requiring a lay person.

#### QUALIFICATIONS

A member of the Methodist Church or a person clearly in sympathy with its ethos.

The appointee needs to

- be committed to the Mission Statement of the Methodist Church of New Zealand;
- have a sound working knowledge of the Treaty of Waitangi and its implications for the Methodist bicultural journey;
- have, or will acquire, basic Maori language skills and an understanding of Maori culture and values;
- have a clear understanding of and a commitment to lay ministry;
- be willing and able to do some travel;
- be a competent administrator;
- have a proven ability to work in a team;
- have good verbal, writing and research skills.

Some teaching experience an advantage.

#### THE TASKS

Ascertaining appropriately the learning needs of lay people.

The planning, promotion and leadership of courses for lay education for the Connexion.

Administration of the Wellspring Centre and its oversight including

- planning and publicity of courses throughout the Connexion
- preparation of some course material
- budget and accounts
- bookings
- maintenance and cleaning of buildings, grounds and equipment
- catering
- liaison with Trinity congregation

#### PERSONAL PROFILE

The appointee requires:

- enthusiasm and energy for the tasks involved;
- enabling and programme development skills;
- an ability to help people to set learning goals;
- an appreciation of and openness to the wide social, cultural and theological diversity of persons involved in lay ministry;
- a proven ability to work in a team, including both ordained ministers and lay persons;
- initiation and self-motivation skills;
- a flexibility to undertake a wide diversity of tasks.



## COMMISSION ON BAPTISM

### REPORT TO THE 1990 METHODIST CONFERENCE

#### INTRODUCTION:

In April 1989 the President appointed 5 people to serve on The Commission. Following that, all Parishes or individuals were invited, through the Conference Resolutions and through the Connexional mailing, to make submissions.

Following this, in the middle of June (1990) the Commission wrote to many groups within the Church, to ensure they were aware of the Commission's work. Submissions were again invited and the Commission offered to travel to listen to those who wanted to meet with the Commission. Only one request has been made for a member of the Commission to be present at a gathering, to listen to and to assist with a discussion about this whole matter.

The response to that first request resulted in a total of 14 Submissions. Of that 14, 8 were from individual people, 4 from Parishes, 1 from a District Council and 1 from a Connexional group. Some of these statements had been prepared for other purposes and then at a later date a copy was sent to the Commission. Additional Submissions followed.

Some Submissions addressed many issues and as such were helpful, but clearly the prime issue of contention concerning Baptism in our Denomination is its repeatability. Many Submissions desire to see our Methodist Church in N.Z. produce a statement that they believe can permit the baptism of adults that have been baptised as infants.

It has been difficult for the Commission to meet together on more than a few occasions.

While not required of it in its "Brief" from Conference, the Commission felt it would be helpful to make an interim report to Synods prior to the August (1990) Synod meetings. The intention being to give an indication to Synods of the conclusions we had reached at that time and invite their responses, thereby giving the Commission opportunity to sample a wider base of opinion in the light of any additional Submissions. Some Synods did respond, and extra responses followed from others.

This report therefore endeavours to take cognisance of all submissions that the Commission has received to date. It needs to be noted that some submissions have a very different view of the issues and the Commission therefore has had the task of trying to interpret the feelings expressed, and bring forth a balanced report.

This Commission considers the issues of such importance that it is necessary to report at length, and so enable Conference to appreciate the wide spectrum of opinion.

#### A LONG HISTORY OF DISCUSSION:

While some have indicated that the issue is being too hurried and more time is required to debate the issues, others feel that this issue which has been unresolved for many years should be faced now. They point out that Minutes of Conference back to 1974 record discussions on this issue. Parishes, particularly those experiencing growth, express a deep longing to see the issue resolved quickly because of the frequent requests in the Pastoral situation from people who have experienced a dramatic change in lifestyle since their conversion, and now desire to be baptised as an adult. The question is asked; "how long must we wait?"

#### THE TERM, "RE-BAPTISM":

Many claimed that this term was inappropriate and misleading. Faith and Order Committees' of years past received from criticism for their continued use of the word

"rebaptism" which some felt was far from helpful because of the interence that what took place during infant baptism was in fact the same thing being repeated later in "believers baptism". Some Synods and other Submissions drew support for their argument from many sources, but more particularly, from the views expressed in the extensive work of Rev. Ian Ramage, which could be summarised:

In baptising infants we should not claim to be doing exactly the same thing as when baptising adult believers. Infant baptism is a sacramental recognition of the child's **entry** and **membership** in the Church and of committing ourselves to the task of his evangelism within the life of the Church, and sharing with him God's grace through the **worship** and **sacraments** of the Church. Adult baptism on profession of Faith, of those already baptised in infancy, would be virtually a baptismal form of **Confirmation**, a **Sacrament of Discipleship** denoting (as far as we can humanly say) that conversion has taken place, and bestowing "**responsible**" membership in the Church.

Another Submission from a Methodist source stated, "In my opinion it is very disappointing that our Faith and Order Committee can state that there are no theological or biblical grounds to justify the nonrepeatability of baptism, and yet to realise that, at this time at least, the Methodist Church is not prepared to officially allow the practice of re-baptism. Such an entrenched position seems to mirror the attitudes of the Jerusalem lawyers whom Jesus had to rebuke for their intransigent position concerning the preservation of tradition and law at the expense of human need. All the incidents in these Gospel passages indicate that Jesus was always willing, usually in the face of bitter opposition, to put human need above the demands of traditional orthodox doctrine. To insist that Church doctrine must always come above and before human need is, I believe, to take a giant step backward and align oneself with the very legalists whom Jesus criticised".

In short, when Methodists seek the repeatability of the use of water by Immersion, (or sprinkling or pouring) some contend they are seeking to address different elements of the full baptism in Christ which were not addressed by their infant baptism. Within the normal life and practice of the Methodist Church both these elements are being given expression at different stages of life in a person, and once addressed are not necessarily being repeated in a later baptism.

Of all the Submissions that were in favour of the Church permitting Presbyters and Congregations to Baptise adults who had been baptised as infants, none of them suggested they wanted to repudiate their infant baptism in any way. Another Connexional group was in harmony with this and a summary of part of their Submission said: We believe that the sacrament of baptism incorporates a person, infant or adult into membership of the Body of Christ. There are not two kinds of membership, you either belong to the Body or not. We affirm infant baptism as the sacrament declaring God's prevenient grace identifying little children as members of the new covenant on the authority of Jesus. We believe that Baptism does not regenerate the person baptised, but recognises and enables God's grace to be released in new ways. Infant Baptism does not confer permanent membership which is irrevocable, because we do not believe that God's prevenient grace is irresistible. We believe that an adult who has entered by new birth into the Kingdom of God, justified by grace through faith, can celebrate this radically new beginning of membership in the Body by baptism, even if previously baptised as an infant. We believe that such a person is not and should not deny (and is not repeating) the parents' or churches anticipatory act of faith at infant baptism. The adult baptism is a new sacrament celebrating a radical new response of membership in the Body of Christ.

Others highlighted that within the life and discipline of the Methodist Church of New Zealand the issue is the repeatability of the use of water to give expression to a profession of faith in a clearly scriptural manner, which is a sacramental sign of conversion, and a baptismal form of confirmation, not a "re-baptism", of those baptised as infants.



## INFANT BAPTISM:

What was of note was the number of people expressing reservations about the practice of infant baptism, with the suggestion that the current practice should be discouraged.

Six of the submissions seriously question the validity of infant baptism. They believed that Baptism was for adults only or for those children who can understand its meaning and receive it of their own free will. Some felt there was a risk that those baptised as infants may make wrong assumptions about their spiritual state when they are adults. A smaller group insisted that baptism should be administered only to the children of believing parents. They felt that more use of the Service of Thanksgiving for the Birth of a Child and the Dedication of the Parents should be made.

The Commission asks: Would infant Baptism still be regarded as primary if a second baptismal act was performed in adulthood? In the case of infant baptism followed by confirmation, it is the baptism that has always been regarded as primary.

## SUPPORT OF PRESENT POSITION:

It was expressed in 4 Submissions, and there will be others in the Church, who hold sincere views that 'diversity' should not be permitted. In addition some have expressed the view that a Service of re-confirmation be available.

## STATEMENT FROM WORLD COUNCIL OF CHURCHES:

It was submitted by another group, that the Commission take heed of the statement by The World Council of Churches, "That believers baptism is the most biblically attested".

## THE LOSS OF MEMBERSHIP:

Another lengthy submission of 20 pages reported thus: That over a period of 5 - 6 years one Methodist Church lost 20 - 30 people to the Assembly of God or Baptist Church because the Methodist Church could not accommodate the conviction of those who sought to be baptised as a believer. This same submission made a plea: Pastoral needs should receive at least the same priority as doctrine. It suggests that every Presbyter should have the permission of Conference to act according to the needs and convictions of the individual. This submission requests of the Methodist Church of New Zealand that it permit more flexibility and Pastoral sensitivity than it has done in the past, in the knowledge that re-baptism is not a heresy; not only because no conclusive theological case can be made on Biblical grounds for the non-repeatability of Baptism, but also because giving human need priority over and above tradition is very often in full accord with the teaching and example of the Lord Himself. This same submission makes a plea that while some of our Denomination may claim that on doctrinal or traditional grounds the unacceptability of a second baptism, "pastorally and realistically it must be said that if such requests for Believers Baptism are turned down, people will continue to go elsewhere for it and receive it anyway. If such people continue to be turned away from the Methodist Church, we will be considered poorer for it, as we will miss out on the enthusiastic new blood that every congregation needs to add vitality, energy and new ideas".

## THE CONCERN FOR INTEGRITY:

Some submissions indicated that Congregations and Ministers often feel 'used' when non believing parents who appear to have no intention of honouring their vows, bring their children to be baptised.

Another submission stressed the importance of the vows made both by parents and by the church when a child was being baptised. These must be done with integrity. The priority of Grace was also stressed together with the new life in Christ which baptism signifies and proclaims.



One Presbyterian stated: "It has always amazed me that parents can look you in the eye and tell you that they can say "yes" to the promises in the Infant Baptismal Service without any intention of keeping them". Behind this are often "superstitions" about the infants "safety".

#### **STRONG CONVICTIONS TO BE BAPTISED:**

One submission noted that it had recorded over many years of experience those issues that were common for Methodists who had been baptised as infants but were not seeking adult immersion. Their strong convictions which prompted them to make this request of the Church, are summarised under five headings:

- (1) Act of Obedience
- (2) A Public Witness
- (3) A Rite of Cleansing
- (4) A Sharing in Christ's Death and Resurrection
- (5) A Empowering Experience - Spiritual Release

In another submission the Commission is urged to come to grips with the reality of people's strong convictions regarding their need to be baptised as adults on profession of faith. It is reported there are many instances where mature Methodist Christians have been dwelling on the challenge for years and so their request to be baptised as adults comes at the end of a long road of searching, questioning and studying. This particular Parish has observed that the same life dedication, enthusiasm and strong commitment to Christ that is at the heart of the desire to be baptised, is also at the heart of peoples strong desire to share their faith, to offer for service to Christ in a multitude of ways and to have an impact for God.

#### **BAPTISM - A POWERFUL SYMBOL:**

A group of Methodist young people submitted that baptism was a powerful symbol - "We feel that spiritual growth is an on going process. Sacraments like baptism and marriage are steps along the journey - not beginnings. Baptism is a powerful symbol and outward expression of someones inward liberation . . . . . declaring faith and allegiance to God, joining the body of Christ, challenging us and empowering us to live out the gospel and work for the Kingdom of God, empowered by the Spirit. We want the richness of both forms of baptism to be available in our church".

This opinion is supported by another which in part stated: That baptism at least in some of its symbolism, is rather like a ring. The infant baptism, its an engagement ring that looks forward to a persons commitment. In adult baptism, its a wedding ring that looks back to the commitment. Most of those who wear an engagement ring look forward to wearing a wedding ring as well, not to annul it, but to complete it.

#### **THE 1986 STATEMENT:**

One Submission drew the Commission's attention to "the 1986 Conference Committee of Detail", which was assigned the task to consider the 1986 Faith and Order Committee Report on the repeatability of baptism. The following statement was never really discussed by that Conference, but 4 years have passed and Conference may wish to consider it now. The 1986 Statement is reproduced below:

(1) Conference affirms the place of the Methodist Church in the one, holy, catholic, and apostolic Church of Jesus Christ and that as Methodists we share the sacraments with Christians of all times and places. We regard baptism as an action of the Church in response to the unconditional sovereign grace of God, to which the Church responds by prayer for the incorporation of the person baptised into the community of Christ. In this spirit:

- (a) We affirm that there is one baptism into Jesus Christ and that the action of baptism may be administered in two parts:
  - (i) in infancy, emphasising the grace of God in the life of the child before he/she knows about it;
  - (ii) in adulthood, emphasising the personal affirmation of faith of the believer in that grace, and of commissioning into ministry.
- (b) Recognising the diversity of theology and practice throughout the Christian Church concerning baptism, we affirm that Presbyters and local churches should administer baptism to both children and adults as appropriate, according to pastoral needs and theological integrity.

(2) Once the action of baptism is complete, subsequent experiences of regeneration, repentance, and renewal of faith, be catered for by non-baptismal liturgical rites (i.e., there should be no repetition of adult baptism.)

#### 1982 SYNOD DECISION:

The Commission found an extract from the Minutes of the North Canterbury Methodist Synod, June 22nd 1982, which passed the following resolution with no recorded dissension, Quote: "That the Freedom to Re-Baptise a person who conscientiously seeks such a Service be given to the Minister and Church Leaders who can conscientiously do so." This Synod represents about 35 Churches and after 8 years the Commission could not find anything recorded that indicated any problems which have required this decision to be modified or reversed.

#### GENERAL SUBMISSIONS:

A Presbyterian with experience in a Co-operating Parish stated: "In the plan for Union 1971 we were prepared to accept diversity with other denominations. Should we be any less willing to accept diversity with our own?"

A Union Church (Meth.-Pres.) in its submission stated: "We feel there needs to be some changes in attitude allowing a more flexible approach. . . . "We need to recognise the different convictions and needs of both the clergy and those who come seeking baptism".

Other Submissions both from individuals and from some Synods point the Commission back to the ways of approaching baptism as contained in the work of Rev. Ian Ramage.

One Synod suggested the Commission liaise with the Presbyterian Denomination. Another suggested theological experts be brought in to assist. Other Synod's were divided within themselves. Flexibility was requested by others. Three Synod's were unable to reach any conclusion in the time frame available.

Two submissions stressed that the basis of baptism lies in the Biblical understanding of the Covenant made by God, by means of which God called and created a special people.

Some claimed that for them, baptism both means and requires total immersion. Only thus can it represent our being in Christ. Further, it is an act of obedience to God's command and therefore must be obeyed. Baptism is the work of the Spirit, the response to which is faith, for thus we receive the gift of the Spirit.

Another submitted insights into the Maori use of water in Baptism and its use in sacramental ways within the Maori culture.

Two submissions clearly implied, that baptism as an adult was an experience of faith on the part of the individual involved, and not necessarily anything to do with entering the church.



In verbal Submissions one Presbyterian shared that he was now baptising at least twice as many adults as infants. Others shared that many new converts who were previously completely unchurched were unable to ascertain whether or not they had been baptised as infants.

Another view expressed was that Baptism is an act of obedience where a believer in the Lord Jesus Christ can bury old habits, old bondages; old wordly ways in the water of Baptism and truly come up out of the water a new creation. Baptism to be a physical as well as spiritual reality can not be of any value by proxy - they both need to be considered acts of faith. Tradition can not be relied upon for spiritual guidance, particularly if not supported by scripture.

Four of the submissions felt that a person baptised as an infant should not be baptised as an adult, but nevertheless did not suggest rebaptism was a heresy. Some had real reservations about breaking with the tradition of the church and questioned the need to be baptised twice. They considered God did not need to 'redo' what he had done in infancy.

### APPRECIATION OF OTHER DENOMINATIONS THEOLOGY:

Another Parish summarised its Submission as follows:

Both Infant and Adult Baptising Churches have Biblical backing for their views. But no longer are people tightly locked into a denomination for all their lives. Cross-pollination has brought an appreciation of the theology of our brothers and sisters in Christ. As a matter of conscience some have asked that they be baptised as adults. A "No" answer will often send them down the road and see them lost to our branch of the Church. Our reading of the result of "cross-pollination" is a tending towards Adult Baptism. It may in fact be impossible and even undesirable to maintain a strong emphasis on Infant Baptism. Many who are seeking Adult Baptism consider that they grew up in non-Christian homes, their infant baptism meaning little to them or to their parents. Others from Christian homes experienced a separation from the church and a time of faithlessness before their conversion experience.

This Parish concluded its own Submission thus:

- (1) This submission arises out of our experience in the Parish.
- (2) There is a growing dissatisfaction with "Infant Baptism"
- (3) "Re-Baptism" becomes an issue when new life in Christ is experienced, often after a time of being out of the Church.
- (4) "Cross-Pollination" of differing Baptismal Theologies has seen people opting for Adult Baptism.
- (5) The text often quoted to defend unrepeatability of Baptism is used incorrectly in that context. (Eph 4:5)

This Parish asked "We believe it is critical for the Commission to guide the church and suggest a way forward to make re-baptism a possible permissible step in a persons Christian walk".

### THE COMMISSION'S RESPONSE:

The Commission has weighed the many issues and opinions expressed by way of both written and verbal submissions. All members of the Commission generally agreed that the above was a fair summary of the submissions received. It wants to record its thanks to those individuals, Parishes, Leaders' Meetings, Connexional groups and Co-operating Parishes who have contacted the Commission. Some of these submissions have required considerable preparation and research.



The Commission hears a cry from many who desire to see the Commission recommend that flexibility and diversity be permitted and that Pastoral Concern be offered to those seeking adult Baptism who were Baptised as infants, as well as for theological integrity.

The Commission is well aware of Presbyters and Congregations who are providing for those who have a deep conviction that they need to be baptised as adults, regardless of whether or not they were baptised as infants.

The Commission is conscious that 3 Synods have asked for the Commission to set more time aside to travel to hear and discuss the issues. Our previous offer to do that was taken up by only one group. Two to three members of the Commission feel that they are unable to travel throughout the country because of other commitments. This matter will need to be addressed if and when new members are appointed.

At this point a difference arose amongst the members of the Commission as to the way to proceed further.

I Three members suggested the following as a possible way forward.

- (1) That flexibility of practice be permitted, but in doing so, we do not deny the historical position of the Methodist Church as contained in the Report of the Faith and Order Committee to the Conference of 1986, (see Minutes, page 173 to 181), and that Presbyters and Churches use this as a point of reference.

That the Commission encourage individuals and Synods to engage in more discussion and debates concerning this whole matter, with a view to reporting to the Commission. The aim being to work towards formulating a doctrine and practice of baptism which is theologically sound and pastorally capable of allowing for diversity of practice to express the broad spectrum of faith currently within the fellowship of the Methodist Church of New Zealand.

That the Commission endeavour to comply with requests from interested groups who desire to meet with representatives of the Commission.

or

- (2) That the Freedom to Baptise a person (who has been baptised as an infant) and who conscientiously seeks such a Service, be given to the Minister and Church Leaders who can conscientiously do so.

II Two members of the Commission felt that asking Conference to vote on such Resolutions, as the above, was premature because there are many matters that need to be addressed and thoroughly discussed before any such decision is made. First, the implications of such a change, as would result from such a decision, have not been addressed at all. Secondly, that there are a number of other matters that require further exploration. Some of the more important of these are as follows:

What is baptism as such?

Is it the same whether it is an infant or an adult who is being baptised?

Are those baptised as infants really and truly baptised?

If there are to be two baptisms are they equal in significance, or does one take precedence over the other?

When is our baptism complete?

How much diversity can the church embrace and live with?

There are also other matters arising out of these questions that need further exploration.

Personal confession and/or personal belonging.

The priority of the corporate nature of the church over against the priority of the individual believer.

The role of ritual within the church.

The use of the Bible and these and similar discussions.

The role of tradition in formulating christian doctrine and practice.

The Commission would want to assure the Conference that while these differences within it are significant and important, they do not constitute a division, but rather highlight the churches present position with regard to this whole matter.

#### RECOMMENDATIONS:

1. That this Report be treated as a working paper to be distributed to Synods and Parishes to provide a focal point for further discussion and debate.
2. That the Commission continue its work during 1991.
3. That Synods and Parishes give their responses to the Commission by the 30th June, 1991.
4. That everyone in reporting be open to and be willing to share with others what is happening in their Parishes; and that information about any discussions that have taken place, the content of any teaching given or received, the forms of service being used, and the symbolic actions being developed, should all be shared widely, so that we can learn from each other.
5. That Conference appoint additional members (one of whom will be the Convener) to the Commission to replace those who have had to withdraw due to other pressing commitments.

## THE REPORT OF THE CO-ORDINATORS OF THE REVIEW OF STRUCTURES

We want to acknowledge with gratitude the work of Ian McKenzie on the Co-ordinators' team during its three years. Ian's commitment to a Bi-cultural Church, his wisdom and gentle empowering, and his courage when confronting hard issues have been invaluable to the team, and a gift to the Church.

We welcome Timothy Langley to the team, and know that his skills, experience, and commitment will assist the Church to move forward constructively.

During 1990 the Review Co-ordinators have sought to follow the process approved by Conference 1989. This process involved:

- (i) gathering information about resources currently provided by the Connexion, and a questionnaire based on this was sent to all Parishes regarding their use of these resources. Although this was less helpful than we had hoped, comments in the replies, along with comments made over our previous two years' work, have been helpful
- (ii) analysis of the structures in the light of the Mission Statement and goals by a representative group of people with both management skills and understanding of the Methodist Church and its priorities.
- (iii) identification of alternative ways of structuring the Church to facilitate our mission.

We reported to May Church Council the stage of progress we have reached and the issues we have identified as important in the consideration of new structures. As a result of discussion there the appointment of the group to consider the structures was deferred, and the mind of Synods was sought about the future direction of the process.

Throughout, Maori Division and the Community of Women and Men in Church and Society have encouraged the continuation of the process begun, as did three Synods at October Church Council when the process was again discussed. Here too, however, the majority preferred to alter the process, and encourage the Divisions already in place to change in response to the Mission Statement rather than do any major reshaping within the Church as a whole.

We are concerned that

- (i) although the process of restructuring was expected to consider the structures as a whole, some of the Divisions and sections of the Church have spent much time and money in their own ongoing restructuring over the last three years.
- (ii) the current structures have been in place since 1976 and they were designed to meet the needs of the Church at that time. While they have covered the Church well, we believe the urge to make changes only within Divisions is holding the Church back in the constraints of the past and



- is ignoring the Church's commitment to bi-cultural partnership.
- (iii) the majority of people in the body of the Church are hoping to see change happen in the Divisions, but have little energy to change Parish and Synod structures.

In the light of this Report and keeping in mind the Mission Statement of the Church, we offer the following decisions:

**Suggested Decisions:**

1. That the Report be received.
2. The following options are suggested.
  - (A) stay with the process initially envisaged and agreed to in 1989.
  - (B) In view of the fact that no clear consensus has emerged in the Church with regard to the proposed process for restructuring, Conference agrees:
    - (i) that the guide-line for all restructuring within the Church, locally, regionally and nationally, is the Mission Statement adopted by Conference 1989.
    - (ii) a Consultation of key Divisional people be held to re-assess divisional boundaries before any further Divisional restructuring takes place.
    - (iii) that Divisional staff and Boards be requested to reshape their work in terms of the Mission Statement.
    - (iv) that each Division be encouraged to have a Mission Audit as proposed by Church Council, if possible before the end of 1992, as the way into this process.
    - (v) that Parishes, Synods and Divisions, report on any restructuring being currently undertaken, or proposed to the Review Co-ordinators in 1991.
  - (C) Dismiss the present Co-ordinating Team and end the Review process.

**Note:** The Options (A) and (B) require the Conference to strengthen the team with financial resources and a professional management consultant.

## **SAMOAN ADVISORY COMMITTEE**

### **Supplementary Report to Conference 1990**

The Samoan Advisory Committee recommends to Conference that we:

1. affirm and encourage the Church's pastoral ministry to love and to care for all people in every community.
2. affirm that homosexual partnership and homosexual acts are a serious offence against the Samoan culture and ethics.
3. that homosexual acts are against the teaching of the Bible accepted by the Samoan people.
4. affirm that God's grace can heal and help people to grow away from practising and promoting homosexual acts.
5. In the light of the above statements, we the Samoan people who are part of the New Zealand Methodist Church declare to Conference that:
  - (a) we strongly object to the acceptance by the Church of any person who practises or promotes homosexual acts to a Connexional position or to an ordained ministry of the Church.
  - (b) we, the Samoan people do not support any decision made by the Conference, accepting a person who practises or promotes homosexual acts, to any Connexional Appointment or to the ordained ministry of the Church.

#### **Suggested Decisions:**

1. That the Supplementary Report be received.
2. That Rev. Siauala Amituana'i be recorded in the Conference Minutes as the **Samoan Lay Preachers' Convener**.

**N O M I N A T I O N S**  
**FOR**  
**PRESIDENT**  
**AND**  
**VICE-PRESIDENT**



## NOMINATIONS FOR PRESIDENT

Margaret E Burnett	Hawkes Bay-Manawatu District
Maxwell A Hornblow	Nelson Marlborough District North Canterbury District
Russell E James	Northland Union District Council
B Keith Rowe	Manukau District South Canterbury District
Brian H Turner	Auckland District

*The following Nominations were received and circulated to Districts but were subsequently withdrawn by the nominating District:*

Gillian (Jill) M Richards  
Keith J Taylor

### MARGARET E BURNETT

#### Marital/Family Information

Single. Relations in United Kingdom.

#### Ministry or Work Experiences

Has worked as social worker in United Kingdom and New Zealand. Lectured in social work at University of Birmingham.

Ordained at Blenheim Conference. Minister for 5 years at Waiwhetu (Lower Hutt) and now at Invercargill since 1988.

Former member of Wellington District Superintendency Team, Wellington Social Services Board, Joint Public Questions Committee, and Wellington Charitable and Educational Endowments Trust.

Currently, Deputy Superintendent of Otago-Southland District, member of the Board of Administration, Convener of Ordinands Retreats for 1988/89/90.

#### General Information

Margaret has exceptional gifts in facilitating, enabling, empowering and inspiring with a depth of spirituality which she can convey to other people, and which is continually being

personally explored. She has a creative and spiritual edge which brings diversity to a sense of wholeness. Her gifts in counselling, pastoral care, and leadership of worship and sacrament are outstanding. In all this, she is inclusive of those working with her.

## **MAXWELL A HORNBLOW**

### **Marital/Family Information**

Married to Margaret who is a Charge Nurse in the Assessment and Rehabilitation Unit, Princess Margaret Hospital. She is also a member of the Area Health Boards Task Group for the restructuring of Health Care of the Elderly. They have three sons - Roger married to Alison; Craig and Grant.

### **Ministry**

Trinity Theological College 1957-59.

Appointments - Greytown/Featherston 1960-63; Balclutha 1964-70; Stoke 1971-81; Beckenham 1982 -

Parish appointments have been long and enriching.

Joint District Superintendent, North Canterbury District 1987. This Presbyteral/Lay shared Superintendency involves team leadership, decision-making and has become a significant model for the future.

Max believes priority must be given to Parish Ministry. Worship which empowers people for daily living and effective pastoral care at home and in the work place. Max was instrumental in bringing Dr Ken Callahan to Christchurch in 1988 stressing the importance of significant Keys to an Effective Church.

Community involvement has included College Board of Governors, Nelson Hospital Board Committee for the Rehousing of the Aged, Industrial Chaplaincy, and the tutoring of work experience groups for the Schizophrenia Fellowship.

### **General**

Born in Wellington in 1932. Prior to entering the Ministry he was dairy farming, had 6 years banking and later was Landscape Gardening. Max's other interests are horticulture, farming, yachting, music and the outdoors.

Max believes that a strong evangelical Wesleyan theology has a significant contribution to make in Aotearoa-New Zealand today.

## **RUSSELL E JAMES**

### **Marital/Family Information**

Russell is married to Ivy who is actively involved in the work of the Parish. They have four adult children, two of whom are married.

### **Ministry or Work Experiences**

Theological education at Bible College of N.Z. 1956-57 and at Trinity College 1958-60.

He served at Taupo 1960-63, Napier 1964-68, Gore 1969-74 and Opawa since 1975.

Prior to being in the Ministry was a primary school teacher.

He is currently Superintendent of the Opawa Parish. His ministry there has been characterised by several phases of growth and spiritual renewal to the stage where there are now 3 Sunday services catering for over 400 people.

### **General:**

Russell is primarily a pastor, and he would bring to the office of President an extension of his already proven caring ministry, especially in areas of the hurting and the needy. He is a good listener, and he and his wife Ivy are a totally giving couple who have blended the conservative, evangelical, charismatic dimension with the Methodist ethos, in a way which has been conciliatory and sensitive. He is committed to bi-culturalism in the context of Biblical principles, and his sensitivity to the needs of people is demonstrated in the lifestyle of the Church at Opawa where all ages, ethnic, and social groupings share in a deep sense of belonging to the Church.

He is committed to mission, both at home and overseas, and is currently "earthing" the theology of the Kingdom of God by relating directly to the needs of the poor, and oppressed and the disadvantaged in the Opawa community and beyond. He is a bridge builder, being able to bring together various diverging groups and thought patterns, which is one of the principle reasons for the growth and bonding of the church to its present cohesive state.



## **B KEITH ROWE**

### **Marital/Family Information**

Aged 52 and is married Kathleen. They have two adult daughters, Karen and Sherilyn.

### **Ministry or Work Experiences**

Keith has served in rural and city congregations and has been a director within the Education Division. He was Principal of Trinity College and lecturer in Practical Theology and Methodist Studies for 8 years, preceded by 5 years as Ecumenical Fieldworker in Continuing Education for Ministry and lecturer in Christian Education. Following a year at Manurewa he now serves in the Howick-Pakuranga charge within the Manukau North Parish of which he is Superintendent. He is Superintendent of the Manukau District, an area embracing some of the fastest growing and most diverse communities in the country. He has been a visiting professor at Claremont School of Theology (California).

### **General Information**

Keith offers positive and thoughtful leadership in both Parish and District. His pastoral sensitivity is greatly appreciated. He is well known as an effective communicator and teacher. Parishioners appreciate his depth of theological and biblical scholarship and his capacity to share this in ways that are relevant to life in our day. His scholarship is available to all age groups in the Church. Locally, he is active in a variety of community groups and has a deep awareness of the pain of our society borne out of his own life experiences.

Keith's deep appreciation of the Methodist ethos and its possibilities for christian life in our day is widely appreciated. His wide international and ecumenical experience is the context within which the Gospel and the role of Methodism is understood. In both Parish and Howick-Pakuranga area he is known as a strong advocate for a Treaty-sensitive partnership between Maori and settler.

He has a doctorate in theology from San Francisco and other degrees in history, divinity and theology.

## **BRIAN H TURNER**

### **Marital/Family Information**

Brian Turner was born in Wellington in 1941 and associated from an early age with Karori Methodism and Wesley Wellington.

Brian shares ministry with Te Rua, his wife, who is a skilled educator-facilitator for the Methodist Maori Division and an Elder for the church as a whole. They have two children, Peter (19) and Hana (18).

### **Ministry or Work Experience**

He has been minister of St Pauls Hamilton (and Parish Superintendent) since 1986, and is currently Associate District Superintendent of the Waikato-Bay of Plenty Methodist District.

Previous appointments and experience include Director of Christian World Service, (the aid and development division of the Conference of Churches in Aotearoa-NZ, formerly the NCC), Theological College teaching and anthropological work with the United Church in Papua New Guinea, Parish ministry (Glen Innes) and inter-church counselling in Auckland, and Church work in Malaysia and the Solomon Islands.

In between secondary education at Wesley College Paerata and ministerial training at Trinity Theological College and Auckland University, Brian farmed for five years in Manawatu and Taranaki (candidating through Stratford Methodist Church).

A member of the World Council of Churches Commission on Inter-church Aid Refugees and World Service (CICARWS), Brian also serves on the Refugee and Migrant Commission (formerly ICCI) of the Conference of Churches in Aotearoa-NZ, The NZ Leprosy Trust Board and our Methodist Church's Committee on Ministry.

### **General**

A committed ecumenist with global concerns, Brian is also strongly committed to 'every member a minister' and to every member being adequately prepared for ministry in Christ's name.

One of the initiators of our church's bicultural-multicultural journey, Brian advocates approaches which avoid factionalism and exclusive positions. He is particularly keen to help preserve and develop a rich diversity of emphasis and identity within the Methodist Church of Aotearoa-NZ.

## NOMINATIONS FOR VICE-PRESIDENT

Alan Bettany

Waikato-Bay of Plenty

Ross T Lawn

North Canterbury District

A Joan Lawry

Auckland District

Russell G Rigby

Nelson Marlborough District

### ALAN BETTANY

#### Marital/Family Information

Born in 1940 at Palmerston North. Happily married to Lindsay since 1965. Three children aged 23, 21 and 17.

#### Ministry or Work Experiences

A life long involvement with the Methodist Church. Grew up in Tauranga, attended Sunday School and Bibleclass there.

Worked in a Bank for 3 years and then for an Insurance Company for 29 years.

Since 1989 has worked full-time for the Methodist Church as Secretary to Hamilton Trust and Tamahere Eventide Home.

#### General Information

Has sung in Church choirs in Tauranga, Rotorua, Wellington and Hamilton.

Currently Choir leader at St John's Hamilton East, Parish Treasurer, Joint Parish Steward with his wife Lindsay, Lay Preacher since 1968, District Financial Secretary since 1976. Also Treasurer, Hamilton Methodist Social Services Committee and Melville Development Committee. Convener - District Standing Committee, and District Property Committee. District Lay representative to Church Council, Stationing Committee and Finance and Stewardship Committee.

### ROSS T LAWN

#### Marital/Family Information

Ross was born in Nelson. He is married to Helen and they have four grown up daughters.



### **Ministry or Work Experiences**

Ross has been 43 years in management and on the directorate of Carbonic Industries Ltd and associated companies, the past 25 years involving extensive overseas travel. Currently Ross is Chairman of Directors. he is an active Rotarian and Past President of the Rotary Club of Hornby. He also had 17 years Commissioned service with the 2 N.Z.E.F. and N.Z. Territorial Artillery.

Ross has also been active in the Church and at present is a Board member of the Christchurch Methodist Mission and is Chairman-elect. He represents the Synod on the North Canterbury J.R.C. and is currently Secretary. He acts as Auditor for the St Albans and Kaiapoi Co-operating Parishes. Is a member of the St Albans Parish Meeting, Wesley Leaders' Meeting and Wesley Property Committee. In the past he has been Parish Representative to Synod, Convener of the Synod Church Extension and Parish Visitation Committees and Parish Representative to Conference on numerous occasions, also Mission Representative to Conference and Synod Lay Representative to Church Council and related Meetings. He has been Parish Steward, Leaders' Meeting Secretary, Church Treasurer, a Society Steward and Minister's Steward.

### **General Information**

Ross has a deep commitment to Christ and the Church. He has a vital interest in the welfare of others and many have reason to be grateful to Ross for the help and encouragement he has given, especially during his time as a Parish Steward.

## **A JOAN LAWRY**

### **Marital/Family Information**

Widow of Wesley after 37 years of marriage. 4 adult daughters, 3 sons-in-law, 4 grandchildren.

### **Ministry/Work Experience**

Member of New Brighton, Clarence Road, Dannevirke and St Peter's, Invercargill congregations.

Involved in Christian Education as SS teacher and secretary, BC Leadership and Camp leadership, DYC/DED (Southland) and ACE programme.

Leads in Guild/MWMU and currently MWF District Secretary. Served a term as Parish Steward, and on Property

Committee. Accredited Lay Preacher 1953, National Secretary 1986-90. COMEC - served on Unit 3 and Co-ordinating Committee at inauguration. Synod and Conference representative. Currently serving on JRC, CCANZ, and Welfare of the Church Committee. Ordained Deacon 1985.

School clerical assistant, Trained Teacher, Resource Teacher of Reading - Southland (retired), ex president Kingswell PTA.

## **RUSSELL G RIGBY**

### **Marital/Family Information**

Born 1940 in Christchurch of a Brethren family that became Methodist late 1940's sometime. I "grew up" at St John's Bryndwr.

Most important to me, is being married to Pauline, with two sons Garrick 16, and Brennan 14.

Educated at Christchurch Boys' High 1954-57.

### **Ministry or Work Experience**

First conscious response to Christ at Amberley Camp, when 14. Many 'conversions' since. Early years in an "Evangelical" mould, then towards "Charismatic" - and while valuing those roots still, have tended towards a more "Liberal" approach to the Faith.

CYMM National President 1965 and 1966.

Trinity College 1966-68,

Mosgiel Parish 1969-73; St Peter's Invercargill 1974-80; New Plymouth "Team Ministry" since 1981.

After leaving school I spent several years with Overseas Shipping and Costing, in a Christchurch Warehouse. Then went into Life Assurance and Superannuation Planning, before Theological College.

I have held most Synodal tasks over the years. A short time as Deputy District Superintendent in Otago-Southland, and District Superintendent in Taranaki-Wanganui since 1987 to 1990.

### **General**

My interests in ministry have seen Industrial Chaplaincy, and working on the Church/Community edge. A strong commitment to Pastoral work. Leading Worship. Seeking to read and interpret the creative things happening for people, and helping Personal, Church and Community growth. I do not live in easy relationship with Institution and Tradition.



**THE NEGOTIATING CHURCHES UNITY  
COUNCIL 1990**

**REPORT THE THE CHURCHES**

**SEPTEMBER 1990**



The Negotiating Church Unity  
Council 1990

3rd Floor, 175 Victoria Street,  
Wellington, New Zealand.  
All Correspondence - P O Box 27095,  
Wellington.



# SEVENTH REPORT OF THE NEGOTIATING CHURCHES UNITY COUNCIL IN NEW ZEALAND

This report covers the period of 1 September 1989 - 31 May 1990. A separate report for June 1990 can be found at the end of this report, after the appendixes.

Members of the Council as at 1 September 1989 until 31 May 1990.

(u) = Member of the Committee on Church Union

(v) = Member of the Committee on Cooperative Ventures

Anglican: Rt. Rev. E.G. Buckle (u, v); Rev. D.M.G. Hornburg (u); Ven. T.A. McKenzie September 1989 (v); Ven. D. Miller-Keeley (overseas '89-90) (u); Rev. R. Oppenheim (u); Mrs Jill White (v); Mr Edgar Bradley (March 1989).

Associated Churches of Christ: Mr B. Whisker (u); Rev. G.D. Munro (u); Mr T.G. Todd (v); Rev. Roger Russ (u) (for March 1990).

Congregational Union: Rev. P. Kennett (u); Mr B. Morris (v).

Methodist: Rev. N.E. Brookes (u, v); Mrs I. Girven (v); Rev. F. Hanson (September 1989) (u); Rev. G. Telford (September 1989) (v); Rev. S.J. West (v);

Presbyterian: Rev. E. Body (v); Rev. J. Calvert September 1989 (u); Rev. K. Enright (u); Rev. D. Findlay (v); Rev. R. Weeks (v).

Joint Committee on Women's Organisations: Mrs S. Jamieson.

## Chairpersons:

Council: Rev. F. Hanson (Sept 1989)

Rev. K. Enright (Mar 1990)

Committee on Cooperative Ventures:

Mr Graeme Todd

## Secretaries:

Cooperative Ventures: Mrs Clare Morrison

Church Union: The Rev. Dr. George Armstrong  
(until 31 March 1990)

## 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 full Council and committees met on 20-21 September 1989 and on 13-14 March 1990.

### 3. STAFF

At September 1989 meeting Mrs Clare Morrison and Rev. Dr. George Armstrong accepted the invitation of the Council to extend their interim term of service until 31 March 1990. Clare Morrison was invited to extend her interim appointment until 30 September 1990. George Armstrong finished his term as Secretary on 31 March.

### 4. NCUC REVIEW

The review of the work of the Negotiating Churches Unity Council took place over a two year period from March 1988. In July 1989, responses to the NCUC Questionnaire, had been received from the cooperative ventures and Joint Regional Committees. The following is an outline of events which took place during the year from 1 July 1989, in relation to the NCUC Review.

#### a) NCUC Review Questionnaire Responses

A Leaflet containing a summary of the responses to the Review Questionnaire received from the Cooperative Ventures was published. This summary is attached as APPENDIX ONE, to this report.

#### b) Venturing Forward Consultation 25-27 August 1989

Two organisers of the Consultation from Chartwell Cooperating Parish, presented a report of the consultation to the September 1989 meeting of the NCUC. The Conference Statement was then published in booklet form and had wide circulation in October 1989. This statement is attached as APPENDIX TWO, to this report.

#### c) Commission for Christian Unity

At the September 1989 NCUC Meeting, members considered the NCUC Review Questionnaire Responses and the Venturing Forward Conference Statement. Discussion took place on the future of NCUC. It was decided that a draft proposal on the body to replace NCUC was to be prepared.

A workgroup consisting of one representative from each of the churches and the two NCUC secretaries, met in October 1989. It was proposed to call the new body "Commission for Christian Unity". The paper which was circulated widely, outlined the Statement of Intent, Structure, Staffing and administration and Budget of the new body.

A number of Cooperative Ventures, Joint Regional Committees, regional courts of the churches, made responses to the Commission for Christian Unity paper. The responses were received and discussed at the March 1990 NCUC meeting.

It was apparent that the draft proposal did not have the full support which was required for it to be adopted. It was decided to amend some of the clauses and this was carried out at the March 1990 NCUC meeting.

#### d) Negotiating Churches Unity Council (1990)

The newly adapted proposal was given the provisional name of Negotiating Churches Unity Council (1990) at the March 1990 NCUC

meeting. The proposal was approved by the five negotiating churches by May 1990.

One of the tasks in preparing for the first meeting of NCUC (1990) which was scheduled for June 1990, was to invite the Cooperative Ventures to nominate a total of ten members. Five "Convening Joint Regional Committees" were given the task to select two nominees from their area, as members of NCUC (1990).

The national churches were also invited to nominate two representatives each. The Conference of Churches of Aotearoa New Zealand (CCANZ) and the Joint Committee on Women's Organisations (JCWO) were each invited to nominate a representative.

## THE COMMITTEE ON CHURCH UNION

### 1. MUTUAL RECOGNITION OF ORDAINED MINISTRY

The Church Union Committees of the Methodist and Presbyterian Churches prepared a working paper on the question of mutual ordination and mutual availability of ordained ministry.

### 2. ALTERNATIVE LITURGY OF BAPTISM AND CONFIRMATION

This matter had been "on hold" pending the availability of the new Anglican Prayer Book and copyright permission to use extracts from the Prayer Book. A workgroup is reactivating the situation and will report back to NCUC on progress.

### 3. ADMINISTRATION OF THE SACRAMENTS BY AUTHORISED ELDERS:

The Presbyterian Church will be recommending to the 1990 General Assembly, that authorisation be given to selected elders for the administration of the sacraments. Discussion centred around the implications on the partner churches, of this proposal being approved.

## THE COMMITTEE ON COOPERATIVE VENTURES

### 1. GUIDE TO PROCEDURES IN COOPERATIVE VENTURES

#### a) 1989 Amendments

The 1989 proposed amendments were approved by the churches, as published in NCUC Report Six 1989, apart from two alterations which are outlined as follows:

#### (i) [clause added as typed in capitals]

Page 157: NO. &

STANDING [1] [2] (Amend to read)

\* NOTE: The Anglican, Methodist and Presbyterian Churches recognise all those elected, commissioned and qualified to represent the parish. For an electoral Synod, AND MATTERS RELATING TO ALTERATION TO THE CONSTITUTION AND



FORMULARIES, only elected Anglican representatives may participate.

- (ii) [clause added is NOTE - in capitals]

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PARISH CONSULTATION

(Delete b) and replace with the following:)

b) The Parish Council/Session as the governing body of the parish is the body through whom the Review Committee receives the views of the parish, regarding an extension of ministry.

NOTE: WHERE THERE IS PARTICIPATION WITH THE CONGREGATIONAL UNION, IT IS APPROPRIATE THAT IN SOME INSTANCES THE CONGREGATIONAL MEETING WILL TAKE THE ROLE AS THE GOVERNING BODY.

[(i), (ii), (iii) as circulated originally]

- b) 1990 addition:

An addition to GUIDELINE PAPERS 445, Page 165 regarding the Cooperative Ventures Removals Scheme was approved by NCUC:

- (i) Removal costs of a Supply appointment:

A church having appointed a Supply ministry which subsequently becomes a permanent appointment, may call upon the Scheme, from 1 July 1990, as outlined in the following Guidelines:

- a) There must be an intention of the Supply appointment being for a minimum of twelve months.
- b) The payment to the church providing the Supply is to be a proportion of one fifth of the cost of the move for each 12 months of the Supply, the payment to be available by the end of June.
- c) Where a cooperative venture is a member of the Cooperative Ventures Removals Scheme the payment may be provided from the Scheme.
- d) Where the cooperative venture is NOT a member of the Cooperative Ventures Removals Scheme the payment may be provided from the parish.
- e) The cost of the removal of the Supply would follow the process of the appointing church.
- f) Claiming the costs is the responsibility of the appointing church.

In exceptional circumstances:

- (ii) Resignation from the Scheme and refund of contributions:-

If members wish to resign from the scheme, then the following criteria must be met:

- a) There has been regular, full contribution.

- b) The JRC affirms that there is not going to be an appointment made in the foreseeable future.
  - c) The parish seeking refund has not drawn against the scheme for a move during the time of its contribution, or has not made a withdrawal in the last eight years.
  - d) The parish seeking refund has been in the scheme for the requisite five years.
  - e) The amount paid as refund is the total contributed LESS the agreed proportion as a share of the administration and costs of the Scheme.
  - f) A refund is payable subject to the availability of funds and in consultation.
- c) 1990 proposed amendment  
 The following is being circulated for approval as an addition to Guide to Procedures:

Add to page 49, COMMON PROVISIONS 212, NO. 11

RESIGNATION OF ORDAINED MINISTER FROM A COOPERATIVE VENTURE shall follow the procedures set down by the appointing church, which wherever possible will include consultation with the parish council, or its representatives and other participating church courts.

## 2. PUBLICATIONS

- (i) Cooperative Ventures Directory 1989 and 1990 editions. A database has been established for the information on the cooperative ventures. Two editions of the Directory have been published - in August 1989 and March 1990 and will publish annually in the future.
- (ii) "A minister in a cooperative venture" was written by Rev. Don Glenny and published by NCUC. This booklet fills the need to provide practical information on ministering in a cooperative venture. It has been widely distributed and well received.

## 3. COOPERATIVE VENTURES JOINT MISSION FUND

Various consultations and meetings between the financial representatives and NCUC Secretary, took place. There was a desire to establish a unified system whereby cooperative ventures could contribute to the outreach and wider work budgets of the national churches.

The original proposal as circulated in 1988, was not acceptable to many cooperative ventures and Joint Regional Committees. The financial representatives of the Associated Churches of Christ, Methodist and Presbyterian Churches, set up a modified proposal to which partner churches are invited as observers. All cooperative ventures with the



participation of any of the above three churches would participate in this new system.

This system is to commence operation in the year beginning 1 July 1990, and it is the first step in a whole new process, which yet has to be planned in detail.

The Cooperative Ventures Joint Mission Fund will be administered by the Presbyterian Church, on behalf of NCUC.

#### 4. JOINT COMMITTEE ON WOMEN'S ORGANISATIONS (JCWO)

Report by Sheila Jamieson, President.

Representatives from all five negotiating churches were present at the annual meeting held in Wellington on 12 March 1990. The three Association of Anglican Women representatives were attending their first meeting, as was a representative from the Congregational Union.

All groups expressed in their reports concern at the lack of younger women prepared to accept leadership roles within the established women's groups. Each denomination is looking at ways to overcome this situation, one is implementing a "New Vision" training programme; another is spending time in looking at "where we are" and encouraging their groups to do likewise; diocesan holding a series of talks for younger women on Saturday afternoons.

National Executives of the Association of Presbyterian Woman and the Methodist Women's Fellowship met again in December 1989 and discussed many common concerns. Once more, a combined project is being planned for 1990-91.

The sharing of messages, church magazines and newsletters and visiting each other's conferences have kept J.C.W.O. members closely in touch with what each group is doing. Members feel that this, in turn, helps them to relate to co-operating ventures women's groups with a wider knowledge.

The future of J.C.W.O. was fully discussed and it was admitted that, although these meetings are an excellent way for national presidents to share information about what each group is doing, unfortunately there appears to be little contact with local C.V. Women's Groups.

Members felt it would be a retrograde step to disband without attempting to increase awareness of local C.V. Women's groups to the help that could be obtained from the J.C.W.O.

For 1990 members have undertaken to find out how many C.V.s have women's groups; are they affiliated, and to whom; and how can we, as a National Body, help them. Depending on what the answers to these questions are, will rest in some way the future of J.C.W.O. Due to the changeover of Office Bearers in the Methodist Women's Fellowship and the Christian Women's Fellowship, Lynley Whittom, Irene Girven and Joan Christenson were thanked for their full participation and farewelled.



5. FINANCES  
Report of the Treasurer of the Council

NEGOTIATING CHURCHES UNITY COUNCIL  
Receipts and Payments for the year ending 31/12/89

RECEIPTS:

Contributions from Churches:		
Anglican	21,372.99	
Associated Churches of Churches	817.78	
Congregational	106.43	
Methodist	14,704.46	
Presbyterian	<u>39,292.50</u>	
		76,294.16
Sales of Booklets		346.18
Annual Reports		2,011.13
Donation		16.00
Interest		248.62
Income Ventures Forward Conf	19,797.19	
Less Expenses	<u>19,588.91</u>	
		208.28
GST content of Income		10,765.00
Bank Balance 01/01/89		4,237.77
Air New Zealand Balance 01/01/89		<u>400.90</u>
		\$94,528.04

PAYMENTS:

Salary	C. Morrison	21,614.05
	G. Armstrong	18,997.03
Beneficiary/Superannuation Fund		2,622.70
Office Wages		7,154.07
Office Rent		4,715.05
Office Expenses	13,370.12	
Less Refund	<u>435.18</u>	
		12,930.54
Phones and Tolls		3,948.66
Travel Secretary	7,357.13	
Less Refund	<u>2,237.71</u>	
		5,119.42
Travel Other		497.83
Meeting Expenses	923.52	
Less Refund	<u>762.63</u>	
		160.89
Printing		3,551.52
Facilitator cost		600.00
Bank Charges		71.56

ACC Levy	377.52
Interest	39.59
Withholding Tax on Super Contributions	1,276.16
GST on Accounts	5,251.81
GST Payments to IRD (Net)	5,982.94
Bank Balance 31/12/89 - overdrawn	(5,179.75)
Air New Zealand Balance 31/12/89	346.59
Sundry Debtors due 31/12/89	<u>4,445.46</u>
	<u>\$94,528.04</u>

Statement of Assets and Liabilities as at 31 December 1989

ASSETS:

Air New Zealand	346.59
Sundry Debtors	4,445.46
Furniture Fittings	
and Equipment at Cost	4,772.31
Less Depreciation to date	<u>2,407.31</u>
	<u>2,365.00</u>
	<u>\$7,157.05</u>

LESS LIABILITIES:

Bank Balance - overdrawn	<u>5,179.75</u>
Surplus	<u>\$1,977.30</u>

ACCUMULATED FUNDS:

Balance 01/01/89	\$7,003.67
Less Deficit for year	<u>\$5,026.37</u>
	<u>\$1,977.30</u>

NOTES TO ACCOUNTS:

1. The Receipts and Payments Account has been structured to account for the inclusion of income due as at 31/12/89.
2. The balance of Accumulated Funds as 01/01/89 comprises bank and deposit Balances at 01/01/89, and depreciated value of furniture and office equipment as at the current year.
3. The Ventures Forward Conference was charged with \$2,500.00 cost to recoup outlay of office time and expense with the Conference.
4. Venturing Forward Conference - Separate Financial Accounts have been prepared for the Conference, and are part of the NCUC Financial Report.

L.I. STEVENS

Treasurer

I have inspected the books of accounts and vouchers of the Negotiating Churches Unity Council for the year ended 31 December 1989 and report that the foregoing Receipts and Payments Account together with the Statement of

Assets and Liabilities and the accompanying notes correctly states the position of the Council as at 31 December 1989.

A detailed inspection of GST returns has not been done.

P.H. JOHNSEN

Hon. Auditor

Venturing Forward Conference  
Financial Statement as at 31/03/90

INCOME:

Registration Fees	14,428.30	
Presbyterian Church	3,000.00	
Methodist	888.89	
Anglican	<u>1,450.00</u>	
		19,797.19

EXPENDITURE:

Office Wages	1,666.37	
Travel Expenses	631.33	
Marsden School	2,066.66	
Wellington College of Education	1,509.48	
PCS Catering	7,440.00	
Playback Theatre	450.00	
Ohiwa Community	1,768.36	
G. Armstrong	264.00	
Phones	300.00	
Printing and Reports	1,214.92	
General Expenses	<u>2,277.79</u>	
		19,588.91
Surplus as shown in the NCUC accounts for 1989		208.28

L.I. STEVENS

Treasurer



REVIEW  
QUESTIONNAIRE  
RESPONSES

Appendix I

A Summary - August 1989

From mid 1988 cooperative venture Parishes and other groups related to the Negotiating Churches Unity Council were invited to respond to a questionnaire. The full range of responses cover many pages and are available for inspection from the Council. The following is a summary developed from a presentation at the June 1989 Annual Meeting of the Council. The responses will form a major part of the findings of a review of the Council to be published late in 1989.

COOPERATIVE VENTURES - THE PLACE TO BE

"A cooperative venture is the place to be," read the replies to the Negotiating Churches Unity Council Questionnaire. Experience of life in a cooperative venture is necessary to fully appreciate the benefits. Denomination becomes irrelevant, while gifts of different liturgies and traditions are enriching.

Cooperation among the partners in an agreement is often extended liberally to embrace work with other churches, for example, Brethren, Roman Catholics, Baptists, Salvation Army, and Assembly of God.

Cooperation is enjoyed in study groups, combined services, sharing of buildings, women's groups, fairs, opportunity shops and ecumenical agencies such as the Conference of Churches in Aotearoa New Zealand and the Inter Church Trade and Industry Mission.

There can be benefits in the economic use of resources, in planning and in ministry. Partners in mixed denomination marriages can worship together and young families are encouraged.

Cooperative ventures see themselves as being community churches which by their very unity present a convincing Christian face.

DENOMINATIONS THAT STARTED TO UNITE NOW FRUSTRATE  
UNION DEVELOPMENT

Frustrations on the ecumenical scene are due mainly to the intransigence of the denominational churches. Time and again throughout the cooperative venture submissions is the complaint about denominational apathy, denominational red tape and the choking surfeit of mail and paper relating to several church structures.

A few cooperative ventures have some concerns related to their own situations, but most problems are placed at the door of the denominational churches over their lack of commitment to union. Membership and particularly the position of children born and raised in cooperative ventures when they leave the parish, is a difficulty.

There is disappointment and impatience at the failure of the Negotiating Churches to live out the Act of Commitment when cooperative ventures have proved that it works.

There is some resistance to the use of denominational labels and dissatisfaction with the inadequacy of training for ministry in co-operative situations.

Two comments, from different sources, observe that ministers in cooperative ventures are more inclined to be deeply involved in their denomination of origin than are members of their congregation, and lay people are more committed to union than are the ordained. One parish has, from choice, operated for six years without a minister.

#### UNIFIED EDUCATIONAL AND OTHER PROGRAMMES

There is a desire for education to help in understanding the theology and traditions of partner denominations and a suggestion, again, that the Negotiating Churches Unity Council might provide more material for study groups.

It was suggested that programmes offering information from individual denominations could be harmonised under subject-headings for study and action by parish specialist interest and programme groups.

#### COMMITMENT TO UNION ... BUT NOT TO "THE LETTER OF THE LAW"

The Act of Commitment is widely affirmed in co-operative ventures, but in the living of it rather than the formal observance. A number of parishes have never heard of the Act, but say they have been doing everything together for years. Two parishes suggested that an update, a review and a reaffirmation of the Act of Commitment would be timely, perhaps at the August conference.

There is evident satisfaction that co-operation which began through financial necessity can become a rich experience with great spiritual rewards.

Most cooperative ventures work through their teething problems and relegate them to the past. They report good relations among their congregations, with neighbouring parishes and with their local ministers associations. Ministers associations are sometimes a greater strength and support to cooperative ventures than are Joint Regional Committees.

Apathy towards co-operation shown by neighbouring Anglican parishes is a disappointment in some areas. Some parishes live with a mild tension between charismatics and traditionalists. For some, good local co-operation is sufficient, let the national churches go by. A diversity of liturgies from denominational churches is often a point in favour of cooperative ventures, but just occasionally different liturgies are seen as "foreign".

The help of the Negotiating Churches Unity Council and Joint Regional Committees in setting up cooperative ventures, resolving sensitive issues, arranging consultations, facilitating new appointments and providing general advice is seen as most valuable by all but a few. Visits from the Negotiating Churches Unity Council Secretaries were mentioned with appreciation by several parishes.

A Negotiating Churches Union Council information service to spread the news of ecumenism and the stories of happy cooperative Ventures is



widely desired. These responses show that Joint Regional Committees and the Negotiating Churches Unity Council do what is asked of them, are available when needed, but could project a more dynamic image. Someone suggested a public relations exercise. More linkages between parishes would support, encourage and affirm the identities of cooperative ventures.

To work for maximum integration of the Negotiating Churches Unity Council with Unit III of the Conference of Churches in Aotearoa New Zealand, while retaining special provisions for cooperative ventures, is a priority.

There is a move evident, particularly from one Joint Regional Committee, towards a completely independent structure for cooperative ventures.

#### PROPHET TO THE DENOMINATIONAL CHURCHES

Successful and happy cooperative ventures have a responsibility to lead the denominational churches, initiate sharing of faith programmes, press for the unification of ministries and help bring the Act of Commitment to fruition. Feedback on the findings of this questionnaire would be appreciated and there was a suggestion that a regular questionnaire to parishes would keep the Negotiating Churches Unity Council up to date.

An imbalance in the numbers of North and South Island members on the Committee on Church Union and the Committee on Co-operative Ventures is the subject of comment.



# COOPERATIVE VENTURES

## CONFERENCE 1989

### 1. INTRODUCTION

1.1 A conference of some 148 representatives of 75 cooperative ventures was held in Wellington from 25 to 27 August, 1989. Other participants included representatives of the Negotiating Churches, the Conference of Churches in Aotearoa New Zealand (CCANZ) and the Negotiating Churches Unity Council (NCUC).

1.2 The conference gave cooperative ventures the opportunity to review their roles and processes within the wider church: their relationships with each other and with the denominations; their commitment to bicultural partnership; their mission and outreach; the nature of their membership and of their ministry; and a number of other matters.

1.3 The conference took place in the context of the opportunities afforded by the current review of the Negotiating Churches Unity Council (NCUC). However, it became evident late in the conference that few delegates were aware that the negotiating churches are not committed to continuance of NCUC beyond the end of 1989. As there was not sufficient time remaining for a full debate, the conference decided that it could not at this meeting come to informed decisions on the role and future of the NCUC.

1.4 Participants were acutely aware of the high expectations of the cooperative ventures that the conference should help to identify new ways forward and renew ecumenical enthusiasm in the churches.

1.5 It was noted that some participants had come to the conference looking for ways to overcome problems in their own area. Their main focus was on the needs of cooperative ventures at the parish rather than the national level.

1.6 The conference benefitted from very fine keynote addresses by Reverend Doctor Phyllis Guthardt and the Right Reverend Roger Herft, Bishop of Waikato; a number of workshop papers prepared in advance of the meeting; a wide variety of contributions from parishes; and lively worship, music and drama.

### 2. THE MISSION OF COOPERATIVE VENTURES

2.1 The conference considered the mission of cooperative ventures to the church and to the world. It recognised that the ecumenical history of the cooperative ventures has deeply influenced today's mission. If the ecumenical vision of the sixties was true then, in essence it remains true today.

2.2 Cooperative ventures share in the mission of the Universal Church to convey

the Gospel of Jesus Christ to all people. The conference believes that church union would assist the Church's mission.

- 2.3 Tension, risk and hard work are inevitable in the exercise of social compassion. Local resources should be used and built on.
- 2.4 Involved in mission is the concept of earning the right to speak, and then doing so boldly.
- 2.5 Mission must be undergirded by persistent prayer.
- 2.6 The mission of the cooperative ventures is both to and from the denominational churches. In a sense, they are living out the ecumenical mission, but they are dismayed by what seems to some to be the current uncertain commitment of the negotiating churches to church union. They appreciate the concern of the Methodist and Anglican Churches to protect their bicultural initiatives and to devote their time and energy to the bicultural journey. They recognise the ecumenical direction of the CCANZ. They understand the self searching which is leading some of the negotiating churches to look inwards and concentrate on their own restructuring.
- 2.7 The cooperative ventures therefore ask the negotiating churches: what is their current commitment to church union?
- 2.8 The conference asks the negotiating churches for an immediate response and urges them to move quickly to a United Church of New Zealand. Many delegates thought that this should be possible by 1995.

The conference also approved a motion that steps be taken to form a Uniting Church in New Zealand.

### 3. ECUMENICAL GROWTH

- 3.1 The background of Maori spirituality prior to the missionary era, and the subsequent development of the Christian church in New Zealand were surveyed.
- 3.2 There is a need to reduce the energy expended on fulfilling multiple denominational requirements. Instead, the experience and strengths of cooperative ventures should be used to expand ecumenism further.
- 3.3 The churches have concerns for equity and justice in respect of the Treaty of Waitangi, and of gender. These concerns are shared by the CCANZ, and it may be that a close association with that body would assist cooperative ventures in their mission.
- 3.4 There is a need for a great deal more information in parishes about CCANZ. This could best be achieved by CCANZ staff visiting parishes and putting a personal face on the organisation. (There is a need to update some of the old (often unhelpful)



images of the National Council of Churches).

3.5 Ecumenism is much more than church union; it is world wide.

## 4. BICULTURAL PARTNERSHIP

4.1 The Conference recognised the urgent need for cooperative ventures to affirm the commitments to bicultural partnership which have been made by the denominational churches. The implications for these commitments need to be worked through at the local level.

4.2 They include educating, encouraging and motivating congregations to an understanding of the Treaty of Waitangi as a covenant, to inclusiveness and to frankness of discussion. The need for more information on our history and background should be recognised. The bicultural journey is to be taken seriously.

4.3 There are many positive things to be emphasised. The nature of power, the biblical approach to power and its misuse, the benefits of power sharing are important emphases for congregational life. They should be studied in the context of real issues.

4.4 The conference considered that Maori language should certainly have a place in regular worship where there are Maori participants. About half the delegates considered further that the use of the Maori language should not depend upon the presence of Maori in the congregation, but should arise from the desirability for all New Zealanders to give full recognition to the language.

4.5 The conference recognised the need to respect all cultures. Parishes should therefore be prepared to embrace such multi-cultural activities as may be appropriate to their mission. Parish life will thereby be enriched. Multi-cultural activities are not in conflict with bicultural partnership, but they are not a substitute for it. As tangata whenua, Maori have a unique place in the society of Aotearoa New Zealand. The obligations and opportunities of the Treaty of Waitangi reinforce the special nature of the bicultural partnership. The Treaty of Waitangi is the covenant on which the relationships between Maori and Pakeha are based.

4.6 The conference urges cooperative venture parishes to embrace the bicultural developments in the denominational churches.

4.7 1990 is the 150th anniversary of the Treaty of Waitangi. It is a year for

- recalling our history, both painful and hopeful;
- celebrating the covenant with the tangata whenua;
- reaffirming our commitment to the Treaty as a basis of partnerships in Aotearoa New Zealand.

- recognising that bicultural development is in process whereby two cultures grow and develop within one nation in a spirit of mutual respect and responsibility.



## **5. MEMBERSHIP**

5.1 Membership of the negotiating churches is received through baptism.

5.2 People are baptised into the Church Universal, and not into a particular denomination.

5.3 Confirmation and re-affirmation are of course important, but it needs to be recognised that membership per se derives from baptism. (It is noted however, that in the Churches of Christ and expressions of faith within other denominations baptism is only for believers, not for infants.)

5.4 This understanding of membership opens the sacrament of Holy Communion to all who are baptised regardless of denomination or age. Although it opens the way for children to take communion, this is with the caution that the children need to be prepared intentionally for communion. After consultation with the church, parents or guardians are the decision makers as to the readiness of their children.

5.5 There should be acceptance of the full interchange of membership from denomination to denomination. The conference welcomed the decisions already made by the Methodist and Presbyterian Churches to have reciprocal membership.

5.6 Certificates of baptism should not be denominational, although decisions on the form of the certificate may be made locally.

5.7 Baptism should be offered only on the assurance that those making the decisions and promises understand them fully and are serious.

5.8 There is sometimes a need to recognise by certificate the entry of people into the local church community. Such certificates may be given in services of confirmation or covenant. They recognise commitment to the life and work of a particular worshipping and serving community and may be decided upon locally.

5.9 Baptism should be the basic requirement for availability for nomination to office in the church, or to a leadership position. If the person displays the appropriate gifts, the congregation will confirm this by election.

5.10 Hospital, census and other such records should recognise that a denominational label is an inappropriate answer to the question "What religion?", as it raises the status of a denomination to a separate religion. The more appropriate answer for Christians is "Christian". Nevertheless, in some circumstances, both religion and denomination will be required for practical purposes.

## **6. MINISTRY**

6.1 The differing ministry appointment procedures of the denominations cause

division in some cooperative ventures. This could be overcome by developing a common consultative process for appointments to cooperative ventures, to be formulated by NCUC and/or Joint Regional Committees (JRCs).

6.2 It was proposed that it should be possible for one cooperative venture to appoint a minister from another, without going through the denominations' systems. A list could be kept of ministers interested in such positions. Opinions of delegates was divided on this.

6.3 It was proposed that the 10-year limit on appointments should be removed, but the reviews should be retained. It was thought that a longer term is sometimes appropriate, particularly in rural parishes where it may take longer for a minister to become established and encourage growth. Opinion was divided on this issue.

6.4 Joint Regional Committees should become instruments of the cooperative ventures, rather than of the denominations, to improve their relevance to the life and mission of the cooperative ventures.

6.5 Team ministry need not always be collegiate, and it may include lay members in the team.

6.6 Changes need to be made in the training of ministers to equip them to work in teams, to work in rural ministry, to work with other traditions in cooperative ventures, and to equip lay people for ministry. More in-service education in these areas is also needed.

6.7 The conference warmly endorsed the proposals coming from the Methodist and Presbyterian Church Union Committees for formal reciprocal recognition of ministry between the Presbyterian and Methodist Churches (as set out in the Appendix) and urged that such proposals be adopted by the five negotiating churches.

## **7. RESOLVING CONFLICTS WITHIN COOPERATIVE VENTURES**

7.1 When conflicts arise in cooperative ventures, it is important to be specific and concrete about what has happened and who is involved and affected. All parties should then be involved in identifying the basic causes of the problems, the factors preventing solution and the criteria which any solution must meet. They should then brainstorm all possible solutions.

7.2 A proposed solution is best when it solves the problem, eliminates the basic cause, meets the criteria and does not create other problems.

7.3 It should be recognised that the process takes time.

7.4 The conference urges cooperative ventures in conflict situations to bring in a



facilitator who is a person independent of any of the cooperative ventures or denominational churches involved. This could be part of the guidelines for cooperative ventures.

7.5 Cooperative ventures are urged to seek deliberately to understand the denominational assumptions held by parish council members, for these assumptions, if unexamined, can unwittingly give rise to conflict.

## **8. RELATIONS OF COOPERATIVE VENTURES WITH EACH OTHER AND WITH THE DENOMINATIONS**

8.1 The joys of working together in cooperative ventures were strongly affirmed.

8.2 Cooperative ventures can give

- access to a variety of traditions;
- more opportunities in worship and working together;
- more choice of resources and opportunities for greater freedom;
- greater community involvement in the church;
- concentration on a community worship centre;
- economic and social benefits;
- witness to the value of being one people together

8.3 It is recognised that some cooperative ventures arise from free choice and others from the needs of survival. However, the benefits can be available to all.

8.4 There are also frustrations such as

- extra demands on clergy and lay people for attendance at meetings;
- mailings from multiple denominations
- delays through dealing with several bodies.

8.5 The existence of NCUC and JRCs can tempt the denominations to be less than active in respect of non-viable units which become linked to other denominations. Real problems may thus not be faced adequately.

8.6 Denominational tags although still required by denominations, are increasingly irrelevant for members of cooperative ventures. This is particularly so for people who have spent much or all of their lives in cooperative ventures and may resent having to choose a denomination that has little or no special meaning for them.

8.7 The denominations are seeking to understand and redefine their mission and to restructure accordingly. Cooperative ventures could be invited to share in this task. Their inclusion has not always been apparent. Cooperative ventures can be encouraged to affirm and use denominational understandings of mission. At the same time, cooperative ventures need to work out their own understanding of mission.



8.8 Multiple "head offices" can cause difficulties. These could be reduced if the denominations adopted joint approaches to consideration of major topics, e.g. public questions. It could be particularly valuable for initiatives in the urgent area of bicultural partnership.

8.9 Relations with the denominations should be judged by the extent to which they empower and encourage ordinary members of parishes to carry out their mission. Similarly, the need for other structures should be evaluated primarily on that criterion.

8.10 Cooperative ventures should therefore be prepared to take the high ground in making decisions and to respond actively if denominational obstacles impede them.

8.11 The conference recommends that all church courts appoint a person or group as fully participating members charged with the responsibility for monitoring proposals in terms of their effect on cooperative ventures.

8.12 Opinion was divided on whether or not there should be substantial bodies separate from the church courts to represent and deal with regional and national needs of cooperative ventures. Some participants considered that such bodies were needed to give an adequate voice for cooperative ventures and to provide resources. Other participants took the view that the negotiating churches already have too many structures for the number of people available to do the work. This can result in preoccupation with administrative work to the exclusion of pastoral care.

8.13 There was a consensus of opinion in favour of an enhanced sense of common identity for cooperative ventures, both at regional and national levels.

8.14 This identity could be expressed through caucuses of cooperative ventures seeking to influence denominational courts. Together with the proposal for monitoring, this process would seek to have cooperative venture issues clearly and continually before the denominational courts. There could be some regional and national meetings of cooperative ventures.

8.15 Consideration could be given in areas where it is practicable to establishing more union district councils and strengthening them. They would then become substitutes for denominational meetings in their immediate area. In the longer term, it would be desirable for such bodies to include all negotiating churches.

8.16 Another alternative is to give the Joint Regional Committees increased authority to make decisions and alter their membership to make them more directly representative of the cooperative ventures.

8.17 Opinion was divided on the future of the NCUC. Some participants thought it should have an enhanced role; others thought it should be abolished. (See 8.12) Most considered that these questions needed fuller debate than was possible in the time available (see also 1.3, 8.23 and 8.24).

8.18 Joint meetings which do not have authority to make decisions are frequently not taken seriously.

8.19 There can be a problem in some cooperative ventures where the Anglican diocese recognises a residual vestry.

8.20 The cooperative ventures should obtain far greater representation in the courts of power and decision-making in the denominational churches. This should be at least in proportion to their membership.

8.21 Cooperative ventures would do well to see attendance at many district church courts as an opportunity for influence, rather than as a burden.

8.22 The conference accepted the offer of Mr Phil Cochrane (Sumner Redcliffs Union) to form a working group to investigate the rationalisation of denominational boundaries. The results will be passed to the NCUC for action in consultation with the partner churches.

8.23 The partner churches are asked to consider whether denominational Church Union Committees are still relevant. A more appropriate strategy may be to ensure greater cooperative venture representation on JRCs and NCUC, and adequate funding of NCUC to serve the needs of the cooperative ventures. There was a proposal that existing funding levels and responsibilities currently provided to denominational Church Union Committees be re-assigned to NCUC, in addition to existing NCUC funding, but the conference felt it had insufficient information to decide on this. (See 1.3)

8.24 It should be necessary for only one church court to give approval for property matters in cooperative ventures. NCUC could take responsibility for clarifying this procedure. (There was a proposal to make this clearly an NCUC matter and to make a conference statement envisaging the continuance and strengthening of the role of the NCUC, but the conference felt it had insufficient awareness of the issues to make decisions in the time available. (See 1.3 and 8.17).

## 9. DENOMINATIONAL REPRESENTATIVES

9.1 People attending the conference as representatives of the negotiating churches met in a separate workshop. Many have had involvement in such ecumenical fields as church union committees, NCUC, chaplaincies etc.

9.2 They considered the reasons why their churches are committed to ecumenical ventures. These include: the significant number of parishes and people (over 20,000) involved in cooperative ventures; and the significant historical acts of reconciliation within the history of each denomination, culminating in the Act of Commitment of 1967.



9.3 They also were aware of numerous difficulties in present attitudes, systems and structures. They believe that in each instance movement will occur with shared vision and appropriate catalyst for change.

9.4 They want to claim that cooperative ventures and their continuing formation contribute many positive elements to the on-going life of the denominations involved.

9.5 To build on these strengths, the way forward will include clarification of the roles and relationships between NCUC and CCANZ, a parallel commitment to the bicultural journey, and a resolution of denominational differences over ordained ministry.

## 10. GENERAL

10.1 The conference agreed to send the following message to the Uniting Church in Australia:

“That this Conference of Cooperative Ventures in Wellington sends greetings to the Uniting Church in Australia, rejoicing in our shared commitment to Christian unity and acknowledging our indebtedness to your imaginative work in the areas of worship resources.

Together with you, through hymns and prayers, we give thanks to God and draw support and inspiration.”

10.2 The conference agreed that in a subsequent conference of this nature, there be official youth representation in each workshop, including a space specifically related to cooperative ventures youth concerns.

10.3 The conference asked its Organising Committee to draw up a recommendation to the cooperative ventures on a cooperative ventures network which could:

(a) enable cooperative ventures to keep in direct touch;

(b) monitor and challenge parent denominations' commitment (as expressed in 1967) to do together everything conscience does not compel us to do apart;

(c) encourage joint and ecumenical bodies to be more representative of cooperative ventures parish level concerns.

## 11. CONCLUSION

11.1 The conference reminds the denominational churches of their long-standing assent to the Lund principle of “doing together all that conscience does not require to be done separately”, and reminds them also of the Act of Commitment. This implies that when important policies and statements are being considered, as in determining the mission of the church, the way forward will always be to speak and act together.



## NEGOTIATING CHURCHES UNITY COUNCIL (1990)

### REPORT OF THE MONTH OF JUNE 1990

The Negotiating Churches Unity Council (1990) was approved by the negotiating churches in May 1990 and the following paper was adopted and is to be included in the respective regulations and law books of the negotiating churches in the appropriate manner.

#### STATEMENT OF INTENT:

- \* To participate in the expression of the unity of the Church by whatever stages are necessary.
- \* To proclaim local expressions of unity and mission as authentic.
- \* To pursue the intention expressed in the Act of Commitment, 1967.

#### FUNCTIONS:

In order to realise these goals the Council will:

- promote and support Cooperative Ventures under the Common Provisions.
- promote the development of Local Ecumenical Projects.
- encourage unity through the sharing of new understandings in worship, spirituality, theology, and mission.
- relate the quest for unity to other developments within the Churches.
- relate to the Faith and Order section of CCANZ for wider Christian Unity discussions.

#### STRUCTURE:

To share responsibility between the negotiating churches and local ventures on an equitable basis the following representation shall be:

Local ventures (eg. Union and Cooperating parishes, recognised Local Ecumenical Projects):

- 10 representatives

National Churches: - 10 representatives

Anglican Church - 2

Associated Churches of Christ - 2

Congregational Union - 2

Methodist Church - 2

Presbyterian Church - 2

Joint Committee of Womens Organisations

- 1 representative

Conference of Churches in Aotearoa New Zealand

(Faith and Order Section)

- 1 representative

Note: Substitutes should be appointed to ensure full representation.

In the first instance, the appointment of representatives of local ventures, will be assisted by inviting the following Joint Regional

Committees to coordinate the nomination and election of two people from the surrounding regions:

**Auckland:** (with Northland, North Shore, South Auckland)  
**Waikato:** (with Taranaki, Bay of Plenty, Gisborne)  
**Wellington:** (with Hawkes Bay, Wairarapa, Wanganui, Manawatu)  
**North Canterbury:** (with Nelson, Marlborough, Westland-Buller, Mid-Canterbury, South Canterbury)  
**Dunedin:** (with Central Otago, Southland)

All representatives will be appointed for an initial period of two years; Travel costs for all representatives will be met by the Churches on an agreed basis.

It is expected that the Council will meet in Wellington.

#### **REVIEW:**

The Council's goals, work, and structure will be reviewed by the Churches in consultation with Local Ventures during 1994.

#### **STAFFING AND ADMINISTRATION:**

It is recognised that the work of Council will require an executive secretary appointed to work 25 hours per week assisted by typing and secretarial services up to 20 hours per week. In addition, contract work related particularly to Faith and Order aspects of unity is envisaged on the basis of 300 hours per year.

Appropriate job descriptions based on the Statement of Intent would be prepared in each instance. These staffing and administrative provisions are considered the most appropriate and feasible compromise within the confines of the proposed budget.

#### **BUDGET:**

The work of the Council as envisaged above will require a budget of not less than \$65,000 per annum of which approximately \$40,000 is for staff-related costs.

The recommended allocation to the National Churches is:

Anglican Church	- \$20,000
Associated Churches of Christ	- \$1,000
Congregational Union	- \$120
Methodist Church	- \$14,000
Presbyterian Church	- \$30,000

In order to be effective, the Council will require an equivalent level of funding in each of the next four years.

### **REPORT OF THE JUNE 1990 MEETING**

#### **INTRODUCTION:**

The month of June was a transitional period between the end of the old NCUC and before NCUC (1990) officially commenced on the 1 July 1990. During this time the inaugural meeting of the new council was held on 20 - 21 June.

## MEMBERSHIP:

Membership of the new council at June 1990 consisted of equal representation of the national churches and the cooperative representatives. The cooperative venture representatives were selected from five "Convening Joint Regional Committee" areas which cover the whole country.

### a) National Churches:

#### Anglican:

Rt Rev Edward Buckle

Rev Raymond Oppenheim

#### Associated Churches of Christ:

Mr Graeme Todd

Rev Roger Russ

#### Congregational Union:

Rev Peter Kennett

Miss Nona Bowden

#### Methodist:

Rev Norman Brookes

Mrs Irene Girven

#### Presbyterian:

Rev Reg Weeks

Rev E.W. Body (Ted)

### b) Cooperative Ventures:

#### Auckland Convening JRC

Rev Kenneth Russell (Whangarei Uniting)

Rev Marilyn Welch (Bucklands Beach Cooperating)

#### Waikato Convening JRC

Mr Norman Kingsbury (Hamilton: Chartwell Cooperating)

Mr Keith Dobbie (Whakatane Cooperating)

#### Wellington Convening JRC

Mr Keith Knox (Tawa Union)

Mr Glen Robertson (Wellington: St Anselms Union)

#### North Canterbury Convening JRC

Mrs Mavis McKenzie (Kaiapoi Cooperating)

Rev Craig Dixon (Hinds Cooperating)

#### Dunedin Convening JRC

Rev. Robert Geddes (Dunedin; West Harbour United)

Mr Gavin James (Oamaru Union)

### c) JCWO:

#### Joint Committee on Womens Organisations

Mrs Sheila Jamieson

### d) CCANZ:

#### Conference of Churches in Aotearoa New Zealand

Mrs Jocelyn Armstrong



## **STAFFING:**

NCUC (1990) offered the appointment of Executive Officer to Mrs Clare Morrison for a term until February 1994, which was accepted. The hours are 25 per week and a new job description has been drawn up.

## **EXECUTIVE AND ADVISORY COMMITTEE:**

Two members of the council were appointed as the Executive, Rev. Reg Weeks representing the national churches and Mr Glen Robertson representing the cooperative ventures, and the Executive Officer is also on the Executive. An Advisory Committee was also appointed which were representatives of the five negotiating churches, Rev. Ray Oppenheim (Anglican), Mr Graeme Todd (Associated Churches of Christ), Rev. Peter Kennett (Congregational Union), Norman Brookes (Methodist) and Rev. Reg Weeks (Presbyterian).

## **AGENDA ITEMS:**

The June 1990 meeting was also the annual meeting and some items of business were those which are reported annually. It was agreed that from the start of the new body, that the reporting and financial year would both commence on 1 July. Within this part of the report are the accounts for the period from 1 January to 30 June 1990.

The meeting was also the occasion where members had the opportunity to talk through the NCUC (1990) document and to assess the church union scene and to discuss possible courses of action.

## **NCUC (1990) DOCUMENT:**

Considerable time was spent in looking closely at the NCUC (1990) document. Members shared with each other, their understanding of the meaning of the clauses under the section of STATEMENT OF INTENT and FUNCTIONS. It was recognised that it would be helpful to have a common basis for action. There was a desire that the council respond to the needs as had been expressed by the cooperative ventures over the years. The work of NCUC (1990) carries out the gospel imperative that "we may be one" which is explicitly expressed in the cooperative ventures.

The following is part of a statement which was issued at the council meeting:

We see Unity by Stages as being a process which will ultimately lead to the creation of positive form of church union.

There was seen to be a need to publicise more widely, the achievements by NCUC and the new council for the cooperative ventures and between the denominations.

## **TASK GROUPS:**

Discussion centred around matters which were required to be addressed by the new council. In order for work to be accomplished

it was decided to form task groups around the country, each of which was responsible for doing research or taking initiatives on a variety of topics.

Many tasks of the council were identified and number of task groups have been established to deal with some of the issues. Matters which will be addressed include looking at ministry in cooperative ventures, orientation of ministry into cooperative ventures, worship resources, promoting the formation of cooperative ventures, establishing local ecumenical projects, supporting existing cooperative ventures, revising the JRC visitation form, and the role of the cooperative venture representatives of NCUC (1990). Some of these task groups are linked to CCANZ work groups.

#### **MEETINGS:**

The council is to meet three times during the year beginning 1 July 1990. The first meeting will be on 31 October - 1 November 1990, the next one over the weekend of 16 - 17 March and on the 19 - 20 June it will be the annual meeting and a live-in event.

#### **ADMINISTRATION OF SACRAMENTS BY AUTHORISED ELDERS: (further report)**

This item had been reported under the Church Union activities in NCUC Report Seven and since then the Presbyterian General Assembly has met. In May 1990, the assembly adopted interim regulations regarding the selection, training and authorisation of elders to administer the sacrament of Holy Communion, and the roles of Presbytery and Session/Parish Council in this regard. This move by the Presbyterian Church found qualified acceptance by partner churches.

#### **MUTUAL RECOGNITION OF ORDAINED MINISTRY**

The Presbyterian Church Union Committee presented a proposal which was considered at the Presbyterian General Assembly in May 1990. The assembly now recognises and accepts the following:

[i] the ordination of all presbyters ordained to the ministry of Word and Sacraments by the Methodist Church.

[ii] the Methodist Conference, through the President or her/his nominee be officially involved in all Presbyterian ordinations, and be associated with the laying on of hands.

[iii] an ordained minister of Word and Sacrament in the Methodist Church may be called to minister in any parish in the Presbyterian Church of New Zealand.

A similar recommendation is being taking to the Methodist Conference in November 1990, regarding recognition and acceptance of ministers ordained by the Presbyterian Church. Discussions on these proposals are taking place with partner churches.

## **MARGARET COATES:**

Former NCUC member Mrs Margaret Coates died in Christchurch in May 1990. The Rev. Dennis Povey wrote the following tribute to Margaret's life:

Margaret Coates was no stranger to ecumenism when she was appointed by the Presbyterian Church to NCUC in 1985. Nor was an ecumenical vision one she adopted for inter-church company. In her student days in Canterbury, Margaret's background was Anglo-Catholic and the Student Christian Movement. Marrying a Presbyterian minister, she adopted and understood the Presbyterian ethos and tradition with penetrating Christian insight.

From 1970 almost until her death, she lived and worshipped in Union Parishes in Alexandra and Sumner-Redcliffs. This earthy ecumenical experience she brought with wisdom, vision and warmth to the work of the NCUC.

Her natural insight quickly appreciated the issues which clouded the ecumenical vision in New Zealand, but she refused to be dominated by them. She lived and valued a new stream of Christian experience and spirituality in New Zealand; one that (if it must be labelled) has to be called ecumenical. Hers was ecumenism rooted in the local experience of Christians united in worship and mission.

In 1987 she was selected as a New Zealand representative at the Conference of United and Uniting Churches in Potsdam. Her contribution to local ecumenism was still growing. Her grace, her wisdom, her commitment, will be missed.

## **NEW DEVELOPMENTS:**

There have been no new cooperative ventures formed during the past year but some cooperative ventures have revised their agreements under the Common Provisions. There are some areas in Canterbury where informal cooperation has commenced or there are plans to establish new venture.

## **COOPERATIVE VENTURES REMOVALS SCHEME:**

There were 35 participating parishes, three of which were "double" contributors.

The Scheme arranged five moves during the year. There was one withdrawal from the Scheme, and the request gave rise to the formulating of the Guidelines for Resignation and Refund. During the year the Council approved Guidelines for Removal Costs of a Supply Appointment.



The annual levy for 1990-1991 has been set at \$660.00 plus GST making a total of \$742.50. This is a reduction on the previous year's levy.

The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

COOPERATING VENTURES REMOVAL SCHEME  
for the Year Ended 30th June 1990

Statement of Income and Expenditure

INCOME:	1990	1989
Contributions Received from		
Union and Cooperating Parishes	28,040	34,162
Interest Received	4,863	<u>3,360</u>
	<u>32,903</u>	<u>37,522</u>
EXPENDITURE:		
Administration Fee	3,400	2,196
Audit Fee, Stationery, and		
General Expenses	262	242
Computer Processing	1,600	1,200
Removal Costs of Appointees	20,526	14,330
Withdrawal on Resignation	3,277	<u>-</u>
	<u>29,065</u>	<u>17,968</u>
Excess Income over Expenditure	<u>3,838</u>	<u>19,554</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

Statement of Financial Position as at 30th June 1990

	1990	1989
CONTRIBUTORS FUNDS:		
Balance held at 1st July 1989	33,390	13,836
<u>Add</u> Excess from Statement of		
Income and Expenditure	3,838	19,554
	<u>37,228</u>	<u>33,390</u>
	<u>37,228</u>	<u>33,390</u>

REPRESENTED BY:

Current Assets

Bank of New Zealand -

Current Account	665	1,824
Deposits at Call	39,022	33,088
Sundry Debtors and Accrued Interest	2,410	81
	<u>42,097</u>	<u>33,993</u>

Less Current Liabilities

Sundry Creditors	<u>4,869</u>	<u>1,603</u>
	<u>37,228</u>	<u>33,390</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

On behalf of the Board:

Chairperson:

Secretary:

Statement of Cash Flows for the Year Ended 30th June 1990

	1990	1989
OPERATING ACTIVITIES:		
Cash was provided from:		
Contributions	31,048	39,338
Personal Charges	1,609	2,104
Interest Received	<u>4,153</u>	<u>3,674</u>
	36,810	45,116
Cash was applied to:		
Payment to Suppliers	(30,250)	(27,042)
Net Cash Flows for Operating Activities	6,560	18,074
FINANCING ACTIVITIES:		
Cash was provided from:		
Drawing on Call Deposits	15,638	49,562
Cash was applied to;		
Deposits at Call	(28,800)	(66,950)
Withdrawals and Resignations	( 2,557)	-

Net Cash Flows for Financing  
Activities

( 7.719) (17.388)

Net Cash Flows	( 1,159)	686
Plus Opening Cash	<u>1,824</u>	<u>1,138</u>
Closing Cash	<u>665</u>	<u>1,824</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

Notes to the Financial Statements

Statement of Purpose

The Scheme is set up to meet the cost of removals of appointed Presbyters to member Parishes.

Statement of Accounting Policies

General Accounting Policies:

The measurement base adopted is that of historical cost and reliance is based on the fact the Fund is a going concern.

Accrual accounting is used to match expenses and revenue.

Particular Accounting Policies:

Deposits at Call - Deposits at Call have been valued at cost.

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 previous years.

Audit Report

I have examined the books of accounts and records of the Cooperating Ventures Removal Scheme for the year ended 30th June 1990. 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 Scheme as at 30th June 1990 and of its income and expenditure and cash flows for the year ended on that date.

W.E. CLOTHIER Christchurch.

**JOINT BOARD OF THEOLOGICAL STUDIES:**

Eighteen students completed their L. Theology studies in 1989, one with First Class Honours.

Although the Theological Hall, Knox College, no longer teaches the L. Theology, its faculty continue to serve as second examiners.



College House, Christchurch has enrolled 19 students in 1990 and The Salvation Army has enrolled students over the last two years. Although St John's and Trinity Colleges in Auckland now offer B. Theology instruction, 30 first year students enrolled in the L. Theology in 1990.

The total of students enrolled in 1990 is 123, including 53 extra mural candidates. The L. Theology thus continues to serve a useful role among the increasing variety of theological courses available in Aotearoa New Zealand.

The Rev. Dr. K.W. Carley succeeded the Rev. Prof. M.E. Andrew as Chairperson of the Board in 1989, the Rev. Prof. G.D. Munro is Vice-Chairperson and Mrs Zelma Paul continues as Registrar/Secretary.

## NEGOTIATING CHURCHES UNITY COUNCIL

### Receipts and Payments for Six Months to 30 June 1990

#### RECEIPTS:

##### Contributions from Churches:

Anglican	9,500.00
Associated Churches of Christ	408.89
Congregational	150.00
Methodist	7,300.02
Presbyterian	<u>15,717.00</u>

33,075.91

Sale of Books

2,276.84

Donations

11.40

Interest

38.24

J.C.W.O.

110.20

Venture Forward Conference

213.33

GST content of income

6,032.82

Sundry Debtors 31/12/89

4,445.46

Contribution paid in advance

9,500.00

Bank Balance 01/01/90 - overdrawn

(5,179.75)

Air New Zealand Balance 01/01/90

346.59

Accounts payable 30/06/90

2,459.42

\$53,330.46

#### PAYMENTS:

Salary C. Morrison

12,186.54

G. Armstrong

4,893.11

Rent of Manse

925.62

Superannuation Fund Subsidy

866.38

Office Wages

2,626.27

Contract Wages

400.00

Typist		1,600.00
Office Rent		2,591.12
Office Expenses		1,312.47
Phones and Fax		2,092.24
Secretary's Travel		1,240.89
Meeting Expenses	2,771.07	
Less Refunds	<u>1,752.15</u>	
		1,018.92
Photocopying		513.69
Printing and Stationery		1,298.66
ACC Levy		590.94
Bank Charges		34.60
Interest		53.72
GST on Accounts paid		1,284.67
GST on paid to IRD		2,808.34
Bank Balance 30/06/90		12,350.99
Air New Zealand Balance 30/06/90		748.45
Sundry Debtors		<u>1,892.84</u>
		<u>\$53,330.46</u>

Statement of Assets and Liabilities as at 30 June 1990

ASSETS:

Air New Zealand Deposit Account		748.45
Westpac - Current Account		12,350.99
Sundry Debtors		1,892.84
Furniture and Fittings as cost	4,772.31	
Less Depreciation to date	<u>2,645.93</u>	
		<u>2,126.38</u>
		17,118.66

LIABILITIES:

Sundry Creditors	2,459.42	
Contribution in advance	<u>9,500.00</u>	
		<u>11,959.41</u>
		<u>\$ 5,159.24</u>

ACCUMULATED FUNDS:

Balance 31/12/89	1,977.30	
Add Surplus for six months	<u>3,181.94</u>	

\$ 5,159.24

Notes to the Accounts

- The Receipts and Payments has been structured to take to account Sundry Debtors and Sundry Creditors at 30 June 1990.

2. Furniture and Fittings are being depreciated at the rate of 10% at cost. The charge this period is \$238.62 for six months.

I have inspected the books of account and vouchers of the Negotiating Churches Unity Council for the six months ended 30 June 1990.

In my opinion the foregoing Receipts and Payments Account together with the Statement of Assets and Liabilities and the accompanying notes correctly states the position of the Council as at 30 June 1990.

I have not carried out a detailed inspection of GST returns.

P.H. JOHNSEN Hon. Auditor

### COOPERATIVE VENTURES

#### Union, Cooperating & Special Arrangement & Joint Use Agreements

A = Anglican, C = Congregational Union, CC = Associated Churches of Christ, M = Methodist, P = Presbyterian, (Sp) = Covenant/Agreement with Special Arrangements.

There are 119 Union and Cooperating parishes, 20 other ventures which have some form of cooperation, e.g. shared ministry, covenant or a special arrangement, 9 Joint use agreements.

#### Northland JRC:

MP	Bay of Islands Cooperating
MP	Hikurangi Union
MP	Kaeo Kerikeri Union
MP	Kaikohe Union
MP	Mangonui County Union
AM	North Hokianga Cooperating
AMP	Ruawai Cooperating
AM	South Hokianga Cooperating
MP	Wellsford Cooperating
CCMP	Whangarei Uniting: St Pauls (Sp)
CCMP	St Johns (Sp)
CCMP	St Andrews (Sp)
CCMP	St James (Sp)
CCMP	Trinity Ngunguru (Sp)
MP	Paparoa-Maungatoroto Shared Ministry (Sp)
AMP	Kaiwaka Joint Use
ACCMP	Kamo Joint Use

#### North Shore JRC:

MP	Birkdale-Beachhaven Union
AM	Glenfield Albany Cooperating
AP	Castor Bay Joint Use
AP	Torbay Browns Bay Joint Use



Auckland JRC:

MP Avondale Union  
AM Glen Innes Cooperating  
MP New Lynn: St Austells Cooperating  
CCP Pt Chevalier Cooperating  
AM South Kaipara Cooperating  
MP Te Atatu Union  
AM Lynfield Community (Sp)  
AP Auckland Chinese Christian (Sp)

South Auckland JRC:

AMP Bucklands Beach Cooperating  
MP Franklin West Cooperating  
MP Tuakau Union  
Neg + Friendship House (Sp)

Waikato JRC:

MP Cambridge Union  
AM Hamilton: All Saints Bryant Park  
AMP Hamilton: Chartwell Cooperating  
MP Hamilton: St Clare's Cooperating  
AMP Hamilton: Hillcrest Cooperating  
AMP Hauraki Plains Cooperating  
MP Huntly Cooperating  
AP Mangakino Cooperating  
CCM Matamata Union  
MP Ngaruawahia Union  
AMP Pio Pio Aria Mokau Cooperating  
AM Putaruru Cooperating  
CMP Raglan Union  
MP Taumarunui: St Paul's Cooperating  
MP Te Aroha Cooperating  
MP Thames Union  
AP Tirau Cooperating  
AM Te Kuiti Joint Use

Bay of Plenty JRC:

MP Greerton Union: St James'  
AMP Omokoroa Cooperating  
MP Opotiki Union: St John's  
AP Reporoa Cooperating  
MP Taupo Union  
AMP Turangi Cooperating  
AM Whakatane Cooperating

AMP Papamoa: St Paul's Cooperating (Sp)  
AMP Welcome Bay Community (Sp)

Taranaki JRC:

AMP Brooklands Cooperating  
MP Eltham-Kaponga Cooperating  
MP Inglewood Union  
MP Manaia Union  
AMP Okato Cooperating  
MP Opunake Cooperating  
AP Taranaki East Cooperating  
MP Patea Cooperating  
AMP Bell Block and Lepperton Cooperating

Wanganui JRC:

AP Waverley-Waitotara Cooperating  
AP Waiouru: St James Joint Use

Manawatu JRC:

MP Foxton Union  
MP Pahiatua: St Paul's Union  
MP Rongotea-Sanson Cooperating  
MP Woodville Union  
AMP Milson Combined (Sp)  
MP Shannon Combined (Sp)  
AMP Halcombe Joint Use  
AMP Waituna West Joint Use  
AMP Longburn Joint Use  
AMP Aokautere Joint Use

Gisborne JRC:

MP Gisborne: Mangapapa Union  
AP Waikohu Cooperating  
MP Wairoa Union  
AP Gisborne: St David's/St Paul's Joint Use

Hawkes Bay JRC:

AP Clive: St Francis Cooperating  
MP Waipawa Cooperating  
AMP Tamatea Community (Sp)  
AP Takapau-Norsewood Shared Ministry (Sp)

Wairarapa JRC:

MP Carterton: St David's Union  
MP Eketahuna Union

MP	Greytown/Featherston: St Andrew's
MP	Masterton: St James' Union
MP	Masterton: St Luke's Union
MP	Wairarapa Rural Support (Sp)

Wellington JRC:

MP	Johnsonville Union
MP	Kapiti Cooperating
CCCP	St Anselm's: Karori West Union
MP	Miramar Cooperating
MP	Newlands Union
MP	Ngaio Union
MP	Taita Union
CCMP	Tawa Union
MP	Upper Hutt Cooperating
MP	Wainuiomata Union
CCM	Wellington South/Lyall Bay Union
AMP	Brooklyn Joint Parish (Sp)
AM	Hataitai-Kilbirnie Cooperating (Sp)
AMP	Inner City Ministry (Sp)
AMP	Porirua Agreement (Sp)
AMP	Wainuiomata Joint Use (Use)

Nelson JRC:

MP	Motueka Moutere Hills Cooperating
MP	Nelson: St Luke's Union

Marlborough JRC:

MP	Picton Union
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Westland Buller JRC:

MP	Buller Union
CCMP	Greymouth District Union
MP	Hokitika: St Andrew's United
MP	Reefton Union
AP	Ross South Westland Joint Use

North Canterbury JRC:

MP	Ellesmere Cooperating
MP	Halswell Union
MP	Kaiapoi Cooperating
MP	Lincoln Union
MP	Lyttelton Harbour Union
MP	Malvern Cooperating
MP	New Brighton Union



MP	Oxford District Union
AMP	Parklands Cooperating
CCMP	South East Christchurch Union
MP	Sumner - Redcliffs Union
AMP	Darfield Joint Use
AMP +	Rolleston Community (Sp)

Mid-Canterbury JRC:

MP	Ashburton: St David's Union
AP	Hinds Cooperating
AP	Mayfield Shared Ministry (Sp)

South Canterbury JRC:

MP	Geraldine Cooperating
AP	Mackenzie Cooperating
AP	Pukaki Cooperating
AP	St Andrew's Cooperating
MP	Timaru: St David's Marchwiell Union
AP	Waihao Cooperating
CCM	Oamaru Union

Dunedin JRC:

MP	Brockville Union
MP	Corstorphine-Concord Union
MP	Flagstaff Union
MP	Grants Braes Union
MP	Kaikorai Union
MP	Port Chalmers United
MP	Tokomairiro Cooperating
MP	West Harbour United
MP	Blueskin Union (Sp)

Central Otago JRC:

MP	Alexandra Clyde Lauder Union
MP	Teviot Union

Southland JRC:

AMP	Bluff Greenhills Cooperating
MP	Otautau Waiono Union
MP	Riverton Union
MP	Otatara Community (Sp)

**TRIBUTES TO DECEASED  
PRESBYTERS, DEACONS  
AND LAYPERSONS**

## BRUCE BARNITT

Bruce Barnitt died in New Plymouth on January 7, 1990 after a short illness. Bruce was born and raised in New Plymouth and attended New Plymouth Boys High School. Later at Auckland University Bruce graduated M.Sc. While in Auckland Bruce felt the call to the Ministry in the Methodist Church and was accepted into training at Trinity Theological College. During the early war years, tensions arising from his strong pacifist views led to his dismissal from Theological training and soon after, because of his pacifist activities he was arrested and detained for more than three years in a Defaulters Detention Centre.

Following the war Bruce entered the teaching profession and taught at Wesley College, Paerata and also at a Methodist Boy's School in Kuala Lumpur, Malaysia. Later when circumstances were more stable and accepting and legislative stumbling blocks had been removed, Bruce was able to enter the State Secondary School system and following a period teaching at Heretaunga College, Upper Hutt, he returned to his old school in New Plymouth as a Maths Master where he taught until his retirement. During this period Bruce took an enthusiastic interest in the life of the school, coaching games, organising film shows for Boarders, introducing Speakers from outside School life and running camps under the aegis of the Student Christian Movement. He had a strong personal interest in and concern for the welfare of the students under his care.

Bruce came from a Methodist family of parents staunchly committed to the Methodist Church. He was throughout his life a strong supporter of the Whiteley congregation in New Plymouth as member and lay preacher and was always fully involved in the issues of the day within the church and community.

It was as a dedicated worker for the Christian Pacifist Society that Bruce is most widely known, both within the Methodist Church and beyond. He saw pacifism not simply as a desirable goal but as a central element in God's plan for people of all races and cultures as taught and personified by Jesus himself. Bruce was a prolific writer of letters and articles to Editors of daily newspapers, to friends and politicians at home and abroad and he encouraged all with whom he met to read and digest articles and journal extracts that he found relevant to peace. His reading field was incredibly wide and his sources of material came from very carefully selected periodicals, Journals, books and magazine subscriptions.

Bruce was a man of deep commitment to what he believed. A gentle and kindly man but beneath his gentleness there was a genuine commitment to the Christian gospel. In this strength he stood strong and resolute against oppression, injustice and violence of every kind. Bruce was not married. His family was the Christian Church fellowship in which he found love, support, companionship and warmth. We remember him with admiration and affection.



## GEORGE CRAMOND

George Cramond died peacefully on 24 November 1989. The Durham Street Church and Mission family and others with whom George ministered feel that they have lost a friend, guide and counsellor.

He prepared for Ministry at Trinity and his first appointment in 1943 was to the Hauraki Plains. Subsequently George served at Waiuku, Milton-Lawrence, Oamaru, Leeston and Waimate. He was involved in the planning, renovation and redesign of church buildings throughout his Parish ministries. At Oamaru he was able to bring to completion extensive renovations to the Church and the erection of a new hall. This is now a great asset to both Church and community.

George and Nellie retired from Waimate at the beginning of 1977. In that very year Conference was unable to appoint a minister to the amalgamated Mission-Durham Street cause. George was phoned from the Conference to ask if he would consider a supply ministry. His reply was typical "Well" he said, "I don't look forward to being in limbo". Conference appointed him and Durham Street has reason to be grateful. His ministry through to 1981 was of significant benefit.

In each of his ministries George was accepted and loved. He brought to worship the devotional depth of a person committed to Christ. Wherever he ministered he was a good, thoughtful preacher who spoke to the concerns and needs of people in the Church and community.

His role as a pastor could serve as a model for ministers. In all situations he was warm and caring and his sense of humour and humility enabled people to be at ease in his presence. People found it possible to reveal to him their hopes and fears, joy and pain, as they might to a close and dear friend. He became a supporter of those who suffered loss, a counsellor to those in distress, a helper of those who experienced weakness, a bringer of hope, healing and peace to the suffering.

Nellie was regarded with a similar trust and friendship and appreciated in her own right for the sensitive support she offered George and the people with whom they served. Through her hospitality, friendship and love she played a vital role in George's ministry. She would bake and take her goodies to the sick and shut in. They both shared in many ways the task of caring for others.

The family acknowledge that George was called to be a servant of others and that he could not always give the time and attention they wished but they had no doubt about his love and care. He was proud of their choice of careers and their achievements.

The wider community knew George Cramond as a person committed to welfare work and services through extensive networks. They also remember him as a person who would exchange his clerical collar for a rugby jersey. He was a popular rugby referee in centres where he was stationed. When his health prevented active participation on the field George took up indoor bowls and followed a wide range of sports as an informed spectator.

We miss George. His friendship, love of ministry and overriding loyalty to Christ Our Lord will live on in our memories.

To Nellie his wife, Margaret, Jenny and John and their respective families we convey our sympathy, and gratitude for the way in which they shared with the Church the person they love.

## **LAURENCE EDWARD MAWAKE GRACE, M.COM.,A.C.A.**

Laurie Grace died peacefully at his home in Tawa on the evening of Good Friday 1990 after battling with cancer over many months. His life was dedicated to the service of others and marked by a deep Christian faith.

Laurie's appointment in 1933 as clerical cadet with the Public Trust in Timaru began a long and distinguished career in the Public Service. After 12 1/2 years in the Public Trust Office he joined the staff of the then Public Works Department, retiring in 1976 as Chief Land Purchasing Officer of the Ministry of Works and Development in Wellington. In his retirement years he used his knowledge and experience in the service of the New Zealand Institute of Valuers as Statistical Officer.

The Church was central to Laurie's faith. He served his local Church as Circuit Steward and in other capacities at Richmond, Christchurch, in Dunedin and at Wesley Church, Taranaki Street. For 25 years he had been an active member of Wesley Wellington, giving leadership especially in property, trust and administrative matters. He was one of the visionaries who worked for the creation of what is now Wellington's Inner City Ministry. In the wider connexion, Laurie served the Church as a member of the Wellington District Property Committee, the Wellington Methodist Charitable and Education Endowments Trust and the Wesley Social Services Trust Board. On the latter Board he was a valued member of the Wesleyhaven Management Committee and he Chaired the Administration Committee for some years.

For Laurie there was no separation between his secular working life and his church related activities. To all his undertakings he brought the same quiet efficiency, softness of voice and scrupulous fairness. Church and community held him in the highest respect. He was highly respected too, in his Maori Whanau. Laurie belonged to the Tuwharetoa iwi and the tributes at the funeral service included one from a representative of the Ngati Turangi and Ngati Karauia hapu. Because of his long experience in handling land dealings he was a valued adviser to the various committees on Maori lands in the Turangi-Taupo area.

Laurie faced death with courage and with hope. We give thanks for his life of service to Church and Community, for his love and support of his family and for his sure faith in God. The Church extends loving sympathy to Yvonne and to Lorraine, Jan and Adrienne and their families.



## **NORMA MARY GRAVES**

### **1930-1989**

The Rev. Norma M Graves, minister of the Teviot Union Parish, Central Otago, died in Dunedin hospital, early in the morning of Saturday 11th November, 1989. Unit 3 of the Council for Mission and Ecumenical Co-operation joins with Norma's family, with the Methodist Church of New Zealand, the United Church of Papua New Guinea and the Solomon Islands and with the Council as a whole in expressing our respect for Norma, our appreciation of her long and varied ministry and our condolences to her family.

Norma Graves was born in Dunedin and had a life-long connection with St Kilda Methodist Church. After teaching for several years in Otago Schools Norma took up a mission appointment in the then British Solomon Islands Protectorate. She served as teacher, deaconess and lecturer until 1971. Her final overseas appointment was Dean of Women and lecturer in English and Music at Rarongo Theological College.

Returning unwell to New Zealand Norma, after leave, served New Zealand Parishes as deaconess and, from 1974, as Presbyter. In Hokitika, Invercargill and Roxburgh her Parish appointments had important ecumenical dimensions. Norma read widely, in theology, Biblical studies and pastoral theology. Her love of music and her teaching skills were important in all her appointments.

Norma Graves joined Unit 3 when the new Methodist-Presbyterian Council for Mission and Ecumenical Co-operation was formed in July 1984. She was energetic and conscientious in her work for the Council, driving alone from Central Otago for regular meetings. Her experience and feeling for Melanesia were particularly important to the Unit, and everyone valued her warm friendship and the clarity of her thought and expression.

Norma's death came after a short period of severe illness. Her courage, clarity of vision and the very human, and very honest, expression of her frustration, showed the fullness of her character. She was aware of Conference meeting, and of the prayers and goodwill of her Methodist sisters and brothers, during her last days.

The whole Church joins with Norma's family, and with the Church communities she served, in giving thanks to God for the gifts of her life and ministry.

## **JOHN LIONEL HAYES, J.P., Q.S.O.**

### **1906 - 1989**

Lionel Hayes devoted a lifetime of service to the Methodist Church and to the Kaeo community.

A farmer, he inherited a deep faith from his family, shared and encouraged by his first wife, formerly Inez Solloway Lane. They were



married in 1931, and raised their five children in the life and fellowship of the Kaeo Church.

Following the death of Inez in 1970 he married May Sherriff, their partnership consolidating his twin commitments to church and community.

He was a member of the Whangaroa County Council from 1939, and became its Chairman from 1947 to 1956. In addition, he was active on the Hospital Board, the Harbour Board, the Kaeo District High School Committee, and other community boards and committees too numerous to mention. In 1985 he was honoured with the Queen's Service Order.

His service in the Church was marked by the same willingness to carry responsibility. He was Sunday School Superintendent from 1955-73, a trustee and quarterly meeting member of the Whangaroa Circuit, and for 35 years Secretary of the Whangaroa Circuit Farm Trust. He was also active in the District as a Synod member and represented his Circuit at Conference.

He took particular care and responsibility for the preservation of the Centennial Church at Kaeo, always an advocate of its continuing role as a memorial to Maori and European ministers. He took every opportunity to remind the Methodist Connexion of its responsibilities to the Church, and to alert it to danger from flooding. He took particular pleasure from service on the 150th Anniversary of N.Z. Methodism Committee.

Always a man of faith, Lionel Hayes died peacefully at the Whangaroa Hospital on 20 November 1989 in the firm affection of his family and with a long lifetime of effective service generously given.

## CHARLES HENRY LADBROOK

Charlie Ladbroke was a man who worked for people, for justice and for God. As a result he found himself, constantly, to be in pioneering and leading positions.

He worked on the Bluff waterfront, and during the 1951 lock-out he was a union representative. He started a soup kitchen for the families in need. This was an illegal activity, but Charlie put the gospel message above the Law of the country. It cost him several years of employment.

In Bluff Charlie was part of the original committee raising money for the tepid baths. He worked with the Good Samaritan Society, the Bluff Ambulance Brigade, was a member of the Manchester Union Oddfellows Lodge, the Bluff Labour Party, and Bluff Senior Citizens. Whatever was happening in Bluff, Charlie spearheaded what needed to be done.

Charlie could never be happy with being merely involved. His total commitment meant shouldering the responsibility.

It was the same in the Methodist Church. Charlie was treasurer of the Bluff Church for 12 years. He represented Bluff at Conference in many of the years since 1971, and has been a Synod member for 19 years.

In amongst all these activities Charlie had his family life. He had four children, and now the family has to think hard to count the number of children and great-grandchildren. Charlie took pride in his family and took

pride in his wife Olive who, though missing him, takes on his mantle of being the Synod representative.

## **GEORGE DOUGLAS PARLANE 1906-1989**

George Douglas Parlane died October 1989 at the age of 83. In the Waimamaku Valley, Hokianga, where Doug was born, he upheld the Methodist ethos all his life. His deep Christian faith in Jesus Christ as his Lord coloured everything he did.

He was born of pioneering stock, who travelled north from Canterbury at the end of the 19th century. On leaving school he worked in the local district, helping to build roads, cart metal, log timber and run a trucking business. Later he farmed dairy cows and pigs. He was a fair axeman, felling bush when he was in his seventies.

He did not travel as far as Kaikohe until he was 23. When he married Clarice he went to Australia for his honeymoon.

He became an auxiliary lay preacher in the 1930's until the later 1960's. In 1929 steps were taken to build a Methodist Church at Waimamaku. It was opened in January 1931. Doug was one of the original trustees and was Secretary from 1929 for the next 60 years.

He was also Secretary of the Rawene Parsonage Trust from 1939 to 1984. The last entry in the minute book states - "12.8.84 The parsonage was sold. This finishes this era."

He was a member of the Quarterly Meeting and the subsequent Parish Council for 50 years, still being a member at the time of his death. He was a long-time member of the Wesley Historical Society.

Doug was involved in many activities in the community but his Church came first. Although such an ardent Methodist, he embraced the subsequent Co-operative Parish with fervour, being interested in how others worshipped and sharing in Christian fellowship with Hokianga Anglicans.

When he retired from farming at 64 he took over the longest and most difficult school bus run in the area, finishing on his 70th birthday.

The South Hokianga area has lost a faithful Christian servant of God and its sympathies are extended to Clarice, their two sons and daughters and grandchildren.

## **RAUNATIRI ROUNTREE**

On the 10th January 1990, at the age of 57, Rau died quite unexpectedly at Rawene Hospital.

Of Ngaitu tribal affiliation, Rau faithfully served the Division in the South Region and around Tamaki Circuit as well as his own Otatau and Hokianga area.

He worked a night shift for many years but recently took



redundancy and moved to the Wekaweka valley in the Hokianga to secure tupuna land and build a retirement home for himself and the family.

Rau was a quiet, unassuming, very caring man, with a subtle sense of humour. He shared responsibility for the annual Tamaki family camp each August at Camp Morley over many years together with his wife, Ripia. These were always happy and recreational events for many children who never got to have a holiday.

His Tangi and burial at his home marae in Otatau, Punakitere, saw a large number from the Circuit and Division arrive to mourn their loss and to pay respect and share the grief of wife and family.

Rau was held in high esteem by Minita-a-iwi colleagues and communities in South Auckland and Hokianga.

To Ripia, and the children: Sarah; Gillian; Iriana; Rau; Te Aroha and Taura goes our deepest sympathy and arohanui.

*Na reira e Rau, te tangata ngakau mahaki,  
Haere ki te wahi tuturu mo tatou mo te  
tangata: haere, haere, haere.*

## VICTOR HERBERT SMART

Victor Herbert Smart influenced people well beyond the Marlborough area where he spent his life. His death on December 1st, 1989 ended 82 years of vital living.

The Church and family was his life. He came to faith during a time of ill health, under the influence of Harry Roberts a Healer and All Black.

Vic and Aileen were married in Wakefield Nelson, and enjoyed 55 years together. Their one daughter is Judith Parkes.

It was as a Lay Preacher and Youth Leader he was known within the Blenheim Parish. The Lay Preacher's Long Service Diploma that arrived after his death noted 54 years of service.

He was the Superintendent of the Wesley Sunday School for 33 years, and set a goal of 200 students, which was achieved. Vic was involved in the establishment of the 1st Blenheim Boys' Brigade Company, serving as Team Section leader for 8 years.

Known for his travel to and from the Church by bike in those early years, Vic was a long serving member of the Trust, who did many tasks of repairs and maintenance at the Church and parsonage. He was proud to take part in the closing of old Wesley and in the opening of Wesley Centre. A dream fulfilled.

He was a member of the District Synod for many years, and attended Church Conference twice.

Aileen and Vic offered hospitality to a host of visitors on Sundays. During the war years they brought home young men from Woodbourne Airforce and Delta Army Bases. Contact with these Servicemen, and their families, continued over the years as an act of caring, offered in the service



of their Lord. Their home was a place of refuge.

Vic was a member of the Wesley House Picton Management Committee for many years.

A Joiner by trade, who always gave generously of his time, Vic was proud of skilled work.

Also a keen sportsman in earlier life, he took a keen interest in sports all his life, in particular Rugby and Cricket.

Vic's was a personal faith. He put his belief into words, and shared it with others, in the hope they would come to faith.

He believed in the importance and power of prayer, praying for people by name, and for the life and mission of his Church.

Ayleen, Judith and family remember a loving husband and father, as a devoted servant of His Lord.

### **GEORGE G CARTER, M.A., Dip.Ed.**

George Carter was born in Invercargill in 1922. He was brought up in a Christian family, with his mother in particular coming from a long line of Wesleyan Methodism. The family moved north and George spent his teen years in Northcote. After attending Teacher's Training College in 1940-41 he was called up for military service. He opted for the medical corp and spent from 1943 to 1946 in the Solomon Islands. Thus began a 46 year love affair with the Solomon Islands and its people.

After the war George returned to New Zealand and completed his studies, graduating with a Masters degree in 1948. By this time he had met Nancy and they both had a missionary call to the Solomon Islands. Nancy and George were married in January 1949 and a month later they were on their way to Bougainville in Papua New Guinea. George went as a teacher but a year later decided to offer himself as a candidate for the ministry.

In 1954 he was received into Full Connexion and a year later was ordained. In February 1959 he was appointed Chairman of the Solomon Island District and moved down to Munda in the Roviana Lagoon.

He remained Chairman until he was asked to be General Secretary of the Overseas Mission Dept in 1956. So the Carter family returned to New Zealand with their four children, Ian, Judith, Ann and Donald. An adopted daughter, Elizabeth, they left behind with her own people. For ten years George was General Secretary of the Overseas Mission Board which in 1973 became the Overseas Division. Toward the end of his term he started the negotiations with the Presbyterian Committee on Mission Overseas and laid the foundation for the present Council for Mission and Ecumenical Co-operation.

Then began a period of Parish ministry and return visits to the Solomon Islands in order to continue research for his writing. From 1980 to 1983 George and Nancy concluded their official ministry with the Methodist Church with a very successful term at Glen Eden and George proved to himself and to others that he could handle Parish ministry in New Zealand.

George always maintained other interests such as 25 years involvement in the Girls Brigade, long service with the Bible Society and a keen interest in the Wesley Historical Society and the Archives of the Church.

The book that George wrote on the history of the Methodist Church's missionary work overseas was titled "A Family Affair". The Carter family has embodied that title in their own journey. George wrote, before he died, "What I have been able to achieve in the last forty plus years has been because of the real partnership between Nancy and myself. We have shared our work and our experiences always and spiritually we have journeyed together." At one time in 1979 George, Nancy, Ian, Judith and Ann were all working in the United Church of Papua New Guinea and the Solomon Islands.

## TE MARUNUI TOKI

Born of Taati and Meto Toki on 27 August 1933 in Utakura, Hokianga, Maru died on 5 October 1990 in Auckland, following a prolonged illness.

With his wife Molly, Maru had established a home and family in Otara, stretching back some thirty years or so.

He worked for Vuksich and Borich for most of this time driving a bulldozer and other heavy machinery. In latter years he was to spend much of his time passing this skill and experience on to younger men.

Preparing the foundation at McBurney Place for the Whakatuora Centre complex, Tamaki Circuit and Maori Division benefitted tremendously from Maru's skills and dedication and we remain eternally grateful.

Facility with his own language, together with support from his wife and family made him a ready candidate in due course for the ministry of kaikarakia and in 1973 Minita-a-iwi in Tamaki Circuit, but especially Otara and Mangere-Ihumatao.

He served Tamaki Circuit as Chairman of its Finance and Property Committee; he was representative to several Annual Conferences, and a member of Hui Poari and Komiti Whaiti over a number of years, until ill health limited his attendances.

Maru was a big man physically, but gentle and generous to a fault. He will be sadly missed but long remembered as a loyal friend, husband and father.

Sympathy and arohanui to Molly, Bunny, Mihi, Te Marunui, Pura, Judy and Maria and mokopuna who survive him.

*Ko Whakarongoria te maunga;*

*Ko Utakura te awa;*

*Ko Tauratumarū te tangata;*

*E Maru, takoto i waenganui i o  
tupuna matua: takoto, takoto.*



## HADDON CHARLES DIXON, O.B.E., M.A., B.D.

Haddon Dixon died on 18 September, 1990 after several years of failing health. But his strong Christian faith and determination to witness within the Church and wider community were evident right to the end.

Haddon was born at Bunnythorpe, Manawatu in 1913 of farming parentage. On his father's side he came from early Wellington Methodist pioneer stock, and on his mother's, had a Baptist background. His schooling was at Bunnythorpe and at Palmerston North Boys' High. He became a candidate for the ministry after serving as a local preacher in the Petone and Lower Hutt Circuits. In 1936 he was a Supply in the Greytown-Featherston Circuit and the following years 1937-39 were spent at Trinity Theological College. His Probation was served in the Wellington District, Lower Hutt (Waiwhetu) and Johnsonville-Porirua, each of two years. After Ordination in 1944 he served at Dundas Street, Dunedin in 1944-46; Avondale (Glen Eden-Henderson) 1946-49; became S.C.M. Chaplain, Auckland 1949-52; and from 1952-57 served in Auckland East (Remuera). Then followed 30 years with the CORSO Organisation, N.Z. in 1977, retiring from CORSO he became Director of the United Nations Association of N.Z. He did a part-time Supply from 1977-79 in the Miramar Co-operating Parish, and in 1980 at Waiwhetu.

Haddon has always been an able student. Dux at Primary School; at University and Theological College he has revealed his capacity. He graduated M.A. with honours in Philosophy and was the only Methodist in the first two graduates to gain the B.D. N.Z. degree. He has been an occasional lecturer at Trinity College and at the Auckland University. His early inclination was towards an academic career but was turned to his future work by an insight from writings by the late William Temple.

His association with CORSO began at Dunedin in 1945 when he was Treasurer of the Committee. In Auckland he was deeply immersed in its work, becoming Chairman of the Committee in 1948 and later part-time organiser from Taupo to North Cape in 1956. In 1957-1961 he was Auckland's Regional Organiser. In 1961 he became acting Director while the secretary was overseas, and in 1962 was appointed National Secretary.

It was during this period and later that Haddon revealed his outstanding ability as an organiser and preacher. He was able to inspire others in service by his own deep dedication to the work of relieving famine, hunger, and need in countless places and among various people throughout the world. On him rested heavy responsibility as National Secretary accountable to N.Z. and its public, but also in giving advice as to where aid should be given. On his guidance N.Z. was able to bring help to so many in pestilence, natural calamity and famine. In all his work he never lost sight of people for Christ's sake.

He has travelled widely and has seen at first hand places and people of need. He was one of the representatives at the First World Food Congress of the Freedom from Hunger Campaign in 1963 at Washington; a N.Z. representative at the second World Food Congress at The Hague;



and in 1972 was sent on a rush trip to Bangladesh to report on conditions there. He has been called on to work with others, e.g. U.N. Agencies, FAO, UNICEF, UNESCO, UNHCR and WHO. He regarded his work with the U.N. Association in N.Z. as a further commitment to justice and world peace. He had worked in fellowship with many people in all walks of life, of all religions and of none, has been willing to listen and to give himself where ever he could, never losing the common touch, becoming endeared to so many for what he has been and been able to do.

In recognition of his outstanding work he was awarded the O.B.E. in 1971 and when he resigned his work with CORSO was thanked by Prime Minister Norman Kirk on behalf of N.Z.

He was the first to recognise that others have assisted him greatly especially his Eleanor (nee Owen) whom he married in 1942 in Auckland. Four children have blest their home. A family man of strong convictions, Haddon always saw his work as a Gospel ministry. His deep involvement with CORSO and the U.N. sprang from his strong conviction that Christ died for all, and thus every person is of infinite value to God. When he spoke at the Petone Church on Wesley Day, 1988, he had this to say: *"It was no accident that out of this discovery of the universal love of God came the passionate impulse to change structures - to abolish slavery, reform prisons, provide education, reform factory laws. After all, the most revolutionary thing you can do in society is to convince people that every human being is of such infinite worth that God Himself came to earth to redeem him. Once you grasp that fact you cannot but work for change."*

And so we farewell an able and dedicated servant of God, a tireless worker for the Gospel, one who continued to strive to the end, despite years of failing health.

As he frequently said:

"God give me work - till life shall end  
and life till work be done."

## ALEXANDER COUPER MABON

The untimely death of Alex Mabon early in August came as a shock to a very wide circle of friends within both the Dunedin community and the Methodist Connexion. It was when the tributes were being paid to him at his funeral service and in the newspaper obituary that we realised how unstintingly he had given of his time and talents to so many people.

Alex was 55 at the time of his death, which followed a period of recuperation from major heart surgery a month or so earlier. During that time of enforced idleness he had nevertheless maintained a lively and optimistic interest in all that he was normally involved in, including, in particular, the planning for the November Conference - Alex being the chairman of the Arrangements Committee.

He was Dunedin born and bred. Educated at Kensington Primary, Macandrew Intermediate and Otago Boys' High School he first made a name in swimming, and in the late 1940's he was a provincial representative. At his secondary school he was appointed prefect.

In 1953 he began his professional career in pharmacy, working initially with the U.F.S. network, and finally as a partner in the Mosgiel Pharmacy. At the time of his death he was in the last stages of the completion of further studies in pharmacy - typical of a man who believed in keeping up with developments in his chosen field.

Swimming remained a key interest, too. He was especially involved with the Neptune Swimming Club, being its patron for the past six years. He was a poolside coach for ten years at Moana Pool; gave two nights a week for nearly 15 years to coach children at the Morningson Primary School. His other interests included genealogy, amateur radio, and bone and gemstone carving (teaching this at WEA classes).

His church, however, was his major concern. He grew up as part of the Central Mission, and in recent years was a thoroughly committed member of the Morningson congregation. For 13 years he had been an active member of the Board of the Dunedin Mission, with a particular interest in the care of the elderly. He was a regular member of Conference and Synod, and in all these places he could be trusted for his judgement and for his willingness to go the extra mile. Typically enough it was only at his death that we found how much we depended on him.

Alex leaves a family who treasure his memory as husband and father, and brother. Pauline his wife, Susan, Robert and David, his children as well as John and Doric, his brothers, have been in the prayers of a wide circle of friends. All those whose lives Alex touched, in such a variety of ways, remember him with affection and respect.



## BEATRICE BRUCE

It is with love and affection we of the Wellington District remember our life member, Mrs Beatrice Bruce. We give thanks to God for her long life, given in service to the community, the Methodist Church and the Fellowship. In return she was respected and loved by all who knew her.

Beatrice Hobman was born in Darfield, North Canterbury in 1896, the third child of a family of seven. At an early age the family moved to Wellington. Except for a period at Lowry Bay, her life was spent in the Newtown-Kilbirnie area.

In 1910 the Hobman family were among the foundation members of Maranui Church, now Lyall Bay. A lover of music, at 17 she became Church organist. She served in many areas of Church life - Sunday School Teacher, a valued local preacher, enthusiastic leader in the Ladies Guild and in particular, the Methodist Women's Missionary Union. She was a Trustee, in the days when only men held this position. A gifted needle woman she made many rag dolls which she sold, the money raised was given toward the Church Building Fund.

In the wider Church Beatrice was local convener for the World Day of Prayer and member of the Women's Committee of the National Council of Churches.

Her love for all people took her out into the community and she was involved in many social activities. For her service to the community, in 1977 Beatrice Bruce was awarded the Queen's Service Jubilee Medal, Q.S.J.M.

Our particular interest in this life of dedication is her contribution to women's work. M.W.M.U. was dear to her heart. As well as local leadership she served as President and Secretary of the Wellington District Council. It was appropriate that after district commitments she became Dominion President of M.W.M.U. In office only a year, it was not an easy period. As well as the usual responsibilities she lead her Executive into union with the Guild Fellowship at a time when M.W.M.U. membership was at 7403. The forty-ninth and final report states: "At the conclusion of one year as Dominion Executive our hearts are filled with gratitude to a loving Heavenly Father who has safely led us throughout this period of continual change and challenge."

Ill health prevented Mrs Bruce from attending meetings, but she never lost interest in the M.W.F. For the last four years of her life she lived at Wesleyhaven, Lower Hutt, where she continued to paint until arthritis made it impossible. Some of her best work was done in these last years.

Mrs Bruce died on 20th August, 1990, and her funeral service was held at the Lyall Bay Methodist Church she had helped to build. One of our National Executive referred to her as "Our Mother". Indeed she was. Thanks be to God for her life of friendship, love and devotion. She is survived by two sons, Donald and Robin and five grandchildren. A third son died tragically at 16 years of age.



## NANCY BALL

Sister Nancy Ball's name first appeared on the membership roll of the Wesley Methodist Church, Edgware Road, Christchurch in September 1943, when she was confirmed in membership at the age of 18.

On the 2nd April, 1951, Nancy was dedicated to service with the Overseas Mission as a teacher at a service conducted by Rev's H J Odell, F Harland and A Collins, at Wesley Church.

Following a short period at Roviana for a Teachers' Conference, she moved to Sasamuqa, Solomon Islands, where she had supervision of the educational work on Choiseul. Besides the main district school at Sasamuqa there were 31 village schools and central schools. Nancy was also responsible for the setting up of the Secondary School at Sasmuqa.

In addition to her teaching duties, she also took over the running of the Senior Girls' Bible Class from Sister Lucy Money, and assisted with Sunday Schools, and Christian Endeavour.

On the 9th July, 1960 Nancy returned to New Zealand on furlough, and did not return to the Solomon Islands. Shortly after that, Nancy joined the New Life Centre in Christchurch.

Nancy died on the 28th October, 1990 aged 63. We give thanks to God for the 9 years 3 months of service that she gave to the Church with the Overseas Mission at Choiseul.

## LEONARD CHARLES HORWOOD

Leonard Charles Horwood did not wake on the morning of 11th October 1990 - a quiet development in a life that was always alert, active and productive. He would have been ninety in January 1991.

Born in Bristol, Len had his schooling there and worked as a mechanic in Bristol Airworks. When eighteen he came with his parents to settle in New Zealand, first in Feilding and then Wellington, continuing his trade as a mechanic. His Bristol background gave Len an interesting distinction of speech and manner, and probably gave flavour to his Methodism.

Entering the ministry in 1929, Len served in the Auckland Central Mission, St James Cashmere, Petone, Kaiapoi, St Kilda Dunedin, St John's Addington, Hastings and Mt Albert Auckland.

His marriage to Irene Taylor was cut short after sixteen years by her death from cancer; daughters Ann and Sally were left in their 'teens. His subsequent marriage to Kathleen Dennis was enjoyed for thirty-eight years. They had one son, John.

Len was a craftsman and he left tangible evidence in every Circuit; notably the Main Hall at Leigh Camp Loburn, Somerfield Church, a Hastings parsonage, and outstanding contribution of all - St John's Church, Addington, erected by Saturday working bees, organised and prepared for during each week by Len. St John's is the work of his hands.

He was craftsman, too, with the English language. With exquisite economy of words Len could paint pictures for the imagination, the dramatic development of his thought carrying his listeners (and readers) into insights and perceptions. With Len there was no striving for effect, no contrived drama. It was use of English, tautness of phrase, directness of thought, that gave impact in his preaching. That craftsmanship with words was in his broadcasting, and is preserved in his poems and hymns, with variety of ideas, wide ranging thought, felicity of expression. He was a master craftsman of the Gospel.

Len made immense contribution to the future leadership of the church through his Chaplaincy in the early 1950s of Amberley Boys' Easter Camps, North Canterbury. His Sunday night services confronted young men inescapably with the issue of where they stood with life and God and Christ. It was an honest-to-goodness message, issuing straight from that healthy faith that held Len himself.

He was a sound Methodist; his was the authentic Gospel of affirmation and assurance.

Uncompromising in his principles, Len could be blunt, peremptory, and impatient with humbug or ecclesiastical pomposity. Yet as a pastor he listened with understanding, counselled with perception, and gave himself in compassion. He was a splendid friend - frank, constructively critical, challenging, true and constant.

Our Methodist Church of New Zealand is grateful to God for His gift of such a man and minister.



**RECORD OF SERVICE**  
**RETIRING PRESBYTERS**  
**AND DEACONS**



## TREVOR L BENNETT

Trevor Bennett has always seen the ministry of Christ as a ministry to all people in society and he has practised this among a wide cross-section of people in many varying situations.

Born in Te Kowhai in 1930, he comes from a family where several have responded to the call of God in Christian service. Trevor's call was to ordained ministry.

He as a firm commitment to all things ecumenical at the local level, to a strong sense of connexionalism, and to a ministry to many outside the Church.

His appointments have included several small rural towns viz. Marton, Willoughby, Te Aroha and Morrinsville, and two suburban churches of large cities viz. Upper Hutt and Mangere, where his congregation included Tongans and Samoans whose contribution he appreciated and encouraged.

His ministry to those outside the Church came particularly through Industrial Chaplaincy, which he found most valuable and satisfying. He served as chaplain to Air New Zealand in Auckland for six and half years and had a very special ministry following the Erebus disaster. He became involved in the administration of ITIM serving on the Board in Auckland, and in setting up of ITIM (Waikato).

Trevor also has gifts in administration which were used at both district and connexional level. He served on the Spiritual Advance Committee, Finance and Stewardship Committee, Committee on Ministry, and was secretary of the Trinity College Council for five years. He was convener of the District Candidates Committee in both Auckland and Waikato-Bay of Plenty, and District Secretary of Waikato-Bay of Plenty for five years.

Trevor's ministry has been characterized by relevance-integrity-humour-openness-sensitivity-servanthood.

Throughout his ministry he has been ably supported by his wife Barbara, who added to it with her wisdom, practical support and sensitivity to the needs of people. She also had her own special ministry through her obstetric nursing. Their family Paul, Wayne, Gavin and Robyn also made their contribution.

The Church thanks Trevor and Barbara for the valuable Christian service they have given in the Church and community, and wishes them well in their retirement at Raglan.

## LESLEY H BOWEN

Lesley Bowen has a unique place amongst New Zealanders who have worked in the Solomon Islands and Bougainville. She is one of the last long-serving New Zealand workers overseas to retire. Growing up in Blenheim, the Methodist Church was her spiritual home. Lesley saw her vocation in the field of nursing, becoming qualified in General and Maternity Nursing. Sensing God's call to what was then called the mission

field, she undertook further training and gained qualification in Midwifery.

The Mission Board gladly accepted her and in February 1957 she left for the Helena Goldie Hospital, Munda, Solomon Islands. This was to be the beginning of service spanning 33 years. During the earlier years many others followed the same path but most completed their contribution in a few years. Lesley, apart from one year's leave of absence, continued and made her home in Melanesia. She wrote in her letter of resignation:

"... I have lived in this land longer than I have in New Zealand; and I have had 18 years at Tonu, so this is my home and these people my people and this land my land."

These last 18 years were especially devoted to maternity care. In the last decade when overseas Catholic nuns were not replaced the regular weekly clinics covering all of Siwai were the responsibility of her United Church team. With the nearest doctor three or four hours drive away, many mothers and their children have much to thank the Tonu medical team for.

To enhance her skills Lesley in 1960 did in-service training with the Plunket and then in 1971, Deaconess studies at Trinity College. She served in 1967 as the field organiser of the Women's Fellowship in New Zealand.

Her years of service saw great change. Malaria was suppressed, and with a high birth rate the villages became full of children and desperately needed maternity and child care. Overseas leaders were withdrawn to allow local leadership to guide the church. With the prosperity brought through the copper mine the ruts that had served as roads were better formed and some rivers bridged. Doctrinal upheaval came to the church and some members formed a separate church. Social customs were threatened by the influx of western culture. Lesley remained through it all to see a revival spread through Siwai. Young men and women standing for Christ and led by a Siwai presbyter in a service of reconciliation where the Christian Life Centre and United Church leaders symbolically broke down the wall of bitterness, a cause of so much pain. Lesley had prayed for nothing less.

As she retires the Church overseas and the Church in New Zealand thank Lesley for her ministry of costly service and loving care. We trust that as she finds her roots again after 35 years she will be blessed with a more relaxed lifestyle and a happy retirement.

"The Lord bless you and keep you.

The Lord make His face to shine upon you and be gracious to you.

The Lord turn His face upon you and give you peace."



## GRAHAM BRAZENDALE, M.A.

Graham Brazendale came from a farming background in the South Wairarapa. He was born at Carterton in 1931, having an older sister and two younger brothers.

After primary school at Greytown he attended Wairarapa College which he left at 16 after completing his School Certificate in agricultural subjects. For 9 years he worked on the family dairy farm with his father and uncle.

The family was associated with the Greytown Methodist Church. There Graham attended Sunday School but his main youth activity was in the Scout movement where he eventually became a Scoutmaster.

As a young man he was influenced by Rev. Alan Newman who invited him to become a Sunday School teacher and also by the Sunday School Superintendent, Mr Merv. Greathead. In due course he became a candidate for the ministry and at Trinity College from 1957 to 1959.

During his second year Principal Hames suggested he take some University units. This lead eventually some years later to his graduating M.A. with Second Class Honours in History. His thesis was on Rev. John Whiteley's attitude to the land.

On leaving College Graham married Barbara Taylor from Stoke. They have four adult children, Richard, Michael, Raewyn and Peter.

Graham's first appointment was at Hikurangi in Northland from 1960-63, followed by four years at Allenton, Rakaia, Methven in South Canterbury. Conference moved him unexpectedly to Te Puke in 1967 and he served there for 5 years from 1968-72.

After three appointments in small provincial towns which had a country constituency with which Graham was familiar, he moved to Auckland in 1973 and served for 8 years at Te Atatu.

From there ministry followed at the Auckland Central Mission for 7 years, while the last three years have been spent at Onehunga.

Graham has always had a caring concern for people, especially those who are of a lower socio-economic group. He inherited and caught this concern from his grandfather, a tenant farmer lay preacher who had come out from England. Like many of that generation his grandfather expressed it through his Christian faith and preaching and his political persuasion and action.

Graham showed it in his preaching and caring concern which has developed in his strong commitment to the bi-cultural journey. This had its beginnings in his first Parish at Hikurangi when he came in contact with the Tai Tokerau Maori Circuit where monthly he took part in a service in which Sister Atawhai George was also involved. The bicultural dimension was furthered with his close association with a largely Samoan congregation at the Mission over 7 years. His convictions were strengthened through reading of history which made him aware of an unpleasant side of colonial settlement, and culminated in the death of his son-in-law, Peter Hauraki - a fine young Maori.

His first initiation into the evil of racism was through reading



Trevor Huddleston's book "Naught for Your Comfort".

Graham was asked to contribute an article on John Whiteley for the first volume of the recently published Dictionary of N.Z. Biography. It is hoped that in retirement he may have some time to use some of his considerable gifts in writing.

Since coming to Auckland, where he spent more than half of his ministry, Graham has served the Connexion well. He was the last Warden of the Deaconess Order, served on the Committee on Ministry for 10 years, was a member of the Board of the Development Division and a member of the Bi-cultural Committee. He served on the Tongan and Samoan Advisory Committees.

For six years he was a Deputy Superintendent (Central Region) of the Auckland District and for the last three years has served as Superintendent.

In all these responsibilities he has exercised a wise judgement and has given himself unstintingly in care for the ministry. He is a loyal and valued friend.

Although he has struggled with a chronic chest condition since his childhood, Graham has kept remarkably good health, never complains and rarely has sick leave.

Barbara, his wife, a registered nurse in recent years, has returned to her chosen profession, serving for a time as a plunket nurse but recently gaining great satisfaction through geriatric nursing. She is an accomplished musician, especially on the piano and has often served the Church as an organist. From time to time she has taught Sunday School and been a loyal supporter of the women's fellowship.

We wish them well in their retirement which has come earlier than usual through Graham's health deterioration. We hope that with an easier programme they may both long be spared to enjoy life to grow more vegetables and orchids and continue to use their talents and gifts in service.

### **BRUCE ALLOTT CAYGILL, B.Com.**

Born in 1920, Bruce lived for most of his life in the St Albans area of Christchurch, where Wesley Church, Edgeware Road was a focal point for family worship and social activities. Bruce became an active Bible Class member, being involved with the Bible Class Union in its final years. Easter camping at Amberley played an important part in his formative years, and soon he was to exercise leadership in this vital area of the life of the Methodist Church. Bruce served as Circuit Steward for the St Albans Circuit for many years both during and after World War II. With deep devotion and solid dependability Bruce served the Church in almost every aspect of its life and witness. With the opening of the Aldred Methodist Church in the north of the Circuit, Bruce and his family put their energies and abilities into Church-life there.

In 1954 he contracted T.B. and spent a year in the Cashmere Sanatorium. While there he was encouraged by Peter Stead to study for

his Local Preacher's examinations, and was accredited in 1957. His trial service was conducted from his bed, with most of the congregation also lying on beds. He was issued with a 25 year Long Service Diploma in 1982.

Bruce is a qualified Accountant with a B.Comm. degree. He audited Connexional Funds such as Superannuation and General Purposes for a number of years, while he worked for accounting and sharebroking firms. His expertise in these realms has been of great benefit to the Church, and he has served on Law Revision projects many times. He also put much energy into "Journeys End" campsite development. Bruce later left this area of employment to commence a small business dealing in postage stamps and coins.

During 1984 Bruce offered himself for the vacant Spreydon Parish as a Lay-Supply. Conference in October of that year accepted him as a Home-setting Local Presbyter in training, and he was ordained in 1985.

Bruce, ably supported and encouraged by his wife, Gwyneth, has exercised a fine ministry at St John's, Addington. His pastoral care of people has been outstanding, caring for both his own congregation and people in the community. He is interested in people, easy to work with and able to care for people in a pleasant and helpful manner. His services of worship and preaching of the Word, have been well planned and warmly received, many finding the teaching most helpful and relevant to life. Bruce and Gwyneth are much loved and will be greatly missed in the Spreydon Parish, as well as in the wider District. We wish them well, and pray God's blessing upon them in their retirement.

## A JOAN LAWRY

Practically everything that you can think of in the Methodist Church, Joan has done. She started her involvement with Methodism in the New Brighton Church and became a member when she was 16 years old. Still a teenager she became a Sunday School teacher and a Bible Class leader. From then on the pattern of Joan's life in the Church has been one of both continued faithful service and step by step development into new areas of work, new responsibilities and wider service.

The Sunday School teaching and leadership in Bible Classes continued through her moves from New Brighton to Clarence Road and Upper Riccarton, to Dannevirke, back to New Brighton and to St Peter's, Invercargill. From the time of her marriage onwards she and Wes worked together with the children and young people.

The next step of developing service was into the women's groups of the Church, particularly the Methodist Women's Missionary Union and the Guild. It was when she was at St Peter's that the Church women's groups united to form the MWF. Joan was the one who co-ordinated this uniting at St Peter's and she became President of the local MWF until she returned to teaching.

A third step of service was lay preaching. She started lay preaching Dannevirke and became accredited in 1953 when back in her



home Church at New Brighton.

Throughout this time Joan was involved in innumerable activities both inside and outside the Church. She and Wes had four daughters and she was, for a period, president of Kingswell P T A.

The fourth, and possible the greatest step, in Joan's service to the Church was when she offered for the Diaconate and in 1985 she was ordained Deacon. She has worked as a Deacon in the Invercargill Parish for 6 years.

In these later years she has served not only her own Church and Parish, but has also served the wider Church as representative of the Methodist Church on the JRC and CCA(NZ) and COMEC.

The story is one of growth and development in the service of God and the Church. It is a story of pilgrimage and ever deepening and extending discipleship.

As Joan retires the Church will lose a great worker, a natural leader and a person who has worked lovingly for the Methodist Church.

## **C RUSSELL MARSHALL, M.P.**

Russell Marshall is a minister in two senses of the word. He is best known as a Minister of the Crown, but he has also retained gladly his status as a Minister of the Gospel, within Te Haahi Weteriana.

Following theological training at Trinity College in Auckland, Russell served from 1961 to 1966 in the Riccarton and Spreydon Circuits. He was then appointed to the Masterton Circuit, from 1967 to 1971. In November 1971, Russell moved to Wanganui, and was elected to Parliament in November 1972, holding the Wanganui seat until the General Election in October 1990. Russell was appointed Minister of Education in 1984, then Minister of Foreign Affairs from 1987. He has also served as Minister of Pacific Island Affairs, Minister of Conservation, Minister of Disarmament and Arms Control, and Minister for the Environment.

During his extremely busy life, Russell sought to retain ongoing links with the Church. In particular, his expertise in International Affairs was shared with the wider ecumenical community through his leadership in the Christian Conference of Asia International Affairs Committee (1977-1983), including a period as Moderator (1981-1983), as a corresponding consultant with the Churches Commission on International Affairs of the World Council of Churches, and a member of the NCC International Affairs Committee (1982-1984). Russell attended the CCA Assembly in Bangalore in 1981.

His years as a circuit minister were in times of exciting theological debate, a growing interest in lay ministry, in the reformation of worship and in social concerns. In all of these, Russell took an active and articulate role. He read widely, and sought always to place before people the challenge to reflect on what was happening in the world, in the light of the Gospel. Russell developed at Trinity College the enduring conviction that



the fundamental potential of every person is good. His whole ministry, in the institutions of the Church and Parliament, was motivated by and further strengthened that conviction. The practical outworkings of that were seen in his wholehearted support of Samaritans and Corso in Masterton, the changes he promoted in early childhood education, and secondary school education assessment, and his steadfast commitment to the cause of peace and justice in Indochina and Southern Africa.

For Russell, and the Conference, his involvement in Parliament has always been seen as an extension of his Christian ministry. Within the Methodist family, including times when Russell and his party adopted positions which were criticised by the Church, he was many times heartened by supportive visits and caring messages from ministerial colleagues.

The Conference and Russell recognise and honour the role Barbara has played. She gave enduring support to Russell in his work. She accepted primary responsibility for their children Philip, Timothy and Susannah. And Barbara developed her own considerable skills, establishing a career in education and human relations.

We thank Russell and Barbara for many years of dedicated service and leadership, offered with integrity to Church and nation. We trust there is time for rest and recreation ahead, and assure them of the Church's grateful support.

### IAN H McKENZIE, M.Sc., B.D.

Ian McKenzie was born in 1932 and brought up on a farm at Wayby Valley near Wellsford. He attended the Wayby Primary School and the Wellsford District School to School Certificate level. His final two years of secondary education were spent at Mount Albert Grammar School where in 1949 he gained a University National Scholarship, being 12th in New Zealand.

After four years at Auckland University, where he graduated M.Sc. with honours in Mathematics, Ian spent a year at Auckland Teachers' College. This was followed by 2 years teaching at Matamata College where, on hearing a call to the ministry, he prepared for candidature.

During 3 years at Trinity College he began reading for his B.D. degree which he completed in Western Southland.

On leaving College he married Valerie Jupp and they began an interesting an effective ministry which they shared particularly in the kind of special appointments to which Conference appointed Ian.

Ian's ministry began at Otautau in Western Southland, one of the most isolated areas in New Zealand, and after 5 years they moved to Dundas Street in North Dunedin, which in those days was the Methodist University Church.

After 2 years Conference called Ian to become Chaplain at Wesley College. For 6 years he exercised a demanding and fruitful ministry in one

of the key appointments of the Church.

This was followed by ministry at New Lynn and Green Bay in the Mount Albert Parish in Auckland.

From there Ian accepted the challenge to serve for 3 years with the Methodist Church in Samoa. This began with a lectureship for a year at Piula Theological College followed by service at a secondary school as Principal of Levaula College. He also served for a period as Director of Education for the Samoan Methodist Church and was a member of the Standing Committee.

While in Samoa Ian became sufficiently fluent to conduct services in the Samoan language and on his return he became an ex officio member of the Samoan Advisory Committee because of his experience.

On returning to New Zealand Ian served in the Auckland East Parish, first at Epsom/Mt Eden and later Epsom/Panmure.

His last appointment was at New Plymouth where he superannuated after 3 years.

Ian has served the Church well connexionally. In Dunedin he was convener of the Synod Standing Committee and in Auckland Synod Secretary.

He has been a member of the Welfare of the Church Committee, of the N.C.C. Faith and Order Commission, the Faith and Order Committee, the British Sailors' Society Committee, the Development Division Board, the co-ordinating committee of the Council for Mission and Ecumenical Co-operation and of Unit 1, and has represented the Auckland District at Fijian Advisory Committee meetings. While at New Lynn he served with I.T.I.M. as a Chaplain.

Ian has always had a love for people and a concern for their welfare, particularly those who have been disadvantaged by disability or through being a member of a minority race. He has demonstrated this in a very practical way in his continuing service to Samoan and Tongan people and in his work for the bi-cultural journey of the Methodist Church.

While at New Lynn he was involved in MOACOM, a group which eventually succeeded in having "Total Communication" included in the curriculum for deaf education in New Zealand. This was largely made possible through Ian's encouragement and risktaking.

After returning from Samoa he was involved in services for deaf people, conduct of weddings, and funerals and was chaplain to the deaf for a period. He encouraged and supported Edna Garner in her ministry amongst deaf people.

In all his appointments Ian has been a preacher who has related the Gospel not only to people's needs but also challenged them in their witness and service. He has a quiet sense of humour and has made some very firm friends in the parishes and amongst his colleagues in the ministry.

Valerie has served the Church well in her quiet gently way. She has been a strong support to Ian and contributed greatly to women's groups in both Church and community.

Their three children, Janet, Murray and Raewyn, have all been involved in Church work in their own way.

Towards the end of 1989 Ian was diagnosed as having terminal



cancer. On medical advice he retired on 31st December that year.

Since then he has had a remarkable quality of life facing with courage each day as it comes, preaching when he is able and in his own way placing himself in the hands of God.

The whole Church family assures Ian and Valerie and family of its continuing love and prayers.

## **PERCY P RUSHTON, B.A, B.D.**

"To experience God is to experience newness, growth, and movement toward a wholeness that is always a bit beyond you." Percy's words describe his own life. He has never stopped growing.

When God called Amos the shepherd, He knew what he was doing. And when God called Percy from the dairy farm, He was right again! Percy would be the last to see any similarity, but his ministry has been marked by the same prophetic emphasis, matched by a deep pastoral sensitivity.

In every parish this sensitivity has been appreciated by his people. As District Superintendent in South Canterbury from 1974-82, parsonage families felt the same personal warmth. As Chairman of Trinity College Council from 1985-89 staff and students experienced the same care. As President of Conference in 1982-83 he took seriously his role as "chief pastor of the church."

But the presidential role also involved "prophetic functions". So in his presidential address at Napier, Percy linked his theme of "Evangelism" with the prophetic task of the church. It is not surprising that out of that Conference came the beginning of the bi-cultural journey of the Methodist Church - the first New Zealand Church to declare such a commitment.

Percy was born into a family of 11 children at Tatanui in the Waikato. Blessed with a wonderful Christian background, he was challenged by Rev. Bernard Chrystall to think about the claims of the ministry. Percy finally offered as a candidate and was projected almost immediately into parish work as a precollegiate probationer at Manurewa/Homai. The following year saw him in Trinity College to face another challenge - part-time university work as well as the full college course. Percy not only coped with the challenge, but went on studying extramurally for another 12 years to complete B.A. and B.D. degrees!

He went back to Manurewa/Homai for a further 3 years (2 on probation) and subsequently served in the South Hokianga, Tawa, Mt Albert, Woodlands St (Timaru) and St Paul's (Orakei) appointments.

Throughout his ministry, Percy has found time to be involved with numerous community organisations and charities. Lifeline Trouble Team, Marriage guidance, Red Cross and Rotary have all benefitted from his support, and in addition he has had a long term involvement with the N Z Council of the Leprosy Mission of which he has been a member since 1967.

Sporting interests have included rugby, cricket, harriers, table tennis, gardening and fishing.



Percy's partner in marriage as well as in ministry is Joyce (Deaconess Joyce Foster). Joyce has made her own contribution to the life of every congregation they have served and her warm hospitality and supportive care have been greatly appreciated. They have 5 children and 2 grandchildren.

Percy's ministry has been rich and full in so many ways. He has been effective as a pastor, as an evangelist, as a prophetic preacher, and as a leader. He has responded willingly to whatever tasks the Church has asked of him, at parish, district and connexional level. He has been deeply involved in the ecumenical movement and the bi-cultural journey of the Church. He has worked long hours to reach his own high standards of ministry. He has truly been a good servant of Jesus Christ, faithful and uncomplaining in every aspect of his work.

The whole church will pray for him and Joyce a happy retirement, and no doubt will hope that in less pressured ways they will continue to make their gifts available for many years to come.

## BRIAN W SIDES

Brian Sides was born in Timaru in 1929 and attended Primary School there. His family moved to Christchurch and there he attended Papanui Technical College. On leaving the College he was apprenticed as a carpenter and about that time he joined Edgeware Road Bible Class and was greatly influenced by the Group and its Leaders.

In 1950 he went out to the Solomon Islands to work as a carpenter for the Missions Board. He worked on buildings on Vellala Vella, New Georgia, Choiseul, Bougainville and Guadalcanal. The really important event of that time was his meeting with Joyce McDonald. Joyce, the daughter of Home Missioner William McDonald and his wife Edith, was serving the Missions Board as a School Teacher. They both returned to New Zealand in 1953 and were married in 1954.

They settled in Northcote, Auckland, and purchased a small grocery business and ran that for three and half years. After that Brian served the Northcote Church as a Home Missions Probationer for 18 months then entered Trinity College. Two years later he was appointed to the Bombay-Tuakau Circuit and worked there until ordination in 1963.

After ordination the Mission field called again and he and Joyce and their family spent the next six years in Buka - Bougainville area. They lived at Skotolan and Hutjena on Buka and latterly at Kieta on Bougainville. During his first term Brian was appointed Deputy Chairman and also had the responsibility for establishing a Chaplaincy at the newly created Area High School at Hutjena. With the creation of the Uniting Church of Papua New Guinea and the Solomon Islands Brian was appointed Assistant Bishop and transferred to Kieta, having the special responsibility for instituting a Chaplaincy at the huge copper mine developed at Panguna by the International C.R.A. Company. Brian and Joyce saw and were part of the great changes that took place in the Mission

field as they started in the last days of the Chairmanship of Rev. John Goldie, and ended by working for the United Church under the leadership of Bishop Leslie Boseto.

Brian and Joyce returned to New Zealand in 1970 and appointments followed at Kaitaia (6 years), Whangarei (2 years), Tauranga (8 years), and Chaplain, Waikato Hospital (5 years), where he will complete his active ministry.

It is fitting that this should be so, as all through his ministry has run the main stream of concern for and love of people. Chaplaincy work in Schools, in Industry, and Hospitals and pastoral care in all of his Parishes have been outstanding features of his Ministry. It is difficult to write of "his" ministry, and he and Joyce have worked as a team wherever they have been placed, each complementing the other. Together they have helped many people in many places and their ministry remembered with gratitude wherever they have been.

Brian and Joyce have raised four children, Neil (Kaitaia), Carol (Mrs Cullen, Waipu), Roger (Deceased) and Anita (Hamilton). They are looking forward to spending more time with family, particularly their five grandchildren. May God bless them richly in their retirement from active work.



**RECOGNITION**

**OF SERVICE**



## D IAN MacLEOD

Ian was born in Hawera, Taranaki, in 1945. He was educated at Tawhiti Primary School and Hawera Technical High School. Following school he worked with the Railways for four years as a clerk. In 1968 he went to Trinity Theological College where he did the School for Christian Workers Course. At the end of the year he candidate for the ministry and entered into Theological College in 1969.

At the beginning of his final year in College Ian married Gladys McKenzie of Waimate. Gladys and Ian met at Trinity College where Gladys was undertaking the course for Deaconesses. Gladys has been a tremendous strength to Ian over his ministry. Ian and Gladys have two children - Hamish and Michelle.

During his nearly 19 years of ministry, Ian has served at Bluff (3 years), Inglewood (6 years), Motueka (5 years), and since 1986 he has served in the Waihi/Paeroa/Coromandel area.

Whilst in Bluff Ian helped with the formation of the Bluff-Greenhills-Stewart Island Co-operating Parish.

During his last two years in Inglewood Ian was Secretary of the Taranaki-Wanganui Synod.

While in Motueka Ian was very much involved in drafting the Constitution for the Motueka-Moutere Hills Regional Co-operating Parish. He was also Chaplain for the The Girl's Brigade Company based in their Church.

For two years in Waihi/Paeroa Ian was Secretary for the Waihi College Association.

# STATISTICS

**THE METHODIST CHURCH OF NEW ZEALAND**  
**General Statistical Return for the year ended 30 June 1990**

**CONNEXIONAL TOTALS:**

Ref. No.	Parishes' Name	Infant Baptisms	Adult Baptisms	Confir- mations	30 June 1990		Total Member- ship 30/6/89
					Metho- dist Member- ship	OR Union Member- ship	
1000	Northland	38	53	4	214	1950	1786
2000	Auckland	154	14	52	2325	1117	3315
2400	Manukau	98	21	17	1269	563	1633
3000	Waikato-Bay of Plenty	261	29	63	1470	4086	5875
4000	Taranaki-Wanganui	91	17	15	830	985	1509
5000	Hawkes Bay-Manawatu	96	23	16	1294	790	2129
6000	Wellington	149	12	43	1000	3013	3574
7000	Nelson	56	8	20	678	803	1486
8000	North Canterbury	103	26	21	1902	1018	3032
8300	South Canterbury	20	3	12	454	666	1158
9000	Otago-Southland	79	14	35	788	1660	2423
	Totals	1145	220	298	12,224	16,651	27,920



# NORTHLAND DISTRICT

Ref. No.	Parishes' Name	Infant Baptisms	Adult Baptisms	Confir- mations	30 June 1990		Total Member- ship 30/6/89
					Metho- dist Member- ship	OR Union Member- ship	
1010	Mangonui County Union	2	2	-	-	150	151
1020	Kaikohe Union	-	6	-	-	56	57
1030	Bay of Islands Co-op.	-	-	-	-	52	52
1040	Kaeo-Kerikeri Union	4	1	-	-	160	177
1050	North Hokianga Community	2	-	-	-	60	-
1060	South Hokianga Co-op.	1	-	-	-	114	116
1070	Hikurangi Union	2	15	-	-	90	60
1081	Whangarei Uniting	2	4	3	-	208	205
1082	Kamo	5	-	-	-	100	105
1086	Onerahi	5	9	-	-	98	100
1087	St Andrews	4	-	-	-	222	
1088	Ngunguru	2	1	1	-	95	
1090	Dargaville	1	-	-	130	-	128
1100	Ruawai Co-op.	3	-	-	-	460	450
1110	Paparoa	4	15	-	84	-	92
1120	Wellsford	1	-	-	-	85	93
	Totals	38	53	4	214	1950	1786

# AUCKLAND DISTRICT

Ref. No.	Parishes Name	Infant Baptisms	Adult Baptisms	Confir- mations Member- ship	30th June 1990		Total Member-
					Metho- dist ship	OR Union Member- ship 30/6/89	
2010	Auckland Central Parish and Mission	4	-	-	255	-	257
2030	Balmoral-Roskill	-	-	-	-	-	-
2040	Auckland East	37	-	6	286	-	270
2060	Orakei	4	-	2	226	-	-
2070	Glen Innes Co-op.	-	-	-	-	-	171
2080	Mt Albert	5	1	6	163	-	195
2090	Avondale Union	14	-	10	-	212	202
2100	Waitakere	37	2	3	261	-	266
2120	Te Atatu Union	4	-	-	-	71	73
2130	Devonport	4	-	-	97	-	97
2140	Takapuna	11	3	7	244	-	232
2150	Birkenhead	5	4	9	138	-	171
2160	Glenfield-Albany Co-op.	4	-	2	-	71	70
2170	Birkdale-Beachhaven Un.	-	-	-	-	-	71
2180	Northcote	2	-	-	99	-	104
2270	South Kaipara Co-op.	12	-	-	-	700	500
2280	Whangaparaoa	2	4	-	156	-	174
2290	Mahurangi	1	-	1	119	-	114
2300	St Austells Co-op.	1	-	4	-	63	56
2310	Waterview	5	-	-	64	-	57
2320	East Coast Bays	2	-	2	217	-	235
	Totals	154	14	52	2325	1117	3315

# MANUKAU DISTRICT

Ref. No.	Parishes' Name	Infant Baptisms	Adult Baptisms	Confir- mations	Metho- dist Member- ship	30 June 1990 OR Union Member- ship	Total Member- ship 30/6/89
2410	Manukau North	37	-	4	818	-	833
2420	Manurewa	6	2	7	110	-	99
2430	Papakura	19	17	-	231	-	214
2440	Pukekohe	5	-	-	110	-	143
2450	Tuakau Union	4	-	-	-	34	35
2460	Franklin West Co-op.	10	-	-	-	79	68
2470	Bucklands Beach Co-op.	17	2	6	-	450	241
	Totals	98	21	17	1269	563	1633



# WAIKATO-BAY OF PLENTY DISTRICT

Ref. No.	Parishes' Name	Infant Baptisms	Adult Baptisms	Confir- mations	30 June 1990		Total Member- ship 30/6/89
					Metho- dist Member- ship	OR Union Member- ship	
3010	Thames Union	4	-	8	-	190	201
3020	Hauraki Plains Co-op.	8	-	-	-	320	350
3030	Paeroa	1	-	-	42	-	44
3040	Waihi	-	-	-	34	-	37
3050	Te Aroha Co-op.	22	2	-	-	168	174
3060	Morrinsville	3	-	-	111	-	112
3070	Cambridge Union	16	-	-	-	333	346
3080	Hamilton	14	-	29	290	-	266
3090	Raglan Union	-	-	-	-	59	65
3100	Hamilton East	-	-	1	148	-	151
3110	Chartwell Co-op.	10	-	2	-	500	332
3120	Ngaruawahia Union	2	-	1	-	75	78
3130	Huntly Co-op.	-	17	-	-	159	177
3140	Matamata Union	7	-	-	-	114	116
3150	Putaruru Co-op.	3	-	2	-	-	300
3160	Tokoroa	3	-	6	44	-	43
3170	Rotorua	15	-	4	136	-	139
3180	Taupo Union	14	-	-	-	225	216
3190	Western Bay of Plenty	7	2	2	340	-	336

# WAIKATO-BAY OF PLENTY DISTRICT continued.

Ref. No.	Parishes' Name	Infant Baptisms	Adult Baptisms	Confir- mations	30 June 1990 Metho- dist OR Union Member- ship	30 June 1990 Union Member- ship	Total Member- ship 30/6/89
3200	St James Union Parish Greerton	4	-	-	-	71	115
3210	Te Puke	3	1	1	105	-	111
3220	Whakatane Co-op.	14	-	4	-	519	571
3230	Kawerau	-	-	-	13	-	12
3240	Opotiki Union	12	-	-	-	134	137
3250	Te Awamutu	3	1	3	136	-	133
3260	Otorohanga	6	-	-	59	-	66
3270	Te Kuiti	-	-	-	12	-	12
3280	Taumarunui St Paul's Co-op.	13	-	-	-	101	108
3290	Turangi Co-op.	6	-	-	-	80	80
3330	Hillcrest Co-op.	28	1	-	-	296	354
3340	Pio Pio-Aria Mokau Co-op.	5	-	-	-	235	250
3350	Omokoroa Co-op.	4	2	-	-	152	150
3360	Dinsdale, Parish of St Clare Co-op.	5	-	-	-	105	94
3390	Bryant Park Co-op.	29	3	-	-	250	199
	Totals	261	29	63	1470	4086	5875

# TARANAKI-WANGANUI DISTRICT

Ref. No.	Parishes' Name	Infant Baptisms	Adult Baptisms	Confir- mations	30 June 1990 Metho- OR Union dist Member- Member- ship ship	Total Member- ship 30/6/89	
4010	New Plymouth	6	-	-	287	-	307
4015	Bellblock	15	4	-	-	87	86
4017	Brooklyn	-	-	-	-	200	204
4020	Waitara	10	-	-	108	-	-
4030	Stratford	4	-	-	84	-	76
4040	Eltham-Kaponga Co-op.	-	4	-	-	141	144
4050	Hawera	9	-	5	112	-	101
4060	Manaia Union	7	-	-	-	49	54
4070	Opunake Co-op.	15	-	-	-	129	133
4080	Okato Co-op.	12	-	2	-	230	-
4090	Wanganui	6	-	4	239	-	250
4110	Inglewood Union	6	9	4	-	93	98
4120	Patea Co-op.	1	-	-	-	56	56
	Totals	91	17	15	830	985	1509



# HAWKES BAY-MANAWATU DISTRICT

Ref. No.	Parishes' Name	Infant Baptisms	Adult Baptisms	Confir- mations	30 June 1990		Total Member- ship 30/6/89
					Metho- dist Member- ship	OR Union Member- ship	
5010	Napier	12	2	2	279	-	291
5020	Hastings	9	-	-	204	-	209
5040	Gisborne	12	-	-	92	-	95
5050	Mangapapa Union	5	13	-	-	117	111
5060	Wairoa, Presbyterian- Methodist Parish of	1	-	-	-	94	85
5070	Dannevirke-Norsewood	4	4	1	61	-	62
5080	Woodville Union	1	-	4	-	56	72
5090	Pahiatua Union	4	-	2	-	99	98
5100	Palmerston North	16	-	5	445	-	449
5110	Ashhurst-Bunnythorpe	5	-	-	78	-	77
5120	Feilding-Oroua	5	2	-	87	-	95
5130	Marton	1	2	2	48	-	46
5140	Rongotea-Sanson Co-op.	7	-	-	-	125	135
5150	Foxton Union	1	-	-	-	71	73
5154	Shannon	1	-	-	-	37	37
5160	Tamatea Community	-	-	-	-	65	59
5170	Waipawa Co-op.	9	-	-	-	96	103
5180	Milson Community	3	-	-	-	30	32
	Totals	96	23	16	1294	790	2129

# WELLINGTON DISTRICT

Ref. No.	Parishes' Name	Infant Baptisms	Adult Baptisms	Confir- mations	30 June 1990		Total Member- ship 30/6/89
					Metho- dist Member- ship	OR Union Member- ship	
6010	Wellington Central	7	-	3	280	-	277
6020	Wellington West	2	-	-	61	-	64
6030	Wellington South-Lyall						
	Bay Union	4	-	-	-	103	105
6050	Miramar Co-op.	1	-	-	-	90	95
6060	Ngaio Union	5	-	-	-	95	104
6070	Johnsonville Union	5	-	2	-	298	295
6080	Newlands Union	4	-	-	-	59	-
6100	Plimmerton-Paekakariki	2	-	-	112	-	72
6110	Tawa Union	14	-	-	-	400	399
6120	Lower Hutt-Petone	20	10	26	401	-	440
6130	Taita Union	2	-	-	-	12	13
6140	Upper Hutt Co-op	17	-	6	-	322	353
6150	Wainuiomata Union	10	-	-	-	76	77
6160	Greytown St Andrews Union	-	-	-	-	80	-
6170	Featherston Union	4	-	-	-	48	53
6180	Carterton Union	7	-	2	-	123	121
6190	Masterton St Lukes Un.	3	-	-	-	210	262
6200	Masterton, St James Un.	-	-	-	-	-	-
6210	Eketahuna Union	2	-	-	-	40	43
6220	Levin	7	1	3	146	-	-
6240	Kapiti Co-op.	12	-	-	-	312	336
6250	Hataitai-Kilbirnie Co.	7	1	1	-	640	200
6270	Brooklyn Co-op.	4	-	-	-	185	185
	Totals	149	12	43	1000	3013	3574

# NELSON DISTRICT

Ref. No.	Parishes' Name	Infant Baptisms	Adult Baptisms	Confir- mations	30 June 1990		Total Member- ship 30/6/89
					Metho- dist Member- ship	OR Union Member- ship	
7010	Nelson	6	-	-	279	-	281
7020	Nelson, St Luke's Un.	5	-	-	-	42	48
7030	Waimea	-	-	-	128	-	128
7040	Motueka-Moutere Hills Regional Co-op.	2	-	5	-	208	206
7060	Murchison	-	-	-	9	-	8
460 7070	Blenheim	7	4	8	262	-	253
7080	Picton Union	1	-	3	-	96	94
7090	Reefton District Union	-	2	2	-	47	45
7100	Buller Union	11	2	2	-	87	86
7110	Greymouth District Union	19	-	-	-	203	205
7120	Hokitika Union	5	-	-	-	120	132
	Totals	56	8	20	678	803	1486



# NORTH CANTERBURY DISTRICT:

Ref. No.	Parishes' Name	Infant Baptisms	Adult Baptisms	Confir- mations	30 June 1990		Total Member- ship 30/6/89
					Metho- dist Member- ship	OR Union Member- ship	
8010	Christchurch Mission	7	1	4	169	-	167
8020	Christchurch South	2	-	2	117	-	127
8030	Christchurch East	12	3	6	288	-	307
8040	New Brighton Union	-	-	-	-	102	111
8050	Sumner-Redcliffs Union	4	1	-	-	184	200
8060	South East Christchurch Union	2	-	4	-	57	57
8070	Lyttelton Harbour Union	5	-	-	-	54	-
8080	Opawa	-	21	-	164	-	186
8090	Beckenham-Sydenham	4	-	5	134	-	140
8100	Christchurch (Spreydon)	1	-	-	63	-	65
8110	Halswell Union	2	-	-	-	58	59
8120	Christchurch (Riccarton)	5	-	-	254	-	257
8130	Christchurch (St Albans)	6	-	-	252	-	265
8140	Christchurch North	10	-	-	246	-	262
8150	Hornby	2	-	-	37	-	47
8160	Lincoln Union	4	-	-	-	119	117
8170	Ellesmere Co-op.	6	-	-	-	112	147
8180	Kaiapoi Co-operating	6	-	-	-	165	166
8190	Rangiora	15	-	-	178	-	159
8200	Malvern Co-op.	2	-	-	-	106	130
8210	Oxford District Union	8	-	-	-	61	63
8220	Parklands Co-op.	-	-	-	-	-	-
	Totals	103	26	21	1902	1018	3032

# SOUTH CANTERBURY DISTRICT

Ref. No.	Parishes' Name	Infant Baptisms	Adult Baptisms	Confir- mations	30 June 1990		Total Member- ship 30/6/89
					Method- ist Member- ship	OR Union Member- ship	
8310	Timaru-Temuka	3	-	-	191	-	209
8330	St David's Marchwiel Union	-	-	-	-	91	101
8350	Waimate	-	-	-	55	-	58
8360	Geraldine Co-op.	4	3	9	-	206	192
8380	Ashburton	1	-	3	208	-	230
8390	Allenton Union	10	-	-	-	285	284
8400	Oamaru Union	2	-	-	-	84	84
	Totals	20	3	12	454	666	1158

# OTAGO-SOUTHLAND DISTRICT

Ref. No.	Parishes' Name	Infant Baptisms	Adult Baptisms	Confir- mations	30 June 1990		Total Member- ship 30/6/89
					Metho- dist Member- ship	OR Union Member- ship	
9020	Dunedin Mission	6	2	8	412	-	429
9040	West Harbour United	1	-	1	-	39	34
9060	Corstorphine-Concord Un	2	1	4	-	71	-
9070	Grants Braes Union	8	4	4	-	93	92
9080	Tokomairiro Co-op.	8	1	1	-	183	185
9090	Balclutha	-	-	-	36	-	36
9100	Gore	1	-	-	31	-	34
9110	Invercargill	7	2	3	298	-	304
9120	Riverton Union	3	-	6	-	90	101
9130	Otautau-Waiono Union	12	-	-	-	164	167
9150	Bluff Co-op.	3	1	1	-	84	81
9160	Teviot Union	-	-	1	-	70	70
9170	Alexander-Clyde-Lauder Un.	11	1	2	-	448	433
9180	Port Chalmers United	4	1	-	-	87	89
9190	Flagstaff Co-op.	4	-	3	-	172	205
9220	Blueskin Co-op.	-	-	-	-	25	24
9230	Lawrence	-	-	-	11	-	11
9240	Kaikorai Union	1	1	-	-	91	82
9250	Brockville Union	8	-	1	-	43	46
	Totals	79	14	35	788	1660	2423



# **FINANCIAL STATEMENTS**

METHODIST CHURCH OF NEW ZEALAND

MAORI DIVISION

ADMINISTRATION INCOME AND EXPENDITURE ACCOUNT

FOR THE YEAR ENDED 30 JUNE, 1990

(1989)	<u>INCOME</u>	\$	\$
19,693	Circuit Contributions (1)		19,190
105	General Donations and Kohas		280
33,122	Interest Received (2)		43,271
3,798	Legacies and Capital Donations	11,220	
(3,798)	Less Capitalised for Income Production (15)	11,220	-
188,992	Connexional Budget		98,842
13,600	Educators' Income (5)		19,650
23,739	Rangatahi Income (6)		20,000
45,420	E.W. Blackwell Distribution		30,709
131,242	Grey Institute Distribution		112,997
10,900	Hamilton Trust Distribution		13,500
45,000	Investment Funds Board Distribution		49,500
-	Kai Iwi Trust		10,000
511,813			417,939
	<u>EXPENDITURE</u>		
	<u>Divisional Costs</u>		
	Tumuaki - Stipends, Allowances, Superannuation Subsidy, Housing Support, Travel etc. (3)	40,869	
37,566	Presbyters - Stipends, Allowances, Superannuation Subsidy, Housing Support (4)	156,327	
238,852	Educators - Salaries, Expenses, Travel (5)	31,745	
27,590	Rangatahi - Salaries, Expenses, Travel (6)	21,238	
23,739	A.C.C. Levy	2,783	
3,743	General Travel Costs	8,180	
4,082	Circuits Expenses	4,650	
4,852	Sundry Expenses	854	
980			
341,404			266,646
	<u>Office and General Costs</u>		
7,467	Accountancy	8,555	
650	Audit Fee	575	
247	Bank Charges and Interest	383	
1,276	Computer Processing	1,352	
352	Office Expenses	472	
7,319	Office Rent and Operating Costs	5,129	
17,907	Office Salaries	32,492	
821	Postages	1,115	
3,444	Printing and Stationery	3,920	
267	Repairs and Servicing Equipment	255	
1,924	Telephones	1,659	
41,674			55,907
383,078	<u>Total Expenditure</u>		322,553
\$128,735	<u>Net Surplus to Accumulated Funds (17)</u>		\$ 95,386

These Accounts should be read in conjunction with the Notes to the Accounts.

METHODIST CHURCH OF NEW ZEALAND

MAORI DIVISION

SPECIAL FUNDS INCOME AND EXPENDITURE ACCOUNT

FOR THE YEAR ENDED 30 JUNE, 1990

INCOME

\$

Grants Received:

- Wellington Methodist Charitable and Educational Endowments	20,000
- Trinity College, Kaikarakia (Not Uplifted This Year)	NIL
- N.Z. Methodist Women's Fellowship	4,677
- Methodist Provident Society	1,262
- Making Disciples Task Group	1,200
	<hr/>
	27,139

Legacies, Capitalised	11,220
M.T.A. Capital Accretions	(133)
Sale of Maori Hymn Books	1,161
Meetings Incomes and Kohas	1,176
Maori Division General Funds	NIL
	<hr/>
	40,563

Deficits Deducted from Specified Funds

59,465
<hr/>
\$100,028

EXPENDITURE

Grants, etc. Made:

- Moutoa Education Scholarships	13,504
- Return of 1989 Funds to 1990 Connexional Budget	58,000
	<hr/>
	71,504

Cost of Meetings: Catering, Accommodation, Travel, Kohas	2,644
Research Costs	97

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74,245

Surpluses Added to Specified Funds

25,783

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\$100,028

These Accounts should be read in conjunction with the Notes to the Accounts.



METHODIST CHURCH OF NEW ZEALAND

MAORI DIVISION

BALANCE SHEET AS AT 30 JUNE, 1990

(1989)	<u>CURRENT LIABILITIES</u>	\$	\$
1,368	Sundry Creditors		2,944
	<u>SPECIAL FUNDS</u>		
1,122	Christian Education Materials Fund	1,122	
2,400	Evangelism Training M.D.T.G. Fund	3,600	
1,514	Hui, Conferences, Staff Meetings Fund (7)	948	
49,500	I.F.B. Distribution Fund 1990/91	50,000	
28,334	Kaikaraka Training Fund (8)	27,804	
455	Maori Hymn Books Fund (9)	1,616	
20,079	Moutoa Educational Scholarships Fund (10)	26,575	
5,846	N.Z.M.W.F. Smethurst Fund (11)	7,250	
10,852	N.Z.M.W.F. Stamp Fund (12)	13,989	
1,664	Poneke Youth Christian Education Fund (13)	1,547	
-	Research Fund (14)	1,165	
<u>121,766</u>			<u>135,616</u>
	<u>CAPITAL AND RESERVES</u>		
30,801	Capital Fund - Legacies (15)	42,021	
46,402	Capital Fund - Office Space (16)	46,269	
229,469	Accumulated General Funds (17)	266,855	
<u>306,672</u>			<u>355,145</u>
<u>\$429,806</u>			<u>493,705</u>
	<u>CURRENT ASSETS</u>		
10,603	B.N.Z. - Current Account	15,222	
29,382	Accrued Connexional Budget 1989/90	14,087	
8,023	Accrued E.W. Blackwell Trust 1989/90	8,357	
933	Sundry Debtors	692	
<u>48,941</u>			<u>38,358</u>
	<u>INVESTMENTS</u>		
79,043	M.T.A. Capital Funds Deposits (18)	90,349	
301,097	M.T.A. General Deposits (18)	364,273	
<u>380,140</u>		<u>454,622</u>	
725	Joint Office Capital Deposit	725	
<u>380,865</u>			<u>455,347</u>
<u>\$429,806</u>			<u>\$493,705</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

# METHODIST CHURCH OF NEW ZEALAND

## MAORI DIVISION

### NOTES TO ACCOUNTS AND STATEMENT OF 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. Accrual accounting is used to match incomes and expenditures.
3. There have been no changes in accounting policy.
4. (1) Details of Circuits' Contributions

	\$ 1989	\$ 1990
Tai Tokerau	5,500	4,600
Tamaki	6,941	6,300
Waikato	1,800	825
Rohe Potae	130	1,330
Taranaki	2,140	2,100
Poneke	1,758	4,000
Otautahi-Waipounamu	1,424	35
	<u>\$ 19,693</u>	<u>\$ 19,190</u>

#### 4. (2) Details of Interest Received

M.T.A. - General Deposits	22,837	35,134
M.T.A. - Legacies Deposits	5,270	4,381
M.T.A. - Office Space Deposits	4,683	3,222
Bank of N.Z. - Current Account	332	534
	<u>\$ 33,122</u>	<u>\$ 43,271</u>

#### 4. (3) Details of Tumuaki Stipend, etc.

Stipend	25,260	27,900
Housing Subsidy	2,296	2,536
Superannuation Subsidy	2,296	2,536
Car Allowance	3,149	3,043
Expense Allowance	2,222	2,345
Travel Costs	2,037	2,040
Sundry Expenses	306	469
	<u>\$ 37,566</u>	<u>\$ 40,869</u>

#### 4. (4) Details of Presbyters Stipends, etc.

Stipends	170,505	111,600
Housing Subsidies	10,471	5,495
Superannuation Subsidies	15,306	11,201
Car Allowances	25,225	15,570
Expenses Allowances	14,920	9,381
Tamaki Circuit Ministry Costs	2,425	3,080
	<u>\$238,852</u>	<u>\$156,327</u>

4. (5) Details of Educators' Salaries, etc.

	\$ 1989	\$ 1990
Salaries	25,260	27,900
Travel Costs	642	1,649
Expenses	1,688	2,196
<u>Total Expenditure for Year</u>	<u>\$ 27,590</u>	<u>\$ 31,745</u>
Wellington Methodist Charitable and Educational Endowments Trust	10,000	10,000
Grey Trust - Kia Neke Ake	3,600	9,650
<u>Total Income for Year</u>	<u>\$ 13,600</u>	<u>\$ 19,650</u>

4. (6) Details of Rangatahi Salaries, etc.

Salaries	15,324	16,000
Car Costs	2,794	2,206
Expenses	655	496
Housing Subsidy	4,966	2,536
<u>Total Expenditure for Year</u>	<u>\$ 23,739</u>	<u>\$ 21,238</u>
Opening Balance Rangatahi Fund 1 July 1989	20,800	-
Allocation Ex Circuits Expenses 1989/90	2,939	-
Wellington Methodist Charitable and Educational Endowments Trust	-	20,000
<u>Total Income for Year</u>	<u>\$ 23,739</u>	<u>\$ 20,000</u>

4. (7) Hui, Conference, Staff Meetings Fund

	1990	1990
Opening Balance 1 July 1989		1,514
Add Koha Hui-A-Tau	330	
Koha Board Hui	585	
		915
Less Hui-A-Tau Costs	500	2,429
Costs of Board Meetings - Tai Tokerau NIL - Otautahi 298 - Tamaki 449		
Catering Staff Meetings	159	
Wananga Costs	75	
		1,481
<u>Closing Balance 30 June 1990</u>		<u>\$ 948</u>

4. (8) Kaikarakia Training Programme Fund

	1990	1990
Opening Balance 1 July 1989		28,334
Add Trinity College Grant 1989/90 (Not Uplifted)		NIL
		28,334
Less Travel Costs	261	
Catering Costs	182	
Resource Books and Tapes	87	
		530
<u>Closing Balance 30 June 1990</u>		<u>\$ 27,804</u>



NOTES TO ACCOUNTS AND STATEMENT OF ACCOUNTING POLICIES (Continued)

4. (9)	<u>Maori Hymn Books Fund</u>	
	Opening Balance 1 July 1989	455
	<u>Add</u> Proceeds of Sales Maori Hymn Books	1,161
	<u>Closing Balance 30 June 1990</u>	\$ 1,616
4. (10)	<u>Moutoa Educational Scholarships Fund</u>	
	Opening Balance 1 July 1989	20,079
	Wellington Methodist Charitable and Educational Endowments Trust Grants - 1990/91	20,000
		40,079
	<u>Less</u> Awards Made 1989/90 - Te Oti Rakana	13,504
	<u>Closing Balance 30 June 1990</u>	\$ 26,575
4. (11)	<u>N.Z.M.W.F. Smethurst Fund</u>	
	Opening Balance 1 July 1989	5,846
	Smethurst Interest Received 1989/90	1,540
	Huihuinga Koha	261
		7,647
	<u>Less</u> Huihuinga Catering and Power	397
	<u>Closing Balance 30 June 1990</u>	\$ 7,250
4. (12)	<u>N.Z.M.W.F. Stamps Fund</u>	
	Opening Balance 1 July 1989	10,852
	Funds Received 1989/90	3,137
		13,989
	<u>Less</u> Costs 1989/90	NIL
	<u>Closing Balance 30 June 1990</u>	\$ 13,989
4. (13)	<u>Poneke Youth Christian Education Fund</u>	
	Opening Balance 1 July 1989	1,664
	<u>Less</u> Cost Two Persons, Youth Trek	117
	<u>Closing Balance 30 June 1990</u>	\$ 1,547
4. (14)	<u>Research Fund</u>	
	Grant from Methodist Provident Society	1,262
	<u>Less</u> Costs Te Aro Maori Mission History	97
	<u>Closing Balance 30 June 1990</u>	\$ 1,165
4. (15)	<u>Capital Fund - Legacies etc. Fund</u>	
	Opening Balance 1 July 1989	30,801
	<u>Add</u> Legacies 1989/90 Invested	11,220
	<u>Closing Balance 30 June 1990</u>	\$ 42,021

NOTES TO ACCOUNTS AND STATEMENT OF ACCOUNTING POLICIES (Continued)

4. (16) Capital Fund - Office Space Fund

Opening Balance 1 July 1989	46,402
Add M.T.A. Capital Accretions 31/3/90	(133)
<u>Closing Balance 30 June 1990</u>	<u>\$ 46,269</u>

4. (17) Accumulated General Funds

Opening Balance 1 July 1989	229,469
Less Part 1989 Surplus returned for 1990 Connexional Budget Fundings	58,000
	171,469
Add Net Surplus for Year	95,386
<u>Closing Balance 30 June 1990</u>	<u>\$266,855</u>

NOTE: The "Askings" from 1990/91 Connexional Budget were reduced by \$114,000 by the use of Part of the Net Surpluses, for the following years:-

Part of 1989 Surplus (Additional to \$58,000 above)	34,000
Part of 1990 Surplus (\$95,386)	80,000
	<u>\$114,000</u>

4. (18) Details of M.T.A. Deposits

	Deposit Balance <u>30/6/90</u>	Accrued Dividend <u>30/6/90</u>	<u>TOTAL</u>
Legacies Capital Fund	42,021	1,182	43,203
Office Space Capital Fund	46,269	877	47,146
	<u>88,290</u>	<u>2,059</u>	<u>90,349</u>
General Funds	355,000	9,273	364,273
	<u>\$443,290</u>	<u>\$11,332</u>	<u>\$454,622</u>

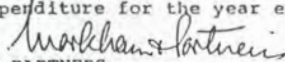
  
.....  
R.D. RAKENA, TUMUAKI

  
.....  
D.G. LAWS ACCOUNTANT

AUDITORS' REPORT

We have audited the books and Records of the Maori Division in accordance with accepted auditing standards and procedures for the year ended 30 June 1990 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 the 30 June 1990 and of its Income and Expenditure for the year ended on that date.

  
MARKHAM AND PARTNERS  
CHARTERED ACCOUNTANTS

AUCKLAND

26th September .....1990

METHODIST CHURCH OF NEW ZEALAND  
MAORI DIVISION INVESTMENT FUNDS BOARD

GENERAL FUNDS INCOME AND EXPENDITURE ACCOUNT  
FOR THE YEAR ENDED 30 JUNE, 1990

(1989)	<u>INCOME</u>	\$	\$	\$
99,147	Interest and Dividends (1)			97,100
45,420	E.W. Blackwell Trust Distribution			30,706
18,200	Rents Received			39,836
4,212	Maungawhare Farm Net Income (2)			2,641
166,979				<u>170,283</u>
	<u>LESS EXPENDITURE</u>			
-	Parsonages Costs* (3)		-	
	Properties Cost			
11,774	Repairs and Maintenance	6,569		
9,463	Rates and Water	10,283		
4,821	Insurances	12,186		
769	Valuations	76		
302	Rentals Paid	91		
4,500	Rental Costs (Drougham) (16)	4,500		
455	Legal Expenses	2,022		
<u>32,084</u>			<u>35,727</u>	
	Administration Costs			
7,467	Accountancy	8,561		
1,590	Computer Processing	1,688		
775	Audit Fee	575		
70	Bank Charges and Expenses	294		
5,858	Office Rent and Costs	5,235		
	Postages, Printing, Stationery,			
1,005	Telephones, etc.	644		
3,450	Depreciation of Equipment and Car	2,905		
<u>20,215</u>			<u>19,902</u>	
<u>52,299</u>	<u>Total Expenditure</u>			<u>55,629</u>
<u>\$114,680</u>	<u>Net Income to Accumulated Funds (14)</u>			<u>\$114,654</u>

\* Note: Parsonages General Costs are reimbursed from Presbyters' Rentals received. Major additions are charged to "Properties Capital Reserve", or "General Funds".  
- See Notes (3), (13) and (14).

These Accounts should be read in conjunction with the Notes to the Accounts.



METHODIST CHURCH OF NEW ZEALAND  
MAORI DIVISION INVESTMENT FUNDS BOARD  
SPECIAL FUNDS INCOME AND EXPENDITURE ACCOUNT  
FOR THE YEAR ENDED 30 JUNE, 1990

<u>INCOME</u>	\$	\$
M.T.A. Interest and Dividends		69,544
M.T.A. Capital Accretions		(236)
Rents and Subsidies Parsonages		25,124
Specific Legacies Funds		2,348
Grey Institute Trust Allocations		214,447
Hamilton Trust Allocation		20,000
Sundry Grants and Kohas		2,542
G.V. Increases on Properties		204,900
Incorporate New Properties		1,369,000
Tumuaki Parsonage Alterations Allocations		98,000
		<hr/>
		2,005,669
<u>Deficits Deducted From Particular Funds</u>		875,964
		<hr/>
		\$2,881,633

EXPENDITURE

Property Costs - Whanau Units Additions	910,969	
- Alterations and Additions	119,890	
- Insurances	642	
- Rates	2,694	
- Rentals of Parsonages	6,191	
- Repairs	14,847	
- Property Demolished	1,500	
- Loss Sale of Parsonage	9,882	1,066,615
	<hr/>	
Distribution of Grey Institute Trust Allocations		133,139
Distributions of Hamilton Trust Allocations		18,500
446 Innes Road Funds to General Funds on Sale		11,614
Allocation 1989/90 Tumuaki Parsonage Alterations		55,000
		<hr/>
		1,284,868
<u>Surpluses Added to Particular Funds</u>		1,596,765
		<hr/>
		\$2,881,633

These Accounts should be read in conjunction with the Notes to the Accounts.

METHODIST CHURCH OF NEW ZEALAND  
MAORI DIVISION INVESTMENT FUNDS BOARD  
BALANCE SHEET AS AT 30 JUNE, 1990

(1989)	<u>CURRENT LIABILITIES</u>	\$	\$
1,897	Sundry Creditors and Accruals	987	
-	Te Rahui Loan Due To Special Account (14)	7,407	
<u>1,897</u>			<u>8,394</u>
 <u>SPECIFIC RESERVES</u>			
55,699-7	Parsonages - 6 Rentals Suspense (3)	32,290	
13,913	Specific Trust Funds (4)	18,052	
-	Ngati Paoa Whanau Trust Deposit (5)	999,423	
139,999	Grey Trust Specific Funds and Grants for Distributions (6)	211,657	
6,674	Hamilton Trust for Distributions (7)	8,174	
95,238	Kaeo Land Sales Capital Reserve (8)	93,304	
22,255	Kaeo Land Sales Revenue Reserve (9)	33,900	
154,966	Kaumatua Housing Fund (10)	NIL	
919,955	Whanau Units - Seamer Fund (11)	224,300	
11,622	Ngati Te Whiti Reserve (12)	21,272	
-	Te Patunga Church Repair Fund (14)	3,000	
<u>1,420,321</u>			<u>1,645,372</u>
 <u>CAPITAL AND ACCUMULATED FUNDS</u>			
2,143,859	Properties Capital Reserves (13)	3,642,032	
857,282	Accumulated General Funds (14)	868,314	
<u>3,001,141</u>			<u>4,510,346</u>
<u>\$4,423,359</u>			<u>\$6,164,112</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

...../Continued

BALANCE SHEET AS AT 30 JUNE, 1990 (Continued)

(1989)	<u>CURRENT ASSETS</u>	\$	\$
17,448	Bank of N.Z. Current Account	3,186	
300	Kaco Committee Imprest	300	
4,304	Maungawhare Committee Imprest	1,924	
5,490	Maungawhare Livestock at Cost - 53	17,490	
13,334	Sundry Debtors and Accruals	9,810	
<u>40,876</u>			32,710
	<u>INVESTMENTS AT COST/CAPITAL ACCRETIONS</u>		
1,206,326	M.T.A. Specified Deposits (15)	369,556	
649,491	M.T.A. General Funds	776,017	
-	M.T.A. Ngati Paoa Whanau Trust (5)	999,423	
85,500	Brougham House Loan (16)	81,000	
12,000	Te Rahui Loan	12,000	
866	Presbyter Car Loan	5,356	
<u>1,954,183</u>			2,243,352
	<u>FIXED ASSETS AT GOVERNMENT VALUATION</u>		
331,000-10	Land Properties - 11	365,700	
946,800- 9	Centres - 10	1,403,000	
91,500- 4	Churches - 4	118,000	
165,000- 1	Residential Homes - 2	1,095,000	
437,500- 4	Parsonages - 2	227,000	
439,300- 9	Houses and Cottages - 10	664,800	
<u>2,411,100</u>		<u>3,873,500</u>	
	<u>At Cost, Less Depreciation</u>		
	Office Equipment	6,155	
	<u>Less 10% Depreciation</u>	<u>605</u>	
5,900			5,550
	Rangatahi Worker Toyota Car	11,300	
	<u>Less 20% Depreciation</u>	<u>2,300</u>	
11,300			<u>9,000</u>
<u>2,428,300</u>			3,888,050
<u>\$4,423,359</u>			<u>\$6,164,112</u>

These Accounts should be read in conjunction with the Notes to the Accounts.



METHODIST CHURCH OF NEW ZEALAND  
MAORI DIVISION INVESTMENT FUNDS BOARD

SCHEDULE OF PROPERTIES 30 JUNE, 1990

<u>LAND (11)</u>	<u>G.V. YEAR</u>	<u>G.V. LAND</u>	<u>G.V. BUILDINGS</u>	<u>G.V. TOTAL</u>
Kaeo, Hospital Road	1989	90,000	-	90,000
Te Poinga, Waima Valley Road	1989	33,000	-	33,000
Pakanae, Opononi-Newark	1989	55,000	Not House	55,000
Pakanae, Koutu Point Road	1989	19,000	Not House	19,000
Mangawhare, Mt. Wesley	1988	80,000	-	80,000
Tuakau, 21-23 Gibson Road	1989	46,500	-	46,500
Ngaruawahia, River Road	1987	20,000	Not Flats	20,000
Te Kopua, Cannons Road (Cemetery)	1989	200	-	200
Raglan, Tutchen Avenue	1988	13,000	-	13,000
Kawhia, Te Waitere Road (Cemetery)	1988	5,300	-	5,300
Opunake, 71 Longfellow Street	1989	3,700	-	3,700
		<u>\$365,700</u>	<u>\$ -</u>	<u>\$ 365,700</u>

CENTRES (10)

Te Rongopai, Kaikohe	1989	29,000	120,000	149,000
Te Atawhai, Kawakawa	1989	11,000	20,000	31,000
James Buller Memorial, Dargaville	1986	13,000	12,000	25,000
Whakatuora, Mangere	1987	33,500	206,500	240,000
Te Rahui Tane, Hamilton	1986	115,000	352,000	467,000
Te Piringa, Otorohanga	1989	10,300	37,700	48,000
Te Huinga, Te Kuiti	1988	19,000	7,000	26,000
Patea	1989	1,400	5,600	7,000
Tahupotiki Haddon Memorial, Hawera	1988	Not Owned	90,000	90,000
Te Rongopai, Otautahi	1989	56,000	264,000	320,000
		<u>\$288,200</u>	<u>\$1,114,800</u>	<u>\$1,403,000</u>

CHURCHES (4)

Te Patunga (Kaeo), Pupuke Road	1989	1,000	3,000	4,000
Taheke, State Highway 12	1989	12,000	38,000	50,000
Otaua, Mangatawa Road	1989	3,000	8,000	11,000
Kawhia, Tainui Street	1989	26,500	26,500	53,000
		<u>\$ 42,500</u>	<u>\$ 75,500</u>	<u>\$ 118,000</u>

RESIDENTIAL HOMES (2)

Te Rahui Wahine, Hamilton	1986	120,000	45,000	165,000
Whanau Units, Mangere	Est	30,000	900,000	930,000
		<u>\$150,000</u>	<u>\$ 945,000</u>	<u>\$1,095,000</u>

PARSONAGES (2)

38 Three Mile Bush Road, Kamo	1988	29,000	43,000	72,000
28 Mount Albert Road, Auckland	1986	82,500	72,500	155,000
		<u>\$111,500</u>	<u>\$ 115,500</u>	<u>\$ 227,000</u>

...../Continued

SCHEDULE OF PROPERTIES 30 JUNE, 1990 (Continued)

HOUSES AND COTTAGES (10)

Waima, Hokianga	1989	12,000	18,000	30,000
Mt. Wesley, Mangawhare	1988	5,000	40,000	45,000
296 Massey Road, Mangere	1987	71,200	60,800	132,000
298 Massey Road, Mangere	1987	74,000	67,000	141,000
19 Gibson Road, Tuakau	1989	15,500	5,000	20,500
11 Union Street, Hamilton	1989	68,000	62,000	130,000
3 Gladstone Road, Te Kuiti	1988	13,000	42,000	55,000
Tainui Street, Kawhia	1989	22,500	38,000	60,500
175 Waihi Road, Hawera	1988	22,500	17,500	40,000
Long Fellow Street, Opunake	1989	3,800	7,000	10,800
		<u>\$ 307,500</u>	<u>\$ 357,300</u>	<u>\$ 664,800</u>
<u>TOTAL PROPERTIES (37) 30 June 1988</u>		<u>\$ 899,300</u>	<u>\$1,133,600</u>	<u>\$2,032,900</u>
(37) 30 June 1989		<u>\$1,087,800</u>	<u>\$1,323,300</u>	<u>\$2,411,100</u>
(39) 30 June 1990		<u>\$1,265,400</u>	<u>\$2,608,100</u>	<u>\$3,873,500</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

...../Continued

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 method, have been observed in the preparation of these Accounts, with the exception that Properties are revalued at the most recent Government Valuation.
2. Office Equipment and the Toyota Car have been depreciated respectively at 10% and 20% of the balances as at the end of the financial year.
3. Accrual accounting is used to match incomes and expenditures.
4. All properties are insured for replacement or indemnity value.
5. There has been no changes in accounting policy.

6. (1) Details of Interest and Dividends Received

General Deposits M.T.A.	94,489
Sundry Loans	1,395
B.N.Z. Current Account	1,216
	<u>\$97,100</u>

6. (2) Maungawhare Farm Income and Expenditure Account  
For the Year Ended 30 June 1990

INCOME

Sale of Heifers and Cattle	28	13,769
Livestock on Hand at Cost 30.6.90.	53	17,490
	<u>81</u>	<u>\$31,259</u>

EXPENDITURE

Livestock on Hand at Cost 1.7.89.	18	5,490
Purchase of Heifers and Cattle	60	20,215
Natural Increase 3 Calves	3	-
Cartage		632
Commission on Livestock Sales		422
Repairs, Fencing and Drain Costs		139
Fertiliser and Drench		336
Farm Rates		1,384
	<u>81</u>	<u>28,618</u>

Net Income to General Income and  
Expenditure Account

2,641  
\$31,259



NOTES TO ACCOUNTS AND STATEMENT OF ACCOUNTING POLICIES (Continued)

6. (3) Details of Parsonage Suspense Accounts  
(For Parsonage Costs)

28 Mount Albert Road, Auckland	490
38 Three Mile Bush Road, Kamo	14,454
296 Massey Road, Mangere (Vacant)	3,607
11 Union Street, Hamilton (Let)	6,643
4 Bryce Street, Hamilton (Rented)	395
463 St Aubyns Street, New Plymouth (Rented)	-
11 Brougham Street, Wellington (Rented)	6,701

Total Balances 30 June 1990 \$ 32,290

Opening Balances 1 July 1989

<u>Add</u> Presbyters' Rents and Division's Subsidies	25,124	
Tumuaki Parsonage Alterations		
- 1988/89 Distribution - General Funds	43,000	
- 1989/90 Allocation - Properties Reserve	55,000	123,124
- See Notes (14) and (13)		
		178,823

<u>Less</u> Rentals Parsonages	6,191	
Rates	2,694	
Insurances	642	
Repairs	14,847	
<u>Less</u> Tumuaki Parsonage Alterations	110,545	
<u>Less</u> Innes Road Funds Closed Off To		
Accumulated Funds On Sale	11,614	146,533

Closing Balances 30 June 1990 \$ 32,290

6. (4) Movement in Trust Funds

	Balance 1989	Income 1989/90	Disbursed 1989/90	Interest 1989/90	Balance 1990
Thomas Buddle Memorial	731	-	-	91	822
George Buttle Centennial	3,653	-	-	458	4,111
R.T. Haddon Legacy	7,338	2,348	-	967	10,653
A.J. Seamer Legacy	2,191	-	-	275	2,466
	<u>\$13,913</u>	<u>\$2,348</u>	<u>-</u>	<u>\$1,791</u>	<u>\$ 18,052</u>

6. (5) Details of M.T.A. Deposit, Held as Agent for Ngati Paoa Whanau Trust

Deposit August 1989		1,000,000
Capital Accretions During Year		(577)
Dividends Received During Year	46,515.21	
<u>Less</u> Remitted To Trust	46,515.21	-
<u>Closing Balance 30 June 1990</u>		<u>\$999,423</u>

6. (6)	<u>Grey Institute Distributions to I.F.B. Specific Funds</u>			
	Maori Bi-Cultural Church	Total	1984/85	2,466
	Maori Educational Enterprises	Balance	1985/86	5,033
		Total	1986/87	13,424
		Total	1987/88	14,400
		Total	1988/89	38,700
				71,557
	Maori Development Enterprises	Balance	1986/87	6,034
		Total	1987/88	10,800
		Total	1988/89	29,000
				45,834
	Yet to be Distributed for 1989/90			91,800
	<u>Closing Balances 30 June 1990</u>			\$211,657
	<u>Other Distributions For 1989/90 From Grey Institute</u>			
	<u>Trust Grants</u>			
	Kia Neke Ake (Maori Division)	For	1988/89	9,650
	Ngati Te Whiti Reserve	For	1988/89	9,650
	Maori Division	For	1989/90	112,997
				\$132,297
6. (7)	<u>Hamilton Trust Distrubtions</u>			
	Opening Balance 1 July 1989			6,674
	<u>Add</u> Grant Received 1989/90			20,000
				26,674
	<u>Less</u> Maori Division Grant 1989/90		13,500	
	Koha Koroneihana		5,000	18,500
	<u>Closing Balance 30 June 1990</u>			\$ 8,174
6. (8)	<u>Movement in Kao Land Sales Capital Reserve</u>			
	Opening Balance 1 July 1989			95,238
	<u>Less</u> Accrued Dividend 30 June 1989 Transferred To Kao Land Sales Revenue Reserve			1,698
				93,540
	M.T.A. Capital Accretions			(236)
	<u>Closing Balance 30 June 1990</u>			\$ 93,304
6. (9)	<u>Movement in Kao Land Sales Revenue Reserve</u>			
	Opening Balance 1 July 1989			22,255
	<u>Add</u> M.T.A. Revenue and Capital Reserves Dividends			11,645
				33,900
	<u>Less</u> Farm Costs (None Claimed)			NIL
	<u>Closing Balance 30 June 1990</u>			\$ 33,900
6. (10)	<u>Movement in Kaumatua Housing Fund (Whanau Units Project)</u>			
	Opening Balance 1 July 1989			154,966
	<u>Add</u> M.T.A. Dividends			2,649
				157,615
	<u>Less</u> Manukau City Reserve Contribution		2,961	
	Contractors Progress Payments		154,654	157,615
				NIL

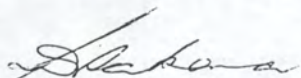
NOTES TO ACCOUNTS AND STATEMENT OF ACCOUNTING POLICIES (Continued)

6. (11) Movement in Whanau Units - Seamer Fund (Whanau Units Project)			
Opening Balance 1 July 1989			919,955
Add	M.T.A. Dividends	55,157	
	Kohas Received	2,542	
	Refund Part Manukau City Reserve Contribution	1,316	59,015
			<u>978,970</u>
TOTAL FOR PROJECT			
	Less Project Costs:-		
71,316	Architects Fees	31,230	
771,869	Contractors Progress Payments	617,215	
25,261	Drainage Contract	6,451	
54,063	Landscaping Contract	54,063	
24,967	Carpets	24,967	
16,144	Equipment	16,144	
4,600	Curtains	4,600	
	Manukau City Reserve Contribution	-	754,670
1,645			
\$969,885	Closing Balance 30 June 1990		\$ 224,300
6. (12) Movement in Ngati Te Whiti Reserve			
Opening Balance 1 July 1989			11,622
Add	Grey Institute Distribution 1988/89		9,650
			<u>21,272</u>
Closing Balance 30 June 1990			\$
6. (13) Movement in Properties Capital Reserve			
Opening Balance 1 July 1989			2,143,859
Add	Incorporation of New Government Valuations		204,900
	Incorporation of Additional Land and Buildings		
	- Te Rongopai Centre, Kaikohe	149,000	
	- Te Rongopai Centre, Otautahi	370,000	
	- Whanau Units Whakatuora Provision	900,000	1,369,000
			<u>3,717,759</u>
Less	Opunake Centre Demolished	1,500	
	Loss on Sale 446 Innes Road, Christchurch	9,882	
	28 Mt Albert Road Parsonage Alterations		
	- Architects Fees	9,345	
	- Allocation 1989/90 Towards Costs (See Note (3))	55,000	75,727
			<u>83,642,032</u>
Closing Balance 30 June 1990			
6. (14) Movement in Accumulated General Funds			
Opening Balance 1 July 1989			857,282
Less	1988/89 Distributions		
	- To Maori Division	50,000	
	- Towards 28 Mt Albert Road Parsonage Alterations (See Note (3))	43,000	
	- Towards Major Repairs 298 Mansey Road	10,000	
	- For Future Repairs Te Patunga Church	3,000	
		<u>106,000</u>	
Less	Rent Retention Te Rahui W. Treated as a Grant	2,075	
	Incorporation Te Rahui Special Account Loan	7,407	116,282

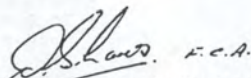


NOTES TO THE ACCOUNTS AND STATEMENT OF ACCOUNTING POLICIES (Continued)

	<u>Brought Forward</u>	741,000
<u>Add</u>	Parsonage Revenue Funds Incorporated on Sale of 446 Innes Road, Christchurch - See Note (3) Te Rahui on Close of Bank Accounts	11,614 1,046 12,660
<u>Add</u>	Net Income for Year	753,660 114,654
	<u>Closing Balance 30 June 1990</u>	<u>\$ 868,314</u>
6. (15)	<u>Details of M.T.A. Specified Deposits</u>	
	Specific Trust Funds (4)	18,052
	Kaeo Land Sales Capital Reserves (8)	93,304
	Kaeo Land Sales Revenue Reserves (7)	33,900
	Whanau Units - Seamer Fund (11)	224,300
	<u>Total Balances 30 June 1989</u>	<u>\$ 369,556</u>
6. (16)	<u>Brougham House Alterations Loan</u>	
	Advance Wesley Social Services Trust (ex Grant from Kai Iwi Trust), 10 years, Interest free, to 15 January 1988.	90,000
	<u>Less</u> Annual Amount Forgiven In Lieu of Rent	
	To 1989 4,500	
	For 1990 4,500	9,000
	<u>Closing Balance 30 June 1990</u>	<u>\$ 81,000</u>



R.D. Rakena, Tumuaki

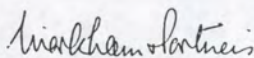
 F.C.A.

D.G. Laws, Accountant

AUDITORS' REPORT

We have audited the Books and Records of the Maori Division Investment Funds Board in accordance with accepted auditing standards and procedures for the year ended 30 June 1990 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 1990, and of its Income and Expenditure for the year ended on that date.

  
MARKHAM AND PARTNERS  
CHARTERED ACCOUNTANTS

AUCKLAND

26th September 1990

METHODIST CHURCH OF NEW ZEALAND - DEVELOPMENT DIVISION

ADMINISTRATION INCOME AND EXPENDITURE ACCOUNT

FOR THE YEAR ENDED 30 JUNE, 1990

(1989)	INCOME	\$	\$	\$
38,127	Interest Received (1)			35,661
92,802	Legacies and Capital Donations (21)		32,696	
(92,802)	Less Capitalised for Income Production		32,696	
204,821	Connexional Budget - Division		243,568	
2,375	- Fijian Ministries (16)		2,338	
207,196				245,906
7,200	Fife St. Funding Samoan Grants			7,200
11,268	Investment Funds Board Distribution			5,500
22,710	E.W. Blackwell Distribution			15,353
-	Connexional Funding - Development Ministries (2).	6,750		
13,050	- Former Ministries Funds (2)	2,830		
15,102	- Winstone Fund	19,450		
28,152				29,030
314,653				338,652
	<u>EXPENDITURE</u>			
	<u>Divisional Costs</u>			
	Superintendency - Stipends, Allowances, Superannuation Subsidy, Travel, Housing Support, etc. (3)		42,876	
	Designated Ministries Support -			
10,000	Samoan Ministry (4)	16,500		
4,536	Tongan Ministry (5)	4,000		
18,705	Fijian Ministry (6)	15,514		
33,241			36,014	
	Pacific Ministries Special Allocations -			
6,768	Arrivals and Return Costs (7)	6,504		
1,812	Establishment Costs (8)	1,200		
4,536	Furloughs Costs (9)	3,000		
13,116			10,704	
	Grants Shared Support Other Ministries -			
52,068	Parishes	47,907		
5,855	Rural Support, Wairarapa	5,928		
7,438	Pastor At Large, Hanmer (Provision)	6,660		
-	Parish Supplies - Illness (Provision)	1,500		
1,800	- Long Service Leave	1,377		
24,237	Hospital Chaplaincies	25,159		
13,250	Porirua Social Justice Unit	16,248		
7,780	Sundry Support (10)	17,820		
112,428			122,599	
	Divisional Initiatives -			
	Bi-Cultural Church Budget -			
8,160	Separate Statement Follows	13,340		
	Making Disciples Task Group Budget -			
6,348	Separate Statement Follows	12,160		
2,347	Proportion Church Union Costs	629		
16,855			26,129	
	Other Divisional Costs -			
1,000	Superintendent Overseas Travel Fund (17)	1,000		
907	Accident Compensation Levy	726		
2,274	Sundry Expenses (11)	1,286		
4,181			3,012	
218,730	<u>Carried Forward</u>		241,334	338,652

These Accounts should be read in conjunction with the Notes to the Accounts.

(1989)		\$	\$
218,730	<u>Brought Forward</u>	241,334	338,652
	<u>Office and General Costs</u>		
9,435	Accountancy	10,887	
1,025	Audit Fee	690	
284	Bank Charges and Interest	192	
2,234	Computer Processing	2,358	
16,830	Office Rent and Operating Costs	11,032	
1,467	Office Expenses	1,285	
28,363	Office Salaries	29,147	
3,313	Telephones	2,444	
1,204	Postages	1,439	
4,118	Printing and Stationery	5,013	
84	Repairs Office Equipment	179	
68,357		66,666	
287,087	<u>Total Expenditure</u>		308,000
\$ 27,566	<u>Net Income to Accumulated Funds (22)</u>		<u>\$ 30,652</u>

METHODIST DEVELOPMENT DIVISION - BI-CULTURAL CHURCH PROMOTION

INCOME AND EXPENDITURE ACCOUNT

FOR THE YEAR ENDED 30 JUNE, 1990

(1989)	<u>INCOME</u>	\$	\$
8,160	Proportion Connexional Budget Funding		13,340
556	Sales of Resources etc.		686
40	Donations and Kohas Received		388
8,756			<u>14,414</u>
	<u>EXPENDITURE</u>		
601	Training Events - Costs	1,115	
2,533	- Travel	3,051	
3,134		4,166	
8,985	Printing, Stationery and Resources	5,364	
1,814	Postages and Tolls	1,486	
1,650	Costs Working Committees	557	
500	Education Division Costs	-	
11	General Travel Costs	358	
100	Donations and Kohas Made	200	
-	Elders End Year Costs	260	
16,194			<u>12,391</u>
(7,438)	<u>Net Income for Year</u>		2,023
7,525	Funds Brought Forward 1 July 1989	87	
-	Add 1989 Creditor Not Eventuate	662	749
\$ 87	<u>Funds Carried Forward 30 June 1990</u>		<u>\$ 2,772</u>
87	Bi-Cultural Church General Funds		2,772
-	Bi-Cultural Church Video Funds (13)		23,300
\$ 87			<u>\$ 26,072</u>

These Accounts should be read in conjunction with the Notes to the Accounts.



METHODIST DEVELOPMENT DIVISION - MAKING DISCIPLES TASK GROUP

INCOME AND EXPENDITURE ACCOUNT  
FOR THE YEAR ENDED 30 JUNE, 1990

(1989)	<u>INCOME</u>	\$	\$	\$
6,348	Proportion Connexional Budget			12,160
302	Sale of Resources, etc.			2
500	Grant Received Fiji Evangelism Conference			-
-	Donations and Kohas Received			310
<u>7,150</u>				<u>12,472</u>
	<u>EXPENDITURE</u>			
6,331	Evangelism Events - Costs and Travel (Fiji)	-		
	Training Events -			
304	Travelling	1,623		
351	Costs	675		
-	Grant Maori Division Training	1,200		
<u>655</u>			3,498	
3,626	Task Group Travel Costs		5,653	
3,565	Printing, Stationery and Resources		4,061	
1,654	Postages, Tolls and Expenses		954	
-	Grants and Kohas Made		375	
<u>15,831</u>				<u>14,541</u>
(8,681)	<u>Net Income for Year (Deficit)</u>			<u>(2,069)</u>
12,254	Funds Brought Forward 1 July 1989			3,573
<u>\$ 3,573</u>	<u>Funds Carried Forward 30 June 1990</u>			<u>\$ 1,504</u>
3,573	Making Disciples Task Group General Funds			1,504
-	Making Disciples Ministries Depressed Areas (14)			3,000
-	Making Disciples Dr Callahan Event Funds (15)			3,850
<u>\$ 3,573</u>				<u>\$ 8,354</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

METHODIST DEVELOPMENT DIVISION  
SPECIAL FUNDS INCOME AND EXPENDITURE ACCOUNT  
FOR THE YEAR ENDED 30 JUNE, 1990

<u>INCOME</u>		\$
Fundings Development Fund-Ministries		255,944
Legacies Capitalised		32,696
M.T.A. Dividends - Special Funds		14,358
M.T.A. Capital Accretions		(594)
Allocation Superintendent Overseas Travel Fund		1,000
Allocation to Pacific Ministries Special Funds		10,704
Allocation to Fijian Advisory Committee		2,338
Grants Received - Communications Fund	23,300	
- Methodist Provident Society	4,500	
- Bradley Trust	3,000	
		<u>30,800</u>
		347,246
<u>Deficits Deducted from Specified Funds</u>		<u>71,234</u>
		<u>\$418,480</u>

<u>EXPENDITURE</u>		
Making Disciples Dr Callahan Event Deposit		950
Membership Research Costs		3,818
Legacies Part Funding Development Fund		102,978
Development Fund Revenue - Grants		9,580
Fijian Advisory Committee Travel and Costs		2,326
		<u>119,652</u>
<u>Surpluses Added to Specified Funds</u>		<u>298,828</u>
		<u>\$418,480</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

METHODIST CHURCH OF NEW ZEALAND

DEVELOPMENT DIVISION

BALANCE SHEET AS AT 30 JUNE, 1990

(1989)	<u>CURRENT LIABILITIES</u>	\$	\$
19,495	Sundry Creditors/Provisions (12)		30,283
	<u>DESIGNATED FUNDS</u>		
87	Bi-Cultural Church Funds	2,772	
-	Bi-Cultural Church Video Funds (13)	23,300	
3,573	Making Disciples Funds	1,504	
-	Making Disciples Depressed Areas (14)	3,000	
3,300	Making Disciples Dr Callahan Event (15)	3,850	
5,500	I.F.B. Distribution Fund 1990/91	N/A	
866	Fijian Ministry Fund (16)	878	
2,346	Superintendent Overseas Travel Fund (17)	3,346	
	Pacific Ministries -		
123	Arrival/Return Fund (7)	6,627	
812	Establishment Fund (8)	2,012	
840	Furloughs Fund (9)	3,840	
-	Membership Research Fund (18)	(818)	
-	Capital and Revenue Funds -		
-	Development Fund Ministries (19)	263,092	
17,447			313,403
	<u>CAPITAL AND RESERVES</u>		
46,718	Capital Fund - Office Fund (20)	46,584	
175,229	Capital Fund - Legacies Fund (21)	104,947	
89,972	Accumulated General Funds (22)	120,624	
311,919			272,155
\$348,861			\$615,841
	<u>CURRENT ASSETS</u>		
581	B.N.Z. - Current Account	1,573	
100	Petty Cash	100	
31,150	Accrued Connexional Budget 1989/90	32,469	
4,011	Accrued E.W. Blackwell Trust 1989/90	4,179	
6,171	Sundry Debtors/Reimbursements	10,397	
42,013			48,718
	<u>INVESTMENTS</u>		
228,437	M.T.A. Capital Funds Deposits (23)	155,728	
77,436	M.T.A. General Deposits (23)	147,328	
-	M.T.A. Development Fund Ministries (23)	233,092	
		536,148	
-	East Tamaki Development Loan	30,000	
975	Joint Office Deposit	975	
306,848			567,123
\$348,861			\$615,841

These Accounts should be read in conjunction with the Notes to the Accounts.



# NOTES TO ACCOUNTS AND STATEMENT OF ACCOUNTING POLICIES

1. The general accounting principles recognized 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. Accrual accounting is used to match incomes and expenditures.

3. There have been no changes in accounting policy.

4. (1)	<u>Details of Interest Received</u>	<u>1989</u>	<u>1990</u>
	M.T.A. - General Deposits	10,490	14,809
	M.T.A. - Legacies Deposits	21,703	15,453
	M.T.A. - Office Space Deposits	4,716	3,244
	Bank of N.Z. - Current Account	388	717
	Bulk Air N.Z. Deposits	830	1,440
		<u>\$38,127</u>	<u>\$35,663</u>

4. (2)	<u>Details of Development Ministries Funding</u>		
	Special Grants Parishes		1,000
	Palmerston North Worker Young Families		2,000
	Rev. S. Paterson Contemplative Ministry		3,750
	<u>See Also Notes 4 (19) (b)</u>		<u>6,750</u>
	Auckland District Youth Ministry		1,000
	I.T.I.M. Wellington		1,000
	Minor Grants - 2		830
			<u>\$9,580</u>

4. (3)	<u>Details of Superintendency Costs</u>		
	Stipend	25,760	27,983
	Housing Subsidy	2,296	2,536
	Superannuation Subsidy	2,296	2,536
	Car Allowance	3,543	3,487
	Expenses Allowance	2,222	2,345
	Travel Costs	2,211	3,184
	Sundry Expenses	581	805
		<u>\$38,909</u>	<u>\$42,876</u>

4. (4)	<u>Details of Samoan Ministry Costs</u>		
	Grant to Auckland East Parish (Pannure)	2,500	2,500
	Grant to Papakura Parish	5,000	4,000
	Grant to Hastings Parish	2,500	10,000
		<u>\$10,000</u>	<u>\$16,500</u>

4. (5)	<u>Details of Tongan Ministry Costs</u>		
	South Island Tongan Ministry (Provision)	4,536	4,000
		<u>\$ 4,536</u>	<u>\$ 4,000</u>

4. (6)	<u>Details of Fijian Ministry Costs</u>		
	Grant to Wesley Wellington Parish	12,630	9,480
	Grant to Auckland East Parish (Mt. Eden)	3,700	3,696
	Fijian Advisory Committee Allocation	2,375	2,338
	<u>See Note (16)</u>		
		<u>\$18,705</u>	<u>\$15,514</u>

NOTES TO ACCOUNTS AND STATEMENT OF ACCOUNTING POLICIES (Continued)

4. (7)	<u>Pacific Ministers Arrival/Return Fund</u>		1990
	Opening Balance 1 July 1989		123
	Budget Allocations 1989/90		6,504
	<u>Closing Balance 30 June 1990</u>		\$ 6,627
4. (8)	<u>Pacific Ministers Establishment Fund</u>		
	Opening Balance 1 July 1989		812
	Budget Allocations 1989/90		1,200
	<u>Closing Balance 30 June 1990</u>		\$ 2,012
4. (9)	<u>Pacific Ministers Furlough Fund</u>		
	Opening Balance 1 July 1989		840
	Budget Allocations 1989/90		3,000
	<u>Closing Balance 30 June 1990</u>		\$ 3,840
4. (10)	<u>Details of Sundry Support Grants</u>	1989	1990
	Overseas Ministry Supply Travel	2,530	1,500
	Urban Training Centre, Wellington	2,000	3,350
	Central Institute of Technology Chaplaincy	3,250	3,520
	I.T.I.M. Wellington	-	1,000
	Auckland District Youth Ministry	-	1,000
	Palmerston North Worker Young Families	-	2,000
	N.C.U.C. Venturing Forward	-	1,000
	Locum North Shore Hospital Chaplaincy	-	200
	Rev. S. Paterson-Contemplative Ministry	-	3,750
	-Travel Fund	-	500
		\$7,780	\$17,820
4. (11)	<u>Details of Sundry Expenses</u>	1989	1990
	Lay Representative Conference Costs, etc.	275	76
	Net Cost of Board Meals	292	495
	Advertising for Staff	33	-
	Subscription Magazines	42	24
	Consultation Costs	556	73
	Lay In Service Training Travel	1,076	618
		\$2,274	\$ 1,286
4. (12)	<u>Sundry Creditors and Provisions</u>		
	Sundry Creditors		4,690
	Supply Ministries - Illness		1,500
	Church Union Funds		2,500
	Pastor-At-Large Funds		9,140
	South Island Tongan Ministry Funds		12,336
	Susan Paterson Travel Fund		117
			\$30,283
4. (13)	<u>Bi-Cultural Church Video Funds</u>		
	Grant 1990 General Purposes Trust Board Ex Communications Fund		23,300
	<u>Closing Balance 30 June 1990</u>		\$23,300

NOTES TO ACCOUNTS AND STATEMENT OF ACCOUNTING POLICIES (Continued)

4. (14)	<u>Making Disciples - Ministries Depressed Areas</u>	
	Methodist Provident Society Grant 1989	3,000
	<u>Closing Balance 30 June 1990</u>	\$ 3,000
4. (15)	<u>Making Disciples Dr Callahan Event</u>	
	Opening Balance 1 July 1989	3,300
	Plus Methodist Provident Society Grant 1989	1,500
		4,800
	<u>Less National Institute of Church Planning</u>	
	U.S.A. Deposit 1990 Event	950
	<u>Closing Balance 30 June 1990</u>	\$ 3,850
4. (16)	<u>Fiji Ministry Costs</u>	
	Opening Balance 1 July 1989	866
	Connexional Budget 1989/90 - See Note (6)	2,338
		3,204
	Conference Costs and Travel	173
	Fijian Advisory Committee Costs and Travel	1,711
	Other Travel	442
		2,326
	<u>Closing Balance 30 June 1990</u>	\$ 878
4. (17)	<u>Superintendent's Overseas Travel Fund</u>	
	Opening Balance 1 July 1989	2,346
	Budget Allocations 1989/90	1,000
	<u>Closing Balance 30 June 1990</u>	\$ 3,346
4. (18)	<u>Membership Research Fund</u>	
	Grant Bradley Trust for Membership Research	3,000
	<u>Less Research Costs 1989/90</u>	3,818
	<u>Closing Balance 30 June 1990 (Deficit)</u>	\$ (818)
4. (19)	<u>Development Fund-Ministries</u>	
	(a) <u>Capital Funds</u>	
	Old Development Fund Balance, Board Administration	4,206
	Old Ministries Fund Balance, Board Administration	5,059
	Transfer From Obsolete Friendship House Capital	
	And Revenue Funds as at 1 July 1989	143,701
	Allocation of A.M. Cunninghame Estate Legacy	
	as "Special" Additional Funding - See Note (21)	102,978
		255,944
	<u>Add M.T.A. Capital Accretions</u>	(460)
	<u>Closing Balance 30 June 1990</u>	\$ 255,484
	(b) <u>Revenue Funds</u>	
	M.T.A. Dividends 1989/90	14,358
	<u>Less Grants Made As Per Notes 4 (2)</u>	6,750
	<u>Closing Balance 30 June 1990</u>	\$ 7,608
	<u>Combined Total (a) and (b)</u>	\$ 263,092



4. (20)	<u>Capital Fund - Office Space Fund</u>	
	Opening Balance 1 July 1989	46,718
	Add M.T.A. Capital Accretion	(134)
	<u>Closing Balance 30 June 1990</u>	<u>\$ 46,584</u>

4. (21)	<u>Capital Fund-Legacies Fund</u>	
	Opening Balance 1 July 1989	175,229
	Add Legacies 1989/90 Invested	
	Estate Miss A.M. Cunninghame	22,978
	Sundries	9,718
		<u>32,696</u>
		207,925

	<u>Less Miss A.M. Cunninghame Legacy Allocated</u>	
	to Development Fund-Ministries Funds	
	1988/89	80,000
	1989/90	22,978 - See Note (19)
		<u>102,978</u>
	<u>Closing Balance 30 June 1990</u>	<u>\$104,947</u>

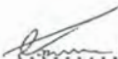
4. (22)	<u>Accumulated General Funds</u>	
	Opening Balance 1 July 1989	89,972
	Add Net Income for 1989/90 Year	30,652
	<u>Closing Balance 30 June 1990</u>	<u>\$120,624</u>

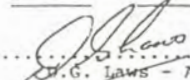
NOTE: The "Askings" from 1990/91 Connexional Budget were reduced by \$43,000 by the use of part of the Net Surpluses, for the following years:-  
Part of 1989 Surplus (\$27,566) 25,000  
Part of 1990 Surplus (\$30,652) 18,000

\$ 43,000

4. (23) Details of M.T.A. Deposits

	Deposit Balance 30/6/90	Accrued Dividend 30/6/90	TOTAL
Office Space Capital Fund	46,584	883	47,467
Legacies Capital Fund	104,947	3,314	108,261
	<u>151,531</u>	<u>4,197</u>	<u>155,728</u>
General Funds	120,000	4,028	124,028
Bi-Cultural Video Funds	23,300	-	23,300
Development Fund Ministries	228,775	4,317	233,092
	<u>\$523,606</u>	<u>\$12,542</u>	<u>\$536,148</u>

  
.....  
N.E. Brookes - Superintendent

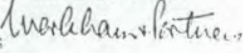
  
..... F.C.A.  
D.G. Laws - Accountant

AUDITORS' REPORT

We have audited the Books and Records of the Development Division in accordance with accepted auditing standards and procedures for the year ended 30 June 1990 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 1990, and of its Income and Expenditure for the year ended on that date.

MARKHAM AND PARTNERS  
CHARTERED ACCOUNTANTS



AUCKLAND 26th September 1990

METHODIST CHURCH OF NEW ZEALAND  
DEVELOPMENT DIVISION INVESTMENT FUNDS BOARD  
GENERAL FUNDS INCOME AND EXPENDITURE ACCOUNT  
FOR THE YEAR ENDED 30 JUNE, 1990

(1989)	<u>INCOME</u>	\$	\$	\$
8,650	Interest and Dividends (1)			7,395
22,710	E.W. Blackwell Trust Distributions			15,353
				<hr/>
31,360				22,748
	<u>LESS EXPENDITURE</u>			
	Properties Costs			
2,770	Depreciation of Equipment	2,673		
45	Insurances of Fixtures, etc.	42		
-	Legal Expenses	361		
-	Parsonage Costs (3)	-		
192	Rates on Church Sites Properties	329		
22	Repairs of Equipment	10		
-	Sundry Travel	49		
		<hr/>		
3,029			3,464	
	Administration Costs			
	Accountancy Less \$3,840			
3,193	Recoveries (2)	3,848		
	Audit Fee Less \$230			
300	Recoveries (2)	230		
33	Bank Charges	40		
	Computer Processing Less \$840			
496	Recoveries (2)	512		
1,549	Office Rents and Costs	1,309		
	Postages, Printing, Stationery,			
290	Telephones, Sundry Expenses etc.	379		
		<hr/>		
5,861			6,318	
8,890	<u>Total Expenditure</u>			9,782
\$22,470	<u>Net Income to Accumulated Funds (10)</u>			\$12,966

These Accounts should be read in conjunction with the Notes to the Accounts.

METHODIST CHURCH OF NEW ZEALAND  
DEVELOPMENT DIVISION INVESTMENT FUNDS BOARD  
SPECIAL FUNDS INCOME AND EXPENDITURE ACCOUNT  
FOR THE YEAR ENDED 30 JUNE, 1990

<u>INCOME</u>	\$
M.T.A. Interest and Dividends	94,828
M.T.A. Capital Accretions	(3,329)
Rents and Subsidies Parsonages	14,432
General Funds Allocations for Retaining Wall Repairs	12,720
Office Copier Sinking Fund Allocations	5,296
G.V. Increases on Properties	100
	<hr/>
	124,047
<u>Deficits Deducted From Specified Funds</u>	147,725
	<hr/>
	\$271,772
 <u>EXPENDITURE</u>	
Transfer Friendship House Fundings to Development Division - Development Fund Ministries Fund	143,701
Property Costs - Rates	1,492
- Insurance	633
- Repairs	4,787
	<hr/>
	6,912
Samoan Ministry Grants	7,200
Benevolent Grants Trust Fund	1,000
Blackwell Trust Distributions	91,114
	<hr/>
	249,927
<u>Surpluses Added to Specified Funds</u>	21,845
	<hr/>
	\$271,772

These Accounts should be read in conjunction with the Notes to the Accounts.



METHODIST CHURCH OF NEW ZEALAND  
DEVELOPMENT DIVISION INVESTMENT FUNDS BOARD

BALANCE SHEET AS AT 30 JUNE, 1990

(1989)	<u>CURRENT LIABILITIES</u>	\$	\$
1,625	Sundry Creditors	1,625	
4,875	Joint Office Partners Deposits	4,875	
<u>6,500</u>			6,500
 <u>SPECIFIC RESERVES</u>			
4,342	Parsonages Suspense Accounts (4)	4,662	
-	Fife Street Retaining Wall Fund (10)	12,720	
21,819	Specific Trust Funds (5)	23,530	
1,985	Copier Sinking Fund (6)	7,281	
	Capital and Revenue Funds		
143,702	Friendship House (7)	NIL	
	Capital and Revenue Funds		
1,350,474	E.W. Blackwell Trust (8)	1,348,148	
	Capital Fund Mangungu Historic		
72,000	Mission	92,000	
<u>1,594,322</u>			1,488,341
 <u>CAPITAL AND ACCUMULATED FUNDS</u>			
369,891	Properties Capital Reserves (9)	369,992	
110,563	Accumulated General Funds (10)	110,809	
<u>480,454</u>			480,801
<u>\$2,081,276</u>			<u>\$1,975,642</u>

These Accounts should be read in conjunction with  
the Notes to the Accounts.

...../Continued

BALANCE SHEET AS AT 30 JUNE, 1990 (Continued)

(1989)	<u>CURRENT ASSETS</u>	\$	\$	\$
861	Bank of N.Z. Current Account		3,962	
7,712	Sundry Debtors and Accruals		7,060	
11,623	Joint Office Partners		11,709	
100	Petty Cash		100	
20,296				22,831
	<u>INVESTMENTS AT COST/CAPITAL ACCRETIONS</u>			
1,350,474	M.T.A. - E.W. Blackwell Trust (8)		1,348,148	
143,702	M.T.A. - Friendship House (7)		NIL	
51,335	M.T.A. - General Funds		41,311	
21,819	M.T.A. - Specific Trust Funds (5)		23,530	
1,567,330				1,412,989
	<u>FIXED ASSETS AT GOVERNMENT VALUATION</u>			
390,000	Parsonages (11)		390,000	
72,000	Mangungu Mission Station Property		92,000	
14,000	Land, Mangawhai	14,000		
900	Land, Pokeno	1,000		
				15,000
	<u>At Cost, Less Depreciation</u>			
	Office Equipment	10,513		
	<u>Less</u> 10% Depreciation	1,063		
10,300				9,450
	Computer Equipment	8,111		
	<u>Less</u> 20% Depreciation	1,611		
6,450				6,500
	Motor Cars Overseas Ministers	27,572		
—	<u>Less</u> 10% Depreciation	700		
				26,872 (12)
493,650				539,822
\$2,081,276				\$1,975,642

These Accounts should be read in conjunction with the Notes to the Accounts.

DEVELOPMENT DIVISION INVESTMENT FUNDS BOARD

NOTES TO ACCOUNTS AND STATEMENT OF ACCOUNTING POLICIES

1. 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, with the exception that Properties are valued at the most recent Government Valuation.
2. Office Equipment and Computer Equipment have been depreciated respectively at 10% and 20% of the balances as at the end of the financial year. The depreciation of Motor Cars, for use of Overseas Supply Ministers, is included in the lease payments received from Parishes.
3. Accrual accounting is used to match incomes and expenditures.
4. All properties are insured for replacement or indemnity value.
5. There have been no changes in accounting policy.

6.	(1) <u>Details of Interest and Dividends Received</u>	
	General Deposits M.T.A.	6,001
	B.N.Z. Current Account	527
	Motor Cars - Overseas Ministers - See 6 (12)	867
		<u>\$ 7,395</u>

6. (2) Recoveries are from Joint Office Partners for proportionate share of these Administration Costs.
6. (3) Parsonages General Costs are reimbursed from Presbyter Rentals received. Major additions are charged to "Properties Capital Reserve", or "General Funds". - See Notes (4), (9) and (10).

6.	(4) <u>Balances of Parsonage Suspense Accounts</u>	
	(a) <u>3 Steele Street, Auckland</u>	
	Opening Balance 1 July 1989	3,003
	<u>Add</u> Presbyter's Rent	2,536
	Division's Subsidy	2,536
		<u>5,072</u>
		8,075
	<u>Less</u> Rates	814
	Insurances	350
	Repairs and Maintenance	2,893
		<u>4,057</u>
	<u>Closing Balance 30 June 1990</u>	<u>\$ 4,018</u>
	(b) <u>53 Fife Street, Auckland</u>	
	Opening Balance 1 July 1989	1,339
	<u>Add</u> Tenant's Rent - 52 Weeks	9,360
		<u>10,699</u>
	<u>Less</u> Rates	678
	Insurances	283
	Repairs	1,894
		<u>2,855</u>
	Divisional Samoan Ministry Grants	7,200
		<u>10,055</u>
	<u>Closing Balance 30 June 1990</u>	<u>\$ 644</u>
	<u>Combined Total of (a) and (b)</u>	<u>\$ 4,662</u>



NOTES TO ACCOUNTS AND STATEMENT OF ACCOUNTING POLICIES (Continued)

6. (5) <u>Movement in Trust Funds</u>		Balance 1989	Grants 1989/90	Interest 1989/90	Balance 1990
	Thomas Brooke Memorial	17,518	1,000	2,171	18,689
	Gerard Grounds Legacy	2,426	-	311	2,787
	Emily Rishworth Trust	1,825	-	229	2,054
		<u>\$21,819</u>	<u>\$1,000</u>	<u>\$2,711</u>	<u>\$ 23,530</u>
6. (6) <u>Movement in Joint Office Copier Sinking Fund</u>					
	Opening Balance 1 July 1989				1,985
	Joint Office Allocations based on usage				5,296
	<u>Closing Balance 30 June 1990</u>				<u>\$ 7,281</u>
6. (7) <u>Movement in Friendship House Capital and Revenue Funds</u>					
	Opening Balance 1 July 1989				143,702
	Less Transferred to Development Division as "Development Fund-Ministries Fund"				143,702
	<u>Closing Balance 30 June 1990</u>				<u>NIL</u>
6. (8) <u>Movement in E.W. Blackwell Trust Funds</u>					
	(a) <u>Capital Funds</u>				
	Opening Balance 1 July 1989				1,326,406
	Less M.T.A. Capital Decrements for Year				3,329
	<u>Closing Balance 30 June 1990</u>				<u>\$1,323,077</u>
	(b) <u>Revenue Funds</u>				
	Opening Balance 1 July 1989				24,068
	Add M.T.A. Dividends to 31/3/90				67,046
	M.T.A. Accrued Dividend to 30/6/90				25,071
					<u>116,185</u>
	<u>Less Distributions</u>				
	Maori Division			30,371	
	Maori Division Investment Funds Board			30,371	
	Development Division			15,186	
	Development Division Investment Funds Board			<u>15,186</u>	
					<u>91,114</u>
	<u>Closing Balance 30 June 1990</u>				<u>\$ 25,071</u>
	<u>Combined Total of (a) and (b)</u>				<u>\$1,348,148</u>
6. (9) <u>Movement in Properties Capital Reserve</u>					
	Opening Balance 1 July 1989				369,892
	Add Increased Government Valuation (Tokeno)				100
	<u>Closing Balance 30 June 1990</u>				<u>\$ 369,992</u>
6. (10) <u>Movement in Accumulated General Funds</u>					
	Opening Balance 1 July 1989				110,563
	Less Distributions 1988/89 Year				
	53 Rife Street - Retaining Wall Provision				12,720
					<u>97,843</u>
	<u>Plus Net Income for 1989/90 Year</u>				<u>12,966</u>
	<u>Closing Balance 30 June 1990</u>				<u>\$ 110,809</u>

NOTES TO ACCOUNTS AND STATEMENT OF ACCOUNTING POLICIES (Continued)

6. (11) Details of Parsonages Values

3 Steele Street, Auckland	260,000
53 Fife Street, Auckland	130,000
	<u>\$390,000</u>

6. (12) Details of Motor Cars - Overseas Ministers

	1983 TOYOTA	1984 NISSAN	1984 MAZDA	TOTALS
Purchase January 1990	8,622	8,800	-	-
Purchase June 1990	-	-	8,222	25,644
Home Tune Checks	51	51	55	157
Annual Registrations	162	162	-	324
Insurance	436	378	436	1,250
Special Repairs	100	564	-	664
<u>Less Lease Proceeds</u>				
Registrations	(75)	(67)	-	(142)
Insurance	(183)	(142)	-	(325)
Depreciation 10% C.P.	(360)	(340)	-	(700)
<u>Closing Balances 30 June 1990</u>	<u>\$8,753</u>	<u>\$9,406</u>	<u>\$8,713</u>	<u>\$ 26,872</u>
Lease Also Includes Interest	\$ (453)	\$ (414)	NIL	\$ (867)

- See Note 6 (1)  
(In lieu of MTA Deposits Interest)

*N.E. Brookes*  
N.E. Brookes, Superintendent

*D.G. Laws* F.C.A.  
D.G. Laws, Accountant

AUDITORS' REPORT

We have audited the Books and Records of the Development Division Investment Funds Board in accordance with accepted auditing standards and procedures for the year ended 30 June 1990 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 1990 and of its Income and Expenditure for the year ended on that date.

*Markham & Partners*  
MARKHAM & PARTNERS  
CHARTERED ACCOUNTANTS

*26th September*  
AUCKLAND ..... 1990

## COUNCIL FOR MISSION &amp; ECUMENICAL CO-OPERATION

## STATEMENT OF ACCOUNTS 1989-90

Last Year 1988-89 \$		\$	\$
	<b>Income</b> was contributed by -		
180,800	Methodist Church parish giving	196,328	
58,000	Methodist Church trust income	84,000	
74,718	Methodist Church for ecumenical work	<u>69,494</u>	349,822
532,480	Presbyterian Church parish giving	512,656	
-	Presbyterian Church second mile giving	12,537	
119,099	Presbyterian Church trust income	76,426	
<u>190,313</u>	Presbyterian Church for ecumenical work	<u>186,595</u>	<u>788,214</u>
<u>\$1,155,410</u>	Total Income		<u>\$1,138,036</u>
	<b>Expenditure</b> was incurred for -		
410,041	Overseas staff - stipend, allowances, superannuation, children's education	403,276	
40,489	Furlough and travel	<u>37,460</u>	440,736
91,614	Secretariat - stipend, housing & travel	58,019	58,019
	Grants to work of partner churches in -		
10,020	Pacific Theological College	20,385	
5,000	Trinity College	7,024	
12,790	Korea	14,028	
3,000	Solomon Islands	3,000	
35,580	Papua New Guinea & Solomon Islands	35,580	
11,500	Solomon Islands - Medical	11,500	
-	Southern Africa	8,000	
51,000	Vanuatu	51,000	
36,000	India	36,000	
18,625	Thailand	21,739	
22,532	Indonesia	22,096	
1,272	Lebanon	-	
9,777	South Africa	15,024	
-	Taiwan	<u>10,000</u>	255,376
(4,800)	Auckland Port Chaplaincy	-	
7,123	Volunteer Service	9,026	
1,955	Peacemaking	500	
443	Secretary's Fund	-	
7,057	Ecumenical Relations	<u>12,339</u>	21,865
	Office and Administration		
32,718	Salaries - office	34,788	
-	- Auckland Area Co-ordinator	10,058	
14,000	Accounting services	14,000	
23,967	Office expenses	21,735	
7,969	Interest	11,000	
14,824	Meetings and travel	11,587	
13,222	Share Convener's stipend & expenses	7,215	
11,394	Publicity and promotion	<u>10,279</u>	120,662
<u>889,112</u>	Total Council for Mission		<u>\$896,658</u>



# COUNCIL FOR MISSION & ECUMENICAL CO-OPERATION

## STATEMENT OF ACCOUNTS 1989-90 (cont'd)

Last Year  
1988-89

\$		\$	\$
	Methodist Ecumenical Work		
4,218	World Council of Churches	4,304	
1,008	Programme Combat Racism (WCC)	1,028	
1,032	Christian Conference of Asia	1,053	
828	Pacific Conference of Churches	1,015	
612	WCC Central Committee Travel	624	
20,548	Conference of Churches in Aotearoa-NZ	18,514	
10,212	Programme on Racism - CCA-NZ	10,020	
9,240	Travel & Study Grant Fund	7,848	
3,850	WCC 7th Assembly, Canberra, 1991	3,776	
576	World Methodist Council	588	
<u>22,594</u>	CWS - Overseas Aid 2%	<u>20,724</u>	
\$74,718		\$69,494	69,494
	Presbyterian Ecumenical Work		
21,055	Council for World Mission	19,016	
1,200	Pacific Conference of Churches	1,200	
1,200	World Alliance Reformed Churches	1,200	
9,500	World Council of Churches	9,500	
14,350	WCC 7th Assembly, Canberra	8,000	
6,189	Te Runanga	9,690	
1,500	NZ Rep to WCC	1,500	
2,430	Christian Conference of Asia	2,400	
48,350	Conference of Churches in Aotearoa-NZ	48,350	
6,205	Ecumenical Travel	7,775	
<u>78,335</u>	Overseas Development & Disaster Relief Fund	<u>77,964</u>	
\$190,314		\$186,595	186,595
<hr/>		<hr/>	<hr/>
\$1,154,144	Total Expenditure		\$1,152,747
1,266	Income was greater (less) than Expenditure		(14,711)
19,441	Balance at beginning of year		20,707
			<hr/>
\$20,707	Balance at End of Year		\$5,996
			<hr/>

# METHODIST EDUCATION DIVISION

## INCOME AND EXPENDITURE ACCOUNT

For the Year Ended 30 June 1989

	30.6.90	30.6.89
<b>EDUCATIONAL MINISTRY</b>		
<b>Income:</b>		
Grants - Connexional Budget:	183,979	166,947
- Wgtn Char. & Educ. Trust:	25,000	40,000
- Robert Gibson Trust:	22,000	22,000
- Prince Albert College Trust:	7,614	-
- Other:	6,000	6,000
Interest Received:	18,681	18,521
Samoan Youth Ministry:	5,280	3,236
Youth Policy Grants:	5,000	-
Resources Sold:	1,221	-
Contract Services:	664	-
Miscellaneous Income:	1974	472
	<hr/>	<hr/>
<b>Total Income:</b>	<b>277,413</b>	<b>257,176</b>
<b>Expenses:</b>		
Office Rent & Services:	13,973	12,245
Office Overhead Allocation:	23,495	26,850
Audit Fee:	700	2,100
Staff Salaries:	63,646	55,887
Staff Personal Allowances:	2,345	3,474
Staff Super. Subsidy:	8,020	5,645
Staff ACC Levy:	812	802
Rent & Housing Allowances:	8,899	14,673
Travelling Exps & Car Allow:	8,968	13,725
General Expenses:	1,272	774
Interest Paid:	19	2
Photocopying & Laser Printing:	1,381	968
Postage:	586	1,181
Printing & Stationery:	1,259	3,268
Resource Person Expenses:	-	398
Resources & Subscriptions:	362	1,276
Special Activities (net):	2,931	(6,104)
Staff Recruitment:	1,011	1,051
Telephones & Tolls:	2,028	1,877
Training Expenses:	90	510
Computer Consumables:	648	-
	<hr/>	<hr/>
	<b>\$142,445</b>	<b>\$140,601</b>

	30,690	30,689
<b>Youth Ministry - Projects:</b>	5,056	11,257
Y.M. Salaries:	30,787	47,812
Y.M. Personal Allowances:	2,281	3,657
Y.M. Super Subsidy:	-	1,531
Y.M. ACC Levy:	388	396
Y.M. Travelling Expenses:	6,732	12,071
Y.M. Photocopying & Laser Printing:	894	853
Y.M. Postage:	648	1,104
Y.M. Printing & Stationery:	1,199	1,689
Y.M. Telephones & Tolls:	1,036	2,733
	-----	-----
	49,021	83,103
<b>Samoa Ministry - Salaries:</b>	27,900	6,315
S.M. Personal Allowances:	2,345	564
S.M. Super Subsidy:	2,536	574
S.M. ACC Levy:	447	316
S.M. House Rental:	7,099	6,564
S.M. Projects:	8,654	286
S.M. Travelling Expenses:	5,291	2,231
S.M. Photocopying:	150	28
S.M. Postage:	2	18
S.M. Printing & Stationery:	-	17
S.M. Telephones & Tolls:	342	275
	-----	-----
	54,766	17,188
	-----	-----
<b>Total Expenses:</b>	246,232	240,893
 <b>Surplus/(Deficit):</b>	 \$31,181	 \$16,283
	=====	=====



**PROPERTY****Income:**

Rents Received:	53,236	57,648
	-----	-----
<b>Total Income:</b>	53,236	57,648

**Expenses:**

Office Cleaning:	1,055	997
Office Depreciation:	780	780
Office Electricity:	3,054	1,681
General Expenses:	602	621
Insurances:	2,122	1,511
Interest:	4,038	6,916
Rates:	3,748	4,469
Repairs & Maintenance:	4,211	7,434
Telephone Rentals:	-	7,338
Office Overhead Allocation:	-	1,437
	-----	-----
<b>Total Expenses:</b>	19,610	33,184
	-----	-----
<b>Total Surplus:</b>	\$33,626	\$24,464
	=====	=====

30.6.90

30.6.89

**ADMINISTRATION****Income:**

Laser Printing:	1,413	2,255
Photocopying:	1,216	2,647
Miscellaneous Income:	-	1,286
	-----	-----
<b>Total Income:</b>	2,629	6,188

**Expenses:**

Office Salaries:	37,482	58,043
ACC Levy:	762	809
Staff Recruitment:	47	110
Accounting Services:	-	10,258
Depreciation:	3,638	4,277
General Expenses:	4,637	1,764
Postage:	514	561
Printing and Stationery:	1,009	3,829
Repairs & Maintenance:	-	1,490
Telephone and Tolls:	5,637	264
Travelling Expenses:	-	8
	-----	-----
<b>Total Expenses:</b>	53,726	81,405
	=====	=====

<b>Net Expenses:</b>	(51,097)	(75,225)
Educational Ministry:		26,850
Property:		1,437
RESPONSE:		12,620
Epworth - Wellington:		30,352
Epworth - Auckland:		9,666
		-----
		80,925

**Expenses Recovered:**

Secretarial Services:	25,870
Accounting Services:	11,933
Administration Costs:	11,091
	-----
	48,894
	-----

**Total Surplus/(Deficit)**

\$(2.203)

\$5,700

## RESPONSE

### Income:

Parish Programmes:	78,776	30,169
Methodist Connexional Budget:	30,022	32,830
Presbyterian Assembly Budget:	75,714	80,714
Consultant Services:	100	785
Resources Sold:	4,030	4,999
Interest Received:	287	-
Miscellaneous Income:	2,515	2,489
	-----	-----
<b>Total Income:</b>	<b>191,444</b>	<b>151,986</b>

### Expenses:

Staff Salaries:	55,657	55,728
Field Staff Salaries & Expenses:	12,450	3,281
Staff Personal Allowances:	4,690	2,716
Staff Super. Subsidy:	5,125	4,888
Staff ACC Levy:	976	1,071
Staff Recruitment:	-	120
Staff Housing:	19,865	18,678
Staff Car Allowances:	10,335	10,518
Travelling Expenses:	8,339	10,506
Training Expenses:	1,292	1,418
Planning Group Expenses:	151	138
Resources & Subscriptions:	234	51
Promotions Seminars:	435	231
Budget Promotion:	2,613	1,810
Resources Production:	7,991	2,493
Printing & Stationery:	786	13,122
Photocopying & Laser Printing:	1,505	669
Postage & Packaging:	740	1,585
Telephone & Tolls:	1,337	1,394
Computer Facilities:	807	349
Depreciation:	2,069	1,043
General Expenses:	757	248
Audit Fee	1,450	800
Office Rent & Services:	4,532	6,210
Office Overhead Allocation:	6,925	10,138
	-----	-----
<b>Total Expenses:</b>	<b>151,061</b>	<b>149,205</b>
	-----	-----
<b>Total Surplus/(Deficit):</b>	<b>\$40,383</b>	<b>\$2,781</b>
	=====	=====



## METHODIST EDUCATION DIVISION

As at 30 June 1990

<b>Current Assets</b>	<b>30.6.90</b>	<b>30.6.89</b>
-----------------------	----------------	----------------

Cash in Hand:	80	80
Bank - Current Account:	21,239	23,505
Trustbank Wellington:	184	4,410
Air N.Z. Travelcard:	1,706	1,383
G.S.T. (Net Receivable):	3,060	1,455
On Call Deposit Account:	10,070	-
Sundry Debtors:	37,749	16,925
	-----	-----
	74,088	47,758

Current Account RESPONSE:	1,043	-
Current Account Epworth:	32,633	32,633
Short Term Investments:	65,300	19,785
	-----	-----
	98,976	52,418

**Investments**

Reserve Funds - Properties:	36,300	33,976
MTA - Long Term Deposit (Property):	142,378	133,053
	-----	-----
	178,678	167,029

**Fixed Assets**

Properties at Cost:	125,125	125,125
Less Provn. for Depreciation:	(18,021)	(17,241)
	-----	-----
<i>Net Book Value:</i>	107,104	107,884

Furniture & Equipment at Cost:	32,741	29,794
Less Provn. for Depreciation:	(13,167)	(11,602)
	-----	-----
<i>Net Book Value:</i>	19,576	18,192

Furn & Equip at Cost - RESPONSE:	10,346	10,346
Less Provn. for Depreciation:	(3,112)	(1,043)
	-----	-----

<i>Net Book Value:</i>	7,234	9,303
------------------------	-------	-------

<i>Total Fixed Assets:</i>	133,914	135,379
----------------------------	---------	---------

<b>Total All Assets:</b>	<b>\$485,656</b>	<b>\$402,584</b>
--------------------------	------------------	------------------

<b>Current Liabilities</b>	<b>30.6.90</b>	<b>30.6.89</b>
Sundry Creditors:	3,704	22,489
Provn. Staff Training - RESPONSE:	-	39
Presby. New Life Loans - RESPONSE:	6,065	6,060
Youth Conference Reserves:	1,840	1,840
	-----	-----
	11,609	30,428

### Long Term Liabilities

Secured Loans & Mortgages (Note 2):	23,795	24,891
	-----	-----
	23,795	24,891

### Provisions and Reserves

Staff Training - Overseas:	4,973	4,973
Photocopier Replacement:	1,650	1,650
	-----	-----
	6,623	6,623

### Accumulated Funds - M.E.D.

Opening Balance:	336,915	183,871
Current Year - Surplus/(Deficit)		
Educational Ministry:	31,181	16,283
Properties:	33,626	24,464
Unallocated Office Overheads:	(2,203)	(5,700)
Capital Profit - Property Sale:	-	106,597
	-----	-----
	399,519	336,915

### Accumulated Funds - RESPONSE

Opening Balance:	3,727	946
Current Year - Surplus/(Deficit):	40,383	(2,781)
	-----	-----
	44,110	3,727

<b>Total Liabilities and Accumulated Funds:</b>	<b>=====</b>	<b>=====</b>
	\$485,656	\$402,584
	=====	=====

The attached notes form part of and are to be read in conjunction with this balance sheet.

**METHODIST EDUCATION DIVISION**  
**NOTES TO THE FINANCIAL STATEMENTS**

Year Ended 30 June 1990

**Note 1 Statement of Accounting Policies**

**General Accounting Policies**

The measurement base adopted is that of historical cost. Reliance is placed on the fact that the Division is a doing concern. Accrual accounting is used to match expenses and income.

**Particular Accounting Policies**

The following particular accounting policies which materially affect the measurement of the results and financial position have been applied:

- (a) Fixed assets are shown at cost less accumulated depreciation and have been depreciated at rates which are anticipated to write them off over their estimated useful lives.

Properties -	Lower Hutt and Auckland Wellington Office	Not depreciated 2 1/2% S.L.
Furniture and Equipment		20% on cost

- (b) Receivables have been valued at net realisable value.

- (c) Investments have been valued at cost.

**Changes in Accounting Policies**

There have been no changes in accounting policies. All policies have been applied on a consistent bases with previous years.

<b>Note 2 Secured Loans and Mortgages</b>	<b>1990</b>	<b>1989</b>
Trustbank Wellington	16,393	17,342
Housing Corporation	7,402	7,549
	-----	-----
	<b>\$23,795</b>	<b>\$24,891</b>
	=====	=====

The Trustbank Wellington loan is secured by a registered first mortgage over the Lower Hutt property. The interest rate is 16.5% pa and the loan will be repaid in equal monthly instalments ending in 2013.



The Housing Corporation loan is secured by a registered first mortgage over the Auckland property. The interest rate is 17% pa and the loan will be repaid over thirty years ending November 2002.

**Note 3** The 1988 Government valuations of the properties held by the Division totalled \$459,000.

*J. T. L. Pike* A.C.A.

*Chartered Accountant*

TELEPHONE (04) 688-276

RESIDENCE (04) 793-072

P.O. BOX 38423

*294 Jackson Street.  
Petone*

AUDITOR'S REPORT

TO THE MEMBERS OF

THE METHODIST CHURCH OF NEW ZEALAND

I have audited the attached financial statements of the Methodist Education Division of the Methodist Church of New Zealand in accordance with accepted auditing Standards, and have carried out such procedures as I considered necessary.

In my opinion the financial statements on the following pages give a true and fair view of the financial position of the Division as at 30th June 1990 and the results of its activities for the year ended on that date.

*J. T. L. Pike*

J. T. L. Pike A.C.A.  
CHARTERED ACCOUNTANT

Petone

*24<sup>th</sup> September 1990*

METHODIST CHURCH OF NEW ZEALAND - MEDIA AND COMMUNICATION COMMITTEE

CROSSLINK and CONVENERS ACCOUNT

RECEIPTS AND PAYMENTS ACCOUNT 1 JULY 1989 - 30 JUNE 1990

CONVENERS	CROSSLINK	PAYMENTS	CONVENERS	CROSSLINK	CONVENERS	CROSSLINK	RECEIPTS	CONVENERS	CROSSLINK
	25,871.00	Contrib. Crosslink		29,465.65	7,666.00		D.C. Admin. Div.	4,624.35	
	341.40	Conf. Ex. Editor	105.00				D.C. Admin. Div		
		Conf. Ex. Convener	105.00			25,871.00	Crosslink		29,465.65
70.00		Reg.Travel,Material			718.77		Interest/Dividend	1,116.49	
309.84		Tolls	76.20		210.06		G.S.T. Refund	277.44	
74.25		Typewriter Rep. etc.			20.00		Sale tapedeck		
176.97		Tawa Union, Admin.					Insurance charge		
		Workshops, Venue			10.71		refund		
355.00		Travel	1,332.92		1,610.00		Insurance claim		
		Convener & Meeting				40.00	Donation		
1,888.51		Expenses	6,532.46			341.40	Transfer		
736.12		CCB Contr.Rep.Travel					Refund Media &		
6.08		Insurance	6.20				Comm. Fund	1,136.03	
74.40		Admin.Div.Printing					Refund Stamp Duty	4.90	
341.40		Transfer					Meth.Church Gen.		
900.40		Travel, Meals					Pur.Trust Bd.Grant	3,000.00	
653.40		Adverts Crosslink							
	40.00	Donation Crosslink							
250.00		'This & That' Expenses	120.00						
59.95		Present. New Editor							
		Stationery, Admin.Exps.	1,311.43						
		G.S.T.	219.05						
5,896.32	26,252.40		9,808.26	29,465.65	10,235.54	26,252.40		10,159.21	29,465.65
4,339.22		Surplus (Loss)	350.95				Surplus (Loss)		
10,235.54	26,252.40		10,159.21	29,465.65	10,235.54	26,252.40		10,159.21	29,465.65



METHODIST CHURCH OF NEW ZEALAND - MEDIA AND COMMUNICATION COMMITTEE

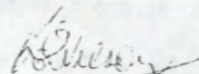
CROSSLINK and CONVENERS ACCOUNT

BALANCE SHEET

£ 1989	£	£ 1990	£	£ 1989	£	£ 1990	£
CONVENERS	CROSSLINK	CONVENERS	CROSSLINK	CONVENERS	CROSSLINK	CONVENERS	CROSSLINK
5,766.56	Opening Balance	10,105.78		7,206.90	BNZ Trading	2,892.69	
4,339.22	Surplus (Loss)	350.95		2,898.88	M.T.A.	7,564.04	
<u>10,105.78</u>		<u>10,456.73</u>		<u>10,105.78</u>		<u>10,456.73</u>	

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I certify that I have audited the books of the Media and Communications Committee for the year ended 30 June 1990. I have accepted the statement of Crosslink transactions as these, in the main, do not go through the Convener's account. In my opinion the above accounts record a true and correct summary of the receipts and payments of the committee for the financial year under review.

  
R. Nelson  
Hon. Auditor

28.7.90

**NEW ZEALAND METHODIST TRUST ASSOCIATION (INC)**  
for the year ended 31st March 1990.

**STATEMENT OF INCOME AND EXPENDITURE  
AND APPROPRIATED FUNDS.**

INCOME.	Note	1990 \$	1989 \$
Dividends Received		9,888	55,291
Interest Received on Investments		1,762,351	2,179,144
Rent Received and Capitalisation of Interest Cost on Development		<u>5,628,532</u>	<u>5,281,797</u>
<b>Total Income</b>		<b><u>7,400,771</u></b>	<b><u>7,516,232</u></b>
<b>EXPENDITURE.</b>			
Administration Fee	1	555,058	563,717
Air Conditioning		19,487	-
Audit Fee		3,750	3,728
Cleaning and Caretaking		87,383	52,974
Electricity		72,604	18,998
Fire Appliance Servicing		9,206	5,246
Interest Paid		157,994	212,986
Insurance		125,651	86,333
Legal Fees		7,221	5,762
Life Maintenance		45,294	20,468
Maintenance - Buildings		187,760	206,422
Miscellaneous Property Expenses		63,532	7,775
Land Tax		165,939	-
Property Valuation		27,391	11,613
Provision for Doubtful Debts		75,000	-
Provision for Land Tax		-	90,000
Rates		399,981	184,533
Refuse Removal		510	-
Rent Collection Commission		84,839	5,946
Security Services		14,869	1,634
Stationery, Postage and General Expenses		8,958	9,234
Telephone and Tolls		8,592	9,965
Travelling Expenses		<u>26,118</u>	<u>29,603</u>
<b>Total Expenditure</b>		<b><u>2,147,137</u></b>	<b><u>1,526,937</u></b>
<b>EXCESS INCOME OVER EXPENDITURE</b>		<b>5,253,634</b>	<b>5,989,295</b>
<b>PLUS LAND TAX PROVISION OF PREVIOUS YEARS</b>		<b>90,000</b>	<b>-</b>
<b>MAINTENANCE PROVISION OVER PROVIDED</b>		<b><u>19,605</u></b>	<b>-</b>
		<b>5,363,239</b>	<b><u>5,989,295</u></b>
<b>LESS AMOUNT DISTRIBUTED</b>	2		
Short Term Deposits		1,570,171	1,466,335
Long Term Deposits		<u>3,793,020</u>	<u>4,522,960</u>
		<b><u>5,363,191</u></b>	<b><u>5,989,295</u></b>
		<b>48</b>	
<b>ADD GENERAL RESERVE</b>			
Brought Forward		<u>6</u>	
<b>Balance Carried Forward</b>		<b><u>54</u></b>	

These Accounts should be read in  
conjunction with the Notes to the Accounts.

**THE METHODIST CHURCH OF NEW ZEALAND**  
Te Haahi Weteriana O Aotearoa

**NEW ZEALAND METHODIST TRUST ASSOCIATION (INC)**

**STATEMENT OF FINANCIAL POSITION**  
as at 31st March 1990

	Note	1990 \$	1989 \$
<b>Depositors Funds:</b>			
Short Term		14,094,318	10,659,878
Long Term		<u>55,879,183</u>	<u>57,374,434</u>
		69,973,501	68,034,312
<b>Plus Provisions And Reserves:</b>			
Building Maintenance Provision		566,076	504,988
Property Revaluation Reserve	3	63,529	63,531
Realised Capital Reserve	4	106,114	111,652
General Reserve		<u>54</u>	<u>-</u>
Total Depositors Fund		<u>70,709,274</u>	<u>68,714,483</u>
<b>Represented By:</b>			
<b>Current Assets</b>			
Bank of New Zealand Current Account		50,877	25,644
Interest Accrued		253,832	201,523
Sundry Debtors	5	<u>187,114</u>	<u>161,715</u>
		491,823	388,882
<b>Less Current Liabilities:</b>			
Sundry Creditors		702,091	725,202
Provision for Land Tax		<u>-</u>	<u>90,000</u>
		<u>702,091</u>	<u>815,202</u>
		(210,268)	(426,320)
<b>Investments: (At Cost Or Valuation)</b>			
<b>Short Term</b>			
Deposits at Call - cost	1,673,406		938,266
Deposits at Bank - cost	2,500,000		850,000
Commercial Bills - cost	<u>-</u>		<u>2,229,934</u>
		4,173,406	4,018,200
<b>Long Term</b>			
Savings Bank Deposits - Cost	478,552		474,618
Shares	10,633		570,525
Debentures, Government, Local			
Body Stock - Valuation	8,299,285		7,071,016
Loans to Trusts - Cost	<u>56,000</u>		<u>427,540</u>
		<u>8,844,470</u>	<u>8,543,699</u>
<b>Total Financial Investments</b>		13,017,876	12,561,899
<b>Less - Special Term Deposits:</b>			
Advanced by Trusts		<u>1,132,543</u>	<u>1,255,177</u>
<b>Net Financial Investments</b>		11,885,333	11,306,722
<b>Fixed Assets: (At Cost or Valuation)</b>	6	58,992,441	57,815,982
<b>Intangible Assets:</b>			
Computer Development Costs		<u>41,768</u>	<u>18,099</u>
		<u>70,709,274</u>	<u>68,714,483</u>

These Accounts should be read  
in conjunction with the Notes to the Accounts.



**THE METHODIST CHURCH OF NEW ZEALAND**  
Te Haahi Weteriana O Aotearoa

**NEW ZEALAND METHODIST TRUST ASSOCIATION (INC)**

**STATEMENT OF FINANCIAL POSITION**  
as at 31st March 1990

On behalf of the Board,

CHAIRPERSON:

SECRETARY:

R J Fraser

S J West

**STATEMENT OF CASH FLOWS**  
For The Year Ended 31st March 1990

<b>Operating Activities:</b>	1990 \$
Cash was provided from:	
Receipts from Rent Debtors	5,459,371
Cash was applied to	
Payment of Suppliers	<u>(1,967,715)</u>
<b>Net Cash Flow from Operating Activities</b>	3,491,656
<b>Investing Activities:</b>	
Cash was provided from:	
Proceeds from the sale of Property	159,060
Proceeds from the sale of Shares	571,463
Withdrawals from Bank Call Deposits	12,680,414
Maturing Investments	12,210,853
Investment Income	<u>1,714,823</u>
	27,336,613
Cash was Applied to:	
Investment in Bank Deposits, stocks etc	(9,787,207)
Deposits Call Bank Deposits	(15,927,000)
Building and Development Costs	<u>(1,566,509)</u>
	(27,280,716)
<b>Net Cash Flow from Financial Activities</b>	55,897
<b>Financial Activities:</b>	
Cash was provided from:	
Additional Deposits Received	11,025,196
Loans Received	<u>741,000</u>
	11,766,196
Cash was applied to:	
Deposits Withdrawn	(14,283,238)
Interest Paid Loans	(136,238)
Loan Principal Repaid	<u>(869,040)</u>
	(15,288,516)
<b>Net Cash Flow from Financial Activities</b>	<u>(3,522,320)</u>
<b>Net Cash Flows</b>	\$25,233
<b>Plus Opening Cash</b>	<u>\$25,644</u>
<b>Closing Cash</b>	<u>\$50,877</u>

NEW ZEALAND METHODIST TRUST ASSOCIATION (INC).

NOTES TO THE FINANCIAL STATEMENT.

**Note 1. The Administration Fee.**

The Administration fee charged is a reflection of the 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 the Long Term Fund less expenses, allocated equally over the participants in these funds by using both days and amounts of the investment in respective funds.

**Note 3. Property Revaluation Reserve.**

	1990	1989
	\$	\$
Opening Balance 1/4/89	10,424,219	8,539,055
Add Adjustment for Revaluation:		
- Devon Street Property	27,319	
- Liverpool Street Property	363,513	
- Hallmark Property	117,950	
	<u>508,782</u>	<u>1,885,164</u>
	10,933,001	10,424,219
Less Adjustment for Devaluation:		
- Cambridge Terrace Property	25,495	
- Victoria Street Property	303,897	
- Matthews Property	149,388	
- Te Rapa Property	4,625	
- 132 Kilmore Street Property	192,400	
	<u>675,805</u>	<u>-</u>
	10,257,196	10,424,219
Less Deferred Capital Distribution	<u>10,193,667</u>	<u>10,360,688</u>
Closing Balance	<u>63,529</u>	<u>63,531</u>

**Note 4. Realised Capital Reserve:**

Opening Balance 1/4/89	111,652	89,238
Plus Capital Gain on Sale		22,414
- Ambleside Drive Property	14,578	
- Company Shares	<u>9,705</u>	
	135,935	<u>111,652</u>
Less Distributed to Deposits	<u>29,821</u>	<u>-</u>
Closing Balance	<u>106,114</u>	<u>111,652</u>

**Note 5. Sundry Debtors:**

Sundry Debtors have been valued at Expected Realisable value after providing for doubtful debts of \$75,000.

**Note 6. Fixed Assets:** See Separate Schedules.

**RELATED PARTY DISCLOSURE.**

The Association was constituted by resolution of the Conference of the Methodist Church of New Zealand to accept deposits from groups and organisations within the Methodist Church of New Zealand and to invest these funds in appropriate commercial investments. The Association operates equitably on behalf of all deposits with all annual net income paid to depositors by quarterly distribution.

NEW ZEALAND METHODIST TRUST ASSOCIATION (INC).

NOTES TO THE FINANCIAL STATEMENT.

STATEMENT OF ACCOUNTING POLICIES.

Valuation of Investment Properties.

The Association revalues its properties on a triennial basis and does not consider it appropriate to re-value these properties on an annual basis as required by the Statement of Standard Accounting Practice Number 17 issued by the New Zealand Society of Accountants.

General Accounting Policies.

Investment Properties and Development properties intended to be held as investment properties have been valued at independent valuation; revaluation gains or losses and development margins have been included in reserves for the year and the income statement does not include a charge for depreciation on investment properties. In all other respects 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 provision has been made for depreciation on buildings owned by the Association.
Investments	- All investments are stated at either Cost or Expected Realisable Value.
Fixed Assets	- Fixed Assets are valued at Cost or Valuation.
Maintenance	- A provision for Maintenance has been calculated at 1% per annum on the cost of the buildings up to a maximum provision of 5% of the original cost, but not commencing until the expiry of three years from the completion of new buildings.

Revaluation Capital Distribution- All properties are revalued on a triennial basis. It is the Association's policy to distribute such revaluations or devaluations to the accounts of the long term depositors. In the event of a deposit being withdrawn, in total, 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 previous revaluations thus realised are reversed from deferred capital distribution.

Changes in Accounting Policies.

There have been no changes in accounting policies, from those applied in preceding years.

Audit Report.

We have obtained all the information and explanations that we have required. In our opinion proper accounting records have been kept by the Association so far as appears from our examination of those records.

For the reasons outlined in the note on page 5 the Methodist Trust Association revalues land and buildings every three years. This is a departure from Statement of Standard Accounting Practice No 17 which requires investment properties to be valued annually by an independent valuer.

Except for this departure from Statement of Standard Accounting Practice No 17, in our opinion, the Financial Statements on pages 1 to 7 are properly drawn up so as to give under the historical cost method modified for the revaluation of land and buildings a true and fair view of the Association's affairs as at 31st March 1990, the cash flows, and the results of its business for the year ended on that date.

DELOITTE ROSS TOHMATSU  
Chartered Accountants.



THE METHODIST CHURCH OF NEW ZEALAND  
Te Haahi Weteriana O Aotearoa

NEW ZEALAND METHODIST TRUST ASSOCIATION (INC)

NOTES TO THE FINANCIAL STATEMENTS - Continued

Note 6. FIXED ASSETS at Government Valuation or Cost.

	<u>Cost</u>	<u>Capital Value Government Valuation</u>	<u>Value of Improvements</u>	<u>Unimproved Value</u>	<u>Government Valuation Date</u>	<u>Date of Latest Revaluation Purchase</u>	<u>Current Book Value 1990</u>	<u>Book Value 1989</u>
	\$	\$	\$	\$			\$	\$
Matthews Property, Auckland	280,777	820,000	500,000	320,000	1/7/88	March 1990	462,500	611,888
Hallmark Property, Hamilton	396,616	900,000	705,000	195,000	1/7/86	March 1990	823,250	705,300
Te Papapa Property, Auckland	151,945	320,000	203,000	117,000	1/7/88	March 1988	297,962	296,950
Riddiford St Property, Wellington	1,452,540	3,300,000	2,000,000	1,300,000	1/7/87	March 1989	2,313,287	2,312,500
Hinemoa St Property, Rotorua	606,405	1,150,000	590,000	560,000	1/7/86	March 1989	1,248,750	1,248,750
Te Rapa Property, Hamilton	230,000	550,000	200,000	350,000	1/7/86	March 1990	582,750	587,375
Great North and Newton Road Property, Auckland	2,990,422	4,935,000	90,000	4,845,000	1/7/88	March 1988	6,937,500	6,937,500
Liverpool Street Property, Christchurch	495,675	1,510,000	1,024,000	486,000	1/7/89	March 1990	1,245,975	882,462
132 Kilmore Street Property, Christchurch	255,040	820,000	80,000	740,000	1/7/89	March 1990	575,350	767,750
Devon Street Property, New Plymouth	561,090	725,000	535,000	190,000	1/7/85	March 1990	726,125	698,806
Cambridge Terrace Property, Christchurch	3,440,295	6,200,000	4,600,000	1,600,000	1/7/89	March 1990	5,526,875	5,552,370
Bainbridge Property, Rotorua	1,030,595	1,350,000	900,000	450,000	1/7/86	March 1989	1,341,250	1,341,250
Grafton Heights Property, Auckland	1,454,522	2,000,000	1,055,000	945,000	1/7/88	March 1989	1,700,000	1,700,000
Victoria Street Property, Christchurch	2,100,247	2,100,000	1,630,000	470,000	1/7/89	March 1990	1,796,350	2,100,247
Parnell Road Property, Auckland	1,100,000	750,000	130,000	620,000	1/7/85	October 1987	1,100,000	1,100,000
House Property, Ambleside Drive, Christchurch			Sold During The Year					147,758

THE METHODIST CHURCH OF NEW ZEALAND  
Te Haahi Weteriana O Aotearoa

NEW METHODIST TRUST ASSOCIATION (INC)

NOTES TO THE FINANCIAL STATEMENTS - Continued

Note 6. FIXED ASSETS at Government Valuation or Cost.

	<u>Cost</u>	<u>Capital Value</u> <u>Government Valuation</u>	<u>Value of Improvements</u>	<u>Unimproved Value</u>	<u>Government Valuation Date</u>	<u>Date of Latest Revaluation Purchase</u>	<u>Current Book Value 1990</u>	<u>Book Value 1989</u>
	\$	\$	\$	\$			\$	\$
Devonport Road Property, Tauranga	710,000	730,000	120,000	610,000	1/7/88	July 1987	710,000	710,000
Laings Road Property, Lower Hutt	2,288,806	1,500,000	383,000	1,117,000	1/7/88	April 1987	2,325,012	2,302,955
Dunedin Taxi Property, Dunedin	403,007	300,000	126,00	174,000	1/7/89	January 1988	411,591	406,591
Taranaki Street Property, Wellington	2,903,338	2,250,000	-	2,250,000	1/5/87	August 1987	2,903,338	2,903,338
Carlton Gore Road Property, Auckland	52,419				1/7/88	July 1988	52,419	52,419
126-132 High Street Property, Lower Hutt	1,504,147	1,290,000	300,000	990,000	1/7/88	March 1989	1,504,174	1,504,174
Ryan Place Property, Manukau City	1,851,205	585,000		585,000	1/7/87	April 1984	1,990,593	1,851,205
144 Kilmore Street Property, Christchurch	6,668,682	5,500,000	4,040,000	1,460,000	1/7/89	March 1990	6,668,682	6,577,399
<b>Properties Under Development.</b>								
Mayoral Drive Property, Auckland	15,469,212	13,000,000	9,300,000	3,700,000	1/7/88	March 1990	15,469,212	14,238,886
<b>Land Held.</b>								
Main Street, Palmerston North	242,726					July 1987	242,727	242,726
<b>Lease Purchase.</b>								
Octagon, Dunedin							36,769	35,383
							<u>58,992,441</u>	<u>57,815,982</u>

**Capital Commitment.**

The Association does not have any property development projects underway at balance date.

**CONNEXIONAL FIRE INSURANCE FUND**  
for the Year Ended 31st May 1990

**STATEMENT OF INCOME AND EXPENDITURE AND  
ACCUMULATED FUNDS**

	1990 \$	1989 \$
<b>INCOME:</b>		
Interest Received - Deposits	128,867	<u>134,564</u>
<b>EXPENDITURE:</b>		
Administration Fee	6,100	4,932
Audit Fee	250	250
Computer Processing Costs	5,110	3,839
Stationery and General Expenses	37	<u>65</u>
	<u>11,497</u>	<u>9,086</u>
<b>Excess Income over Expenditure</b>	117,370	125,478
<b>Plus Accumulated Funds</b>		
Brought Forward	1,424,052	1,266,632
- Capital Accretion - Methodist Trust Association	( 2,652)	31,942
- Transfer from Board of Administration Insurance Account	28,000	-
	<u>1,566,770</u>	<u>1,424,052</u>
<b>Accumulated Funds</b>		
Carried Forward	<u>1,566,770</u>	<u>1,424,052</u>

These Accounts should be read in conjunction with the Notes to the Accounts.



The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

CONNEXIONAL FIRE INSURANCE FUND

STATEMENT OF FINANCIAL POSITION  
as at 31st May 1990

	1990 \$	1989 \$
Accumulated Funds	<u>1,566,770</u>	<u>1,424,052</u>
Represented by:		
Current Assets:		
Bank of New Zealand		
- Current Account	524	32
Interest Accrued	23,305	22,791
Sundry Debtors	<u>36,021</u>	<u>3,437</u>
	59,850	26,260
Less Current Liabilities:		
Sundry Creditors	275	275
	<u>59,575</u>	<u>25,985</u>
Provision - Removal Fund Insurance	37,200	29,179
	<u>22,375</u>	<u>( 3,194)</u>
Investments:		
Methodist Trust Association	1,544,395	1,427,246
	<u>1,566,770</u>	<u>1,424,052</u>

These Accounts should be read in  
conjunction with the Notes to the  
Accounts.

On behalf of the Board:

Chairperson: J P Goffin

Secretary: S J West

CONNEXIONAL FIRE INSURANCE FUND

STATEMENT OF CASH FLOWS  
for the Year Ended 31st May 1990

	1990 \$	1989 \$
<b>Operating Activities:</b>		
<b>Cash was provided from:</b>		
Interest Received	33	66
Removal Insurance	<u>3,437</u>	<u>4,846</u>
	3,470	4,912
<b>Cash was applied to:</b>		
Payment to Supplies	(11,497)	( 9,086)
<b>Net Cash Flows for Operating Activities</b>	<b>(8,027)</b>	<b>( 4,174)</b>
<b>Investing Activities:</b>		
<b>Cash was provided from:</b>		
Interest Received	269	314
Drawing on Investments	8,250	5,300
Board of Administration		
Insurance Account	<u>-</u>	<u>62,000</u>
	8,519	67,614
<b>Cash was applied to:</b>		
Investment	-	(63,931)
<b>Net Cash Flows for: Investing Activities</b>	<b>8,519</b>	<b>3,683</b>
<b>Net Cash Flows</b>	<u>492</u>	<u>( 491)</u>
<b>Plus Opening Cash</b>	<u>32</u>	<u>523</u>
<b>Closing Cash</b>	<u><u>524</u></u>	<u><u>32</u></u>

These Accounts should be read in  
conjunction with the Notes to the  
Accounts.

CONNEXIONAL FIRE INSURANCE FUND

NOTES TO THE FINANCIAL STATEMENTS

COMMITMENT:

The Board of Administration has agreed to advance to the Methodist Theological College Council an unsecured loan of \$1million being interest free, for a term of three years. The purpose of the loan, is to assist in the purchase of student housing.

STATEMENT OF PURPOSE

The Funds purpose is to give financial support to the Board of Administration Insurance Account when needed.

STATEMENT OF ACCOUNTING POLICIES

GENERAL ACCOUNTING POLICIES:

The measurement base adopted is that of historical cost and reliance is based on the fact that the Fund is a going concern.

Accrual accounting is used to match expenses and revenue.

PARTICULAR ACCOUNTING POLICES:

Investments - Investments have been stated at Cost

Sundry Debtors - Sundry Debtors have been valued at Expected Realisable Value.

RELATED PARTY DISCLOSURE:

The Fund placed monies during the year on deposit with the Methodist Trust Association.

The total sum held at Balance Date by the Methodist Trust Association amounted to \$1,544,395. Interest earned during the year with respect to these deposits was \$126,181.

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.

AUDIT REPORT:

I have examined the books of account and records of the Methodist Church Connexional Fire Insurance Fund for the year ended 31st May 1990. In my opinion, according to the information and explanations given to me and as shown by the said books of account, the Statement of Financial Position, the Statement of Income and Expenditure and Accumulated Funds are properly drawn up so as to give respectively a true and fair view of the state of affairs of the Fund as at 31st May 1990 and of its income and expenditure and cash flows for the year ended on that date.

 12 Dec 1990

W E CLOTHIER, B.Com., A.C.A.

CHRISTCHURCH



The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

**REMOVAL EXPENSES FUND**  
for the Year Ended 30th June 1990

**STATEMENT OF INCOME AND EXPENDITURE**

	<u>1990</u>	<u>1989</u>
	\$	\$
<b>INCOME:</b>		
Contributions Received		
from Methodist Parishes	55,871	64,416
Interest Received from		
Banks	1,183	2,300
Donation Received	--	<u>100</u>
	<u>57,054</u>	66,816
<b>EXPENDITURE:</b>		
Administration Fee	2,796	2,267
Audit Fee, Stationery and		
General Office Expenses	632	458
Computer Processing and		
Programming	6,360	4,800
Interest Paid	609	115
Removal Costs for		
Methodist Stationing	59,428	<u>61,991</u>
	<u>69,825</u>	<u>69,631</u>
Excess Expenditure over Income	<u>12,771</u>	<u>2,815</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

REMOVAL EXPENSES FUND  
STATEMENT OF FINANCIAL POSITION  
as at 30th June 1990

	1990	1989
	\$	\$
<b>CONTRIBUTORS FUNDS:</b>		
Balance held at 1st July 1989	10,080	12,895
Less Excess Expenditure over Income	12,771	<u>2,815</u>
	<u>(2,691)</u>	10,080
<b>REPRESENTED BY:</b>		
<b>Current Assets:</b>		
Bank of New Zealand		
- Current Account	1,176	51
Deposits at Call	-	7,473
Sundry Debtors and Accrued Interest	2,497	<u>8,588</u>
	<u>3,673</u>	16,112
<b>Less Current Liabilities:</b>		
Sundry Creditors	6,364	6,032
	<u>(2,691)</u>	<u>10,080</u>

These Accounts should be read in  
conjunction with the Notes to the  
Accounts.

On behalf of the Board.

Chairperson: J P Goffin

Secretary: S J West

The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

REMOVAL EXPENSES FUND

STATEMENT OF CASH FLOWS  
for the Year Ended 30th June 1990

	1990 \$	1989 \$
<b>OPERATING ACTIVITIES:</b>		
Cash was provided from:		
Contributions	56,438	64,162
Grant Received	<u>-</u>	<u>100</u>
	<u>56,438</u>	<u>64,262</u>
Cash was applied to:		
Payment to Suppliers	(63,400)	(76,608)
Net Cash Flows for Operating Activities	(6,962)	(12,346)
<b>FINANCING ACTIVITIES:</b>		
Cash was provided from:		
Drawing on Investment	45,973	71,627
Loan	54,400	23,600
Interest Received	<u>1,186</u>	<u>2,270</u>
	<u>101,559</u>	<u>97,497</u>
Cash was applied to:		
Investments	(38,500)	(61,600)
Loan Repayment	(54,400)	(23,600)
Interest Paid	<u>( 572)</u>	<u>( 105)</u>
	<u>(93,472)</u>	<u>85,305</u>
Net Cash Flows for: Financing Activities	8,087	12,192
Net Cash Flows	<u>1,125</u>	( 154)
Plus Opening Cash	<u>51</u>	<u>205</u>
Closing Cash	<u>1,176</u>	<u>51</u>

These Accounts should be read in conjunction with the Notes to the Accounts.



The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

REMOVAL EXPENSES FUND

NOTES TO THE FINANCIAL STATEMENTS

STATEMENT OF PURPOSE

The Fund is set up to meet the cost of removals of appointed Methodist Ministers to Methodist Parishes.

ANALYSIS OF REMOVAL COSTS

	<u>Number</u>	<u>Cost</u>	<u>Average</u>	<u>Average Cost</u>
	<u>of Moves</u>		<u>Cost</u>	<u>1988/1989</u>
North Island	16	24,077	1,505	2,250
South Island	7	11,829	1,690	1,345
Inter Island	5	21,127	4,225	3,172
Students to College	<u>4</u>	<u>2,395</u>	599	950
	<u>32</u>	<u>59,428</u>		

STATEMENT OF ACCOUNTING POLICIES

GENERAL ACCOUNT POLICIES:

The measurement base adopted is that of historical cost and 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:

- |                 |   |   |
|-----------------|---|---|
| Deposit at Call | - | Deposits at Call have been valued at Cost.                    |
| 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.

AUDIT REPORT:

I have examined the books of account and records of the Methodist Church Removal Expenses Fund for the year ended 30th June 1990. In my opinion, according to the information and explanation given to me and as shown by the said books of account, the Statement of Income and Expenditure and the Statement of Financial Position 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 1990, and of its income and expenditure and cash flows for the year ended on that date.



W E CLOTHIER, B.Com., A.C.A.

12 Dec 1990

Christchurch

The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

CONNEXIONAL EXPENSES FUND  
for the Year Ended 30th June 1990

STATEMENT OF INCOME AND EXPENDITURE AND  
ACCUMULATED FUND

	Note	1990 \$	1989 \$
<b>INCOME:</b>			
Connexional Budget		167,752	145,930
Conference Arrangements and Collections		5,512	1,778
Sale of Printed Matter		2,178	1,111
Interest Received		2,614	3,141
Sundry Income		<u>-</u>	<u>2,315</u>
		178,056	154,275
<b>EXPENDITURE:</b>			
Conference Travel for Official Representatives		10,298	<u>8,618</u>
Conference Printing and General Expenses:			
Conference Synod Reports, Statistical Returns and Sundry Printing	13,882		15,630
Secretarial and Other Expenses	2,201		<u>1,292</u>
		<u>16,083</u>	<u>16,922</u>
<b>Connexional Payments:</b>			
President's Travel and Expenses	15,779		17,625
President's Secretarial	-		2,141
Vice-President's Travel and Expenses	6,574		<u>9,281</u>
		<u>22,353</u>	<u>29,047</u>
<b>Connexional Printing:</b>			
Including Confirmation Certificates and Member- ship Cards		2,508	<u>1,753</u>
<b>Connexional Committees Expenses:</b>			
Church Council	17,086		12,857
Superintendents District Expenses	19,118		18,913
Ministerial Synod Travel	1,134		1,515
Standing Committees of Conference	65,701		<u>57,947</u>
		<u>103,039</u>	<u>91,232</u>

The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

CONNEXIONAL EXPENSES FUND  
for the Year Ended 30th June 1990

STATEMENT OF INCOME AND EXPENDITURE  
AND ACCUMULATED FUND

Continued

	<u>1990</u>	<u>1989</u>
	\$	\$
<b>Administration:</b>		
Administration Fee	4,330	3,600
Audit Fee, General Office		
Expenses and Computer		
Processing	6,727	<u>7,529</u>
	<u>11,057</u>	<u>11,129</u>
 Total Expenditure	 <u>165,338</u>	 <u>158,701</u>
 Excess Income over Expenditure	 12,718	 ( 4,426)
 <b>Plus Accumulated Fund:</b>		
Balance Brought Forward	(22,226)	(17,800)
 Balance Carried Forward	 <u>( 9,508)</u>	 <u>(22,226)</u>

These Accounts should be read in  
conjunction with the Notes to the  
Accounts.



**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**CONNEXIONAL EXPENSES FUND**

**STATEMENT OF FINANCIAL POSITION  
as at 30th June 1990**

	<u>1990</u> \$	<u>1989</u> \$
<b>PROVISIONS:</b>		
President's Ministerial		
Supply	13,882	9,159
Supply Ministries	24,751	17,881
Contingencies	<u>4,811</u>	<u>1,080</u>
	43,444	28,120
 <b>Less Accumulated Fund:</b>	 9,508	 22,226
	<u><b>33,936</b></u>	<u><b>5,894</b></u>
 <b>REPRESENTED BY:</b>		
<b>Current Assets:</b>		
Bank of New Zealand		
- Current Account	5,018	1,873
Deposits at Call	36,636	9,614
Sundry Debtors	<u>20,208</u>	<u>23,582</u>
	61,862	35,069
 <b>Less Current Liabilities:</b>		
Sundry Creditors	25,820	15,940
Deposits Held on Behalf		
of Taxation Committee	<u>2,106</u>	<u>13,235</u>
	<u>27,926</u>	<u>29,175</u>
	<u><b>33,936</b></u>	<u><b>5,894</b></u>

These Accounts should be read in conjunction with the Notes to the Accounts.

On behalf of the Board:

Chairperson: J P Goffin

Secretary: S J West

CONNEXIONAL EXPENSES FUND

STATEMENT OF CASH FLOWS  
for the Year Ended 30th June 1990

	<u>1990</u> \$	<u>1989</u> \$
<b>OPERATING ACTIVITIES:</b>		
<b>Cash was provided from:</b>		
Conference Arrangements and Collections	5,512	1,778
Sale of Printed Matter	2,181	1,149
Sundry Income	<u>-</u>	<u>2,315</u>
	7,693	<u>5,242</u>
<b>Cash was applied to:</b>		
Conference Travel for Officials	(11,253)	(8,630)
Conference and Connexional Printing	(16,483)	(18,072)
Connexional Committees	(76,940)	(83,699)
President & Vice-President Travel and Expenses	(24,525)	(28,913)
Payment to Suppliers	<u>(10,166)</u>	<u>(10,092)</u>
	(139,367)	<u>(149,406)</u>
<b>Net Cash Flows from     Operating Activities</b>	(131,674)	(144,164)
<b>Financing Activities:</b>		
<b>Cash was provided from:</b>		
Deposits held at Call	27,436	36,238
Connexional Budget	170,751	143,749
Taxation Committee	--	4,010
Interest Received	<u>1,760</u>	<u>2,082</u>
	199,947	186,079
<b>Cash was applied to:</b>		
Deposits at Call	(54,000)	(32,438)
Taxation Committee	<u>(11,128)</u>	<u>(10,644)</u>
	(65,128)	(43,082)
<b>Net Cash Flows from     Financing Activities</b>	134,819	142,997
<b>Net Cash Flows</b>	3,145	(1,167)
<b>Plus Opening Cash</b>	<u>1,873</u>	<u>3,040</u>
<b>Closing Cash</b>	<u>5,018</u>	<u>1,873</u>

These Accounts should be read in  
conjunction with the Notes to the  
Accounts.

CONNEXIONAL EXPENSES FUND  
NOTES TO THE FINANCIAL STATEMENTS

STATEMENT OF ACCOUNTING POLICIES

GENERAL ACCOUNTING POLICIES:

The measurement base adopted is that of historical cost and 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.

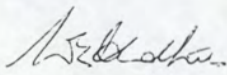
NOTES TO THE FINANCIAL STATEMENTS:

These notes form part of and are to be read in conjunction with the accompanying financial statements.

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 with previous resolution.

AUDIT REPORT:

I have examined the books of account and records of the Methodist Church Connexional Expenses Fund for the year ended 30th June 1990. In my opinion, according to the information and explanations given to me and as shown by the said books of account, the Statement of Income Expenditure and Accumulated Fund and the Statement of Financial Position 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 1990 and of its income and expenditure and the cash flows for the year ended on that date.

 12 Dec 1990

W E Clothier, B.Com., A.C.A.

Christchurch



The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

CONNEXIONAL BUDGET ACCOUNT  
for the Year Ended 30th June 1990

STATEMENT OF INCOME AND EXPENDITURE

	1990 \$	1989 \$
<b>INCOME:</b>		
Contributions from Methodist Parishes, Union and Co- operating Parishes	1,036,207	1,129,723
Contributions Received from Previous Years	1,057	1,905
Grants Received from the Special Account of the Board of Administration	87,800	67,000
Grants from Connexional Legacies	17,500	<u>11,000</u>
	<u>          </u>	1,209,628
	1,142,564	
Interest Received	9,403	14,454
	<u>1,151,967</u>	<u>1,224,082</u>
<b>EXPENDITURE:</b>		
Payments to Divisions, Connexional Funds and Grants	1,134,261	1,125,128
Expenses Collected through the Connexional Budget and Refunded to Parishes	-	<u>78,825</u>
	<u>1,134,261</u>	1,203,953
Administration Fee	6,604	11,639
Computer Processing and Programming	9,000	6,744
Stationery, Postage, Tolls and	2,102	1,746
	<u>1,151,967</u>	<u>1,224,082</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

CONNEXIONAL BUDGET ACCOUNT

STATEMENT OF FINANCIAL POSITION  
as at 30th June 1990

	1990 \$	1989 \$
<b>CURRENT ASSETS:</b>		
Bank of New Zealand		
- Current Account	263	3,479
Deposits at Call	152,117	163,900
Contributions Received		
after Balance Date	12,232	18,850
Sundry Debtors	1,985	9,198
Interest Accrued	54	775
	<u>166,651</u>	<u>196,202</u>

**CURRENT LIABILITIES:**

Final Payments due to		
Districts, Divisions, Con-		
nexional Funds and Grants	165,620	194,937
Sundry Creditors	1,031	1,265
	<u>166,651</u>	<u>196,202</u>

These Accounts should be read in  
conjunction with the Notes to the  
Accounts.

On behalf of the Board

Chairperson: J P Goffin

Secretary: S J West

**CONNEXIONAL BUDGET ACCOUNT  
for the Year Ended 30th June 1990**

**STATEMENT OF CASH FLOWS**

	1990 \$	1989 \$
<b>Operating Activities:</b>		
<b>Cash was provided for:</b>		
Contributions from		
Parishes	1,112,854	1,126,520
Grants	<u>105,300</u>	<u>84,348</u>
	<u>1,218,154</u>	<u>1,210,868</u>
<b>Cash Was Applied To:</b>		
Payments to the Con-		
nexion and Grants	(1,212,713)	(1,107,792)
Payment of District		
Expenses	( 12,099)	(76,949)
Payment to Suppliers	<u>(18,464)</u>	<u>(17,663)</u>
	<u>(1,243,276)</u>	<u>(1,202,404)</u>
<b>Net Cash Flows for:</b>		
Operating Activities	( 25,122)	8,464
 <b>Financing Activities:</b>		
<b>Cash was provided from:</b>		
Deposits Investments	961,929	1,092,500
Interest Received	<u>9,978</u>	<u>14,374</u>
	971,907	1,106,874
<b>Cash was applied to:</b>		
Deposits - Investments	(950,000)	(1,130,400)
 <b>Net Cash Flows for</b>		
<b>Financing Activities</b>	21,907	( 23,526)
<b>Net Cash Flows</b>	<u>(3,215)</u>	<u>(15,062)</u>
<b>Plus Opening Cash</b>	<u>3,478</u>	<u>18,540</u>
<b>Closing Cash</b>	<u>263</u>	<u>3,478</u>

These Accounts should be read in conjunction with the Notes to the Accounts.



The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

CONNEXIONAL BUDGET ACCOUNT

NOTES TO THE FINANCIAL STATEMENTS

STATEMENT OF PURPOSE

The Connexional budget Account is supported by monetary commitment by Parishes to service the wider outreach of the Church.

STATEMENT OF ACCOUNTING POLICIES

GENERAL ACCOUNTING POLICIES:

The measurement base adopted is that of historical cost and reliance is based on the fact that the Account is a going concern.

Accrual accounting is used to match expenses and revenue.

PARTICULAR ACCOUNTING POLICIES:

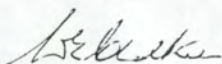
Deposits at Call - Deposits have been valued at Expected Realisable Value.  
Sundry Debtors - Sundry Debtors have been valued at Expected Realisable Value.

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.

AUDIT REPORT:

I have examined the books of account and records of the Methodist Connexional Budget Account for the year ended 30th June 1990. In my opinion, according to the information and explanations given to me and as shown by the said books of account, the Statement of Financial Position, the Statement of Income and Expenditure are properly drawn up so as to give respectively a true and fair view of the state of affairs of the Account as at 30th June 1990 and of its income and expenditure and cash flows for the year ended on that date.



W E Clothier, B.Com., A.C.A.

12 Dec. 1990

CHRISTCHURCH

The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

**PRESBYTERS DEACONS AND LAYWORKERS LOAN FUND**  
for the Year Ended 30th June, 1990

**STATEMENT OF INCOME AND EXPENDITURE**

	1990 \$	1989 \$
<b>INCOME:</b>		
Interest Received	33,143	42,738
Donations	<u>2,437</u>	<u>2,062</u>
<b>Total Income</b>	35,580	44,800
 <b>EXPENDITURE:</b>		
Administration Fees	3,100	2,244
Computer Processing and Programming	7,480	7,260
Interest Paid	31,714	33,963
General Office Expenses	589	698
	<u>42,883</u>	<u>44,165</u>
 Excess Income over Expenditure	( 7,303)	635

These Accounts should be read in conjunction with the Notes to the Accounts.

The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

PRESBYTERS DEACONS AND LAYWORKERS LOAN FUND

STATEMENT OF FINANCIAL POSITION  
as at 30th June 1990

	Note	1990 \$	1989 \$
<b>ACCUMULATED FUNDS AT</b>			
<b>1ST JULY 1989</b>		70,916	65,073
Add Legacies and Donations			
W F Walters Trust		500	500
Thorndon Trust		3,770	4,358
Rushton Family Trust		<u>      </u>	<u>350</u>
		75,186	70,281
Excess of Income Over Expenditure		<u>( 7,303)</u>	<u>635</u>
		67,883	70,916
<b>REPRESENTED BY:</b>			
<b>Current Assets</b>			
Bank of New Zealand			
- Current Account		1,765	988
Interest Accrued		24	47
Sundry Debtors		<u>      </u>	<u>342</u>
		1,789	1,377
<b>Less Current Liabilities</b>			
Sundry Creditors		<u>1,251</u>	<u>937</u>
Excess of Current Assets over Current Liabilities		538	440
<b>Investments</b>			
<b>Short Term</b> (at cost)			
Deposit at Call		68,625	44,033
N Z Methodist Trust			
Association		<u>8,081</u>	<u>12,007</u>
		77,244	56,480
<b>Long Term</b> (at Cost)			
Methodist Provident Society		1	1
Current Loans Held	1	<u>234,500</u>	<u>303,687</u>
		311,745	360,168
<b>Less Loans and Deposits Held</b>			
Board of Administration			
Special Account	75,000		75,000
Special Loans - Methodist			
Trust Association	47,500		112,040
Deposits - Vehicle			
Replacement		<u>121,362</u>	<u>102,212</u>
		243,862	<u>289,252</u>
		<u>67,883</u>	<u>70,916</u>

These Accounts should be read in  
conjunction with the Notes to the  
Accounts.

On behalf of the Board:  
Chairperson: J P Goffin  
Secretary: S J West



**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**PRESBYTERS DEANCONS AND LAYWORKERS LOAN FUND**

**STATEMENT OF CASH FLOWS  
for the Year Ended 30th June 1990**

	1990 \$	1989 \$
<b>Operating Activities:</b>		
<b>Cash was provided from:</b>		
Car Deposits	72,714	69,330
Grants Received	6,707	13,769
Instalments from Borrowers	<u>159,785</u>	<u>128,700</u>
	239,206	211,799
<b>Cash was applied to:</b>		
Withdrawal from Car		
Deposits	(57,471)	( 40,029)
Loans Advanced	(68,100)	(185,239)
Payments To Suppliers	<u>(13,162)</u>	<u>( 8,587)</u>
	(138,733)	(233,855)
<b>Net Cash Flow from Operating Activities</b>	100,473	(22,056)
<b>Investment Activities:</b>		
<b>Cash was provided from:</b>		
Drawings on Investment		
- Methodist Trust Assn	39,500	26,700
<b>Cash was applied to:</b>		
Deposits with Methodist		
Trust Association	(34,917)	( 8,000)
<b>Net Cash Flow from Investment Activities</b>	4,583	18,700
<b>Financing Activities:</b>		
<b>Cash was received from:</b>		
Inter Fund Loans	-	57,000
Interest Received	3,413	8,668
Withdrawals - Short Term		
Money Market	<u>68,514</u>	<u>130,167</u>
	71,927	195,835
<b>Cash Was applied to:</b>		
Replacement of Inter		
Fund Loans	(64,540)	(31,720)
Interest Paid	(18,666)	(23,157)
Deposits - Short Term		
Money Market	<u>( 93,000)</u>	<u>(139,200)</u>
	(176,206)	(194,077)
<b>Net Cash Flow from Financing Activities</b>	(104,279)	1,758
<b>Net increase (decrease) in cash held</b>	<u>777</u>	<u>(1,598)</u>
<b>Plus Opening Cash Brought Forward</b>	<u>988</u>	<u>2,586</u>
<b>Closing Cash Carried Foward</b>	<u>1,765</u>	<u>988</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**FRESBYTERS DEACONS AND LAYWORKERS LOAN FUND**

**NOTES TO THE FINANCIAL STATEMENTS**

	1990 \$	1989 \$
<b>NOTE 1 Current Loan Held:</b>		
Loans at 1st July 1989	303,687	229,294
Plus New Loans Advanced	68,100	204,365
Interest Charged for the Year	<u>29,264</u>	<u>31,548</u>
	401,051	465,207
Less Repayment of Principal and Interest	<u>166,551</u>	<u>161,520</u>
Loans at 30th June 1990	<u>234,500</u>	<u>303,687</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 expense 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.

**AUDIT REPORT**

I have examined the books of account and records of the Methodist Presbyters Deacons and Layworkers Loan Fund for the year ended 30th June 1990. In my opinion, according to the information and explanations given to me and as shown by said books of account, the Statement of Income and Expenditure and the Statement of Financial Position 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 1990 and of its income and expenditure and cash flows for the year ended on that date.

*W E Clothier* 12 Dec 1990

W E Clothier, B.Com., A.C.A.

Christchurch

The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

METHODIST THEOLOGICAL COLLEGE  
for the Year Ended 30 June 1990

STATEMENT OF INCOME AND EXPENDITURE

	1990 \$	1989 \$
<b>INCOME:</b>		
<b>College:</b>		
Methodist Trust Association		
- Probert Trust	190,126	229,235
- Grafton Heights	139,644	134,165
Connexional Budget	74,871	23,753
Interest Received	17,536	19,856
Donations and Grants	1,000	1,000
Rent Received	5,072	<u>4,592</u>
	428,249	<u>412,601</u>
<b>Home Setting:</b>		
Donations and Grants	9,796	5,925
Received	2,536	2,296
Sundry Income	916	<u>226</u>
	13,248	<u>8,447</u>
<b>Communication Units:</b>		
Sales - Audio Visual		
Material	35	881
Sales - Printing	492	<u>10,202</u>
	527	<u>11,083</u>
<b>Education Centre:</b>		
Rents Received	1,338	1,339
Donations and Grants	360	2,380
Course Fees	5,462	2,060
Sundry Income	157	<u>455</u>
	7,317	<u>6,234</u>
	<u>449,341</u>	<u>438,365</u>



**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**METHODIST THEOLOGICAL COLLEGE  
for the Year Ended 30th June 1990**

**STATEMENT OF INCOME AND EXPENDITURE (continued)**

	1990 \$	1989 \$
<b>EXPENDITURE:</b>		
<b>College:</b>		
Administration Expenses	39,864	40,943
Cultural Education Programmes	1,632	5,453
Principal's Discretionary Fund	3,351	2,477
Rent and Maintenance -		
Staff Housing	5,262	7,864
Resources, Teaching Aids and		
Archives	2,886	5,231
Secretarial Costs	38,063	33,599
Staff Stipends and Allowances	79,127	78,851
Student Allowances and		
Expenses	131,768	125,771
Travel	13,334	<u>10,614</u>
	315,287	<u>310,803</u>
<b>Home Setting Education:</b>		
Administration Expenses	6,051	5,974
Book and Fee Allowances	3,984	5,865
Conferences and Seminars	8,645	7,584
Maori Division	-	10,000
Ministry Strategy Consultation	540	687
Rental and Maintenance -		
Staff Housing	4,121	6,582
Resource Development	763	528
Secretarial Costs	13,100	12,029
Supervisors' Education	405	1,338
Staff Stipends and Allowances	42,293	34,841
Staff Continuing Education Costs	212	335
Supervisor's Fees	580	907
Travel	13,467	10,869
Warden Expenses	--	<u>440</u>
	94,161	<u>97,979</u>
<b>Communication Unit:</b>		
Audio Visual Costs	-	750
Printing Costs	744	<u>6,245</u>
	744	<u>6,995</u>
<b>Education Centre:</b>		
Administration Expenses	5,460	2,407
Property Costs	6,664	6,588
Repairs and Maintenance -		
Staff Housing	1,403	1,083
Resource and Programme		
Expenses	2,629	329
Secretarial Costs	1,055	1,346
Stipend and Allowances	23,450	29,483
Travel Costs	478	<u>291</u>
	41,139	<u>41,527</u>
	<u>451,331</u>	<u>457,304</u>
<b>Excess Expenditure over Income</b>	1,990	18,939

These Accounts should be read in conjunction with the Notes to the Accounts.

The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

METHODIST THEOLOGICAL COLLEGE

STATEMENT OF FINANCIAL POSITION  
as at 30th June 1990

	Note	1990 \$	1989 \$
<b>ACCUMULATED FUNDS:</b>			
Balance Brought Forward		607,722	616,661
Add Transfer from New Organ Fund		<u>3,825</u>	<u>10,000</u>
		611,547	626,661
Less Excess Expenditure over Income		<u>1,990</u>	<u>18,939</u>
		609,557	<u>607,722</u>
<b>FUNDS ADMINISTERED:</b>			
New Organ Fund	30,301		30,149
Student Library Fund	9,595		10,250
Theological College Travel Fund	565		1,716
Staff and Student Bursary Fund	28,847		34,258
Probert Trust Board	2,759,074		2,766,967
Grafton Heights Fund	1,618,133		<u>1,622,400</u>
		4,446,515	<u>4,465,740</u>
		<u>5,056,072</u>	<u>5,073,462</u>
<b>REPRESENTED BY:</b>			
<b>Current Assets:</b>			
Bank of New Zealand - Current Account	6,854		4,292
Interest Accrued	3,481		3,566
Sundry Debtors	20,602		<u>8,342</u>
		30,937	<u>16,200</u>
<b>Less Current Liabilities:</b>			
Sundry Creditors	12,338		24,898
Special Purposes Fund	45,985		<u>40,468</u>
		58,323	<u>65,366</u>
		(27,386)	(49,166)
<b>Investments:</b>			
Methodist Trust Association	92,268		151,162
Loans	8,173		<u>9,109</u>
		100,441	<u>160,271</u>
<b>Specific Investments for Funds Administered:</b>	1	4,446,515	<u>4,465,740</u>
<b>Fixed Assets:</b>	3	638,502	607,644
<b>Less Term Liabilities:</b>			
<b>Mortgages:</b>			
Presbyterian Church (Secured)	102,000		102,000
Methodist Church Building and Loan Fund	-		<u>9,027</u>
		536,502	<u>496,617</u>
		<u>5,056,072</u>	<u>5,073,462</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

On behalf of the College Council:

Chairperson:

Treasurer:

The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

METHODIST THEOLOGICAL COLLEGE

NOTES TO THE FINANCIAL STATEMENTS

		1990 \$	1989 \$
<b>Note 1 SPECIFIC INVESTMENTS:</b>			
<b>New Organ Fund:</b>			
Methodist Trust Association	30,301		19,929
Shares	-		<u>10,220</u>
		30,301	<u>30,149</u>
<b>Student Library Fund:</b>			
Methodist Trust Association	9,137		9,630
Shares. See Note 2.	458		<u>620</u>
		9,595	<u>10,250</u>
<b>College Travel Fund:</b>			
Methodist Trust Association		565	1,716
<b>Staff and Student Bursary Fund:</b>			
Methodist Trust Association		28,847	34,258
<b>Probert Trust Board:</b>			
Methodist Trust Association		2,759,074	2,766,967
<b>Grafton Heights Fund:</b>			
Methodist Trust Association		1,618,133	1,622,400
		<u>4,446,515</u>	<u>4,465,740</u>

**NOTE 2 COMPANY SHARES:**

The Market Value of Company  
Shares at Balance Date amounted to

2,070                      14,351

**NOTE 3 FIXED ASSETS:**

<b>Furniture and Fittings:</b>			
Additions	33,324 2,816		
		36,140	33,324
<b>Office Equipment:</b>			
Additions	36,949 12,136		
		49,085	36,949
<b>Library Contents:</b>		8,000	8,000
<b>New Organ:</b>			
Additions	10,000 3,778		
		<u>13,778</u>	<u>10,000</u>
		107,003	88,273
<b>Properties:</b>			
Parsonage - 2 College Road:		117,068	117,068
Lay Education Centre:			
Additions	402,303 12,128		
		414,431	402,303
		<u>638,502</u>	<u>607,644</u>

**Government Valuation 1988:**

	Capital Value \$	Value of Improvements \$	Land Value \$
Parsonage - 2 College Road:	121,000	121,000	-
Lay Training Centre:	<u>535,000</u>	<u>295,000</u>	<u>240,000</u>
	<u>656,000</u>	<u>416,000</u>	<u>240,000</u>



**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**NOTES TO THE FINANCIAL STATEMENTS**

**NOTE 4** The Financial Statements have been prepared by the Board of Administration on information and instructions supplied by the Trinity Methodist Theological Council.

**NOTE 5** Cash Flow Statements have not been prepared at balance date as required by the New Zealand Society of Accountants Statement of Standard Accounting Practice No. 10 but will be prepared and incorporated in future Financial Statements of the Fund.

**STATEMENT OF ACCOUNTING POLICIES**

**GENERAL ACCOUNTING POLICIES:**

The measurement base adopted is that of historical cost and reliance is based on the fact that the Theological College is a going concern.

Accrual accounting is used to match expenses with 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 earning basis.

**PARTICULAR ACCOUNTING POLICIES**

Investments - Investments have been valued at Cost.

Sundry Debtors - Sundry Debtors have been valued at Expected Realisable Value.

Depreciation - No depreciation has been provided on Fixed Assets.

**CHANGES IN ACCOUNT POLICIES**

There have been no changes in accounting policies. All policies have been applied on bases consistent with those of previous years.

**AUDIT REPORT:**

I have examined the books of account and records of the Methodist Theological College for the year ended 30 June 1990. Subject to Note 5 of the Financial Statements; in my opinion, according to the information and explanation given to me and as shown by the said books of account, the Statement of Income and Expenditure and the Statement of Financial Position are properly drawn up so as to give a true and fair view of the state of affairs of the Fund as at 30th June 1990 and of its income and expenditure for the year ended on that date.

W E Clothier, B.Com., A.C.A.

Christchurch

The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

BOARD OF ADMINISTRATION  
for the Year ended 30th June 1990

STATEMENT OF INCOME AND EXPENDITURE  
AND APPROPRIATION ACCOUNT

	Note	1990 \$	1989 \$
<b>INCOME:</b>			
Administration Fees:			
Accounting Services		43,738	38,394
Board of Administration - Special Account		5,200	3,900
Board of Administration - Insurance		36,000	29,256
Church Building and Loan Fund		40,400	32,904
Connexional Budget		6,604	11,639
Connexional Expenses Fund		4,330	3,600
Connexional Fire Insurance Fund		6,200	5,004
General Purposes Trust Board		32,000	21,996
Lay Workers Retiring Fund and Ministers Housing Account		6,400	3,396
Methodist Provident Society		5,900	5,148
Methodist Trust Association (Inc)		58,400	47,448
Presbyters Deacons and Lay Workers Fund		3,100	2,244
PACT 2086		7,750	9,306
Removal Fund		3,500	2,937
Supernumerary Fund		<u>46,600</u>	<u>38,304</u>
		306,122	255,476
Computer Fees		158,264	124,031
Commissions Received - Invest- ment Board and Methodist Trust Association		525,461	476,452
Connexional Budget	1	39,417	36,295
Books, Interest and Sundry Items		22,576	15,423
Parsonage Rental		-	1,722
Printing Receipt		27,223	27,182
Rent Received		37,055	37,339
Research Fees and Grants - Archives		799	567
		<u>1,116,917</u>	<u>974,487</u>

These Accounts should be read in  
conjunction with the Notes to the  
Accounts.

**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**BOARD OF ADMINISTRATION  
for the Year Ended 30th June 1990**

**STATEMENT OF INCOME AND EXPENDITURE  
AND APPROPRIATION ACCOUNT**

	1990	1989
	\$	\$
<b>EXPENDITURE:</b>		
Accounting and Computer Expenses	159,530	124,154
Archival Material	1,193	246
Audit Fee	500	500
Auckland Office Activity	105,453	91,750
Cleaning	8,784	8,682
General Expenses and Stationery	21,525	7,240
Light and Heat	9,972	9,167
Office Rent	76,632	75,222
Printing Costs	35,611	27,142
Repairs and Maintenance	17,402	8,425
Salaries and Wages	574,215	538,694
Staff Training	3,250	3,040
Staff Overseas Travel	3,000	3,000
Telephones, Tolls and Postage	24,184	15,870
Travelling Expenses	27,904	20,483
Depreciation - Equipment and Furnishings	41,029	31,963
Parsonage Expenses	--	4,718
	<u>1,110,184</u>	<u>970,296</u>
 Excess Income over Expenditure	 6,733	 4,191
 Add Appropriation Account:		
Capital Grants and Commissions	<u>62,500</u>	<u>148,721</u>
	69,233	<u>152,912</u>
 Less - Transfer to Capital	 31,056	 148,721
- Transfer to Building Development Provision	 31,444	 -
	<u>62,500</u>	<u>148,721</u>
 Balance Carried Forward	 <u>6,733</u>	 <u>4,191</u>



**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**BOARD OF ADMINISTRATION**

**STATEMENT OF FINANCIAL POSITION  
as at 30th June 1990**

	Note	1990 \$	1989 \$
<b>CAPITAL:</b>			
Balance Brought Forward		1,232,202	1,039,726
Capital Grants and Commission		31,056	148,721
<b>Transfer from Provisions</b>			
- Development Costs		-	19,953
- Archives - Finding & Catalogue Aids		-	6,000
- Archives - Establishment Costs		-	13,611
Gain on Sale of Parsonage		26,456	-
Transfer from Appropriation Account		<u>6,733</u>	<u>4,191</u>
		1,296,447	1,232,202
<b>Provisions:</b>			
Staff Training		9,451	8,721
Staff Overseas Travel		14,177	12,208
Accumulated Depreciation	2	536,360	432,626
Building Development		31,444	-
		<u>1,887,879</u>	<u>1,685,757</u>
<b>Represented By:</b>			
<b>Current Assets:</b>			
Cash on Hand	920		670
Bank of New Zealand			
- Current Account	1,549		3,980
Deposit at Call	31,444		-
Sundry Debtors	127,977		181,070
Stock on Hand - Paper and Books	<u>6,361</u>		<u>7,564</u>
	168,251		193,284
<b>Less Current Liabilities:</b>			
Sundry Creditors	37,564		<u>43,716</u>
		130,687	<u>149,568</u>
<b>Add Investments:</b>			
Methodist Trust Association			
- Parsonage Investment	172,058		-
- Accumulated Depreciation			
Sinking Fund	3	425,814	322,080
Methodist Provident Society	1	<u>1</u>	<u>1</u>
		597,873	<u>322,081</u>
<b>Fixed Assets:</b>			
	4	1,153,318	1,202,108
<b>Deferred Charges:</b>			
Computer Programme Development		<u>6,000</u>	<u>12,000</u>
		<u>1,887,878</u>	<u>1,685,757</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

On behalf of the Board:

Chairperson: J P Goffin

Secretary: S J West

**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**BOARD OF ADMINISTRATION**

**NOTES TO THE FINANCIAL STATEMENTS**

	1990 \$	1989 \$
<b>NOTE 1</b> The Board of Administration has carried the following Connexional Costs:		
General Secretary Costs	42,199	41,927
General Secretary Administration Costs	188,362	159,297
Archives Costs	42,002	41,937
	<hr/> 272,563	<hr/> 243,161
Less Connexional Budget Receipts	39,417	36,295
	<hr/> <u>233,146</u>	<hr/> <u>206,866</u>
<b>NOTE 2</b> Accumulated Depreciation Sinking Fund:		
<b>Parsonage:</b>		
Opening Balance	9,017	6,360
Depreciation Provided	(9,017)	2,065
Interest	-	<u>592</u>
	<hr/> -	<hr/> <u>9,017</u>
<b>Equipment and Furnishings:</b>		
Opening Balance	395,093	290,086
Depreciation Provided	82,041	84,930
Interest	<u>18,332</u>	<u>20,077</u>
	<hr/> <u>495,466</u>	<hr/> <u>395,093</u>
<b>Vehicles:</b>		
Opening Balance	28,516	15,023
Depreciation Provided	11,144	12,473
Interest	<u>1,234</u>	<u>1,020</u>
	<hr/> <u>40,894</u>	<hr/> <u>28,516</u>
	<hr/> <u>536,360</u>	<hr/> <u>432,626</u>
<b>NOTE 3</b> Investment Sinking Fund		
Methodist Trust Association	425,814	322,080
Funds Uplifted for Capital		
Expenditure of Previous Year	<u>110,546</u>	<u>110,546</u>
	<hr/> <u>536,360</u>	<hr/> <u>432,626</u>

The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

BOARD OF ADMINISTRATION

NOTES TO THE FINANCIAL STATEMENTS

			1990 \$	1989 \$
<b>NOTE 4 Fixed Assets:</b>				
	Cost	Accumulated Depreciation	Book Value	Book Value
	\$	\$	\$	\$
Parsonage: Sold	-	-	-	128,656
Morley House	442,223			
Additions	<u>33,981</u>			
	<u>476,204</u>		476,204	442,223
Office Equipment Furnishings and Printery Plant:	532,319			
Additions	<u>51,928</u>			
	<u>584,247</u>	495,466	88,781	137,226
Vehicles	89,893			
Additions	<u>2,974</u>			
	<u>92,867</u>	40,894	51,973	61,377
	<u>1,153,318</u>	<u>536,360</u>	<u>616,958</u>	<u>769,482</u>

The Parsonage was sold during the year for the sum of \$160,000

Government Valuation:

Morley House Christchurch

Improvements	\$332,800
Land	<u>241,200</u>
Capital Value	<u>\$574,000</u>

The Morley House Property is a joint venture with the Board of Administration and the Supernumerary Fund.

**NOTE 5** Cash Flow Statements have not been prepared at balance date as required by the New Zealand Society of Accountants Statements of Standard Accounting Practise No. 10, but will be prepared and incorporated in future Financial Statements of the Fund.



**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**BOARD OF ADMINISTRATION**

**NOTES TO THE FINANCIAL STATEMENTS**

**STATEMENT OF ACCOUNTING POLICES**

**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 with revenue.

**PARTICULAR ACCOUNTING POLICIES:**

- |                |   |   |
|----------------|---|---|
| Depreciation   | - | Straight line depreciation has been adopted to recover the cost of the assets over their useful life. No depreciation has been provided on the Morley House Building. |
| Sundry Debtors | - | Debtors have been valued at Expected Realisable Value.  |
| Investments    | - | Investments have been valued at Cost.   |
| Fixed Assets   | - | Fixed Assets have valued at Cost.   |

**CHANGES IN ACCOUNTING POLICES:**

There have been no changes in accounting policies. All policies have been applied on bases consistent with those of previous years.

**AUDIT REPORT:**

I have examined the books of account and records of the Methodist Church Board of Administration for the year ended 30th June 1990. Subject to Note 5 of the Financial Statements, in my opinion, according to the information and explanations given to me and as shown by the said books of account, the Statement of Income and Expenditure and Appropriation Account and the Statement of Financial Position are properly drawn up so as to give a true and fair view of the state of affairs of the Fund as at 30th June 1990 and of its income and expenditure for the year ended on that date.

W E CLOTHIER, B.Com, A.C.A.

Christchurch

BOARD OF ADMINISTRATION - SPECIAL ACCOUNT

STATEMENT OF INCOME AND EXPENDITURE  
AND APPROPRIATION ACCOUNT

for the Year Ended 31st March 1990.

	<u>1990</u>	<u>1989</u>
	\$	\$
<b>INCOME:</b>		
Interest Received	179,851	185,193
<b>EXPENDITURE:</b>		
Administration Fee	8,993	9,260
Audit Fee	150	150
Computer Processing	5,619	4,293
General Expenses	219	129
Interest Paid and Bank Charges	103,058	107,970
Anniversary 250th Celebrations	—	<u>9,651</u>
	(118,039)	(131,453)
<b>EXCESS INCOME OVER EXPENDITURE</b>	<u>61,812</u>	<u>53,740</u>
<b>Add to:</b>		
<b>APPROPRIATION ACCOUNT: Balance Brought Forward</b>	170,886	184,146
	<u>232,698</u>	<u>237,886</u>
<b>Less:</b>		
Grants Paid - Connexional Budget - 1989/90	87,800	67,000
Transfer to Reserve	62,300	87,800
	<u>150,100</u>	<u>154,800</u>
<b>APPROPRIATION ACCOUNT: Balance Carried Forward</b>	<u><u>\$82,598</u></u>	<u><u>\$83,086</u></u>

These Accounts should be read in conjunction  
with the Notes to the Accounts.

The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

BOARD OF ADMINISTRATION - SPECIAL ACCOUNT  
STATEMENT OF FINANCIAL POSITION

as at 31st March 1990

	<u>1990</u>	<u>1989</u>
ACCUMULATED FUNDS:	\$	\$
Appropriation Account	82,598	83,086
Distribution Reserve	62,300	87,800
	<hr/>	<hr/>
TOTAL ACCUMULATED FUNDS	<u>\$144,898</u>	<u>\$170,886</u>
REPRESENTED BY:		
Current Assets:		
Call Deposits - Money Market	469,935	655,250
Sundry Debtors	-	-
Interest Accrued	<u>777</u>	<u>429</u>
	470,712	655,679
Less Current Liabilities:		
Bank of New Zealand - Overdraft	1,144,042	1,193,847
Sundry Creditors	<u>5,609</u>	<u>6,684</u>
	(1,149,651)	(1,200,531)
	<hr/>	<hr/>
	(678,939)	(544,852)
Investments (at Cost)		
Advances - Local Parishes and Church Funds	335,837	227,738
Advances - Methodist Trust Association	<u>488,000</u>	<u>488,000</u>
	823,837	715,738
	<hr/>	<hr/>
Net Assets	<u>\$144,898</u>	<u>\$170,886</u>

These Accounts should be read in conjunction  
with the Notes to the Accounts.

ON BEHALF OF THE BOARD:  
CHAIRPERSON:

SECRETARY:



The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

BOARD OF ADMINISTRATION - SPECIAL ACCOUNT

STATEMENT OF CASH FLOWS

for the Year Ended 31st March 1990

	<u>1990</u>	<u>1989</u>
	\$	\$
<b>OPERATING ACTIVITIES</b>		
<b>Cash was provided from:</b>		
Interest Received	179,503	184,764
<b>Cash was applied to:</b>		
Payments to Suppliers	(15,989)	(16,236)
Interest Paid and Bank Charges	<u>(102,768)</u>	<u>(115,373)</u>
	<u>(118,757)</u>	<u>(131,609)</u>
<b>Net Cash Flow from Operating Activities</b>	\$60,746	\$53,155
<b>INVESTING ACTIVITIES</b>		
<b>Cash was provided from:</b>		
Advances Repaid by Parishes and Church Funds	741,397	870,963
<b>Cash was applied to:</b>		
Advances Paid to Parishes and Church Funds	<u>(849,496)</u>	<u>(342,096)</u>
<b>Net Cash Flow from Investing Activities</b>	\$(108,099)	\$528,867
<b>FINANCING ACTIVITIES</b>		
<b>Cash was applied to:</b>		
Grants Paid - Connexional Budget	(87,800)	(67,000)
Anniversary 250th Celebrations	<u>(357)</u>	<u>(9,294)</u>
	<u>(88,157)</u>	<u>(76,294)</u>
<b>Net Cash Flow from Financing Activities</b>	\$(88,157)	\$(76,294)
 <b>Total Net Cash Flows</b>	 \$(135,510)	 \$505,728
 <b>Add Opening Cash:</b>		
(Overdraft)	(1,193,847)	(1,143,325)
Deposits	<u>655,250</u>	<u>99,000</u>
	(538,597)	(1,044,325)
 <b>Closing Cash:</b>		
(Overdraft)	(1,144,042)	(1,193,847)
Deposits	<u>469,935</u>	<u>655,250</u>
 <b>Closing Cash (Net Overdrawn)</b>	 \$(674,107)	 \$(538,597)

These Accounts should be read in conjunction  
with the Notes to the Accounts.

The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

BOARD OF ADMINISTRATION - SPECIAL ACCOUNT

NOTES TO THE FINANCIAL STATEMENTS

The offset arrangement with the Bank of New Zealand utilises the combined value of funds carried daily in the Churches various Bank Current Accounts.

STATEMENT OF PURPOSE

The Board of Administration - Special Account is an Investment Fund of the Methodist Church of New Zealand. Under the Connexional Banking Arrangement with the Bank of New Zealand, an offset account is held at favourable terms making funds available for investment within the Church on temporary or short-term loans to Parishes or Church Funds and in various other short-term deposits as funds permit. Net Income generated is made available towards the wider work of the Church through the Connexional Budget.

STATEMENT OF ACCOUNTING POLICIES 31ST MARCH 1990

**GENERAL ACCOUNTING POLICIES:**

The measurement base adopted is that of historical cost.  
Accrual accounting is used to match expenses and revenues.

**PARTICULAR ACCOUNTING POLICIES:**

Sundry Debtors are valued at Expected Realisable Value. There are no debtors at 31st March 1990.  
Investments are valued at cost.

**CHANGES IN ACCOUNTING POLICIES:**

There have been no changes in accounting policies. All policies have been applied on bases consistent with previous years.

**RELATED PARTY TRANSACTIONS:**

An investment of \$488,000 lodged with New Zealand Methodist Trust Association earned interest received \$73,200, and Advances totalling \$75,000 made to the Presbyters Deacons and Layworkers Fund earned interest received \$7,125, included in Income during the year.

**AUDITOR'S REPORT**

I have examined the books of accounts and records of the Board of Administration - Special Account for the year ended 31st March 1990. In my opinion, according to the information and explanations given to me and as shown by the said books of account, the financial statements on Pages 1 to 4 are properly drawn up so as to give a true and fair view of the state of affairs of the Account as at 31st March 1990, the cash flows, and the results of its business for the year ended on that date.

W E Clothier  
B. Com. A.C.A.

Christchurch.

Methodist Church Of New Zealand  
Te Haahi Weteriana O Aotearoa

METHODIST CHURCH BUILDING AND LOAN FUND

STATEMENT OF INCOME AND EXPENDITURE

For the Year Ended 31st May 1990.

	1990 \$	1989 \$
<b>INCOME.</b>		
Working Expenses and Interest Received - Loans	74,190	82,982
Interest Received - General Deposits	182,333	236,294
Dividend Received	67	1,599
Sundry Income	<u>150</u>	<u>409</u>
<b>Total Income</b>	<b><u>256,740</u></b>	<b><u>321,284</u></b>
<b>EXPENDITURE.</b>		
Administration Fee	39,775	32,427
Audit Fee	1,350	1,311
Computer Processing	10,055	7,592
Interest Paid on Property Deposits and Bank	98,947	109,131
Office and General Expenses	2,787	3,521
Printing and Stationery	371	588
Travelling Expenses	704	1,332
Legal Expenses	813	8,778
Write Off of Shares Sold and Transferred to General Purposes Trust	<u>3,300</u>	<u>-</u>
<b>Total Expenditure</b>	<b><u>158,102</u></b>	<b><u>164,680</u></b>
<b>Excess of Income over Expenditure</b>	<b>98,638</b>	<b>156,604</b>
<b>Less Transfer to Development Fund Property</b>	<b><u>50,969</u></b>	<b><u>-</u></b>
<b>Balance Transferred to Accumulated Fund</b>	<b><u>47,669</u></b>	<b><u>156,604</u></b>

These accounts should be read in  
conjunction with the Notes to the Accounts.



Methodist Church Of New Zealand  
Te Haahi Weteriana O Aotearoa

METHODIST CHURCH BUILDING AND LOAN FUND

STATEMENT OF FINANCIAL POSITION  
as at 31st May 1990

	Note	1990 \$	1989 \$
PARISH DEPOSITS HELD		1,077,600	1,144,408
DEPOSITS HELD WITH THE FUND	1	344,116	25,296
ACCUMULATED FUNDS 1/6/89		1,821,087	1,624,612
Plus Legacies and Donations	2	40,705	34,864
Inflation Adjusted Contribution		3,207	5,007
Excess Income over Expenditure		47,669	156,604
Less Capital Grant to Development Fund - Properties		<u>250,000</u>	<u>—</u>
		<u>1,662,668</u>	<u>1,821,087</u>
		<u>3,084,384</u>	<u>2,990,791</u>
REPRESENTED BY:			
Current Assets			
Bank of New Zealand		4,490	3,491
Interest Accrued and Sundry Debtors		<u>28,582</u>	<u>38,127</u>
		33,072	41,618
Less Current Liabilities			
Sundry Creditors		<u>1,515</u>	<u>2,145</u>
		31,557	39,473
Investments.			
Deposits at Call		302,560	210,000
Methodist Trust Association		1,060,317	1,614,506
Methodist Trust Association - Development Fund			
Properties Deposit	3	274,948	6,859
Shares Investments	4	442	3,848
Loans to Parishes	5	1,414,560	1,116,105
		<u>3,084,384</u>	<u>2,990,791</u>

These Accounts should be read  
in conjunction with the Notes to  
the Accounts.

On behalf of the Board

Chairperson..... J P Goffin.....

Secretary. .... S J West .....

Methodist Church Of New Zealand  
Te Haahi Weteriana O Aotearoa

METHODIST CHURCH BUILDING AND LOAN FUND

STATEMENT OF CASH FLOWS  
For The Year Ended 31st May 1990

	1990	1989
<b>OPERATING ACTIVITIES:</b>		
Cash was provided from:	\$	\$
Instalments from borrowers	218,946	389,395
Interest and Sundry		
Income Received	<u>14,300</u>	<u>27,885</u>
	233,246	417,280
Cash was Applied to:		
Grants	(12,695)	(15,701)
Payments to Suppliers	(56,751)	(57,436)
Loans Advanced	<u>(440,350)</u>	<u>(592,243)</u>
	(509,796)	(665,380)
<b>Net Cash Flow from:</b>		
<b>Operating Activities</b>	(276,550)	(248,100)
<b>INVESTMENT ACTIVITIES:</b>		
Cash was provided from:		
Proceeds - Short Term		
Money Market	460,058	413,663
Proceeds - Investments -		
Methodist Trust		
Association	631,497	311,857
Dividends Received	<u>173</u>	<u>175</u>
	1,091,728	725,695
Cash was applied to:		
Deposits - Short Term		
Money Market	(552,500)	(378,000)
Investments - Methodist Trust		
Association	<u>(138,900)</u>	<u>(199,500)</u>
	(691,400)	(577,500)
<b>Net Cash Flow from</b>		
<b>Investment Activities</b>	400,328	148,195
<b>FINANCIAL ACTIVITIES:</b>		
Cash was provided from:		
Property Realisation Deposits	339,602	232,608
Grants, Bequests Received	<u>40,705</u>	<u>36,288</u>
	380,307	268,896
Cash was applied to:		
Property Realisation		
Deposits Withdrawal	(503,086)	(172,984)
<b>Net Cash Flow from</b>		
<b>Financial Activities</b>	(122,779)	95,912
<b>NET CASH FLOWS</b>	999	(3,993)
<b>PLUS OPENING CASH</b>	<u>3,491</u>	<u>7,484</u>
<b>CLOSING CASH</b>	<u>4,490</u>	<u>3,491</u>

Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

METHODIST CHURCH BUILDING AND LOAN FUND

NOTES TO THE FINANCIAL STATEMENTS

<b>Note 1. Deposits Held:</b>	1990	1989
	\$	\$
Sites Fund.	-	7,509
Development Fund for Church Extension	-	4,434
Development Fund - Properties (see Note 3)	330,795	-
Special Sector Training Fund	<u>13,321</u>	<u>13,353</u>
	<u>344,116</u>	<u>25,296</u>

**Note 2. Legacies and Donations Received:**

M B Gilmore Estate	862	851
Buttle Estate	1,165	-
F W Walters Estate	10,432	10,204
Cardno Estate	1,753	1,406
Woodward Estate	2,810	2,784
M E White Estate	16,420	5,000
C E Lawrence Estate	-	10,413
H A Neville	<u>7,263</u>	<u>4,206</u>
	<u>40,705</u>	<u>34,864</u>

**Note 3. Investment: Methodist Trust Association:**

Development Fund Properties Deposit	274,948	-
Sites Fund Deposit	<u>-</u>	<u>6,859</u>

Following the 1989 Conference Resolution the new fund Development Fund Properties was set up which consolidated the former Sites Fund Deposit.

**Note 4. Investment - Shares:**

The Market Value of Company Shares at Balance Date amount to	<u>1,948</u>	<u>6,205</u>
--	--------------	--------------

**Note 5. Investment - Loans to Parishes:**

Loans at the Beginning of the Year	1,116,105	830,321
Plus - New Loans Advanced	443,990	592,243
- Working Expenses and Interest Charged	<u>74,908</u>	<u>85,748</u>
	1,635,003	1,508,312
Less - Repayment of Principal, Working Expenses and Interest	<u>220,443</u>	<u>392,207</u>
	<u>1,414,560</u>	<u>1,116,105</u>

Approved Loans to be uplifted at Balance Date amounted to \$50,000.

**RELATED PARTY DISCLOSURE.**

The Fund has placed monies on deposit with the Methodist Trust Association during the year and has received income from these deposits. Details of income received and deposits existing at balance date are show in the financial statements.



Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

METHODIST CHURCH BUILDING AND LOAN FUND

NOTES TO THE FINANCIAL STATEMENTS

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.

Loans to Parishes - Loans to Parishes have been valued at expected Realisable Value.

Sundry Debtors - Sundry Debtors have been valued at Expected Realisable Value.

**Changes in Accounting Policies:**

All policies have been applied on basis consistent with those of previous years.

**AUDIT REPORT.**

We have examined the books of account and records of the Methodist Church Building and Loan Fund for the year ended 31st May 1990. In our opinion, according to the information and explanations given to us and as shown by the said books of account, the Statement of Financial Position, the Statement of Income and Expenditure are properly drawn up so as to give a true and fair view of the state of affairs of the Fund as at 31st May 1990 and of its income and expenditure and cash flows for the year ended on that date.

Deloitte Ross Tohmatsu  
Chartered Accountants.

Christchurch.

**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**SUPERNUMERARY FUND  
for the Year Ended 31st January 1990**

**STATEMENT OF INCOME AND EXPENDITURE  
AND ACCUMULATED FUNDS**

	1990 \$	1989 \$
<b>INCOME:</b>		
<b>Investment Income</b>		
Company Dividends	13,349	11,323
Money Market Dealers and Others	122,282	128,781
Methodist Trust Association	700,463	<u>700,594</u>
	836,094	<u>840,698</u>
<b>Property Rental Income</b>		
Demeter House	183,025	173,747
Morley House	56,044	55,690
Ryan Place	112,050	<u>118,367</u>
	351,119	<u>347,804</u>
	<u>1,187,213</u>	<u>1,188,502</u>
<b>EXPENDITURE:</b>		
Administration Fee	43,143	35,605
Actuarial Fee	24,246	35,908
Audit Fee, Computer Processing/ Development and General Expenses	31,391	26,626
Commission Paid	10,236	<u>520</u>
	109,016	<u>98,659</u>
<b>Property Expenses:</b>		
Demeter House	35,781	31,075
Morley House	5,649	6,874
Ryan Place	28,652	<u>32,938</u>
	<u>70,082</u>	<u>70,887</u>
	<u>179,098</u>	<u>169,546</u>
Excess Income over Expenditure	1,008,115	1,018,956
Provision for Taxation	<u>252,029</u>	<u>213,877</u>
Excess Income over Expenditure after Taxation	756,086	805,079
<b>Plus Accumulated Funds</b>		
Brought Forward	11,014,057	9,644,089
- Donations and Grants	2,204	970
- Capital Accretion - Methodist Trust Association 31/3/1989	222,202	403,605
- Capital Profit on Sale of Shares	--	2,600
<b>Less Balance from Contribution and Disbursement Account</b>	(249,148)	157,714
<b>Accumulated Funds Carried Forward</b>	<u>11,745,401</u>	<u>11,014,057</u>

These Accounts should be read in  
conjunction with the Notes to the  
Accounts.

The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

SUPERNUMERARY FUND  
for the Year Ended 31st January 1990

CONTRIBUTION AND DISBURSEMENT ACCOUNT

	<u>1990</u> <u>£</u>	<u>1989</u> <u>£</u>
<b>Contributions:</b>		
Member's and Employers Contributions	<u>700,741</u>	<u>799,827</u>
<b>Disbursements:</b>		
Annuities Paid	371,497	302,174
Annuities Commuted on Retirement	284,125	235,988
Contributions Refunded on Resignation	76,487	103,845
Death in Service cost	<u>217,780</u>	<u>106</u>
	<u>949,889</u>	<u>642,113</u>
<b>Transfer to Accumulated Funds</b>	<u>(249,148)</u>	<u>157,714</u>

These Accounts should be read in  
conjunction with the Notes to the  
Accounts.



**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**SUPERNUMERARY FUND**

**STATEMENT OF FINANCIAL POSITION  
as at 31st January 1990**

	<u>Note</u>	<u>1990</u> <u>£</u>	<u>1989</u> <u>£</u>
<b>MEMBERS FUNDS:</b>			
Investment Fluctuation Reserve		10,000	10,000
Property Revaluation Reserve	1	980,601	2,020,870
Accumulated Funds		11,745,401	11,014,057
		<u>12,736,002</u>	<u>13,044,927</u>
<b>REPRESENTED BY:</b>			
<b>Current Assets:</b>			
Bank of New Zealand - Current Account		5,670	2,412
Deposits - Methodist Trust Association and Others		1,438,848	1,202,299
Interest Accrued		92,628	246,540
Contributions Due		24,718	7,674
Sundry Debtors		<u>58,981</u>	<u>53,967</u>
		1,620,845	1,512,892
<b>Less Current Liabilities:</b>			
Sundry Creditors		86,102	22,671
Provision for Taxation	2	465,906	213,877
Provision for Land Tax		<u>4,544</u>	<u>2,370</u>
		556,552	238,918
		<u>1,064,293</u>	<u>1,273,974</u>
<b>Investments:</b>			
Methodist Trust Association		8,148,974	7,203,002
Company Shares	3	85,509	80,699
Government Stock		<u>453,560</u>	<u>456,424</u>
		8,688,043	7,740,125
<b>Fixed Assets</b>	4	2,983,666	4,030,828
		<u>12,736,002</u>	<u>13,044,927</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

On behalf of the Board:

Chairperson: J P Goffin

Secretary: S J West

**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**SUPERNUMERARY FUND**

**STATEMENT OF CASH FLOWS  
for the Year Ended 31st January 1990**

	1990 \$	1989 \$
<b>Operating Activities:</b>		
Cash was provided from:		
Contributions	804,905	805,323
Rental Income	<u>353,457</u>	<u>332,604</u>
	1,158,362	1,137,927
Cash was applied to:		
Payment to Suppliers	(134,724)	(165,070)
Annuities paid	(369,896)	(302,239)
Annuities Commuted on Retirement	(252,230)	(235,988)
Contributions Refunded on Resignation	( 76,487)	(117,020)
Death in Service	(217,780)	( 106)
	<u>(1,051,117)</u>	<u>(820,423)</u>
Net Cash Flows from Operating Activities	107,245	317,504
<b>Investing Activities:</b>		
Cash was provided from:		
Interest	64,364	43,039
Company Dividends	11,647	9,713
Grants Received	2,204	971
Proceeds of Investment Deposits	74,040	32,230
Sale of Shares	<u>-</u>	<u>3,453</u>
	152,255	89,406
Cash was applied to:		
Investment Deposits	( 62,984)	-
Share Investment	( 3,108)	-
Cost of Extension to Morley House	( 16,408)	( 59,277)
Cost of Extension to Ryan Place	-	( 23,269)
Government Stock	<u>-</u>	<u>(456,424)</u>
	(82,500)	(538,970)
Net Cash Flow from Investing Activities	69,755	(449,564)

The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

SUPERNUMERARY FUND

STATEMENT OF CASH FLOWS  
for the Year Ended 31st January 1990

	<u>1990</u> \$	<u>1989</u> \$
Financing Activities:		
Cash was provided from:		
Interest	39,269	143,768
Proceeds of Investment		
Deposits	<u>1,220,186</u>	<u>1,508,000</u>
	1,259,455	1,651,768
Cash was applied to:		
Investment Deposits	(1,433,197)	(1,523,000)
Net Cash Flows from Financing Activities	(173,742)	128,768
Net Cash Flows	3,258	(3,292)
Plus Opening Cash	<u>2,412</u>	<u>5,704</u>
Closing Cash	<u>5,670</u>	<u>2,412</u>

These Accounts should be read in  
conjunction with the Notes to the  
Accounts.



**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**SUPERNUMERARY FUND**

**NOTES TO THE FINANCIAL STATEMENTS**

	<u>1990</u> \$	<u>1989</u> \$
<b>Note 1 Property Revaluation Reserve:</b>		
Opening Balance 1/2/1989	2,020,870	2,020,870
<b>Property Revaluations:</b>		
Demeter House	(860,000)	-
Morley House	-	-
Ryan Place	(180,269)	-
	<u>980,601</u>	<u>2,020,870</u>

**Note 2 Taxation:**

Opening Balance 1/2/1989	213,877	-
Provision For Taxation 1990	<u>252,029</u>	<u>213,877</u>
Closing Balance	<u>465,906</u>	<u>213,877</u>

Whilst it is unclear whether the requirement for registered Superannuation Funds to provide for Income Tax in terms of the Income Tax Amendment Act 1989 will apply to the Superannuation Funds of Churches which, under the Income Tax Act 1976, Section 61 Subsection 25 and 27 are exempt as designated Charitable Bodies, the Trustee has made a provision for Income Tax in these Accounts. Making this provision does not acknowledge a tax liability is in existence.

**Note 3 Investment - Company Shares:**

The market Value of Company Shares at Balance Date amounted to	<u>244,273</u>	<u>237,167</u>
--	----------------	----------------

**Note 4 Fixed Assets:**

	Cost	Revalu- ation Reserve	Accum- ulated Depre- ciation	Valu- ation 31/1/1990	Valu- ation 31/1/1989
	\$	\$	\$	\$	\$
<b>Land:</b>					
Demeter House	143,200	537,985	-	681,185	1,078,350
Morley House	52,870	82,130	-	135,000	135,000
Ryan Place	132,500	39,138	-	171,638	207,000
<b>Buildings:</b>					
Demeter House	397,560	396,255	8,511	785,304	1,252,675
Morley House	533,219	-	10,477	522,742	517,317
Ryan Place	778,269	(74,907)	15,565	687,797	840,486
	<u>2,037,618</u>	<u>980,601</u>	<u>34,553</u>	<u>2,983,666</u>	<u>4,030,828</u>

**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**SUPERNUMERARY FUND**

**NOTES TO THE FINANCIAL STATEMENTS**

**Note 4 Fixed Assets - continued**

**Government Valuation:**

	Capital Value	Value of Improvements	Land Value
	\$	\$	\$
Ryan Place - Manukau City	983,009	778,269	204,740
Demeter House - Christchurch	1,400,000	840,000	560,000
Morley House - Christchurch	861,000	499,200	361,800
	<u>3,244,009</u>	<u>2,117,469</u>	<u>1,126,540</u>

Morley House Property is a joint venture with the Board of Administration, participating on a 40% basis and the Supernumerary Fund on a 60% basis.

**NOTE 5 RELATED PARTY DISCLOSURE:**

The Fund placed monies during the year on deposit with the Methodist Trust Association and the General Purposes Trust Board.

The total sum held at Balance Date by the Methodist Trust Association amounted to \$9,214,990 and the General Purposes Trust Board amounted to \$247,172.

Interest earned during the year with respect to these deposits was \$719,747.

**STATEMENT OF PURPOSE**

The Fund is a Defined Benefit Superannuation Scheme to provide retirement benefits to Ministers of the Methodist Church.

**STATEMENT OF ACCOUNTING POLICIES**

**GENERAL ACCOUNTING POLICIES:**

The measurement base adopted is that of historical cost modified by the revaluation of Investment Properties and 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      | - | Depreciation has been provided on Buildings owned by the Fund at the rate of one percent.  |
| (B) Investments       | - | Investments have been valued at Cost.  |
| (C) Sundry Debtors    | - | Sundry Debtors have been valued at Expected Realisable Value.  |
| (D) Capital Accretion | - | Capital Accretion credited by the Methodist Trust Association represents anticipated realised gains on Methodist Trust Association properties. |

**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**SUPERNUMERARY FUND**

**NOTES TO THE FINANCIAL STATEMENTS**

- (E) Property Valuations - The Funds valuation policy in respect of properties held is Open Market Value except for the Morley House building which has been valued at Cost. Properties subject to revaluation are valued annually by Independent Valuers. Since the policy of the Fund is to credit the revaluation surpluses direct to Revaluation Reserve, there has been no effect in the Income and Expenditure Account either in the current or prior years.

**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.

**AUDIT REPORT:**

We have examined the books of account and records of the Methodist Church Supernumerary Fund for the year ended 31st January 1990. In our opinion, according to the information and explanations given to us, and as shown by the said books of account, the Statement of Financial Position, the Statement of Income and Expenditure and Accumulated Funds and the Contribution and Disbursement Account are properly drawn up so as to give, using the historical cost method as modified by the Revaluation of Investment Properties, a true and fair view of the state of affairs of the Fund as at 31st January 1990, and of its income and expenditure and the cash flows for the year ended on that date.

**DELOITTE ROSS TOHMATSU**  
Chartered Accountants

Christchurch



**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**BOARD OF ADMINISTRATION MINISTERS HOUSING ACCOUNT  
for the Year Ended 31st January 1990**

**STATEMENT OF INCOME, EXPENDITURE AND  
APPROPRIATION ACCOUNT**

	Note	1990 \$	1989 \$
<b>INCOME:</b>			
Interest Received and Distribution Received Methodist Trust Association	56,519		76,801
Rent Received	5,980		<u>5,720</u>
		62,499	<u>82,521</u>
<b>EXPENDITURE:</b>			
Administration Fee	3,143		1,809
Office and General Expenses	4,133		2,729
Property Expenses	1,371		<u>1,211</u>
		<u>8,647</u>	<u>5,749</u>
Excess Income Over Expenditure		53,852	76,772
Plus Capital Accretion Distribution - Methodist Trust Association 31/3/1989		<u>5,151</u>	<u>12,212</u>
Amount available for Distribution		59,003	88,984
Distribution Paid to Depositors		<u>59,003</u>	<u>88,894</u>

**CONTRIBUTORS ACCOUNT**

Opening Balance 1/2/1989		453,528	337,817
Personal Contributions		15,127	133,589
Interest Received on Deposits	41,215		
Less Interest PAYE Withholding Tax	9,674		
		31,541	62,687
Accumulated Funds Distributed	3	--	4,851
Less Contributions Refunded		<u>52,292</u>	<u>85,416</u>
Closing Balance 31/1/1990		<u>447,904</u>	<u>453,528</u>
Represented by:			
Home Acquisition Fund "A"		158,345	193,570
Home Acquisition Fund "B"		289,559	259,958
		<u>447,904</u>	<u>453,528</u>

These Accounts should be read  
in conjunction with the Notes to  
the Accounts.

**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**BOARD OF ADMINISTRATION MINISTER HOUSING ACCOUNT**

**STATEMENT OF FINANCIAL POSITION  
as at 31st January 1990**

	Note 1	1990	1989
<b>Contributors Accumulated Deposits</b>			
Ministers Retirement Home Fund		101,753	93,377
Ministers Retirement Housing Appeal Fund		104,807	113,104
Home Acquirement Fund "A"		158,345	193,570
Home Acquirement Fund "B"		289,559	259,958
		<u>654,464</u>	<u>660,009</u>
 <b>Represented By:</b>			
<b>Current Assets</b>			
Bank of New Zealand			
- Current Account	1,439		2,732
Accrued Interest	<u>2,944</u>		<u>16,700</u>
		4,383	19,432
 <b>Less Current Liabilities</b>		<u>10,900</u>	<u>893</u>
		( 6,517)	18,539
 <b>Investments</b>			
Deposit - Methodist Trust Association		607,896	588,385
 <b>Fixed Assets</b>	2	53,085	53,085
		<u>654,464</u>	<u>660,009</u>

These Accounts should be read  
inconjunction with the Notes to  
the Accounts.

On behalf of the Board:

Chairperson: J P Goffin

Secretary: S J West

**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**BOARD OF ADMINISTRATION MINISTERS HOUSING ACCOUNT**

**STATEMENT OF CASH FLOWS  
for the Year Ended 31st January 1990**

	<u>1990</u> \$	<u>1989</u> \$
<b>OPERATING ACTIVITIES:</b>		
Cash was provided from:		
Rent Received	5,980	5,697
Loans Repaid	1,694	11,261
Interest Received	<u>103</u>	<u>84</u>
	7,777	17,042
Cash was applied to:		
Payment to Suppliers	( 8,229)	( 5,646)
Loans Advanced	<u>(18,650)</u>	<u>( 7,850)</u>
	(26,879)	(13,496)
Net Cash Flow from Operating Activities	(19,102)	<u>3,546</u>
<b>INVESTING ACTIVITIES:</b>		
Cash was provided from:		
Drawing on Investments	71,175	106,600
Grant Received	<u>--</u>	<u>350</u>
	71,175	106,950
Cash was applied to:		
Deposits with Methodist Trust Association	(16,200)	(157,700)
Net Cash Flows From: Investing Activities	54,975	<u>( 50,750)</u>
<b>FINANCING ACTIVITIES:</b>		
Cash was provided from:		
Contributions	15,127	133,590
Cash was applied to:		
Contributions Refunded	(52,293)	( 85,417)
Net Cash Flows from: Financing Activities	( 37,166)	<u>48,173</u>
Net Cash Flows	( 1,293)	969
Plus Opening Balance	<u>2,732</u>	<u>1,763</u>
Closing Balance	<u>1,439</u>	<u>2,732</u>



**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**BOARD OF ADMINISTRATION MINISTERS HOUSING ACCOUNT**

**NOTES TO THE FINANCIAL STATEMENTS**

	<u>1990</u> \$	<u>1989</u> \$
<b>Note 1 Contributors Accumulated Deposits</b>		
<b>Retiring Ministers Housing Fund:</b>		
Opening Balance 1/2/1989	93,377	82,964
Plus Capital Accretion - Methodist Trust Association	1,472	3,113
Plus Interest and Net Rents	6,904	6,950
Plus Grant - P & E F Rushton Trust		<u>350</u>
Closing Balance 31/1/1990	101,753	<u>93,377</u>
<b>Ministers Retirement Housing Appeal Fund:</b>		
Opening Balance 1/2/1989	244,717	228,483
Plus Capital Accretion - Methodist Trust Association	3,679	9,099
Plus Interest	<u>5,734</u>	<u>7,135</u>
	254,130	244,717
Less Special Loan to Supernumeraries on Retirement	(149,323)	(131,613)
Closing Balance 31/1/1990	104,807	<u>113,104</u>
	<u>206,560</u>	<u>206,481</u>
<b>Note 2 Fixed Assets</b>		
House Property - Rotorua at Cost	<u>53,085</u>	<u>53,085</u>
<b>Valuation Department 1986</b>		
Capital Value	<u>\$ 59,000</u>	
Improvements	43,500	
Unimproved	<u>15,500</u>	
	<u>59,000</u>	
<b>Note 3 Home Acquisition Fund "A"</b>		
Accumulated Funds	--	<u>4,851</u>
The balance of this account was distributed to Contributors at the year end 31/1/1989		

**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**BOARD OF ADMINISTRATION MINISTERS HOUSING ACCOUNT**

**STATEMENT OF PURPOSE**

The Fund provides limited assistance to Presbyters at retirement for their housing requirements.

**STATEMENT OF ACCOUNTING POLICIES**

**GENERAL ACCOUNTING POLICIES:**

The measurement base adopted is that of historical cost and 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 - Investment 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.

**AUDIT REPORT**

We have examined the books of account and records of the Board of Administration Ministers Housing Account for the year ended 31st January 1990. In our opinion, according to the information and explanations given to us, and as shown by the said books of account, the Statement of Financial Position, the Statement of Income Expenditure and Appropriation Account, and the Contributors 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 1990 and of its income and expenditure and cash flows for the year ended on that date.

Touche Ross & Co.  
Christchurch

Christchurch

**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**METHODIST GENERAL PURPOSES TRUST BOARD (INC.)  
for the Year Ended 30th June 1990**

**STATEMENT OF INCOME AND EXPENDITURE  
AND ACCUMULATED FUNDS**

	1990	1989
	\$	\$
<b>INCOME:</b>		
Distribution Received -		
Methodist Trust Association	81,186	20,438
Capital Accretion Distribution		
- Methodist Trust Association	(1,373)	54,104
	79,813	74,542
Commission Received	24,797	27,148
Dividends Received	121	2,135
	<u>104,731</u>	<u>103,825</u>
<b>EXPENDITURE:</b>		
Administration Fee	30,750	20,896
Computer Processing and		
Programming	11,330	11,032
General office Expenses	1,203	4,432
	<u>43,283</u>	<u>36,360</u>
Excess Income over Expenditure	61,448	67,465
Less   Distribution Paid to Trusts, Estates and Deposits	61,448	67,465
Add   Accumulated Fund		
Brought Forward	32,021	32,021
Less Loss on Sale of Shares	1,034	-
Accumulated Funds	<u>30,987</u>	<u>32,021</u>
Carried Forward		

These Accounts should be read in conjunction with the Notes to the Accounts.



**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**METHODIST GENERAL PURPOSES TRUST BOARD (INC.)**

**STATEMENT OF FINANCIAL POSITION  
as at 30th June 1990**

Note	1990 \$	1989 \$
<b>INVESTMENTS:</b>		
Held on Behalf of Trusts and Administered by General Purposes Trust Board.		
Perpetual Trusts	27,496,172	26,971,632
Sundry Loans to Parishes	23,624	23,624
Deposits - Methodist Trust Association	<u>828,255</u>	<u>703,463</u>
	<u>28,348,051</u>	<u>27,698,719</u>
<b>Represented by the Following:</b>		
Trust Deposits	7,429,503	6,754,266
New Trust Deposits	500	170,627
Prince Albert College Endowment Trusts	19,572,693	19,348,688
Walters Family Trusts	755,000	759,301
Winstone Memorial Fund	<u>452,190</u>	<u>450,896</u>
	28,209,886	27,483,778
Deposits Held on Behalf of Parishes	<u>138,165</u>	<u>214,941</u>
	<u>28,348,051</u>	<u>27,698,719</u>
<b>CURRENT ASSETS:</b>		
Bank of New Zealand - Current Account	5,548	26,477
Deposits at Call	89,686	1,899
Sundry Debtors	1,358	--
Interest Accrued	<u>22,412</u>	<u>308</u>
	119,004	28,684
<b>INVESTMENTS:</b>		
Shares In Public Companies	1 <u>912</u>	<u>13,650</u>
	119,916	42,334
<b>Less Current Liabilities:</b>		
Sundry Creditors	81,345	2,729
	<u>38,571</u>	<u>39,605</u>
<b>Represented by:</b>		
Accumulated Funds	30,987	32,021
General Reserve	7,584	7,584
	<u>38,571</u>	<u>39,605</u>

These Accounts should be read in  
conjunction with the Notes to the  
Accounts.

On behalf of the Board:

Chairperson: J P Goffin

Secretary: S J West

METHODIST GENERAL PURPOSES TRUST BOARD (INC.)

NOTES TO THE FINANCIAL STATEMENTS

	1990	1989
	\$	\$
<b>Note 1 Investment - Company Shares:</b>		
The Market Value of Company Shares at Balance Date amount to	2,057	13,749

**Note 2 Statement of Cash Flows:**

As the Methodist General Purposes Trust Board is principally involved in administering the Funds held in trust and on investing its monies to the Methodist Trust Association, a detailed statement of cash flows is deemed to serve no practical purpose. Income received by the Methodist General Purposes Trust Board is by way of distribution from the Methodist Trust Association based on the return on investment achieved.

STATEMENT OF PURPOSE

The Methodist General Purposes Trust Board provides an investment media for monies received from Bequest Legacies and Trusts on behalf of the Methodist Church and administers these according to the terms those monies were received.

STATEMENT OF ACCOUNTING POLICIES

**GENERAL ACCOUNTING POLICIES:**

The measurement base adopted is that of historical cost and 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.  |
| Investments       | - | Investments have been valued at Cost.  |
| Capital Accretion | - | Capital Accretion credited by the Methodist Trust Association represents anticipated realised gains on Methodist Trust Association Properties. |

**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.

**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**METHODIST GENERAL PURPOSES TRUST BOARD (INC.)**

**NOTES TO THE FINANCIAL STATEMENTS**

**STATEMENT OF ACCOUNTING POLICIES**

**AUDIT REPORT:**

We have examined the books of accounts and records of the Methodist General Purposes Trust Board (Inc.) for the year ended 30th June 1990. In our opinion, according to the information and explanations given to us and as shown by the said books of account, the Statement of Financial Position, the Statement of Income and Expenditure and Accumulated Funds 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 1990 and of its income and expenditure for the year ended on that date.

**DELOITTE ROSS TOHMATSU**  
Chartered Accountants

Christchurch



**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**BOARD OF ADMINISTRATION INSURANCE ACCOUNT  
for the Year Ended 31st May 1990**

**STATEMENT OF INCOME AND EXPENDITURE AND  
ACCUMULATED FUNDS**

	1990 \$	1989 \$
<b>INCOME:</b>		
Insurance Premiums Received	688,551	662,244
Interest Received	24,371	<u>19,651</u>
	<u>712,922</u>	<u>681,895</u>
<b>EXPENDITURE:</b>		
Administration Fee	35,438	28,821
Audit Fee	1,370	1,250
Computer Programming and Processing Costs	13,905	10,523
General Office Expenses	2,364	1,529
Insurance Claims - Church Property	91,833	95,459
Re-Insurance - Church Property	537,258	542,632
Security Systems - Incentive payments	--	<u>323</u>
	<u>682,168</u>	<u>680,537</u>
Excess Income over Expenditure	30,754	1,358
Appropriated Funds Brought Forward	46,994	45,636
Transfer to Connexional Fire Insurance Fund	(28,000)	--
Accumulated Funds Carried Forward	<u>49,478</u>	<u>46,994</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

BOARD OF ADMINISTRATION INSURANCE ACCOUNT

STATEMENT OF FINANCIAL POSITION  
as at 31st May 1990

	1990 \$	1989 \$
ACCUMULATED FUNDS	<u>49,748</u>	<u>46,994</u>
REPRESENTED BY:		
Current Assets:		
Bank of New Zealand		
- Current Account	3,633	23,712
Deposits at Call	237,138	125,200
Sundry Debtors	564,280	618,069
Interest Accrued	<u>795</u>	<u>1,641</u>
	805,846	768,622
Less Current Liabilities:		
Sundry Creditors	72,309	35,479
Unexpired Insurance		
Premiums	<u>678,589</u>	<u>680,949</u>
	<u>750,898</u>	<u>716,428</u>
	54,948	52,194
Less Provision for Insurance		
Claims	5,200	5,200
	<u>49,478</u>	<u>46,994</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

On behalf of the Board:

Chairperson: J P Goffin

Secretary: S J West

The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

BOARD OF ADMINISTRATION INSURANCE ACCOUNT

STATEMENT OF CASH FLOWS  
for the Year Ended 31st May 1990

	1990 \$	1989 \$
<b>Operating Activities:</b>		
Cash was provided from:		
Insurance Premiums Received	738,534	661,521
Cash was applied to:		
Re-Insurance	(526,285)	(535,629)
Insurance Claims	( 86,524)	( 91,965)
Payment to Suppliers	(55,765)	(60,395)
	(668,574)	(687,989)
 Net Cash Flows from Operating Activities	 69,960	 (26,468)
 <b>Financing Activities:</b>		
Cash was provided from:		
Interest	21,899	18,150
Investment Deposits	<u>696,262</u>	<u>644,000</u>
	718,161	662,150
Cash was applied to:		
Investment Deposits	(808,200)	(554,200)
Transfer to Connexional Fire Insurance Fund	-	( 62,000)
	<u>(808,200)</u>	<u>(616,200)</u>
 Net Cash Flows from: Financing Activities	 (90,039)	 45,950
 Net Cash Flows	 <u>(20,079)</u>	 <u>19,482</u>
Plus Opening Cash	<u>23,712</u>	<u>4,230</u>
Closing Cash	<u>3,633</u>	<u>23,712</u>

These Accounts should be read in conjunction with the Notes to the Accounts.



BOARD OF ADMINISTRATION INSURANCE ACCOUNT

NOTES TO THE FINANCIAL STATEMENTS

RELATED PARTY DISCLOSURE

This Account receives monies from Methodist Church Parishes, Co-operating Parishes and Divisions, within the Church for the purpose of insuring their property. All funds received and balances existing at balance date are detailed in the financial statements.

STATEMENT OF PURPOSE

The prime intention of the Board of Administration Insurance Account is to provide for all church Property against calamity, general material loss, damage, and other risks.

STATEMENT OF ACCOUNTING POLICIES

GENERAL ACCOUNTING POLICIES:

The measurement base adopted is that of historical cost and reliance is based on the fact that the Account is a going concern.

Accrual accounting is used to match expenses and revenue.

PARTICULAR ACCOUNTING POLICES:

Sundry Debtors - Sundry Debtors have been valued at Expected Realisable Value.

Deposits at Call - Deposits 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.

AUDIT REPORT:

We have examined the books of account and records of the Board of Administration Insurance Account for the year ended 31st May 1990. In our opinion, according to the information and explanations given to us and as shown by the said books of account, the Statement of Financial Position, the Statement of Income and Expenditure and Accumulated Funds are properly drawn up so as to give respectively a true and fair view of the state of affairs of the Fund as at 31st May 1990 and of its income and expenditure and cash flows for the year ended on that date.

**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**METHODIST PROVIDENT SOCIETY LTD  
for the Year Ended 31st March 1990**

**STATEMENT OF INCOME AND EXPENDITURE AND  
APPROPRIATED FUNDS**

	Note	1990 \$	1989 \$
<b>INCOME:</b>			
Interest Received and Distribution			
Received - Methodist Trust Association	65,588		65,657
Capital Accretion - Methodist Trust Association	( 878)		9,490
Commission Received	1,448		894
Donations Received	<u>553</u>		<u>-</u>
		66,711	76,041
<b>EXPENDITURE:</b>			
Administration Fee	5,712		5,384
Audit Fee	1,308		1,228
Computer Processing and Programming	10,872		8,408
General Office Expenses	734		347
Printing, Stationary and Postage	1,190		999
Interest	<u>58,391</u>		<u>50,962</u>
		<u>78,207</u>	<u>67,328</u>
<b>Excess Income over Expenditure</b>		(11,496)	8,713
<b>Plus Appropriated Funds</b>			
Brought Forward		41,930	51,135
Interest Donated by Members		2,652	3,019
Less Grants Paid	1	18,750	20,937
		<u>          </u>	<u>          </u>
<b>Appropriated Fund</b>			
Carried Forward		<u>14,336</u>	<u>41,930</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**METHODIST PROVIDENT SOCIETY LTD**

**STATEMENT OF FINANCIAL POSITION  
as at 31st March 1990**

	<u>1990</u> \$	<u>1989</u> \$
<b>MEMBERS DEPOSITS:</b>		
<b>Contributors Deposits</b>		
<b>Bearing Interest</b>		
Advances	199,705	194,140
Development Deposits	226,801	214,947
Nominated Trust Advances	54,971	57,726
Vehicle Replacement Accounts	<u>94</u>	<u>2,004</u>
	<u>481,571</u>	<u>468,817</u>
<b>Contributors Deposits Non</b>		
<b>Interest Bearing</b>		
Advances	21,144	25,385
Nominated Trust Advances	<u>141,717</u>	<u>182,114</u>
	<u>162,861</u>	<u>207,499</u>
	644,432	676,316
 <b>Share Capital</b>	 272	 298
 <b>Appropriated Funds</b>	 14,336	 41,930
	<hr/> <u>659,040</u>	<hr/> <u>718,544</u>
 <b>Represented by:</b>		
<b>Current Assets:</b>		
Bank of New Zealand -		
Current Account	2,787	1,262
Sundry Debtors	<u>119</u>	<u>57</u>
	2,906	1,319
 <b>Less Current Liabilities:</b>		
Sundry Creditors	4,599	1,446
Grants Held	-	1,262
	<hr/> <u>4,599</u>	<hr/> <u>2,708</u>
	<u>(1,693)</u>	<u>(1,389)</u>
 <b>Investments:</b>		
Deposits - Methodist		
Trust Association	479,227	492,714
Loans - Nominated Trust		
Advances	181,506	227,219
	<hr/> <u>659,040</u>	<hr/> <u>718,544</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

On behalf of the Board:

Chairperson: J P Goffin

Secretary: S J West



The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

METHODIST PROVIDENT SOCIETY LTD

STATEMENT OF CASH FLOWS  
for the Year ended 31st March 1990

	1990 \$	1989 \$
<b>OPERATING COSTS:</b>		
<b>Cash was provided from:</b>		
Commission Received	1,979	1,577
Donations	<u>25</u>	<u>-</u>
	2,004	1,577
<b>Cash was applied to:</b>		
Payment to Suppliers	(24,437)	(18,891)
Grants Paid	(20,012)	(20,937)
Interest Paid	<u>(18,319)</u>	<u>(20,378)</u>
	(62,768)	(60,206)
<b>Net Cash Flow from:</b>		
Operating Activities	(60,764)	(58,629)
<b>Financing Activities:</b>		
<b>Cash was provided from:</b>		
Proceeds of Methodist Trust Association Deposits	138,800	70,500
Interest Received	75,844	31,902
Share Capital	11	17
Development Deposits Received	12,200	35,422
Nominated Trust Deposits Received	14,500	64,000
Nominated Trust Loans Repaid	30,435	136,550
Contributors Advances	<u>60,259</u>	<u>92,425</u>
	332,049	430,816
<b>Cash was applied to:</b>		
Investment Deposit - Methodist Trust Associating	(129,444)	(118,189)
Share Capital Repaid	( 33)	( 37)
Development Deposits Repaid	( 7,322)	( 21,527)
Nominated Trust Deposits Repaid	( 35,736)	(129,300)
Nominated Trust Loans Advanced	( 16,271)	( 68,842)
Contributions Advances Repaid	<u>(80,954)</u>	<u>(34,151)</u>
	(269,760)	(372,046)
<b>Net Cash Flows from</b>		
Financing Activities	62,289	58,770
<b>Net Cash Flows</b>	1,525	141
<b>Plus Opening Cash</b>	<u>1,262</u>	<u>1,121</u>
<b>Closing Cash</b>	<u>2,787</u>	<u>1,262</u>

These Accounts should be read in conjunction with the Notes to the Accounts.

**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**METHODIST PROVIDENT SOCIETY LTD**

**NOTES TO THE FINANCIAL STATEMENTS  
for the Year Ended 31st March 1990**

**NOTE 1 GRANTS PAID:**

Grants to Synod to assist Parishes discover the land history in the area (\$750 per District)	\$ 8,250
Grant towards the establishment of Taiuiwi Youth Policy	\$ 5,000
Grant to assist Ministry with the poor	\$ 3,000
Grant for Methodist/Roman Catholic Dialogue meetings in Hawkes Bay	\$ 1,000
Grant to assist in sponsoring further visits of Dr Kennon Callhan	\$ 1,500
	<u>\$18,750</u>

**NOTE 2 RELATED PARTY DISCLOSURE:**

The Society placed monies during the year on deposit with the Methodist Trust Association and received income from those deposits. Details of income received and deposits held at Balance Date are as shown in the Financial Statements.

**STATEMENT OF PURPOSE**

The Society accepts interest bearing and non-interest bearing cash deposits from Church Parishioners which provides financial assistance to the wider work of the Church.

**STATEMENT OF ACCOUNTING POLICIES**

**GENERAL ACCOUNTING POLICIES:**

The measurement base adopted is that of historical cost and reliance is based on the fact the Society is a going concern.

Accrual accounting is used to match expenses and revenue.

**PARTICULAR ACCOUNTING POLICIES:**

- |                |   |
|----------------|---|
| Investments    | - Investments have been valued at Cost.                         |
| 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.

The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

METHODIST PROVIDENT SOCIETY LTD

NOTES TO THE FINANCIAL STATEMENTS

STATEMENT OF ACCOUNTING POLICIES - continued

**AUDIT REPORT:**

We have obtained all the information and explanations that we have required. In our opinion proper accounting records have been kept by the Society so far as appears from our examination of those records.

In our opinion, according to the best of our information and the explanations given to us and as shown by the said records, the financial statements on pages 1 to 4 are properly drawn up so as to give using the historical cost method a true and fair view of the state of the Society's affairs as at 31 March 1990 and the results of its business and the cash flows for the year ended on that date.

According to such information and explanations, the financial statements give the information required by the Companies Act 1955 in the manner so required.

Deloitte Ross Tohmatsu  
Chartered Accountants

Christchurch



**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**LAY WORKERS' RETIRING FUND  
for the Year Ended 31st January 1990**

**STATEMENT OF INCOME AND EXPENDITURE AND  
APPROPRIATION ACCOUNT**

	<u>1990</u>	<u>1989</u>
	<u>\$</u>	<u>\$</u>
<b>INCOME:</b>		
Interest Received and Distribution Received Methodist Trust Association	39,675	34,608
<b>EXPENDITURE:</b>		
Administration Fee	2,005	1,352
Stationery and General Expenses	2,275	<u>1,541</u>
	<u>4,280</u>	<u>2,893</u>
Excess Income over Expenditure	35,395	31,715
Provision for Taxation	<u>8,849</u>	<u>6,629</u>
Excess Income over Expenditure after Taxation	26,546	25,086
Plus Capital Accretion Distribution - Methodist Trust Association 31/3/1989	<u>13,722</u> 40,268	<u>26,436</u> 51,522
Less Life Insurance Premiums Paid	<u>16,428</u>	<u>14,119</u>
Amount available for Distribution	23,840	37,403
Interest Paid on Deposits	<u>23,840</u>	<u>37,403</u>

**CONTRIBUTORS ACCOUNT**

Opening Balance 1/2/1989	446,417	326,195
Members and Employers Contributions	140,160	150,257
Interest Received on Deposits	23,247	37,403
Less Contributions Refunded	9,193	67,438
Closing Balance 31/1/1990	<u>600,631</u>	<u>446,417</u>

These Accounts should be read in conjunction  
with the Notes to the Accounts.

The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

LAY WORKERS' RETIRING FUND

STATEMENT OF FINANCIAL POSITION  
as at 31st January 1990.

	<u>Note</u>	1990 \$	1989 \$
<b>MEMBERS FUNDS:</b>			
Members Funds		600,631	446,417
Capital Reserve		601	601
General Reserve	1	20,712	8,674
		<u>621,944</u>	<u>455,692</u>
<b>REPRESENTED BY:</b>			
Current Assets			
Bank of New Zealand			
- Current Account	2,420		249
Deposit - General Purposes			
Trust Fund	33,961		--
Interest Accrued and			
Sundry Debtors	5,967		<u>13,142</u>
		<u>42,348</u>	13,391
<b>Less Current Liabilities</b>			
Creditors		4,005	18,953
Provision for Taxation	2	15,478	<u>6,629</u>
		<u>19,483</u>	<u>25,582</u>
		22,865	(12,191)
<b>Investments</b>			
Deposit - Methodist Trust			
Association		599,079	467,883
		<u>621,944</u>	<u>455,692</u>

These Accounts should be read in conjunction  
with the Notes to the Accounts.

On behalf of the Board:

Chairperson: J P Goffin

Secretary: S J West

The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

LAY WORKERS' RETIRING FUND

STATEMENT OF CASH FLOWS  
for the Year Ended 31st January 1990

	1990 \$	1989 \$
<b>OPERATING ACTIVITIES:</b>		
Cash was provided from:		
Members Contributions	80,099	73,854
Interest Received	<u>97</u>	<u>48</u>
	80,196	73,902
Cash was applied to:		
Payments to Suppliers	(17,363)	(17,067)
Net Cash Flows from Operating Activities	62,833	<u>56,835</u>
<b>INVESTING ACTIVITIES:</b>		
Cash was provided from:		
Drawing on Investments	31,500	32,500
Cash was applied to:		
Deposits with Methodist Trust Association	(102,500)	(118,750)
Deposits with General Purposes Trust Fund	<u>(33,961)</u>	<u>-</u>
	(136,461)	(118,750)
Net Cash Flows from Investing Activities	(104,961)	<u>(86,250)</u>
<b>FINANCING ACTIVITIES:</b>		
Cash was received from:		
Employers Contributions	81,972	75,613
Cash was applied to:		
Contributions Refunded	(37,673)	(46,043)
Net Cash Flows from Investing Activities	44,299	<u>29,570</u>
Net Cash Flows	<u>2,171</u>	<u>155</u>
Plus Opening Cash	<u>249</u>	<u>94</u>
Closing Cash	<u>2,420</u>	<u>249</u>

These Accounts should be read in conjunction with the Notes to the Accounts.



**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**LAY WORKERS' RETIRING FUND**

**NOTES TO THE FINANCIAL STATEMENTS**

	<u>1990</u> \$	<u>1989</u> \$
<b>NOTE 1 General Reserve</b>		
Opening Balance 1/2/1989	8,674	6,020
Employers Contributions	12,038	2,654
	<hr/>	<hr/>
Closing Balance	<u>20,712</u>	<u>8,674</u>

Movement within the account reflects the members non-entitlement of the Employers Contribution value on termination of employment.

<b>NOTE 2 Taxation</b>		
Opening Balance 1/2/1989	6,629	-
Provision for Taxation 1990	8,849	6,629
	<hr/>	<hr/>
Closing Balance	<u>15,478</u>	<u>6,629</u>

Whilst it is unclear whether the requirement of registered Superannuation Funds to provide for Income Tax in terms of the Income Amendment Act 1989 will apply to the Superannuation Fund of Churches, which, under the Income Tax Act 1976 Section 61 Subsections 25 and 27 are exempt as designated Charitable Bodies, the Trustee has made provision for Income Tax in these accounts. Making this provision does not acknowledge a tax liability is in existence.

**STATEMENT OF PURPOSE**

The Fund is a Cash Accumulation Superannuation Scheme to provide retirement benefits to layworkers of the Church who are Members of the Fund.

**The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa**

**LAY WORKERS' RETIRING FUND**

**NOTES TO THE FINANCIAL STATEMENTS**

**STATEMENT OF ACCOUNTING POLICIES**

**GENERAL ACCOUNTING POLICIES:**

The measurement base adopted is that of historical cost and 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.

Contributions - Contributions are brought to account on a cash basis.

**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.

**AUDIT REPORT:**

We have examined the books of account and records of the Lay Workers Retiring Fund for the year ended 31st January 1990. In our opinion, according to the information and explanations given to us and as shown by the said books of account, the Statement of Financial Position, the Statement of Income, Expenditure and Appropriation Account and the Contributors 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 1990 and of its income and expenditure and the cash flows for the year ended on that date.

Touche Ross & Co.  
Chartered Accountants

Christchurch

PACT 2086 TRUST

STATEMENT OF INCOME AND EXPENDITURE  
AND ACCUMULATED FUNDS

for the Year Ended 31st March 1990.

PROPERTY INCOME:	1990	1989
	\$	\$
Gross Rentals	695,066	530,403
Recovered Property Expenses	<u>33,192</u>	<u>17,542</u>
	728,258	547,945
PROPERTY EXPENDITURE:		
Depreciation	-	-
General Property Expenses	2,150	1,260
Insurance	14,571	12,190
Land Tax	33,231	2,125
Legal Expenses	11,943	3,570
Rates	21,976	10,999
Rent Collection and Leasing Commission	71,793	45,382
Repairs and Maintenance	<u>41,068</u>	<u>1,179</u>
	(196,732)	(76,705)
NET INCOME FROM PROPERTY	531,526	471,240
Interest Received Deposits	<u>117,344</u>	<u>65,119</u>
	648,870	536,359
GENERAL EXPENDITURE:		
Administration Fee	7,218	6,204
Audit Fee	645	350
Bad and Doubtful Debts	18,021	-
Bank Loan Establishment Fee	-	20,250
Commission and Consultancy Fees	94,306	4,884
Computer Processing	5,771	4,313
Interest Paid	468,541	358,034
Legal Expenses	2,146	5,646
Office and General Expenses	806	486
Telephone and Tolls	1,505	521
Travelling Expenses	<u>2,252</u>	<u>-</u>
	(601,211)	(400,688)
EXCESS INCOME OVER EXPENDITURE	47,659	135,671
EXTRAORDINARY ITEM.		
Additional Payment by Lessee following modification of development provision in 100 year lease	<u>3,488,808</u>	-
	3,536,467	135,671
ACCUMULATED FUNDS: Balance Brought Forward	3,560,359	4,162,240
(Less) Transferred to Property Revaluation Reserve	<u>(187,574)</u>	<u>(737,552)</u>
ACCUMULATED FUNDS : Balance Carried Forward	<u>\$6,909,252</u>	<u>\$3,560,359</u>

These Accounts should be read in conjunction  
with the Notes to the Accounts.



The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

PACT 2086 TRUST

STATEMENT OF FINANCIAL POSITION  
as at 31st March 1990

	<u>Note</u>	<u>1990</u> \$	<u>1989</u> \$
ACCUMULATED FUNDS AND RESERVES			
Accumulated Funds		6,909,252	3,560,359
Property Revaluation Reserve	1	<u>925,126</u>	<u>737,552</u>
TOTAL OF ACCUMULATED FUNDS AND RESERVES		<u>\$7,834,378</u>	<u>\$4,297,911</u>

REPRESENTED BY:

Current Assets:

Bank of New Zealand -			
Current Account	178		933
Call Deposits - Money Market	29,393		26,700
Sundry Debtors	57,179		
<u>Less</u> Provision for Doubtful			
Debts	<u>(15,000)</u>	42,179	21,929
Interest Accrued		<u>26,598</u>	<u>69</u>
		98,348	49,631

Less Current Liabilities:

Sundry Creditors	129,088		22,520
Rents Paid in Advance	2,223		2,222
Accrued Bank Interest	52,890		52,890
PAC History Book	2	11,466	15,554
NZ Methodist Trust Association		-	345,000
BNZ (Secured Loan)	3	<u>2,700,000</u>	
		<u>(2,895,667)</u>	<u>(438,186)</u>
		(2,797,319)	(388,555)

Investments:

Government Stock		1,374,962	-
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Deferred Charges:

Deferred Maintenance	4	5,470	10,940
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Fixed Assets:

Land and Buildings	5	<u>9,251,265</u>	<u>7,375,526</u>
		7,834,378	6,997,911

Less Term Liabilities:

BNZ (Secured Loan)	3	-	<u>(2,700,000)</u>
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Net Assets

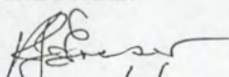
	<u>\$7,834,378</u>	<u>\$4,297,911</u>
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These Accounts should be read in conjunction  
with the Notes to the Accounts.

ON BEHALF OF THE BOARD:

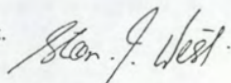
CHAIRPERSON:

Mr R J Fraser.

  
22/8/90

SECRETARY:

Rev S J West.



The Methodist Church of New Zealand  
Te Haahi Weteriana O Aoteroa

PACT 2086 TRUST

STATEMENT OF CASH FLOWS  
For the Year Ended 31st March 1990.

	1990 \$	1989 \$
<b>OPERATING ACTIVITIES:</b>		
Cash was provided from:		
Receipts from Tenants	788,941	602,182
Cash Received from Lessee following modification of development provision in the 100 Year Lease	<u>1,800,000</u>	
	2,588,941	<u>602,182</u>
Cash was applied to:		
Payments to Suppliers	(298,296)	(161,640)
Paid costs associated with the settlement received from the Lessee under the 100 Year Lease	<u>(11,192)</u>	
	<u>(309,488)</u>	<u>(161,640)</u>
Net Cash Flows from Operating Activities	\$2,279,453	\$440,542
<b>INVESTING ACTIVITIES:</b>		
Cash was provided from:		
Interest Received	110,226	122,113
Cash was applied to:		
Purchase of Fixed Assets	(175,739)	(4,543,450)
Purchase of Government Stocks	<u>(1,394,373)</u>	
	<u>(1,570,112)</u>	<u>(4,543,450)</u>
Net Cash Flows from Investing Activities	\$(1,459,886)	\$(4,421,337)
<b>FINANCING ACTIVITIES:</b>		
Cash was provided from:		
Proceeds of short term debt	19,000	570,554
Proceeds of long term debt	—	<u>2,700,000</u>
	19,000	3,270,554
Cash was applied to:		
Repayment of short term debt	(368,088)	(210,000)
Interest Paid	(468,541)	(305,144)
Bank Loan Establishment Fee	—	<u>(20,250)</u>
	<u>(836,629)</u>	<u>(535,394)</u>
Net Cash Flows from Financing Activities	\$(817,629)	\$2,735,160
<b>Total Net Cash Flows</b>	\$1,938	\$(1,245,635)
Add Opening Cash	<u>27,633</u>	<u>1,273,268</u>
Closing Cash	<u>\$29,571</u>	<u>\$27,633</u>

These Accounts should be read in conjunction  
with the Notes to the Accounts.

PACT 2086 TRUST

NOTES TO THE FINANCIAL STATEMENTS.

		1990	1989
		\$	\$
NOTE 1.	Property Revaluation Reserve: b/fwd	737,552	-
	Transfer from Accumulated Funds	187,574	737,552
	Balance carried forward at year end	<u>\$925,126</u>	<u>\$737,552</u>

It has been considered prudent to provide a Property Revaluation Reserve of 10% of cost of land and buildings to be held against any decrease in values of the Trust's properties.

NOTE 2.	P.A.C. History Book:	\$11,466	\$15,554
	Following a request from the Trustees of the Prince Albert College Trust, provision was made for costs associated with researching, writing and publishing of a companion work to the E W Hames history of the Prince Albert College Trust to 1977 to now cover the period 1977 to 1989 including the formation of the Prince Albert College Trust fund and the PACT 2086 Trust.		

NOTE 3.	Bank of New Zealand - Secured Loan	\$2,700,000	\$2,700,000
	is secured by way of mortgage of property due 15th August 1990 at an interest rate of 16.25% per annum.		

NOTE 4.	Deferred Maintenance: b/fwd	10,940	-
	Costs of interim upgrading 10-12 Mt Eden Rd		10,940
	Amortised to property expenses 1989-90	(5,470)	-
	Balance carried forward at year end	<u>\$5,470</u>	<u>\$10,940</u>
	being amortised at \$5,470 per annum.		

NOTE 5.	Fixed Assets:	Cost		Book Value	Book Value
		<u>Land</u>	<u>Buildings</u>	<u>31/3/90</u>	<u>31/3/89</u>
	Land and Buildings:				
	258 Taranaki St, Wgtn.	1,489,697	1,317,379	2,807,076	2,807,076
	161 Karangahape Rd, Auck.	865,600	444,056	1,309,656	1,154,100
	165 Karangahape Rd, Auck.	732,750	244,250	977,000	977,000
	171 Karangahape Rd, Auck.	937,750	312,600	1,250,350	1,250,350
	21 Poynton Tce, Auck.	649,778	-	649,778	632,000
	10-12 Mt Eden Rd, Auck.	530,089	-	530,089	530,000
	43 Mahunga Drive, Auck.	380,000	1,321,957	1,701,957	-
	Queen Street, Auck. -				
	Lessor's Residual Interest	25,359	-	25,359	25,000
		<u>\$5,611,023</u>	<u>3,640,242</u>	<u>9,251,265</u>	<u>7,373,526</u>
	31st March 1989	<u>\$5,212,797</u>	<u>\$2,162,729</u>		<u>\$7,375,526</u>

Latest Government Valuation of land and buildings completed from 1984 to 1988 is \$6,900,000 plus additions at cost approximately \$1,320,000 is \$8,220,000.

NOTE 6.	Related Party Transactions.
	The Trust repaid funding of \$345,000 on loan from the New Zealand Methodist Trust Association during the year. Total interest paid to the New Zealand Methodist Trust Association was \$29,557.

NOTE 7.	Property Revaluation.
	The Trust has not revalued its properties annually as required by the Statement of Standard Accounting Practice Number 17 issued by the New Zealand Society of Accountants. The Trust Board does not consider it appropriate to revalue its properties each year.



The Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

PACT 2086 TRUST

STATEMENT OF PURPOSE

The PACT 2086 Trust is a Fund formed to hold and accumulate investments to provide for redevelopment of the Queen Street, Auckland property when this reverts to the Church in the year 2086 at the end of the 100 year lease.

STATEMENT OF ACCOUNTING POLICIES 31ST MARCH 1990.

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 revenues.

PARTICULAR ACCOUNTING POLICIES:

Sundry Debtors - have been valued at expected realisable value. A provision for Doubtful Debts totalling \$15,000 is held at 31st March 1990.

Investments - are valued at Cost.

Fixed Assets - are valued at Cost

Depreciation - no Depreciation has been provided on Buildings.

CHANGES IN ACCOUNTING POLICIES.

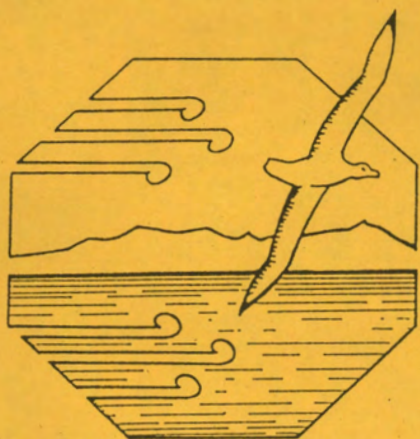
There have been no changes in accounting policies. All policies have been applied on bases consistent with those of previous years.

AUDITORS' REPORT.

We have obtained all the information and explanations that we have required. In our opinion proper accounting records have been kept by the PACT 2086 Trust so far as appears from our examination of those records.

For the reasons outlined in Note 7 on page 4 the PACT 2086 Trust does not revalue land and buildings annually. This is a departure from Statement of Standard Accounting Practice No 17 which requires investment properties to be valued annually by an independent valuer.

Except for this departure from Statement of Standard Accounting Practice No 17, in our opinion, the financial statements on pages 1 to 5 are properly drawn up so as to give under the historical cost method a true and fair view of the Trust's affairs as at 31st March 1990, the cash flows, and the results of its business for the year ended on that date.



**RESOLUTIONS**

**1990**

**CONFERENCE**

**DUNEDIN**

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**The Methodist Church of New Zealand  
Te Hāhi Weteriana O Aotearoa**

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### **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 on page 30.
- (b) **Lay Representatives:** As printed in the Reports, pages 21f together with such substitute and additional Representatives as shall be advised by the District Superintendent of each Synod and are 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 30 together with any additions or deletions as recorded in the Journal.

### **QUESTION 3 - What Candidates are now received for training?**

- (a) **Deacon**
- |                |              |
|----------------|--------------|
| Stan Hunt      | Home Setting |
| Christine Wood | Home Setting |
- (b) **Presbyter**
- |                   |              |
|-------------------|--------------|
| Kevin Connole     | College      |
| Siosifa Latu      | Home Setting |
| Moses Manukia     | Home Setting |
| Kepu Moa          | Home Setting |
| Beverley Osborn   | In Service   |
| Judith Parkes     | Home Setting |
| 'Inoke Siulangapo | Home Setting |
| Salesi Takau      | Home Setting |
| Molia Tu'itupou   | Home Setting |
| Langi'ila Uasi    | Home Setting |

### **QUESTION 4 - Who are to continue as Deacons and Presbyters in training?**

#### **(A) For a second year?**

- (a) **Deacon**
- |     |  |
|-----|--|
| Nil |  |
|-----|--|
- (b) **Presbyter**
- |                     |              |
|---------------------|--------------|
| June H Cooper       | College      |
| Rosalie J Hoddinott | Home Setting |
| Gloria Pitcher      | College      |



David Rolinson  
Suiva'aia Te'o

Home Setting  
College

**(B) For a third year or further?**

**(a) Deacon**

David M Bryant	Home Setting
R Harvey Dalton	Home Setting
Brenda R N Fawkner	Home Setting
Lorna J Goodwin	Home Setting
Phyllis A Olsen	Home Setting
Elva M J Sulzberger	Home Setting

**(b) Presbyter**

Brian R Dawson	College
Andrew D Donaldson	College
Iakopo Fa'afuata	College
Saimone Kolo'ofa'i	College
Lisiate F T Manu'atu	Home Setting
M Anne Millar	Home Setting
Brian C Peterson	College
Marion J Peterson	College
Susan J Thompson	College

**(c) To be clarified**

Piula Su	Home Setting
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**(C) Post Ordination?**

**(a) Deacon**

Margaret I Bryant	Home Setting
Airdre Cochrane	Home Setting
Jean I McInnes	Home Setting

**(b) Presbyter**

Levao Elisara	In Service
Vaikoloa Kilikiti	In Service
Gwenda Southward	Home Setting
Peni Mafi' Ta'ufo'ou	In Service
Robyn Westaway	Home Setting

**QUESTION 5 - Who are to be stationed by the Conference as Probationer, Deacon or Presbyter-in-training?**

**(a) Deacon**

Stan Hunt	Home Setting
Christine Wood	Home Setting

<b>(b)    Presbyter</b>	
Audrey P Ancrum	Probationer
Kathy Clifford	Probationer
William J Clifford	Probationer
Saula Fifita	Probationer
Siosifa Latu	Home Setting
Diane Le Pine	Probationer
Moses Manukia	Home Setting
Kepu Moa	Home Setting
Kenneth W Olsen	Probationer
Beverley Osborn	In Service
Judith Parkes	Home Setting
'Inoke Siulangapo	Home Setting
Salesi Takau	Home Setting
'Epeli Taungapeau	Probationer
Molia Tu'itupou	Home Setting
Langi'ila Uasi	Home Setting
Mike Yasa	Probationer

**QUESTION 6 - Who are now ordained Deacon or Presbyter?**

- (a)    Deacon**  
Margaret Bryant  
Airdre Cochrane  
Jean I McInnes
- (b)    Presbyter**  
G Jean Bruce  
Feretī Fa'afuata  
Norma J George  
William R Rice  
Gwenda J Southward  
Ronald H Webb  
Robyn Westaway

**QUESTION 7 - Who continue to be stationed by the Conference as Probationer, Deacon or Presbyter-in-training?**

- (a)    Deacon**
- |                     |              |
|---------------------|--------------|
| David M Bryant      | Home Setting |
| R Harvey Dalton     | Home Setting |
| Brenda R N Fawcner  | Home Setting |
| Lorna Goodwin       | Home Setting |
| Phyllis A Olsen     | Home Setting |
| Elva M J Sulzberger | Home Setting |

- |                                |              |
|--------------------------------|--------------|
| <b>(b) Presbyter</b>           |              |
| Andrew D Doubleday             | Probationer  |
| Joanne A Durrant               | Probationer  |
| Rosalie Hoddinot               | Home Setting |
| Lisiate Manu'atu               | Home Setting |
| M Anne Millar                  | Home Setting |
| David Rolinson                 | Home Setting |
| <br><b>(c) To be clarified</b> |              |
| Piula Su                       | Home Setting |

**QUESTION 8 - Who are now admitted as Presbyter in Full Connexion with the Conference?**

G Jean Bruce  
 Fereti Fa'afuata  
 Norma J George  
 William R Rice  
 Gwenda J Southward  
 Ronald H Webb  
 Robyn Westaway

**QUESTION 9--Are there any objections to any Deacon, Home Missionary, 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:**

Ronald C Collingwood from 14 September 1990  
 Brian N France from 30 September 1990  
 D Ian MacLeod from 31 October 1990  
 Maynard G Rutherford September 1990  
 Jeffrey W Sanders from 31 August 1990  
 Robert D Short from 29 June 1990  
 Morechu Te Whare from 7 March 1990

**(b) Decision by the Conference:**

None

**QUESTION 11--What Deacon(s) now ceases to be recognised as a Deacon(s) of the Conference?**

None



**QUESTION 12--What appointments are authorised to provide remuneration at a rate of less than Standard 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 local (Self-Supporting) Ministries Full-time.**

**(i) Deacons**

None

**(ii) Presbyters**

Gillian M Richards                      2040 Auckland East (Onehunga)

- C. For local (Self-Supporting) Ministries part-time.**

**(i) Deacons in Preparation for Ordination.**

Phyllis A Olsen	3000 Waikato-Bay of Plenty Dist.
R Harvey Dalton	3010 Thames Union
Brenda R N Fawcner	4010 New Plymouth
Elva M J Sulzbürger	4010 New Plymouth
Lorna Goodwin	5100 Palmerston North
David Bryant	6120 Lower Hutt-Petone
Christine Wood	6120 Lower Hutt-Petone
Stan Hunt	9110 Invercargill

**Deacons:**

Airdre R Cochrane	1010 Mangonui County Union
B Anne Ramsay	1130 St John's/Raumanga Co-op.
Kay Wicks	2450 Tuakau Union
Dianne C Hight	3050 Te Aroha
Valma E Hallam	3190 Western Bay of Plenty
Edna E Webster	3110 Chartwell Co-op.
Shirley-Joy Barrow	3140 Matamata Union
B June Higham	3250 Te Awamatu
Desmond A Hill	4080 Okato
June L Gibson	5007 Ministry with Partners
Salesi Takau	5100 Palmerston North Fellowship
Margaret I Bryant	6120 Lower Hutt-Petone
Siosifa Latu	6120 Petone Tongan Fellowship
Judith R Parkes	7070 Blenheim
Elva M Reynolds	7120 Hokitika
'Inoke Siulangapo	8000 Christchurch Tongan Fellowship
June Fuller	8120 Christchurch (Riccarton)
Rita J Reid	8120 Christchurch (Riccarton)

Rachel A Tregurtha	8190 Rangiora
Jean I McInnes	8400 Oamaru Union

**(ii) Presbyters in Preparation for Ordination**

David Rolinson	2040 Auckland East
Mosese Manukia	2340 Auckland-Manukau Tongan Parish
Kepu Moa	2340 Auckland-Manukau Tongan Parish
Molia Tu'itupou	2340 Auckland-Manukau Tongan Parish
Langi'ila Uasi	2340 Auckland-Manukau Tongan Parish
Lisiate Manu'atu	3080 Hamilton
Piula Su	5040 Gisborne
Rosalie Hoddinott	8020 Christchurch South
M Anne Millar	8030 Christchurch East

**Presbyters:**

Mavis Ambler	1060 South Hokianga Co-op.
Loraine J Reid	1130 St John's/Raumanga Co-op.
Iosua L Sefuiva	2010 Auckland Central Parish & Mission
Fa'aoso Tugia	2100 Waitekere
Levao L Elisara	2100 Waitekere
Paulo Ieriko	2100 Waitekere
David Pond	2130 Devonport
Wendie Hansen	2140 Takapuna
Henk Gerritsen	2310 Waterview
Vaikoloa Kilikiti	2340 Auckland-Manukau Tongan
Peni Mafi Ta'ufo'ou	2340 Auckland-Manukau Tongan
Nomani Noa	2410 Manukau North
M Fisiga Tuimaseve	2410 Manukau North
William A Chessum	2410 Manukau North
Raymond G Wicks	2450 Tuakau Union
Unasa Su	5040 Gisborne
Gwenda J Southward	6120 Lower Hutt-Petone
John D Meredith	8310 Timaru-Temuka
Robyn E Westaway	9230 Lawrence

**D. For part-time ministries (remuneration pro rata) with a Covenant/Agreement.**

**(i) Deacons:**

None

**(ii) Presbyters in Preparation for Ordination:**

Kathy Clifford	4040 Eltham-Kaponga Co-op.
Willian (Bill) J Clifford	4040 Eltham-Kaponga Co-op.

**Presbyters:**

Christopher J Dyson	2160 Glenfield-Albany Co-op.
Henk Gerritsen	2310 Waterview



Lesley M Shekleton	3100 Hamilton East
Gillian A Telford	3360 Dinsdale Co-op.
Clive H Chandler	5130 Marton
Brian N Small	5160 Tamatea Community Church
Peter E Glensor	6130 Taita Union (Pomare)
Marcia J Baker	8140 Christchurch North
Lois R H Clarke	8150 Hornby/St John's Addington
Lynne O Frith-Upson	9020 Dunedin Mission
Alan R Upson	9020 Dunedin Mission

**QUESTION 13--What Deacon(s) of Presbyter(s) is designated for service through the Council for Mission and Ecumenical Co-operation?**

None

**QUESTION 14--What Deacon(s) or Presbyter(s) is transferred to or received from any other Conference?**

Ioane A Afoa term of secondment completed

Seilala Mapusua term of secondment completed

Mossese L Naivolasia

Sione K Saafi term of secondment completed

Paulo Ieriko received from the Samoan Conference during 1990

**QUESTION 15--**

**(A) What Presbyter(s) formerly 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

Terence W Wall

Stuart C Grant

Frederick E Waine

William G Loader

Graham H Whaley

**(B) What Deacon(s) formerly employed by the Conference is now employed is another Church(es) overseas, such Deacon(s) having the right to be re-engaged by the Conference on completion of such service?**

None

**(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?**

Saula Fifita from mid 1991 for 18 months probation

**(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 **Presbyter(s)** has the Conference released to exercise ministry in another Church(es) within New Zealand, such **Presbyter(s)** having the right to return to the Conference on the completion of such service?

Glenys R Anderson-Carter with the right to serve at the Presbyterian Church, Rotorua

- (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 return to be re-engaged on completion of such service?

None

- (G) What **Presbyter(s)** is now released to exercise ministry in another Church(es) within New Zealand, such **Presbyter(s)** having the right to return to the Conference on completion of such service?

None

- (H) What **Deacon(s)** is now released to exercise ministry in another Church(es) within New Zealand, such **Deacon(s)** having the right to be re-engaged by Conference on completion of such service?

None

- (I) What **Presbyter(s)**  
(a) has been received on secondment from another Church,  
Joni Langi Dr 'Alifaleti M Mone

OR (b) is now received on secondment from another Church

to serve under the Conference, such **Presbyter(s)** to return to their Church of origin on the completion of service.

- (J) What **Deacon(s)**  
(a) has been received on secondment from another Church.  
None

OR (b) is now received on secondment from another Church  
None

to serve under the Conference such **Deacon(s)** to return to their Church of origin on the completion of service.

- (K) (i) What Deacon(s) is reinstated into the Diaconate?  
None
- (ii) What Presbyter(s) is reinstated into Full Connexion?  
Michael W Greer  
Brian N Small
- (L) For what Deacon(s) and Presbyter(s) is no appointment available?
- (a) Deacon  
Margaret G Hames  
Ngairé P Slinn
- (b) Presbyter  
I Marie Greenwood  
Taniela T Moala

**QUESTION 16--What Deacon(s) and Presbyter(s), (employed in another Church or Church related position(s)), are not available for Stationing this year?**

- (a) P Anne Hunt, Director I.T.I.M., Waikato.  
Raewyn F Cubin, I.T.I.M., Wellington
- (b) Lindsay E Cumberpatch, Chaplain, University of Waikato  
Sifa Hingano, Chaplain Middlemore Hospital  
C Seton Horrill, Director, I.T.I.M., Canterbury  
John C F Mabon, see 6120  
David S Mullan, see 1030  
Susan E Paterson, Contemplative Ministry  
David C Pratt, Ecumenical Chaplain Wanganui Hospital  
Donald F Prince, Hospital Chaplain  
Paul R Trebilco, Knox Theological College

**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**
- |                    |                        |
|--------------------|------------------------|
| Mark F Cooper      | Bruce E Mackie         |
| Ashley I Corlett   | Brian J Malcouronne    |
| John B Currie      | John I Manihera        |
| Mervyn J Dickinson | F Anne Olsen (Vaughan) |
| William E Elderton | G Douglas Pratt        |
| C Brice Herbert    | Anthony N Stroobant    |
| Roger J E Hey      | W Geoffrey Tucker      |
| John S Hosking     | Lynne J Wall           |
| Colin G Jamieson   | Alan C Webster         |

**QUESTION 18--What Deacon(s), and Presbyter(s) retire at this Conference?**

- (a) **Deacons**  
 A Joan Lawry  
 Sr Lesley H Bowen, retired 31 Jan. 1990, record of Service presented Conference November 1990
- (b) **Presbyters**
- |                    |                 |
|--------------------|-----------------|
| Trevor L Bennett   | Percy P Rushton |
| Graham Brazendale  | Brian W Sides   |
| Bruce A Caygill    | P Joan Wedding  |
| C Russell Marshall |                 |

Ian H McKenzie retired 31/12/1989 due to ill health.  
 Record of Service presented Conference November 1990.

**QUESTION 19--What Deacon(s), Home Missionaries and Presbyter(s) continue in retirement?**

- (a) **Deacons (Deaconesses)**
- |                  |                  |
|------------------|------------------|
| Lesley H Bowen   | Lucy H Money     |
| Rona W Collins   | Dorothy Pointon  |
| Grace M Clement  | Constance Sage   |
| Evelyn Ellemor   | Rita F Snowden   |
| Atawhai George   | Heeni Wharemarau |
| Airini Hobbs     | Betty Yearbury   |
| Madeline Holland |                  |
- (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  
G Basil W Bell  
R Graham Bell  
T Ralph Benny  
Noel D Billingham  
Edward P Boyd  
Amos W Burrough  
Douglas H Burt  
Restel A Burton  
Leslie F Bycroft  
W E Allon Carr  
M Jackson Campbell  
Wesley A Chambers  
Colin D Clark  
Ian L Clarke  
Leslie C Clements  
Frederick J Climo  
Ivan J Clucas  
James H Conway  
Gordon A R Cornwell  
Moke A G Couch  
Hughan M Craig  
John B Dawson  
W Selwyn Dawson  
Haddon C Dixon  
Wilfred E Falkingham  
Ludwig Felderhof  
Wilfred F Ford  
Irwin J Fowler  
William R Francis

R Leslie George  
Loyal J Gibson  
Geoffrey T Gilbert  
Wilfred S Gilbert  
George H Goodman  
D Bruce Gordon  
Norman J Goreham  
Stanley R Goudge  
Ian D Grant  
Edmund D Grounds  
Phyllis M Guthardt  
Charlie O Hailwood  
R John Hamlin  
Allen H Hall  
John R Hall  
Alan Handyside  
Ernest Heppelthwaite  
Basil J Hilder  
George C Hopkins  
H Ian K Hopper  
Allon O Jones  
Clifford J Keightley  
John E Langley  
Derek G Laws  
William R Laws  
E Clarence Leadley  
A Gordon Leary  
E Raymond LeCouteur  
Evan R Lewis  
John J Lewis  
Edith J Little  
Campbell P Lucas  
A Alexander McDowell  
Archibald W McKay  
Ian H McKenzie (died 27/11/90)  
Edward M Marshall  
Howard C Matthews

Barbara I Miller  
William J Morrison  
Alan Newman  
Leslie T Norwell  
A Roger Nuttall  
Charles B Oldfield  
Norman W Olds  
O McLennan Olds  
John H Osborne  
Francis H Parker  
Gordon Parker  
J Wesley Parker  
John A Penman  
Athol R Penn  
Frederick D Peterson  
Beverley Pullar  
Ian C E Ramage  
Andrew G Reid  
Frank S Rigg  
Idris J Ruck  
Leonard P Schroeder

Leonard Shapcott  
Harry I Shaw  
Trevor Shepherd  
Donald G Sherson  
John Silvester  
Sydney J Spindler  
Peter A Stead  
David G Stubbs  
Lane M Tauroa  
Gordon V Thomas  
Neville Thornicroft  
Robert Thornley  
Samson N Toia  
David L Trebilco  
Alexander C Watson  
Robert W Widdup  
Leonard V Willing  
Frank H Woodfield  
Owen T Woodfield  
J Henry Woolford  
Jack Wright

**QUESTION 20--What Deacons, Home Missionaries, Minita-a-Iwi and Presbyters have died since last Conference?**

**(a) Deacons**

**(b) Home Missionaries and Minita-a-Iwi**

Raunatiri Rountree  
Te Marunui Toki

**(c) Presbyters**

George G Carter  
George Cramond  
Norma M Graves  
Leonard C Horwood  
Haddon C Dixon

**QUESTION 21--What Laypersons who have given leadership in the Conference have died since last Conference?**

Nancy Ball  
 Bruce Barnitt  
 Beatrice Bruce  
 Laurence E M Grace, M.Comm., A.C.A.  
 John L Hayes, J.P., Q.S.O.  
 Charles H Ladbroke  
 Alexander C Mabon  
 George Douglas Parlane  
 Victor H Smart

**QUESTION 22--**

(A) Are there any congregations where through unavailability of Presbyters, the Sacraments are not being provided? (B) Who are now given special authority to administer the Sacraments during the ensuing year?

The Vice-President  
 Tai Tokerau

Fletcher Thomas  
 Te Uru Heta  
 Te Waihoroi Tana (to sick and dying)  
 Para Livingstone  
 Waha Wiki  
 Heramara Hemara  
 Tohu Cassidy  
 Timaru Rogers  
 Winiata Morunga  
 Matiu Rakena  
 Piriniha Tawhai  
 Huia Martin  
 Wiki Popoata  
 Jean Wikiriwhi (Te Kopua Wairua only)

Tamaki

Waikato

Rohe Potae

Taranaki

Poneke

Otautahi

St John's/Raumanga

Bay of Islands Co-op.

Hikurangi Union

Paparoa

Auckland Hospital

Auckland Central Mission

Auckland East

Auckland East (Mt Eden Village)

Heke Eketone  
 Heemi Rauwhero  
 Stanley Gilmore  
 Phillip Te Uira  
 Barney Winikerei  
 Hoani Heremaia  
 Rameka Cope  
 Te Rangihwinui Couch  
 Ian Howlett (Raumanga)  
 George Barke  
 John Sowry  
 Presidential approval  
 Elizabeth Cook  
 Charlie Fenwick  
 Audrey Ancrum  
 David Rolinson



Mahurangi	Barry L Collins
St Austells Co-operating	Ivan J Hall, J.P.
Auckland-Manukau Tongan Parish	Sione F Tonga
	'Ula'one Metuisela
	T Kilifi Heimuli
Pukehoke	Presidential
Waikato-Bay of Plenty Tongan Fellowship	Lisiate Manu'atu
Tokoroa	Alesana Letoa
Te Awamutu	Rona W Collins
Otorohanga	C Mary Te Whare
	Arthur Walters
Ohura	May Mossman
	Hazel Wilson
Waitara (Uruti)	Alvin Jones
Manaia	Tom Thompson
Eltham-Kaponga Co-op.	Kathy Clifford
	William (Bill) J Clifford
Okato Co-op.	Desmond A Hill
Wanganui	Andrew Doubleday
Napier	Kenneth Olsen
Dannevirke-Norsewood	Diane Le Pine
Wesley-Wellington	Lani Tupu
Lower Hutt-Petone	'Epeli Taungapeau
Tongan Fellowship, Wellington	Samiu Taufua
Petone	Siosifa Latu
Upper Hutt	Sione Manu
Blenheim/Springlands	Judith R Parkes
Motueka-Moutere Hills Reg. Co-op.	Mike Yasa
Reefton	Graham M Gillespie
Murchison	Graham A Harris
Waimea	Graham A Harris
Christchurch East (Shirley)	M Anne Millar
Malvern Co-operating	Joanne A Durrant
Christchurch Tongan	'Inoke Siulangapo
Otautahi-Te Waipounamu	Te Rangihiwini Couch
Oamaru Union	Melesitina Kaufana
Otautau-Waiono	Judith Day

# QUESTION 23--

- (a) Does the Conference sanction the amalgamation or Division of any District, Parish or does it originate any proposal having reference thereto?

St John's/Raumanga Co-operating Parish  
St Paul's Whangarei Co-operating Parish

- (b) What other Agreements affecting Parishes and/or Use of Buildings are approved by Conference?

Conference notes the dissolution of the Birkdale-Beachhaven Union Parish and the subsequent incorporation of the Beachhaven congregation in the Birkenhead Methodist Parish.

Conference welcomes the finalisation of the Co-operating Parish Agreements for Patea Co-operating Parish and the Co-operating Parish Bell Block and Lepperton on the basis of the Common Provisions for Co-operative Ventures.

**QUESTION 24--To what Parishes are additional Deacons, Minita-a-Iwi or Presbyters appointed?**

Eltham-Kaponga seeking an additional "half Presbyter"  
All Saints - Bryant Park - an additional ordained Ministry  
(undefined in detail)  
Wesley Wellington 2nd:



**QUESTION 26--**How are the Presbyters, Presbyters in training, Deacons, Deacons in training, Minita-a-Iwi stationed for the ensuing year?

**LIST OF STATIONS  
of the  
METHODIST CHURCH OF NEW ZEALAND**

President---Bruce Scammell  
Vice-President---Fletcher Thomas  
Secretary---Stanley J West

+ + +

**PRESBYTERS, DEACONS AND  
MINITA-A-IWI 1991**

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.

**NOTE:** Conference Resolution No. 3 page 637 changed the term "Self-Supporting Presbyterian" to "local Presbyterian" and Resolution No. 4 "Self-Supporting" Deacon becomes "Deacon".

**1000 NORTHLAND DISTRICT**

1010 MANGONUI COUNTY UNION PARISH  
Christopher R Dombroski, L.Th.  
Airdre Cochrane (Deacon) See Q12(c)(i)

1020 KAIKOHE UNION PARISH  
Presbyterian Appt: A Clive Halliday, B.A.,B.D.



- 1030 BAY OF ISLANDS CO-OPERATING PARISH  
One Wanted: Supply: David S Mullan, M.A., Dip.Ed. See Q16(b)
- 1040 KAEO-KERIKERI UNION PARISH  
Presbyterian Appt: Eric S Mattock, B.Theol.
- 1050 NORTH HOKIANGA COMMUNITY CHURCH  
Anglican Appt:
- 1060 SOUTH HOKIANGA CO-OPERATING PARISH  
Mavis Ambler (Local Presbyter) See Q12(C)(ii)  
Anglican Appts:
- 1070 HIKURANGI UNION PARISH  
Presbyterian Lay Supply: Samuel Abplanalp
- 1080 WHANGAREI UNITING CHURCH  
Presbyterian Appts:  
J Grahame Drummond, B.A. (St Andrew's Uniting)  
Bruce A T Hellyer, L.Th. (St James, Onerahi)  
Geoffrey Skilton, B.Th. (Trinity Uniting)
- 1090 DARGAVILLE  
Alexander (Lex) C Johnston  
C Brice Herbert See Q.17b
- 1100 RUAWAI CO-OPERATING PARISH  
Presbyterian Appt: Alan D Hawksworth, B.A.,B.Th.
- 1110 PAPAROA  
J Murray Peat, Mus.B., A.C.T.L.Dip.  
Margaret G Hames (Deacon) Without Appt See Q15(l)
- 1120 WELLSFORD CO-OPERATING PARISH  
Presbyterian Appt: Fredrick W Bealing, B.A.,B.D.
- 1130 ST JOHN'S/RAUMANGA CO-OPERATING PARISH  
Kenneth H Russell  
Loraine J Reid (Local Presbyter) See Q.12(C) (ii)  
B Anne Ramsay (Deacon) See 12(C) (i)  
Ian Howlett (Lay Pastor)  
John S Hosking, M.A., Dip.Mus. (See Q17b)
- 1140 ST PAUL'S CO-OPERATING (KAMO)  
Edward W Body, B.Com., A.C.A.

- 1510 TAI TOKERAU  
 Hana P Hauraki (Tumuaki-A-Rohe)  
 Samson N Toia, Q.S.M., J.P.(Sup)  
 Hokianga Tohu Cassidy: Minita-a-Iwi  
 Atawhai George (Retd Deaconess)  
 Matiu Rakena: Minita-a-Iwi  
 Timaru Rogers: Minita-a-Iwi  
 Peowhairangi Para Livingstone: Minita-a-Iwi  
 Waha Wiki: Minita-a-Iwi  
 Whangarei Winiata Morunga: Minita-a-Iwi  
 Hemara Hemara: Minita-a-Iwi  
 Kaeo-Whangaroa Te Uru Heta: Minita-a-Iwi

DISTRICT SUPERINTENDENT  
 Kenneth H Russell

## 2000 AUCKLAND DISTRICT

- 2002 AUCKLAND HOSPITAL CHAPLAIN  
 One Wanted:
- 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., S.Th,  
 A.C.A., A.C.I.S., - Co-ordinator of Educational Ministry
- 2820 TRINITY METHODIST THEOLOGICAL COLLEGE  
 Methodist Staff:  
 E Francis I Hanson, B.A., B.D. Principal  
 Enid J Bennett, M.A., B.D., Dip.Ed., Wesley Lecturer in Systematic  
 Theology  
 Gillian M Watkin, Fieldworker in Ministry  
 Robyn Brown: Wellspring
- 2010 AUCKLAND CENTRAL PARISH AND MISSION  
 One Wanted: Supply Graham Brazendale, M.A., - Parish  
 Superintendent  
 Alan K Woodley. B.A. - Mission Superintendent



Barry W Neal, M.A., Dip.Ed. (Kingsland shared ministry with  
 Dominion Rd, see 2030)  
 One Wanted: Aged Care Chaplain Supply D Bruce Gordon,  
 C.B.E., M.A. (Sup)  
 Edna J Garner (Ministry to the Deaf)  
 Iosua L Sefuiva (Local Presbyter) See Q12(C)(ii)  
 Allen H Hall, M.A., Dip.Tchg,(NZ), Ph.D.(Qld),  
 Dip.Theol.,ATCL., (Sup)  
 J Wesley Parker, M.A.,B.D. (Sup)  
 Peter A Stead, B.A. (Sup)  
 Leonard P Schroeder, B.A., B.D. (Melbourne) (Sup)  
 Dorothy Pointon (Retd Deaconess)  
 Airini P I Hobbs (Retd Deaconess)  
 O Madeline Holland (Retd Deaconess)

2030 BALMORAL-ROSKILL  
 Barry W Neal, M.A.,Dip.Ed. (Dominion Road shared ministry  
 with Kingsland 2010)  
 Audrey P Ancrum (Mt Roskill shared ministry with Epsom 2040)  
 (Who shall be supervised by Gillian M Richards)  
 Edmund D Grounds (Sup)  
 Lynfield: Anglican Appt: John Wilson  
 W E Allon Carr (Sup)

2040 AUCKLAND EAST  
 Onehunga: Gillian M Richards (Local Presbyter) See Q12(B)(ii)  
 Audrey P Ancrum (Epsom shared ministry with Mt Roskill 2030)  
 (Who shall be supervised by Gillian M Richards)  
 Fereti Fa'afuata  
 David Rolinson (Local Presbyter in training) See Q12(C)(ii)

2060 ORAKEI  
 Michael W Greer, L.Th. (Remuera)  
 Warwick Gust, B.A., B.D.(Melb.) (Mission Bay/St Heliers)  
 Enid J Bennett, M.A.,B.D.,Dip.Ed., Wesley Lecturer in Systematic  
 Theology. See 2820  
 Norman E Brookes, M.A. (2nd Class Hons) (Development  
 Division) See 2600  
 Roger J E Hey See Q.17b

2070 GLEN INNES CO-OPERATING PARISH  
 Anglican Appt: Glynn Cardy-Gates  
 E Francis I Hanson, B.A., B.D., (Principal Theological College)  
 See 2820  
 John B Salmon, M.A.,Th.M.(Princeton),Ph.D., L.Th., A.C.A.,  
 A.C.I.S. (Education Division) See 2800.  
 W Selwyn Dawson (Sup)



- 2080 MT ALBERT  
 Mervyn L Dine  
 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)  
 George H Goodman (Sup.)  
 Ian H McKenzie, M.Sc., B.D.
- 2090 AVONDALE UNION PARISH  
 Presbyterian Appt: Judith F Bedford, B.Th.  
 Presbyterian Appt: Leao T Si'itia, L.Th.
- 2100 WAITAKERE  
 Henry W Kitchingman  
 Richard J Waugh, B.A., L.Th., S.Th., (Henderson)  
 Fa'aoso Tugia (Local Presbyterian) See 12(C)(ii)  
 Levao L Elisara, J.P. (Local Presbyterian) See Q12(C)(ii)  
 Paulo Ieriko, See Q.12(C)(ii)  
 Irwin J Fowler (Sup)  
 Leonard Shapcott (Sup)
- 2120 TE ATATU UNION PARISH  
 Presbyterian Appt: Robert R Te Whaiti
- 2130 DEVONPORT  
 Ian C Norwell  
 David Pond (Local Presbyterian) See Q12(C)(ii)  
 Bruce E Mackie See Q.17b
- 2140 TAKAPUNA  
 Mary E Caygill, Dip.Soc.Work, L.Th.  
 Wendie Hansen (Local Presbyterian) See Q12(C)(ii)  
 Anthony T Stroobant See Q.17b  
 Athol R Penn (Sup)  
 William R Francis, B.A.,B.D.(Lond.) (Sup)  
 E Clarence Leadley (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  
 Ronald H Webb  
 Donald G Sherson, B.A. (Sup)  
 John H Osborne, M.A. (Sup)

- 2160 GLENFIELD-ALBANY CO-OPERATING PARISH  
Christopher J Dyson, B.Sc., L.Th. See Q12(D)(ii)  
Anglican Appt: Jackie Sewell, B.Mus.(Perf.), L.T.C.L.
- 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.
- 2280 WHANGAPARAOA  
David J Bush, B.Sc.  
Frederick D Peterson (Sup)  
Edward M Marshall, B.A., Dip.Ed. (Sup)  
David Armstrong (Sup)  
Robert W Widdup (Sup)  
M Jackson Campbell (Sup)  
Frank S Rigg (Sup)
- 2290 MAHURANGI  
R Barry Collins (Lay Supply) (who shall be supervised by Philip F  
Taylor)  
Lane M Tauroa, B.A. (Sup)  
Neville Thornicroft (Sup)  
Barbara I Miller (Sup)
- 2300 ST AUSTELL'S CO-OPERATING PARISH -New Lynn  
One Wanted: Supply: Ivan J Hall, J.P.
- 2310 WATERVIEW Part-time  
Henk Gerritsen See Q12(D)(ii)  
Brian J Malcouronne, B.A. See Q17b
- 2320 EAST COAST BAYS  
David S Bell, B.A., B.D. M.Th.(Distinction)  
W Geoffrey Tucker See Q.17b  
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  
'Alifaleti M Mone See Q.15(i)(a)  
Vaikola Kilikiti (Local Presbyter) See Q12(C)(ii)  
Peni Mafi Ta'ufa'ou (Local Presbyter) See Q12(C)(ii)  
Taniela T Moala, L.Th., Dip.R.E. See Q.15(L)  
Moses Manukia (Local Presbyter in training, New Lynn  
Fellowship) See Q12(C)(ii)

**Auckland-Manukau Tongan Parish continued**

- Kepu Moa (Local Presbyter in training, New Lynn Fellowship)  
See Q12(C)(ii)  
Molia Tu'itupou (Local Presbyter in training, Onehunga Fellowship) See Q12(C)(ii)  
Langi'ila Uasi (Local Presbyter in training, Otahuhu Fellowship)  
See Q12(C)(ii)

**2370 AUCKLAND-SAMOAN PARISH**

Siauala T Amituana'i, B.A., B.D.

**2510 TAMAKI**

Runga One Wanted  
Waenganui Co-ordinator  
Wiki Popata: Minita-a-Iwi  
Huia Martin: Retd Minita-a-Iwi  
Raro Piriniha Tawhai: Minita-a-Iwi  
Ruawai D Rakena, (Maori Division - Tumuaki) See 2500

**DISTRICT SUPERINTENDENT**

Mervyn L Dine

**Deputy Superintendents**

Philip F Taylor (Northern)  
Henry W Kitchingman (Western)  
Gillian M Richards (Central)

**2400 MANUKAU DISTRICT**

**2830 WESLEY COLLEGE**

One Wanted: (Chaplain)

**2410 MANUKAU NORTH**

B Keith Rowe, B.A., B.D., S.T.M. (Union, N.Y.), S.T.D. (San Francisco) (Howick-Pakuranga)  
George L Bennett (Papatoetoe)  
V Salafai Mika (Otara)  
Aso T Samoa Saleupolu, Dip. Trop. Agr, L.Th. (Mangere)  
M Fisiga Tuimaseve (Local Presbyter) See Q.12(C)(ii)  
Nomani Noa (Local Presbyter) See Q.12(C) (ii)  
William A Chessum, Mus.B. (Local Presbyter) See Q.12(C) (ii)  
Stanley G Andrews, M.A., Dip. Ed., (Sup)  
John Silvester, M.A. Fellow of Trinity Theological College (Sup)  
Archibald W McKay (Sup)  
Percy P Rushton, B.A., B.A. (Sup)



- 2420 **MANUREWA**  
Audrey N Dickinson, L.Th.  
Elia Samusamuvodre (Sup)
- 2430 **PAPAKURA**  
Edgar R Hornblow, LL.B.  
T Tanielu Sa'o,  
R Graham Bell, M.A., B.D. Theol.M. (Sup)
- 2440 **PUKEKOHE**  
Maxwell L Bruce, B.Com., A.C.A. (Died 1/12/1990)  
John I Manihera See Q17b
- 2450 **TUAKAU UNION PARISH**  
Raymond G Wicks (Local Presbyter) See Q12(C)(ii)  
Kay Wicks (Deacon) See Q12(C)(i)  
Edward Baker (Sup)
- 2460 **FRANKLIN WEST CO-OPERATING**  
David R Alley  
Frederick J Climo (Sup)
- 2470 **BUCKLANDS BEACH CO-OPERATING**  
Anglican Appt: Jim Thornburrow, B.A., L.Th.
- 2340 **AUCKLAND-MANUKAU TONGAN PARISH** (See Auckland District)
- 2510 **TAMAKI** (See Auckland District)
- DISTRICT SUPERINTENDENT**  
B Keith Rowe, B.A., B.D., S.T.M. (Union, N.Y.), S.T.D. (San Francisco)

### **3000 WAIKATO-BAY OF PLENTY DISTRICT**

- Phyllis M Olsen (Deacon in Training) Q.12(C)(I)
- 3000 **HOSPITAL CHAPLAIN:** Roy M Alexander
- 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)  
R Harvey Dalton (Deacon in training) See Q12(C)(i)

- 3020 HAURAKI PLAINS CO-OPERATING PARISH  
W J Douglas Wakeling
- 3030 PAEROA  
One Wanted: Lay Supply: Ralph Vickers (shared ministry with  
Waihi Parish, with pastoral oversight of Coromandel)
- 3040 WAIHI  
One Wanted: Lay Supply: Ralph Vickers (shared ministry with  
Paeroa Parish)  
A Francis Attwood (Sup)  
John R Hall (Sup)  
Restel A Burton, J.P. (Sup)
- 3050 TE AROHA CO-OPERATING PARISH  
Presbyterian Appt:  
Dianne Hight Deacon See Q12(C)(i)
- 3060 MORRINSVILLE  
Paul F Sinclair  
Lucy H Money (Retd Deaconess)
- 3070 CAMBRIDGE UNION PARISH  
Presbyterian Appt: W John MacDonald, B.Theol.  
Leslie T Norwell (Sup)  
Idris J Ruck (Sup)  
Douglas H Burt (Sup)  
Harry I Shaw (Sup) See 3160
- 3080 HAMILTON  
Brian H Turner, M.A. (Hons), Dip.R.E.(Melb)  
Cedric J Hay (Melville)  
Alan J Leadley, B.D., M.A. (Joint Secretary - C.M.E.C.)  
Lisiate F T Manu'atu (Local Presbyter in Training - Tongan  
Ministry) See Q12(C)(ii)  
Graeme M McIver (being clarified)  
P Anne Hunt (Deacon) See Q.16(a)  
G Douglas Pratt, M.A.,B.D.,L.Th.(Hons), A.S.B., Ph.D.(St And)  
See Q17b  
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  
Roger M Gibson  
Wilfred S Gilbert (Sup)  
Trevor L Bennett (Sup)

- 3100 HAMILTON EAST  
Robert S Andrews  
Lesley M Shekleton, B.A.,B.Ed.,M.A.(Hons), B.D., N.Z.I.P.M.  
Cert. (part-time supply)  
Grace M Clement (Retd Deaconess)  
Heeni T Wharemaru (Retd Deaconess)
- 3110 CHARTWELL CO-OPERATING PARISH  
Presbyterian Appt: David C Evans, B.A.  
\* Anglican Appt: Diane Miller-Keeley  
\* Bruce Keeley \* Shared Ministry  
Edna E Webster (Deacon) See Q12(C)(i)
- 3120 NGARUAWAHIA UNION PARISH  
Presbyterian Appt: D A Botting, B.A., B.D.
- 3130 HUNTLY CO-OPERATING PARISH  
John Nesbit
- 3140 MATAMATA UNION PARISH  
Anthony N Bell, L.Th.  
Shirley-Joy Barrow (Deacon) See Q12(C)(i)  
Campbell P Lucas, L.Th.(Melb.) (Sup)
- 3150 PUTARURU CO-OPERATING PARISH  
One Wanted: Supply: Robert Wiedrich
- 3160 TOKOROA  
One Wanted: Supply: Harry I Shaw (Sup)
- 3170 ROTORUA  
I W Les Ferguson, L.Th. (who shall superintendent Tokoroa  
Parish)  
Alan Newman (Sup)  
Betty Yearbury, (Retd Deaconess)
- 3180 TAUPO UNION PARISH  
One Wanted: (Supply) Brian Roadhouse
- 3190 WESTERN BAY OF PLENTY  
David H Ansell  
S Tavake Tupou, Th.Dip., Dip.Min (Sydney), L.Th. (2nd Appt)  
Valma E Hallam (Deacon) See Q12(C)(i)  
Hughan Craig (Sup)  
Charles H Bell, B.A. (Sup)  
Trevor Shepherd (Sup)  
James H Conway (Sup)  
Ivan J Clucas (Sup)  
Wilf G Eisner, B.A. (Sup)



- Ludwig Felderhof (Sup)  
Brian W Sides (Sup)
- 3200 ST JAMES UNION PARISH, GREERTON  
Presbyterian Appt: S G Horton
- 3210 TE PUKE  
Stuart J Bowring, L.Th.  
Ian D Grant (Sup)  
Leslie F Bycroft (Sup)
- 3220 WHAKATANE CO-OPERATING PARISH  
One Wanted:  
Norman J Goreham, B.A.(B'ham), B.D.(Lond.) (Sup)  
Anglican Appt: Eric Kearse
- 3230 KAWERAU  
Norman G Goreham to Supervise Parish
- 3240 OPOTIKI UNION PARISH  
One Wanted:
- 3250 TE AWAMUTU  
One Wanted: Part-time Supply: Rona W Collins (Deacon) (retd  
Deaconess) See Q12(D)(i)  
B June Higham (Deacon) See Q.12(C)(i)  
Francis H Parker (Sup)
- 3260 OTOROHANGA  
Part-time Supply One Wanted: Mary Te Whare
- 3270 TE KUITI  
See 3260
- 3280 ST PAUL'S CO-OPERATING PARISH (TAUMARUNUI)  
Presbyterian Appt: Douglas W Lendrum, B.Th. (who shall  
provide pastoral oversight for Ohura)  
Ashley I Corlett, See Q17b
- 3290 TURANGI CO-OPERATING PARISH  
Anglican Appt: J Barrie Ingham  
R Leslie George (Sup)
- 3300 OHURA (See 3280)
- 3310 KAWHIA  
See 3520

- 3320 COROMANDEL  
See 3030  
Gordon Parker (Sup)
- 3330 HILLCREST CO-OPERATING PARISH  
Neil R Keesing, L.Th.(Melb.), S.Th.  
Anglican Appt: Kelvin Peter Wright, B.A., B.D.  
Lindsay E Cumberpatch, See Q.16b
- 3340 PIO PIO-ARIA MOKAU CO-OPERATING PARISH  
Anglican Appt: Terry C Ellis
- 3350 OMOKOROA CO-OPERATING PARISH  
Anglican Appt: David Hall  
Wesley A Chambers, M.A. (Sup)  
O McLennan Olds (Sup)  
David L Trebilco (Sup)
- 3360 CO-OPERATING PARISH OF ST CLARE, DINSDALE  
Gillian A Telford, M.A.N.D. (Local Presbyter) See Q12(D)(ii)
- 3390 ALL SAINTS (BRYANT PARK) CO-OPERATING PARISH  
Anglican Appt: David Newbold
- 3510 WAIKATO  
Diana A Tana (Tumuaki Rohe)  
Moke A G Couch, B.A. (Sup)  
Heemi Rauwhero: Minita-a-Iwi  
Heke Eketone: Minita-a-Iwi  
Pukerau Rangitutia: Miniata-a-Iwi  
Waaka Kukutai: Minita-a-Iwi
- 3520 ROHE POTAE  
One Wanted:  
Stanley R Gilmore: Minita-a-Iwi  
Phillip Te Uira: Minita-a-Iwi  
Barney Winikerei: Minita-a-Iwi

DISTRICT SUPERINTENDENT  
David H Ansell

Deputy Superintendent  
Brian H Turner, M.A.(Hons), Dip.R.E. (Melb)

4000 TARANAKI-WANGANUI DISTRICT  
P Joan Wedding (Sup)

- 4010 NEW PLYMOUTH  
 \* Russell G Rigby, B.A.(Hons.) \* Team Ministry  
 \* Robyn D Goudge, B.Sc., B.D.  
 \* Brenda R N Fawkner (Deacon in training) See Q.12(C)(i)  
 Elva M J Sulzburger (Deacon in training) See Q.12(C)(i)  
 Sydney J Spindler (Sup)  
 Geoffrey T Gilbert (Sup)  
 H R Wright (HM., Sup)  
 Evelyn Ellemor (rtd Deaconess)
- 4020 WAITARA  
 Extended Supply: Teveita Talakai  
 Noel D Billinghurst (Sup)
- 4030 STRATFORD  
 Doris E Elphick
- 4040 ELTHAM-KAPONGA CO-OPERATING PARISH  
 Kathy Clifford See Q12(D)(ii) (Shared Ministry) (Who shall  
 be supervised by Margaret Springett)  
 Willian (Bill) J Clifford See Q12(D)(ii) (Shared Ministry)  
 (Who shall be supervised by Russell Rigby)
- 4050 HAWERA  
 Margaret Springett, L.Th.
- 4060 MANAIA UNION PARISH  
 Lay Supply: Tom Thompson
- 4070 OPUNAKE CO-OPERATING PARISH  
 Presbyterian Appt:
- 4080 OKATO CO-OPERATING PARISH  
 One Wanted:  
 Desmond A Hill (Deacon) See Q12(C)(i)
- 4090 WANGANUI  
 (With pastoral oversight of Taihape, Ohakune and Raetihi)  
 Patricia M Jacobson, B.A., L.Th.  
 Andrew Doubleday (who shall be supervised by Rev. Loyal  
 Gibson)  
 David C Pratt See Q16(b)  
 Alan O Jones (Sup)
- 4110 INGLEWOOD UNION PARISH  
 Presbyterian Appt: Peter Bristow
- 4120 PATEA CO-OPERATING PARISH  
 Presbyterian Appt: Donald Knight



- 4130 BELL BROOK CO-OPERATING PARISH  
Bruno W Egli (Bellblock Shared Ministry)
- 4510 TARANAKI-WAIMARINO  
North Henare H Pate (Tumuaki Rohe)  
Ruanui North Leonard V Willing (Sup)  
Ruanui South Hoani Heremaia, Q.S.M.: Minita-a-Iwi

DISTRICT SUPERINTENDENTS (Team)  
Margaret Drake  
David C Pratt

## 5000 HAWKES BAY-MANAWATU DISTRICT

- 5007 MINISTRY WITH PARTNERS OF MINISTERS  
June L Gibson (Deacon) See Q12(C)(i)
- 5010 NAPIER  
Kenneth W Olsen (Trinity) (Who shall be supervised by Gary A  
M Clover)  
One Wanted: Supply: (Greenmeadows)  
Howard C Matthews, B.A. (Sup)
- 5020 HASTINGS  
Keith C Griffith, M.B.E. (Who will superintend the Napier  
Parish)  
Niven G Ball  
Falea'ana Kopelani  
John B Currie, B.A. See Q17b  
Mark F Cooper, L.Th. See Q.17b
- 5040 GISBORNE  
Bruce Scammell  
Unasa Su (Local Presbyter) See Q12(C)(ii)  
Piula Su (Local Presbyter in training) See Q12(C)(i)  
Basil J Hilder (Sup)
- 5050 MANGAPAPA UNION PARISH  
Presbyterian Appt:
- 5060 PRESBYTERIAN-METHODIST PARISH OF WAIROA  
Presbyterian Appt: Richard J Gray
- 5070 DANNEVIRKE-NORSEWOOD  
Diane Le Pine (Who shall be supervised by Bill Elderton)

- 5080 WOODVILLE UNION PARISH  
Presbyterian Appt: T Malcolm H Wall, B.Th., Dip.Bus.Adm.
- 5090 PAHIATUA UNION PARISH  
J Allan Oliver, M.Sc., L.Th.
- 5100 PALMERSTON NORTH  
\* R Andrew Ferguson, M.A., B.A., L.Th. \*Team Ministry  
Supplies:  
\* Loyal J Gibson (Sup)  
\* Jack Wright (Sup)  
\* G Basil W Bell (Sup.)  
\* Alan C Webster, M.A., M.Div., Ed.D., Ph.D. See Q17b  
\* William E Elderton, M.A., A.N.Z.I.A., Dip.N.Z.L.S.,  
L.Th. (Local Presbyterian) See Q17(b) (Who will  
superintend the Dannevirke-Norsewood Parish)  
June L Gibson (Deacon) See Q12(C)(i)  
Lorna J Goodwin (Deacon in training) See Q.12(C)(i)  
Salesi Takau (Local Presbyterian in training, Palmerston North  
Tongan Fellowship) See Q12(C)(ii)  
George C Hopkins (Sup)  
Amos W Burrough (Sup)
- 5110 ASHHURST-BUNNYTHORPE  
+ Part-time: Supply: R John Hamlin (Sup)
- 5120 FEILDING-OROUA  
+ Greg A Hughson, A.T.C.L., M.Sc.(Hons), B.D.
- 5130 MARTON (Part-time)  
+ Clive H Chandler See Q12(D)(ii)  
+ *Who will jointly exercise a shared Ministry in the North  
Manawatu Region (Ashhurst-Bunnythorpe, Feilding-Oroua  
and Marton Parishes)*
- 5140 RONGOTEA-SANSON CO-OPERATING PARISH  
Lewis A Bowen
- 5150 FOXTON UNION PARISH  
Presbyterian Appt: Peter N Davies, B.A.
- 5160 TAMATEA COMMUNITY CHURCH  
Brian N Small See Q.12(D)(ii)
- 5170 WAIPAWA CO-OPERATING PARISH  
Gary A M Clover, M.A., B.D., Dip.N.Z.L.S. (who will supervise  
Kenneth Olsen)



5180 MILSON COMBINED CHURCH  
Anglican Appt: (Part-time)

DISTRICT SUPERINTENDENT  
J Allan Oliver, M.Sc., L.Th.

Deputy District Superintendents  
Keith C Griffith, MBE

**6000 WELLINGTON DISTRICT**

Susan E Paterson, S.Th. (Contemplative Ministry) See Q16(b)  
I Marie Greenwood, B.Theol. See Q15L

6700 COUNCIL FOR MISSION & ECUMENICAL CO-  
OPERATION

6800 EDUCATION DIVISION  
Manager - Administration and Finance: Gavin Mickell  
Ashley J Sedon, B.T.P., L.Th.(Hons) - Director RESPONSE

6010 WELLINGTON CENTRAL  
Keith J Taylor, B.A.  
One Wanted: Supply: Tony K Wolfe, B.A., M.Div., Ph.D.  
Jione Langi See Q.15(i)  
One Wanted: (Samoan Ministry)  
Raewyn F Cubin (Deacon) See Q16(a)

6020 WELLINGTON WEST  
Bryant S L Abbott

6030 WELLINGTON SOUTH-LYALL BAY UNION  
One Wanted: Supply: Brian R J Eagle

6050 MIRAMAR CO-OPERATING PARISH  
K Desmond Cooper

6060 NGAIO UNION PARISH  
Presbyterian Appt: Shirley M Simmers, B.Sc.

6070 JOHNSONVILLE UNION PARISH  
Presbyterian Appt: Richard H Lawrence, B.A., B.D., M.Th., DPS  
(Birm)  
Glenn W J Livingstone (part-time see Newlands Union)  
Edith J Little, J.P. (Sup)

6080 NEWLANDS UNION PARISH  
Glenn W J Livingstone (part-time see Johnsonville Union)



- 6090 PORIRUA  
District Pastoral Ministry
- 6100 PLIMMERTON-PAEKAKARIKI  
Peter J L West  
Edward P Boyd (Sup)  
Colin D Clark, M.A. (Sup)  
C Russell Marshall (Sup)
- 6110 TAWA UNION PARISH  
Derek V McNicol  
Presbyterian Appt: Tom Etuata  
Porirua Hospital Chaplain: Ian Bayliss
- 6120 LOWER HUTT-PETONE  
Barry E Jones, B.A. (Laings Rd)  
'Epeli Taungapeau (Petone) (Who shall be supervised by Barry E Jones)  
Douglas I Rogers, LL.B.(Hons), B.D. (Hons) (Waiwhetu)  
One Wanted: Supply: John C F Mabon (Stokes Valley shared ministry with Avalon and Taita Union. See 6130) See Q16b  
Gwenda J Southward (Local Presbyter) See Q12(C)(ii)  
Margaret I Bryant (Deacon) See Q12(C)(i)  
David M Bryant (Deacon in training) See Q12(C)(i)  
Christine Wood (Deacon in training) See Q12(C)(i)  
Siosifa Latu (Local Presbyter in training, Petone Tongan Fellowship) See Q12(C)(ii)  
Ashley J Sedon B.T.P., L.Th.(Hons) Director RESPONSE) See 6800
- 6130 TAITA UNION PARISH  
One Wanted: Supply: John C F Mabon (shared ministry with Stokes Valley/Avalon see 6120) See Q16b  
Peter E Glensor, B.A. (Pomare) See Q12(D)(ii)
- 6140 UPPER HUTT CO-OPERATING PARISH  
Ann M Thomas, M.P.S.  
Presbyterian Appt: Warren B Fortune
- 6150 WAINUIOMATA UNION PARISH  
William L Wallace, B.A.  
F Anne Olsen (Vaughan), B.A. See Q17b
- 6160 GREYTOWN ST ANDREWS UNION PARISH  
One Wanted: Supply:

- 6170 FEATHERSTON UNION PARISH  
One Wanted: Supply:
- 6180 CARTERTON UNION PARISH  
Donald F Biggs
- 6190 MASTERTON ST LUKES UNION PARISH  
awaiting clarification  
Presbyterian Appt: J Scott Thomson, B.A.  
Allan J Handyside (Sup)
- 6200 ST JAMES, MASTERTON UNION PARISH  
Presbyterian Appt: Mark A C Farmer
- 6210 EKETAHUNA UNION PARISH (See 6260)
- 6220 LEVIN  
Robert A Allan  
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  
Presbyterian Appt: Ken G Wall, L.Th.  
M Alexander McDowell, D.D.(Mt Union, U.S.A.) (Sup)  
Frank H Woodfield (Sup)
- 6250 HATAITAI-KILBIRNIE CO-OPERATING PARISH  
Anglican Appt: Ian Bourne, B.A., B.D., L.Th.
- 6260 NORTH WAIRARAPA RURAL SUPPORT MINISTRY  
Presbyterian Appt: Keith D Allen, B.A. (See 6210)
- 6270 BROOKLYN CO-OPERATING PARISH  
Anglican Appt: Robert R Fulton  
Presbyterian Appt:
- 6510 PONEKE  
John H Roberts, B.A., Dip.Crim.(Hons), L.Th. (Tumuaki-A-  
Rohe)  
Rameka J Cope: Minita-a-Iwi

DISTRICT SUPERINTENDENTS  
John C F Mabon  
R Fletcher Thomas

**7000 NELSON DISTRICT**

**7010 NELSON**

Wallace C Chapman (St John's) (who shall superintend the  
Motueka-Moutere Hills Regional Co-operating Parish)  
Graham A Kane (Stoke)

**7020 NELSON, ST LUKE'S UNION PARISH**

Presbyterian Appt: Bruce Murray

**7030 WAIMEA**

Philip L Did-Dell, L.Th.  
Beverley Pullar (Sup)

**7040 MOTUEKA-MOUTERE HILLS REGIONAL CO-  
OPERATING**

Mikaele Yasa (Motueka) (Who shall be supervised by Wallace C  
Chapman)  
Presbyterian Appt: Brian N Wendelborn (Moutere Hills)

**7060 MURCHISON (Part-time)**

Lay Supply: Graham Harris

**7070 BLENHEIM**

Norman J West  
Judith R Parkes (Local Presbyter in training) See Q12(C)(ii)  
David G Stubbs (Sup)  
Lesley H Bowen (retd Deacon)

**7080 PICTON UNION PARISH**

Presbyterian Appt:

**7090 REEFTON DISTRICT UNION PARISH**

One Wanted: Lay Supply: Graham M Gillespie

**7100 BULLER UNION PARISH**

Presbyterian Appt: David Becker

**7110 GREYMOUTH DISTRICT UNION PARISH**

Stuart G Slinn  
Presbyterian Appt:  
Ngairie P Slinn (Deacon) See Q.15(l)



7120 HOKITIKA UNION PARISH  
Presbyterian Appt: John F Drylie, LL.B  
Elva M Reynolds (Deacon) See Q12(C)(i)

DISTRICT SUPERINTENDENT  
Norman J West

Deputy District Superintendent  
Stuart G Slinn

## 8000 NORTH CANTERBURY DISTRICT

'PASTOR-AT-LARGE' Presbyterian Appt:  
'Inoke Siulangapo (Local Presbyter in training) Christchurch  
Tongan (See Q.12(C)(ii)  
Eileen L Shamy (Local Presbyter) Part-time: Special Ministry of  
Spiritual well-being to the Elderly

8700 COUNCIL FOR MISSION & ECUMENICAL CO-  
OPERATION

8900 CONNEXIONAL OFFICE and ADMINISTRATION DIVISON  
Stan J West, General Secretary, Conference Secretary and  
Authorised Representative.

8010 CHRISTCHURCH MISSION  
Timothy J Langley, B. Theol.  
2nd Appt - being clarified  
James F Cropp - Special Ministry  
C Seton Horrill See Q16b  
Ian L Clarke, A.C.A. (Sup)  
Robert H Allen, B.A. (Sup)  
Norman W Olds (Sup)

8020 CHRISTCHURCH SOUTH  
Edwin B Clarke, M.A., B.D.(Hons)(Melb)  
Rosalie Hoddinott (Local Presbyter in training) See Q12(c)ii

8030 CHRISTCHURCH EAST  
G Clive Smith, L.Th. (Wainoni/Richmond)  
John A Stringer, Dip.Theol.(Melb.) (Shirley)  
William R Rice  
M Anne Millar (Local Presbyter in training) See Q12(c)(ii)  
J Mervyn Dickinson, B.A., B.D., Ph.D. See Q.17(b)  
William R Laws, M.A., B.D.(Melb.) (Sup)  
J B Dawson, B.A. (Sup)

- 8040 NEW BRIGHTON UNION PARISH  
Graeme R White, L.Th.
- 8050 SUMNER-REDCLIFFS UNION PARISH  
G Jean Bruce  
H Ian K Hopper, B.A. (Sup)
- 8060 SOUTH EAST CHRISTCHURCH UNION PARISH  
Church of Christ Appt: Theo and Alison Mackaay
- 8070 LYTTTELTON HARBOUR UNION PARISH  
Presbyterian Appt: Iris Woods  
Wilfred E Falkingham, M.B.E. (Sup)  
Phyllis M Guthardt, M.A., Ph.D.(Camb.), Hon.D.(Waik.) (Sup)
- 8080 CHRISTCHURCH (OPAWA)  
Russell E James  
Owen T Woodfield, B.A. (Sup) (who shall superintend the  
Malvern Co-operating Parish)
- 8090 BECKENHAM-SYDENHAM  
Maxwell A Hornblow  
Colin G Jamieson, Dip.R.E.(Melb.) See Q17b
- 8100 CHRISTCHURCH (SPREYDON) (Part-time)  
Lois R H Clarke, B.A., L.T.C.L., L.Th. See Q12(D)(ii) (Shared  
with Hornby and see 8230)
- 8110 HALSWELL UNION PARISH  
Barry G Harkness, B.A., B.D.  
Alexander C Watson (Sup)
- 8120 CHRISTCHURCH (RICCARTON)  
John Silverstone (Upper Riccarton)  
Colin S Leadley (Clarence St & St Stephens)  
Stan J West (Administration Division) See 8900  
June Fuller (Deacon) See Q12(C)(i)  
Rita J Reid (Deacon) See Q12(C)(i)  
E Raymond Le Couteur (Sup)
- 8130 CHRISTCHURCH (ST ALBANS)  
Stanley J Barnes, B.A. (Rhodes) (Rugby St & Edgeware Rd)  
Jean M Waugh (St John's, Fendalton and Aldred)  
Gordon A Leary, J.P., M.A., Dip.Ed. (Sup)  
Bruce A Caygill, B.Comm. (Sup)

- 8140 CHRISTCHURCH NORTH  
 \* Frederick J K Baker \* Team Ministry  
 \* Marcia J Baker See Q12(D)(ii)  
 Eileen L Shamy (Local Presbyterian) See Q12(C)(ii) See 8000  
 Donald F Prince, M.N.Z.A.P. See Q16b  
 Ernest Heppelthwaite (Sup)  
 Clifford J Keightley (Sup)
- 8150 HORNBYS (Part-time)  
 Lois R H Clarke, B.A., L.T.C.L., L.Th. See Q12(D)(ii) (shared  
 ministry with Christchurch (Spreydon) and See 8230)
- 8160 LINCOLN UNION PARISH  
 Presbyterian Appt: Colin F Hay
- 8170 ELLESMERE CO-OPERATING PARISH  
 Presbyterian Appt: Ross Scott
- 8180 KAIAPOI CO-OPERATING PARISH  
 Presbyterian Appt: Errol Hildreth
- 8190 RANGIORA  
 Kenneth R Smith, L.Th.  
 Rachel A Tregurtha (Deacon) See Q12(C)(i)  
 Ian C E Ramage, BD, MA, MNZAP (Sup)
- 8200 MALVERN CO-OPERATING PARISH  
 Joanne A Durrant (who shall be supervised by Owen T  
 Woodfield)
- 8210 OXFORD DISTRICT UNION PARISH  
 Presbyterian Appt: James T Soper
- 8220 PARKLANDS CO-OPERATING PARISH  
 Anglican Appt. being clarified
- 8230 ROLLESTON COMBINED CHURCH  
 Lois R H Clarke, B.A., L.T.C.L., L.Th. See Q12(D)(ii) (See  
 8100 and 8150)
- 8510 OTAUTAHU-TE WAIPOUNAMU  
 Arthur Te Rangihwinui Couch: Minita-a-Iwi
- DISTRICT SUPERINTENDENTS  
 Maxwell A Hornblow  
 Patricia M Teague



## **8300 SOUTH CANTERBURY DISTRICT**

### **8310 TIMARU-TEMUKA**

Wilfred J Cable (Woodlands Road -Temuka)

Robin J G Gray (Bank St) - shared ministry with St David's  
Marchwiel Union (See 8330)

John D Meredith (Local Presbyterian) See Q12(C)(ii)

### **8330 ST DAVID'S MARCHWIEL UNION PARISH**

Robin J G Gray - shared ministry with Bank Street (See 8310)

### **8350 WAIMATE (Part-time)**

Supply: E Raymond Le Couteur (Sup)

### **8360 GERALDINE CO-OPERATING PARISH**

John E Bennett

### **8380 ASHBURTON**

Graham E Hawkey

T Ralph Benny (Sup)

Owen A Kitchingman, B.A. (Sup)

### **8390 ALLENTON UNION PARISH**

George M Hammond

### **8400 OAMARU UNION PARISH**

One Wanted: Supply part-time:

Jean I McInnes (Deacon) See Q12(C)(i)

## **DISTRICT SUPERINTENDENTS**

Wilfred J Cable

## **9000 OTAGO-SOUTHLAND DISTRICT**

### **9020 DUNEDIN MISSION**

Donald J Phillipps, B.A., B.D.

Shirley V Ungemuth

Lynne O Frith-Upson - Shared Ministry (Mornington) See  
Q12(D) (ii)

Alan R Upson - Shared Ministry (Mornington) See Q12(D)(ii)

Norma J George (Mosgiel) (who shall be supervised by Shirley  
V Ungemuth)

Supply: David J Bromell

Paul R Trebilco, B.Sc.(Hons), B.D., Ph.D. (Durham), (Knox  
Theological College) See Q.16b

Andrew G Reid (Sup)

Evan R Lewis, M.Sc., B.A. (Sup)

- 9040 WEST HARBOUR UNITED PARISH  
Methodist Supply: Robert R Geddes, B.A.
- 9060 CORSTORPHINE-CONCORD UNION PARISH  
Presbyterian Appt:
- 9070 GRANTS BRAES UNION PARISH  
Presbyterian Appt: Maua B Sola
- 9080 TOKOMAIRIRO CO-OPERATING PARISH  
Presbyterian Appt: Alastair F Taylor
- 9090 BALCLUTHA  
Anglican Pastoral Ministry
- 9100 GORE
- 9110 INVERCARGILL  
Margaret E Burnett, B.Sc., Dip.App.Soc.Sc. (St Peters)  
Ray Nelson-Hauer (Central/St Marks)  
Beverley Osborn (In Service training)  
Stan Hunt (Deacon in training) See Q12(C)(i)  
A Joan Lawry (retd Deacon)
- 9120 RIVERTON UNION PARISH  
Marian Emslie, MSR(T)
- 9130 OTAUTAU-WAIONO UNION PARISH  
Presbyterian Appt: Stephen Lindsay
- 9150 BLUFF CO-OPERATING PARISH  
Anglican Appt: Alec Clark
- 9160 TEVIOT UNION PARISH  
Presbyterian Appt: Rex Lawrence
- 9170 ALEXANDRA-CLYDE-LAUDER UNION PARISH  
Presbyterian Appts:  
Robyn G McPhail, BA (Hons), PhD  
Robert T Murphy, BA, Ph.D, PhF
- 9180 PORT CHALMERS UNITED PARISH  
Presbyterian Appt: Ronald W Gilder
- 9190 FLAGSTAFF CO-OPERATING PARISH  
Presbyterian Appt: Brett Walker
- 9220 BLUESKIN CO-OPERATING  
Presbyterian Supply: Arthur J Templeton, M.A.

- 9230    LAWRENCE  
        Robyn E Westaway (Local Presbyter) See Q12(C)(ii)
- 9240    KAIKORAI UNION  
        Presbyterian Appt: W Donald Hegan, B.A.,B.D.
- 9250    BROCKVILLE UNION  
        One Wanted:

**DISTRICT SUPERINTENDENTS**

Margaret E Burnett, B.Sc., Dip.App.Soc.Sc  
Lynne O Frith-Upson  
Judith Day



**QUESTION 27--What is the report of the Church Council.**  
Report pp. 276ff.

**CHURCH COUNCIL**

**Decision:**

1. The Report is received.

**QUESTION 28--What are the decisions of Conference on matters relating to the Ministry?**

**COMMITTEE ON MINISTRY**

Report pp. 172-174

**Decisions:**

1. The Report is received.
2. Conference requests the Committee on Ministry to continue to explore and develop the new directions for Presbyterian candidate assessment and selection, to consult with Advisory Committees, with a view to bringing recommendations to Synods and Conference 1991.
3. Conference encourages the Committee on Ministry to prepare initial proposals for a new process for assessing readiness for ordination and to report to March Synod, 1991.
4. Conference requests the Committee on Ministry to consult with the Diaconate Task Group with regard to the role of the Deacons' Warden.
5. Conference requests the Committee on Ministry to explore further the place of psychological or other objective testing in the process of selecting persons for training for ordained ministry.
6. Conference notes and encourages the Committee's exploration of the term "general work of ministry" and its on-going search for more appropriate ways of defining the various forms of ordained ministry.
7. Conference congratulates the following Ministers on the attainment of academic and professional qualifications completed during the year and agrees to the printing of these qualifications in the record:  
The Rev. Edwin B Clarke, Dip.Mgt.  
The Rev. R Andrew Ferguson, M.A.  
The Rev. Richard J Waugh, B.A.
8. Conference agrees to the following academic qualifications, in respect of the The Rev. Gary A M Clover, being incorporated in the record:

The Rev. Gary A M Clover, M.A., B.D., Dip.N.Z.L.S.

9. The Membership of the Standing Committee on Ministry for 1991 be as printed in the Year Book on page 20.

## DEACONS' ATTENDANCE AT CONFERENCE

Report pages 260ff

### Decisions:

1. The Report is received
2. Deacons as of right are Members of Conference.
3. That there be a Deacons Task Group which will be available for consultation on matters concerning Diaconate, the membership should normally include the Associate Convener of the Committee on Ministry.
4. Funding for the Task Group be from the Connexional Expenses Fund, as part of its application to the Budget.

## STUDY LEAVE

Report page 285ff

### Decisions:

1. The Report is received.
2. That the Administration Division annually, in the February Connexional mailing, draw the attention of Parish Stewards or their equivalents to be provisions for, and benefits of, Study Leave.
3. That District Synods appoint a Study Leave supervisor who shall encourage Presbyters to take their Study Leave, and receive reports of Study Leave.
4. That the Theological College and Wellspring provide regular communication to Presbyters with regard to appropriate short-term and reasonably priced courses.
5. That each District complete a list of baches/holiday homes or other places that might be available to a Presbyter for a time of study, reflection, writing.
6. That the present provisions be amended so that Presbyters can take two weeks in a two year period if that is their preference.
7. That the Administration Division advise Presbyters as to possible sources of funding to enable research, or the attendance at a course, and how to apply for such assistance.
8. That the Development Division prepare a list of people who may be available for supply when Presbyters seek to take their one month Study Leave entitlement.

## LONG LEAVE

Report pages 289ff

### Decisions:

1. The Report is received.
2. Conference affirms that the purpose of Long Leave is to provide Presbyters (and their families) with an opportunity for



refreshment and renewal. Therefore Presbyters shall be released from all denominational work expectations and obligations during Long Leave.

3. Long Leave shall accumulate at the rate of one week for every year of service. It shall be available on the completion of each seven years in ministry and must be taken by the end of the tenth year. The maximum Long Leave available at any one time shall be ten weeks in the tenth year.
4. While Long Leave cannot be accumulated beyond ten weeks, it may however, either:
  - (a) be combined with normal Annual Leave thus extending the period of leave to a maximum total of thirteen weeks,or:
  - (b) it may be combined with Study Leave, provided that the regulations are followed for such Study Leave (see Administration Leaflet No.20).
5. Presbyters shall be eligible for a second, or subsequent period of Long Leave at the end of the seventh year following his/her previous Long Leave. This also is required to be taken by the tenth year.
6. The above provisions notwithstanding, a Presbyterian with not less than two years to superannuation, may, following the consultations set out in 8 below, take as Long Leave the number of weeks accumulated though these may be less than the normal minimum of seven. Normally such leave shall not be taken in the final year of the Presbyterian's ministry.
7. Long Leave shall normally be taken only in the second or succeeding years of a particular appointment.
8. While Long Leave is a specific entitlement for the ordained ministry, Presbyters taking such Long Leave shall consult the Parish, Division or other agency which he/she serves to reach a mutual agreement as to the appropriateness of the timing of such leave, and the adequacy of any supply arrangements that may be required. These arrangements shall be made in consultation with the District Superintendent.
9. While parishes, divisions and other agencies are encouraged to proceed without supply during Long Leave, should this not be possible then a case may be made to the Development Division for assistance, including financial support.
10. Presbyters shall receive in full their normal stipend during Long Leave. Payment of travelling and allowances to be referred to Administration Division in consultation with the Development Division and report to General Purposes Committee.
11. As Long Leave is for refreshment and renewal it is required to be taken as leave. Therefore a stipend equivalent cannot be paid in lieu of Long Leave.
12. Presbyters who take up appointments with partner Churches shall, on their return to full time ministry in the Methodist Church of



New Zealand, be eligible for such Long Leave as would normally be available given their years of service within the Methodist Church of New Zealand. They may negotiate other arrangements with their employing body for such leave as is provided by that body while on secondment.

13. Each Ministerial Synod shall include on its agenda for the August meeting the question: "What Presbyter/s are now eligible for Long Leave?" The District Superintendent in consultation with the Synod, and appropriate Parish Stewards, shall ensure that all Presbyters take their Long Leave by the end of each tenth year in the work of the presbyterate, unless special permission has been granted by the Synod for a departure from the normal provisions.
14. Presbyter profiles for Stationing shall indicate the year when the Presbyter is next eligible to take Long Leave.
15. The provisions to take effect from 1st February 1991.
16. The suggestion "that there be a **Long Leave Fund** be referred to the Administration Division in consultation with the Development Division and report to General Purposes Committee.

#### **Transition to Long Leave.**

So as to minimise any disadvantage to people or parishes while the Church adjusts to these new provisions, the following temporary decisions are suggested:

1. All Presbyters who have currently served the Church for less than ten years, or who have already taken their three months' Long Service Leave, shall immediately come under the new provisions and shall be eligible for Long Leave either from their seventh year in ministry or seven years after their Long Service Leave.
2. All presbyters who have served the Church for more than ten years are encouraged to take the maximum of ten weeks at the earliest mutually acceptable time. Weeks accumulated beyond the ten years will form the basis of their next entitlement.
3. Presbyters who have served the Church for eighteen years or more as at February, 1991, and who have not taken their Long Service leave under the previous provision, may take their three month entitlement, provided this is taken not later than February 1994 when the old provisions will no longer apply.
4. The consultation process and other provisions in the new procedures shall apply to these interim procedures.

**QUESTION 29--What are the decisions of Conference on matters relating to the Welfare of the Church?**

#### **WELFARE OF THE CHURCH**

Report pp.149-162

##### **Decisions:**

1. The Report is received.

### **Connexional Appointments from Conference 1988**

2. Where it is considered that there are special circumstances justifying a person continuing in a Connexional or Resource Appointment for more than 10 years, no extension of the appointment beyond 10 years should be made without the prior approval of the pastoral Committee.
3. No person having served the full term of 10 years in a Connexional or Resource Appointment shall normally be eligible for a further such appointment without having returned to Parish ministry for a minimum period of 3 years.
4. All Connexional and Resource Appointments shall be reviewed by the Pastoral Committee in the 8th year under the Terms of the Bi-cultural Connexional Appointments Procedures.  
**N.B.:** This provision is in addition to and amendment of the present Bi-cultural Connexional Appointment Procedures.

### **Review of Structures**

In respect to the 1989 Memorial, referred to the Committee *"That the Election and Induction of the President and Vice-President take place on the last morning of Conference, and that these Officers preside at the following Conference until their successors are duly Elected and Inducted."*, the following is brought:

5. The question as to whether the President and Vice-President should be released from all Connexional meetings and responsibilities at the end of May Church Council meeting in the year following their Presidential and Vice-Presidential years is referred to the Committee for further discussion.

### **Presidents and Vice-Presidents of Conference**

6. The position of the Vice-President of Conference is amended so that the Vice-President becomes President in the year following his or her Vice-Presidency and that the present positions of President-Elect and Vice-President-Elect are abolished, effective from Conference 1991.
7. Conference deems this is an issue affecting the rights of Ministry and Laity, and it is referred for consideration of Synods and Church Council during 1991 so that a final decision can be made at Conference 1991.
8. In referring the issue to Synods a copy of the Notes from Eric Laurenson on the issue are also referred.
9. The new procedures shall take effect from the election of the Vice-President at Conference 1992.
10. Synods and Church Council are requested to report to the Welfare of the Church Committee in time to enable it to cover the issue in its report and bring suitable recommendations to Conference 1991.

### **Media and Communication.**

11. Conference acknowledges that it is desirable that interpreters who appreciate the relationship of content and second level communication be available in Maori, Samoan, Fijian, Tongan and English languages to facilitate the understanding of Conference



- members as required.
12. The Maori Division, Samoan, Fijian and Tongan Advisory Committees, and the Bi-cultural Committee are asked to assist in providing suitable persons.

**NOTICE OF MOTION:**

*"That in the next year, the Methodist Church engage itself in studying and debating the fullness of sexuality rather than the isolated issue of homosexuality."*

13. That the Methodist Church of New Zealand engage in studying and debating all issues relating to sexuality, rather than the isolated issue of Homosexuality, and requests the Public Questions Committee to provide resource material.

**NOTICE OF MOTION:**

*"That the Public Questions Committee prepare policy guide-lines and a complaints procedure, for use in the Methodist Church of New Zealand, against sexual harassment within the Methodist Church of New Zealand."*

14. The matter of sexual harassment within the Methodist Church of New Zealand is referred to the Community of Women and Men in the Church, and the Welfare of the Church Committee for consideration.

**NOTICE OF MOTION:**

*"That in the light of the Connexional nature of the Mission Superintendences and the Connexional significance of the work of the NZMSSA, the Convener of the NZMSSA for the time being become a member of the Church council and the General Purposes Committee."*

15. The issue is referred to the Welfare of the Church Committee for consideration and report to Synods and Conference 1991.
16. Conference recognises the responsible stand of the leadership planning Youth Trek 1990-91 and acknowledges the positive possibilities for this event.

**NOTICE OF MOTION:**

*"That in view of the findings of the Presbyterian and Baptist Assemblies re alternative ways of carrying out Assembly business, Conference requests the Welfare of the Church Committee to examine those alternative procedures, with a view to 'sharpening up' our Conference life."*

- 17(a). The Notice of Motion is referred to the Welfare of the Church Standing Committee for consideration in 1991 and Report to Conference.
- (b). Conference suggests that the Committee in considering the issue be aware of the Bi-cultural Journey and look at other Models of Meeting Procedures and decision-making, and invites groups in the Church to offer other suggestions.



18. The membership of the Committee for 1991 be as printed in the Year Book on page 22.

## REVIEW OF CHURCH STRUCTURES

Report pp. 341

### Decisions:

1. The Report is received.
2. In view of the fact that no clear consensus has emerged in the Church with regard to the proposed process for restructuring, Conference agrees:
  - (i) that the guide-line for all restructuring within the Church, locally, regionally and Nationally, is the Mission Statement adopted by Conference 1989.
  - (ii) the first task is to set some clear purposes and goals for the Church to achieve with specific reference to the Mission Statement and principles, locally, regionally and nationally.
  - (iii) that a Consultation of key persons representing each Division re-assess divisional boundaries before any further Divisional restructuring takes place, using the services of a Professional Management Consultant.
  - (iv) Divisional Boards and staff are requested to reshape their work in terms of the Mission Statement.  
N.B.: The General Purposes Committee is proposing a Mission Audit of the Divisions, starting in March 1991, which needs to be co-ordinated within this process.
  - (v) that Parishes, Synods and Divisions, report on restructuring currently being undertaken, or under consideration to the Review Co-ordinators in 1991.
3. The Review Co-ordinator Team for 1991 is: Helen Wright, Silvia Crane and Timothy Langley.

## SEXUALITY THE CHURCH AND MINISTRY

Report pp 249ff

### Decisions:

1. The Report is received.
2. Recognising the need for wide discussion of the issue within the Methodist Church it recommends:
  - (i) that Conference receives the Report from the General Purposes Committee, and distributes it, with appropriate study material to Synods, Parishes/Circuits, Boards, and Standing Committees, for discussion and response by 30th June 1991;
  - (ii) that Conference 1991 be asked to make a decision on the principle affirmed by the General Purposes Committee of

Conference "that Homosexuality is not a bar to membership, ministry, ordination, or reception into full Connexion within the Methodist Church of New Zealand";

- (iii) that Conference 1991 be asked to decide on the reception of Rev. David Bromell into Full Connexion.
3. That Conference acknowledges that the Fijian, Samoan and Tongan sections of the Church have the clear view that for each of them, homosexuality is a bar to ordained ministry amongst their people.

### **MEDIA RELEASE**

The Methodist Conference debated the question whether homosexuality is a bar to reception into the ordained ministry.

This matter was taken in committee, and many diverse opinions were expressed. The mood in which these were heard was one of respect.

The statements made could be divided into three categories, each with its own wide spectrum of conviction.

These were:

1. The issue itself, namely, that a gay person is not acceptable as a minister, or that sexuality is irrelevant to a person's suitability to minister;
2. The authority of the word of God, for some people clearly defined in the laws of scripture, and for others equally clearly defined in Jesus as the living expression of that word.
3. The ethical question, where, on the one hand, sin is clearly defined in the Bible, or, where on the other hand sin is more generally seen as an action that damages other people or relationships.

Conference members were aware of the equally wide diversity of opinion among people in church and community.

It felt that there was value in having time for consideration and study of the issues.

Conference therefore decided:

1. It will distribute the report from its General Purposes Committee, with appropriate study material to Synods, Parishes/Circuits, Boards and Standing Committees, for discussion and response by 30th June 1991;
2. Conference 1991 will be asked to make a decision on the principle affirmed by the General Purposes Committee of Conference "That homosexuality is not a bar to membership, ministry, ordination, or reception into Full Connexion within the Methodist Church of



- New Zealand."
3. Conference 1991 will also be asked to decide on the reception of the Rev. Dr David Bromell into Full Connexion, which means acceptance of him as a fully authenticated and acceptable minister of the Methodist Church of New Zealand.

In earlier business Conference had decided not to receive Dr Bromell into Full Connexion this year, but had continued his appointment as supply minister within the Dunedin Parish.

**QUESTION 30--What are the decisions of Conference on matters relating to the Lay Preachers' Association?**

**LAY PREACHERS' ASSOCIATION**

Report pp.161-162

**Decisions:**

1. The Report is received.
2. Synods and Parishes are requested to encourage Lay Leadership in Worship.

**QUESTION 31 - What are the decisions of Conference on matters relating to Women's Fellowship?**

**WOMEN'S FELLOWSHIP**

Report pp 237-241

**Decision:**

1. The Report is received.

**QUESTION 32 - What are the decisions of Conference on matters relating to the Media?**

**MEDIA AND COMMUNICATION**

Reports pp 164-165

**Decisions:**

1. The Report is received.
2. Conference gives approval for the Media Committee in consultation with Maori Division, drawing up a job description for three part-time communications field workers.

**MEMORIAL:**

*"The Christchurch North Parish asks Conference to express the appreciation of the Methodist Church of Aotearoa/New Zealand to T.V.N.Z. for the programme "Praise Be" and strongly supports the value and importance of the programme within the community."*

3. Conference expresses the appreciation of the Methodist Church of



Aotearoa-New Zealand to TVNZ for the programme "Praise Be" and strongly supports the value and importance of the programme within the community.

4. Conference encourages Chris Nichol in the way he uses contemporary New Zealand music and balances this with other "Praise Be" material used in the programme.
5. Conference expresses the appreciation of the Methodist Church of Aotearoa New Zealand to Radio New Zealand for the programme "Hymns for Sunday Morning" and strongly supports the value and importance of this programme within the community.
6. The membership of this Committee is as printed in the Year Book on page 20.

#### **QUESTION 33--What are the decisions on matters relating to Chaplaincies?**

##### **ARMED SERVICES CHAPLAINCY**

Page 204

##### **Decisions:**

1. The Report is received.
2. The Membership of the Chaplaincy Committee for 1991 shall be such persons as shall be appointed by the President.

##### **ITIM CHAPLAINCIES**

Report pp.205-212

##### **Decisions:**

1. The Report is received.
2. Conference encourage Parishes to make use of ITIM's Report to Conference 1990 in local Parish Newsletters and reminds Parishes of the resources available through ITIM for ministry in the workplace.
3. Conference acknowledges with warm appreciation the leadership given to ITIM over the past eleven years by John Mabon both as Director of ITIM Wellington and as a Past Chairperson of ITIM in Aotearoa N Z. John has shown enthusiasm and dedication in ministry to both the employed and unemployed, with a concern to link ITIM's experience of the Gospel in the world back into the life of the Church.

#### **QUESTION 34 - What are the decisions of Conference on matters relating to Wesley Historical Society?**

##### **WESLEY HISTORICAL SOCIETY**

Report pp 162-163

##### **Decision:**

1. The Report is received.

**QUESTION 35 - What are the decisions of Conference on matters relating to the Community of Women & Men in Church and Society?**

**COMMUNITY OF WOMEN AND MEN**

Report pp 166-167

**Decisions:**

1. The Report is received.
- 2.(a) Conference asks General Purposes Committee to review the composition of the Pastoral Committee.
  - (b) Until such time as the review takes place, the President shall ensure that at least two women are included in the membership of the Committee, if necessary by appointing to the Committee.
- 3.(a) Conference encourages all Parish Presbyters to make mutual covenants with their Parishes which spell out specific gifts and time commitment.
  - (b) That the Development Division formulate an appropriate document for this purpose.
4. The membership of the Committee for 1991 is as printed in the Year Book on page 20.

**QUESTION 36--What are the decisions of the Conference on matters relating to the Aldersgate Fellowship?**

**ALDERSGATE FELLOWSHIP**

Report pp.153-154

**Decision:**

1. The Report is received.

**QUESTION 37 - What are the decisions of Conference on matters relating to Faith and Order?**

**FAITH AND ORDER**

Report pp 140-148

**Decisions:**

1. The Report is received.
2. Conference affirms the work of the Methodist-Roman Catholic Dialogue and gives encouragement to members of both Roman Catholic and Methodist teams in moving into a new phase of work.
- 3.(a) Conference thanks the Faith and Order Committee for its work on Ministry and Ordination and asks it to continue.
  - (b) Conference refers the Faith and Order Committee to the 1985 Minutes of Conference pertaining to matters of Church, Ministry and Sacraments.
4. The Faith and Order Standing Committee is relieved of the



responsibility of furnishing a report on the uniqueness of Christ but instead, in conversation with others, is requested to prepare materials to help Parishes and individuals explore who Jesus is for us as Christians in our place and time.

**NOTICE OF MOTION:**

*"That we affirm Christ is unique, in the at least the following areas:*

- (a) *Creation was created by Him, through Him and for Him (Col. 1:16-16; Jn 1:1-3)*
- (b) *He alone is the key to life and life beyond death. (Lk 23: 43; Jn 14:6)*
- (c) *He alone pays the penalty of our separation from God. (Jn 19: 30; Isa. 53: 5)*
- (d) *He is God and the Son of God (Jn 1: 1; Jn 14: 10,13)*
- (e) *The Holy Spirit is sent only in Jesus name. (Jn 14: 26)*
- (f) *The devil has no power over Jesus. (Jn 14:30)*
- (g) *Jesus is preparing a place in heaven for those who love Him. (Jn 14:2)*
- (h) *Jesus is the one and only Messiah/Christ/Saviour of the world. (Jn. 1 : 41; 14:26; Jn 3:17)*
- (i) *It is through trusting Him alone that we receive eternal life. (Jn 20:31; 3:16)"*

- 5. This Notice of Motion on the uniqueness of Christ is referred to the Faith and Order Standing Committee.
- 6. Conference accepts the alterations to the Revised Pastoral Resolutions and requests that they be included in the Law Book.
- 7. The Faith and Order Standing Committee, in response to its comments on Section 5.1.2 of the Methodist Law Book, is requested to keep the Church informed of contemporary discussions in doctrinal standards and to defer any further work in this area until after 1991 Conference.
- 8. Conference thanks Rev. Henk Gerritsen for his 10 years as Editor of the Lectionary.
- 9. Conference thanks Mervyn Dine as he retires from the position of Convener of the Standing Committee of Faith and Order.

**NOTICE OF MOTION:**

*"That this Conference requests the Faith and Order Committee to prepare a standard bi-cultural Order of Service for the Induction of Presbyters and/or Deacons to ministry in Parishes and/or District Superintendency, and distribute copies to each District Synod during 1991.*

- 10. Conference requests the Faith and Order Committee to prepare a standard bi-cultural Order of Service for the Induction of Presbyters and/or Deacons to ministry in Parishes and/or District Superintendency, and to distribute copies to each District Synod during 1991.
- 11. The membership of the Committee for 1991 is as printed in the Year Book on page 20.



## COMMISSION ON BAPTISM

Report pp.333

### Decisions:

1. The Report is received.
- 2(a) Conference resolves to treat the Report as a working paper, for distribution to Synods and Parishes to provide a focal point for further discussion and debate.
- (b) Conference asks Synods and Parishes to give their responses to the working paper to the Commission by 30 June 1991.
3. The Committee is thanked, and is requested to continue its work in dialogue with the church catholic during 1991.
4. That everyone in reporting be open to and be willing to share with others what is happening in their Parishes; and that information about any discussions that have taken place, the content of any teaching given or received, the forms of service being used, and the symbolic actions being developed, should all be shared widely, so that we can learn from each other and that such information shall be received without prejudice to anyone's ministry.
5. That the President appoint at least two additional members to the Commission.

**QUESTION 38--What are the decisions of Conference on matters relating to Law Revision?**

### LAW REVISION

Report pp.48

### Decisions:

1. The Report is received.
2. Conference receives the new and revised Law presented to it to lie on the table for consideration at a later session of the Conference.
3. Conference adopts the new and revised Law which has been lying on the table in terms of Decision 2.
4. That the Committee in 1991:
  - (a) amend as necessary the property provisions contained in Section 7-11.1 onwards, to reflect current practice.
  - (b) examine and recommend upon the criteria for the printing of Constitutions in the Law book on its Appendices and report to Conference 1991 on recommended policy.
5. The membership of the Committee for 1991 be as printed in the Year Book on page 20.

**QUESTION 39--What are the resolutions of the Conference respecting the laws 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 pp 41-47

Supp. pp. 325

**Decisions:**

1. The Report is received.  
**Shop Trading Hours Act Repeal Bill**
2. In the light of the extended shopping hours now allowed, Conference urges Government
  - (a) to ensure the protection of people's religious freedom, and
  - (b) that employees may observe their customary religious practices and have time for re-creation without penalty or prejudice.
3. While recognising that employment or economic conditions may make it necessary for some to work on Sundays, Conference encourages members of our Church to explore ways of maintaining the special character of Sunday as a day of worship and re-creation.  
**Proportional Representation**
4. Recognising the considerable work the Joint Public Questions Committee has done on proportional representation, Conference encourages Scrolling to feature this work for the wider Church in the near future.  
**Employment Equity Bill**
5. Conference endorses and strongly supports the Joint Public Questions Committee in its strong opposition to the repeal of this Bill.
6. The Public Questions Committee is commended in its work and encouraged to continue in its examination of issues of social importance.  
**Men & Violence in Society**
7. Conference strongly affirms the work being taken up by the Joint Public Questions Committee on men and violence in our society, and invites it to
  - (a) network with a variety of community groups already working in this area.
  - (b) help the Church discern the ways our present theologies and institutions inherently support and "encourage" male power and control.
  - (c) help local Churches to realise resources available in various forms for their own working on men and issues of power and control in our society.



#### NOTICE OF MOTION:

*"That this Synod is in favour of community based Habilitation Centres for selected prisoners, recognising that offenders who choose to face up to the causes of their offending are less likely to re-offend and urges members to send petitions to the Speaker of the House of Representatives and that a memorial be sent to Conference."*

8. Because of the growing evidence that offenders who, through Habilitation programmes choose to face up to their offending are less likely to offend again, Conference strongly urges Government to implement the Roper Report recommendations as to the establishment of Habilitation Centres. Conference also:
- (a) requests the Joint Public Questions Committee to arrange a deputation to the Minister of Justice on this matter and
  - (b) urges Methodist people to petition the Speaker of the House on this matter.

#### NOTICE OF MOTION:

*"In view of the widespread desire of owners of AK47 rifles to surrender them, Conference requests Government to ban such weapons being sold, proclaim an amnesty to secure the surrender of such weapons now in private ownership, and to provide compensation from the Defence Budget."*

9. Conference supports the Government in its recently stated concern about the availability of assault firearms, and calls on the Government to:
- (a) ban the manufacture, importation, sale or ownership of assault firearms, and
  - (b) proclaim an amnesty to secure the surrender of such weapons, and
  - (c) provide compensation to the owners for surrendering such weapons.

#### **Military Style Toys**

10. Conference supports the action of some toy retailers in removing military style weapons from their shelves and whole-heartedly supports organisation of concerned parents who would actively seek a ban on the import, manufacture or sale of these types of toys in our country.

The following suggested decisions arise from recommendations from the Bicultural Work Group to the Joint Public Questions Committee:

#### **Te Tino Rangatiratanga Paper**

11. Conference recommends the paper "Tino Rangatiratanga: A Public Questions Contribution", and refers it to Boards, Committees, Synods, Parishes and Circuits for study and reflection.  
(N.B. Responses will be welcomed by the Public Questions Committee before 30 June 1991.)



### **Treaty of Waitangi Education**

12. Given that the national office of Project Waitangi has now closed, and that the 1990 Commission will soon cease operation, Conference urges Government to continue to make resources available for Treaty of Waitangi education in the community.
13. Conference thanks the staff and volunteers of national office of Project Waitangi for their contribution to Treaty of Waitangi education over the past five years, and commends Project resources for continued study on Treaty issues.

### **Maori Land Leases**

- 14(a) Conference notes with concern the poor return that beneficiaries of leased Maori Reserve Land receive because of the statutes governing the leases of such lands.
- (b) Conference accordingly requests Government to act with urgency to rectify this situation, so that Maori may enjoy the same rights as any other landowner, in particular a market rental for lease of land.

### **Waitangi Tribunal**

15. Conference expresses its concern at the lack of commitment by successive Governments to implementing findings of the Waitangi Tribunal and urges Government to face up to its responsibilities under Te Tiriti o Waitangi by speedily implementing recommendations of the Tribunal. In particular, Conference urges
  - (a) the implementation of recommendations of the Manukau Claim issued by the Tribunal in 1985, giving urgency to the settling of Ngati Te Ata's claim regarding Wahi Tapu at Maoro.
  - (b) the enactment, without delay, of the legislation introduced into Parliament at the end of the last session in response to the Ngati Whatua Orakei Claim and the Tribunal's findings in 1987.

### **Sale of State Assets & Maori Claims**

16. Believing that it is more important to seek justice under the Treaty than short-term economic gain, Conference urges Government to desist from the policy of selling Crown land and other state assets where these are the subject of Maori claims or could be part of the settlement of Maori claims.

### **Department of Social Welfare and Maori Policy**

17. Conference expresses its concern to Government about moves to inhibit the implementation of Puao-te-Ata-tu within the Department of Social Welfare by disbanding Maori social work teams established with the support of iwi to work with Maori clients, and at moves to prevent a remedying of the imbalance between Maori and non-Maori staff within the Department by targeting positions for Maori. Conference encourages Government to take further steps to achieve the aims and objectives of Puao-te-Ata-tu within the Department of Social Welfare.

18. The membership of the Committee for 1991 be as printed in the Year Book on page 21.

## QUESTIONS 41/42--What are the Reports of the NZMSSA and the Regional Missions?

### SOCIAL SERVICES

Reports pp. 75 - 87

#### Decisions:

1. The Report is received.
2. Noting Conference's major concern about unemployment, Conference:
  - (a) commends the work already taking place in Parishes;
  - (b) requests the NZMSSA to publicise that work;
  - (c) requests the NZMSSA Executive to encourage informed discussion amongst Church members, with a view to challenging Parishes, Missions, Community and Government to specific responses.
3. Conference approves the Constitution of the MMA, as presented to this Conference.

*NOTE: The issues raised at Conference relating to the Constitution to be considered by MMA and reported back to Conference 1991.*
4. Conference places on record its appreciation of the nine years of work by Margaret Perowne as member of the staff of Palmerston North Methodist Social Services, and as Acting Director for the past two and a half years.
5. Conference congratulates the Dunedin Methodist Mission on its Centenary, celebrated in April of this year.
6. Conference places on record its appreciation of the services by Pat Bruce as a Community Social Worker Hamilton Methodist Social Services for the past 3 years.
7. Conference records its appreciation of the innovative leadership of the Rev. Jill Richards in the area of Parish Development of Social Services.
8. The Board of the Auckland Methodist Mission for 1991 be as printed in the Year Book on page 25.
9. The Board of the Dunedin Methodist Mission for 1991 be as printed in the Year Book on page 26.
10. The Board of the Christchurch Methodist Mission for 1991 be as printed in the Year Book on page 26.
11. The Board of Wesley Wellington for 1991 be as printed in the Year Book on page 25.
12. The Executive of the NZMSSA for 1991 is:  
Margaret Burnett, Geoff Hill, Timothy Langley, Donald Phillipps (Convener), Kathleen Rowe, Keith Taylor, Alan Woodley, and one to be appointed in consultation with the President.



**ERRATUM:** *On page 80 of the Reports to Conference under the heading 'MWF Special Objective' second line, 'Creating a Caring Committee' should read 'Creating a Caring Community'.*

**QUESTION 43--What are the decisions of Conference on matters relating to Trinity Theological College?**

**TRINITY METHODIST THEOLOGICAL COLLEGE**

Report pp. 213-220

Supp.Rep.

Appendices pp.221-232

**Decisions:**

1. The Report is received.
2. Conference acknowledges the innovative and pioneering work of the Rev. David S Mullan, M.A., Dip.Ed., during the nine years he has served as Field Worker in Ministry, thanks him for his service and wishes him and Bev well for the future.
3. Conference recognises the contribution of Mrs Bev Mullan and the diverse supporting and caring ways in which she has carried out tasks within the Home Setting Programme.
4. Conference approves student allowances for 1991 as set out in the report, page 219.
5. Conference thanks the Review Team for its report, and refers the complete report, the response of the Trinity College Council, and Anglican responses (subject to agreement) to the Commission on Theological/Ministerial Education as part of the Commission's resource material.
6. Conference endorses the financial agreement between the Anglican Board of Governors and Trinity College Council and agrees to its being incorporated in the formal partnership agreement and included in the Law Book.
7. The job descriptions for Field Worker in Ministry and Director, Wellspring, are received and noted.
8. Conference notes that as an interim measure the Trinity College Council has agreed to continue the Pacific exchange programme on the basis set out in the supplementary report, page 329.
9. Membership of the Trinity College Council for 1991 be as printed in the Year Book on page 25.

**QUESTION 44--What are the decisions of Conference on matters relating to Wesley College?**

**WESLEY COLLEGE**

Report pp.155-160

**Decisions:**

1. The Report is received.
2. Conference records its sincere appreciation of the service of Mr Harold Denton, as Chairman of the Wesley College Trust Board



for 15 years.

3. Conference notes that the 150th Anniversary Celebrations for the College is due to take place in 1994.
4. The Board for 1991 be as printed in the Year Book on page 25.

**QUESTION 45** - What are the decisions of Conference on matters relating to the Council for Mission and Ecumenical Co-operation?

### **COUNCIL FOR MISSION**

Reports pp 50-71

#### **Decisions:**

1. The Report is received.
2. Conference acknowledges Sr Lesley Bowen's outstanding period of some 35 years of Christian witness and service to the peoples of the Solomon Islands and Bougainville.
3. Conference recognises the excellent contribution of the Rev. Brian Turner during his term (1984-91) on the World Council of Churches Commission on Inter-Church Aid, Refugee and World Service (CICARWS).
4. Conference expresses again its gratitude to Mr Dick Yates for his work as part-time Administrator and Finance Adviser to the Council.
5. Conference endorses the re-appointment of the Rev. Alan Leadley as Joint Secretary to the Council for Mission for a further term of four years, commencing February 1991.
6. Conference endorses the appointment of Natalie Crane and Nik Cree as the Methodist and Youth representatives on the CCA-NZ Executive for 1990-91.
7. Conference commends to Parishes for study and action, the background papers on Cambodia, Bougainville, Pacific pollution and the study booklet produced by the Council on the theme of Justice, Peace and the Integrity of Creation.
8. Conference endorses the need for a Task Group (involving the Council for Mission, the Refugee and Migrant Commission Aotearoa (formerly ICCI), the Joint Public Questions Committee and appropriate Government Departments) to study the impact of recent trends in immigration to New Zealand, and report to Conference 1991.
9. Conference encourages all Parishes to observe the following Sundays in 1991:
  - 19 May - Asia Sunday.
  - 16 June - Soweto Day
  - 7 July - Refugee Sunday
  - 4 August - Peace Sunday
  - 6 October - World Communion/World Mission
  - 20-27 October - Week of Prayer for World PeaceConference notes the work being done by CCA-NZ to co-ordinate a Lectionary on an ecumenical basis.

10. Conference notes with pleasure that Nan Farrant and Margaret Hamilton are the Methodist representatives on Church Women United.
11. Conference notes and affirms that Rev. Barry Jones, Ms Te Rua Turner and Ms Catherine Jones (Youth) are the Methodist delegates to the 7th Assembly of the World Council of Churches (Canberra, February 1991). It notes also that there are more than 20 people from Te Haahi Weteriana attending the Assembly as accredited visitors, youth representatives and stewards.
12. Conference views sympathetically the financial needs of CCA-NZ. We note that Conference presently grants \$18,514 to CCA-NZ.
13. The membership of the CCA-NZ Executive be normally for a term of three years, and that the maximum tenure be two consecutive terms, after which a stand-down period is required. (Note: This constitutional ruling on tenure does not apply to the election of a CCA-NZ President.)
14. The Public Issues Group of CCA-NZ is empowered to make submissions on proposed Government legislation, understanding that in most circumstances consultation with the Churches will take place before the submission is made. In emergency situations when time is short, submissions may be made without completing the consultation process with the Methodist Church, in which case this shall be reported in the submission.
15. Mindful of the pain and suffering of the total community of the North Solomons region of the United Church of Papua New Guinea and the Solomon Islands, Conference:
  - a) writes to the Papua New Guinea Government urging it for humanitarian reasons to lift the blockade of Bougainville, to provide fuel, food and medical supplies to the island and restore communications between Bougainville and the outside world.
  - b) asks the Papua New Guinea Government to take immediate steps to enter into negotiation towards a peaceful settlement of the conflict.
  - c) encourages the Council for Mission to establish a Bougainville Rehabilitation Fund, with the help of a Presidential letter to Parishes seeking generous second-mile giving.
  - d) requests the Council for Mission to seek ways to have "church" representation on the Red Cross team "allowed" to visit Bougainville.
  - e) urges Parishes in New Zealand to sustain prayerful support for the people of Bougainville.
16. In a pluralistic world and in the context of a growing global awareness, Conference encourages parish members to express their commitment to the distinctive, saving person and work of Jesus Christ, and to share in a spirit of open and honest dialogue with people of other faiths and philosophies. For this reason, Conference affirms its support for such events as the Week of



## Prayer for World Peace.

17. Conference acknowledges the work of the Rev. John and Mrs Rita England with Asian partner churches and ecumenical councils for some 22 years and records its appreciation to them for this service.
18. Conference warmly welcomes the Rev. Dr Lourdino A. Yuzon to the position of Christchurch-based Joint Secretary to the Council for Mission.

## NOTICE OF MOTION:

*"While recognising the violations of human rights in Singapore, and deploring the expulsion of the CCA, Conference also recognises the need to affirm the Church which continues to live under these conditions, and expresses its solidarity with the Methodist Church in Singapore by sending Representatives to the World Methodist Conference in July 1991 on the understanding that the World Methodist Council finds an appropriate way to express to the Government in Singapore its concerns about religious freedom and participation in the political life of the nation."*

19. Conference,
  - a) in solidarity with the Christian Conference of Asia and in protest at the continuing violation of human rights in Singapore, resolves not to send official representatives to the World Methodist Conference in Singapore, July 1991.
  - b) affirms its continued membership of the World Methodist Council and participation in all other meetings and activities.
  - c) requests that the decisions made and the reasons for such decisions be sent to the Methodist Church in Singapore, Christian Conference of Asia, World Methodist Council, World Council of Churches, Uniting Church in Australia, the Editor of the Methodist Recorder in the United Kingdom, and the World Wesley Historic Society.
20. Conference commends to all Congregations the 1990 Christian World Service Appeal entitled "Make Room" (see Neh. 5 and Lk. 2).

## NOTICES OF MOTION:

*"That Conference acknowledges the complexity of political, religious and historical factors leading up to the present crisis in Eastern Asia and Northern Africa; but notes that resort to modern warfare there is potentially the most destructive situation facing humankind and all other living creatures in our environment, and from which there may be no recovery; and therefore urges:*

- (i) *Our Government to use every diplomatic means at its disposal urgently to work for the holding of a*



*United Nations Summit Conference on Palestinian Arab, Israeli, and Northern African issues.*

- (ii) *The World Council of Churches to initiate Inter-Faith discussions on these same issues, and*
- (iii) *The Council for Mission to explore ways in which some people from Aotearoa-Pacific can take aroha and the spirit of Parihaka to the people of Iraq and Israel."*

**NOTICE OF MOTION:**

*"While Conference deplores the invasion of Kuwait by Iraq, it also deplores the gradual moves, through the build-up of weapons and personnel, towards seeking a military solution to the problem. Conference, therefore, urges the Government to make all efforts to support the United Nations, its General Secretary and those nations which are seeking a negotiated settlement, taking particular notice of the wishes and needs of the various Arab Nations in the region and addressing, especially, the continuing problem of the Palestinians, the Israeli occupation of the Gaza Strip and the West Bank, the agonising conflict in Lebanon, and other related and important issues."*

**21. Conference**

- (a) acknowledges the complexity of political, religious and historical factors leading up to the present crisis in the Middle East, but at the same time deplores the invasion of Kuwait by Iraq.
- (b) deplores the build-up of weapons, military personnel and the moves toward a military solution of the problems in the Middle East.
- (c) urges the New Zealand Government to use every diplomatic means at its disposal to support the United Nations, its General Secretary and those nations which are seeking a negotiated settlement.
- (d) further urges the New Zealand Government to use all diplomatic means to press the Government of Israel to adhere to United Nations resolutions relevant to the rights of the Palestinians to self-determination and co-existence with Israel.
- (e) affirms the World Council of Churches and the Middle East Conference of Churches as they continue inter-faith discussions on these issues and asks the Council for Mission to explore ways in which Christian people of Aotearoa and the Pacific can translate the spirit of aroha to the peoples in conflict in the region.

**22. Conference**

- (a) requests the New Zealand Government to make an early declaration of support for the call of the 4th International Conference Against Apartheid in Sport, and to maintain a

policy of tight sanctions against all sporting contacts and tours to and from South Africa until such times as the genuine representatives in South Africa, including the A.N.C., call formally for such sanctions to be lifted.

- (b) in support of this policy of maintaining tight sanctions against apartheid in South Africa, urges the New Zealand Government to oppose any proposal for an All Black Tour of South Africa in 1992.
- (c) commends the stand of the New Zealand Rugby Union and encourages it to decline any invitation for an All Black or any other Rugby team from New Zealand to tour South Africa in 1992 or at any other time until the genuine voices of South Africa, including that of the A.N.C., agree to the lifting of such sanctions.

23. The membership of the Units and Co-ordinating Committee of the Council for Mission be as printed in the Year Book on pages 23 and 24.

**QUESTION 46--What are the decisions of Conference on matters relating to the Development Division?**

**DEVELOPMENT DIVISION**

Report pp. 92-98

**Decisions:**

1. The Report is received.
2. In considering the making of Development Fund grants, the Development Division will:
  - (a) evaluate each request in terms of the Church's Mission Statement and the mandate given to the Division, and
  - (b) consider what resources are available locally and in the District, and
  - (c) check that the proposal fits in with the strategy for Development held by the District, and
  - (d) bear in mind the responsibility of the Division to meet requests from the whole country and all sections of the Church in terms of the resources at its disposal, and
  - (e) be flexible, be creative, promote the mission and ministry of the Church rather than Church maintenance.
3. Conference strongly affirms the re-appointment of the Rev. Norman Brookes as Superintendent of the Division. Norman brings to the position, many gifts and skills such as his ability to hold together many diverse areas of work simultaneously with patience, creativity and generosity. In Norman's leadership and the Report of the Development Division we see hope and positive outlook for the future.
4. Conference encourages the Development Division to continue the preparation of well trained able Parish Consultants to be available to each District.



# NOTICE OF MOTION:

*"Recognising that many Methodist parishes are finding it increasingly difficult to meet their funding requirements for ministry, Conference ask the Development Division in conjunction with the Administration Division, to prepare for Parishes and Synods in 1991 a clear, factual report on the trends of the supply and funding of Presbyterian ministry for at least the next ten years. This Report is also to explore the options of "low cost" (e.g. volunteer) ministry and how these might impact on the supply and continuance of itinerant funded Presbyterian ministry."*

5. Conference asks the Development Division in conjunction with the Administration Division to prepare for Parishes and Synods in 1991 a clear Report on the trends of the supply and funding of Presbyterian ministry for at least the next five years, so that strategy for positive future development can be explored.
6. Grants-in-Aid of Stipend  
Conference approves the following Grants-in-Aid for 1990-1991:

Parish	Denomin- ation	Amount
Bay of Islands	M/P	\$1,500
Franklin West	M/P	\$1,125
Tokoroa	M	\$6,000
Turangi	M/P/A	\$1,250
Bell Block	M/P/A	\$750
Ashhurst/Bunnythorpe	M	\$2,000
Dannevirke	M	\$3,000
Greytown/Featherston	M/P	\$3,000
Plimmerton/Paekakariki	M	\$5,500
Reefton	M/P	\$3,000
Lytelton Harbour	M/P	\$1,250
Spreydon	M	\$3,000
Halswell	M/P	\$900
Oamaru	M/C of C	\$4,000
Brockville	M/P	\$4,000
Corstorphine/Concord	M/P	\$2,875
Bluff/Greenhills	M/P/A	\$ 750
		<u>\$43,900</u>

(Grants adjusted in terms of criteria agreed by Conference 1989.)

7. The membership of the Board for 1991 be as printed in the Year Book on page 22.



## **RESOURCE PERSONS IN EVANGELISM/LAY WITNESS**

Report pp 99

### **Decisions:**

1. The Report is received.
2. Conference expresses its warm appreciation to Doreen Hill for her leadership in the Resource Persons and Lay Witness areas during the past two years.

## **MAKING DISCIPLES TASK GROUP**

Report pp 100-103

### **Decision:**

1. The Report is received.
2. Conference encourages the Task Group to assist Parishes clarify their Mission and to help Districts provide practical support to congregations develop a clear missional focus.
3. Noting that there are Christians amongst the poor and marginalised, Conference encourage the Task Group to further develop it's work in encouraging these people to take their own mission initiatives.
4. Conference encourages the Task Group to continue its theological reflection on evangelism for the 1990's in Aotearoa with special reference to Te Tino Rangatiratanga and to report to Conference 1991.
5. The Membership of the Task Group for 1991 be as printed in the Year Book on page 22

### **QUESTION 47--What are the decisions of Conference on matters relating to the Fijian Advisory Committee?**

## **FIJIAN ADVISORY COMMITTEE**

Report.pp.242-245

### **Decisions:**

1. The Report is received.
2. Conference expresses best wishes to Rev. Mosese Naivolasisiga as he returns to Fiji.
3. Membership of the Fijian Advisory Committee for 1991 be as printed in the Year Book on page 20.

### **QUESTION 48---What are the decisions of Conference on matters relating to the Samoan Advisory Committee?**

## **SAMOAN ADVISORY COMMITTEE**

Report pp. 187-200

Supp. Report p.343

### **Decisions:**

1. The Report and the Supplementary Report are received.

2. Rev. Siauala Amituana'i is appointed the Samoan Lay Preachers' Convener.
3. The request from the Samoan Advisory Committee that a grant to enable Samoan Ministers and their spouses to attend an annual School of Theology be increased by \$3,000 is referred to the Finance and Stewardship Committee.

**QUESTION 49--What are the decisions of Conference on matters relating to the Samoan Advisory Committee?**

**TONGAN ADVISORY COMMITTEE**

Report pp. 317-324

**Decision:**

1. The Report is received.

**GENERAL DECISIONS OF:**

**Fijian, Samoan and Tongan Advisory Committees**

1. The Methodist Women's Fellowship is thanked for providing a Scholarship to a Secondary School for girls from Fijian, Samoan and Tongan families.
2. Conference draws the attention of the Education Division to the request for two youth representatives to Conference from each of the Fijian, Samoan and Tongan Communities, and that the Education Division to take initiative.
3. That the Conveners of the Fijian, Samoan and Tongan Advisory Committees consult and bring a nomination for the Convener of the Conference Committee of Detail "D" to the General Secretary.

**QUESTION 50--What are the decisions of Conference on matters relating to Church Union?**

**CHURCH UNION COMMITTEE**

Report pages 307-311

**Decisions:**

1. The Report is received.
2. Conference recognizes and accepts the ordination of all ministers ordained to the ministry of Word and Sacrament by the Presbyterian Church of New Zealand.
3. Conference invites the Presbyterian Church of New Zealand, through the Moderator of the General Assembly or her/his nominee to be officially involved in the annual Methodist Presbyterian Ordination Service, and be associated with the laying on of hands.
4. Conference agrees that Presbyterian ministers seeking an appointment may be stationed according to the normal Methodist procedures in a Methodist, or Co-operating appointment for which the Methodist Church has responsibility, provided that:
  - (a) they take part in an appropriate orientation process.
  - (b) they agree to observe the order and discipline of the



### **Methodist Church.**

5. Conference requests that the Development Division in consultation with the Presbyterian Mission Resource Team monitor the balance of Methodist and Presbyterian appointments to Parishes, to ensure that an overall balance is maintained.
6. Conference affirms that Methodist Presbyters wanting to make themselves available for a call to a Presbyterian appointment may do so provided they have the permission of the President. The President shall consult with the Development Division.
7. Membership of the Committee for 1991 be as printed in the Year Book on page 22.

## **NEGOTIATING CHURCHES UNITY COUNCIL 1990**

### **Decisions:**

1. The Report is received.
2. Conference reaffirms its approval of the Statement of Intent for the Negotiating Churches Unity Council 1990 noting that some minor alterations have been made.
3. Subject to the approval of the J.R.C.'s, Conference approves the following addition to the Guide for Procedures for Co-operative Ventures:

**Resignation:** When a minister resigns from an appointment before a term is completed the resignation process shall be that of the Church which made the appointment. Wherever possible this will include consultation with Parish Council or its representatives, the participating Church Courts and the Joint Regional Committee.

**QUESTION 51--Whatg are the decisions of Conference on matters relating to Statistics?** (see Board of Administration Report on page 192f.

## **STATISTICS**

### **Decision:**

1. The Report is received.

**QUESTION 52--What are the decisions of Conference relating to becoming a Bi-cultural Church?**

## **BI-CULTURAL COMMITTEE**

Report pp.117-119

### **Decisions:**

1. The Report is received.
2. Conference adopts the amended Connexional Appointments



procedures as contained in the Bi-cultural Committee Report for experimental use.

3. The process of decision-making is accepted for use on an experimental basis by the Church Council cluster of meetings during 1991 and by Conference 1991.
4. The Bi-cultural Committee is asked to undertake work in 1991 on possible changes to the Law Book so as to embody Te Tiriti o Waitangi and the Church's bi-cultural journey. This to include areas:
  - \* the name of the Church.
  - \* the functioning of Conference, Divisions, Synods, and Parishes
  - \* Church Council and the Council of Elders.
  - \* the status of Maori Division.
  - \* historical notes on the Treaty and the Church.A preliminary report is to be prepared and referred to Synods, Parishes and Conference 1991.
5. Rev. Stan West is appointed to represent the N Z Conference on the World Methodist Council.

#### NOTICE OF MOTION:

*"That in the interests of a wider geographical and ethnic representation on the Bicultural Committee, Conference asks the Development Division to consider appointing to the Bicultural Committee*

- (a) *representatives from Waikato and Northland Districts as well as Auckland and Manukau (as for the Committee on Ministry)*
  - (b) *representatives of the Pacific communities within the Methodist Church of Aotearoa."*
6. Conference encourages the Development Division (as the Tauwiwi appointing body) to consider the possibility of wider representation on the Bi-cultural Committee.
  7. Members of the Committee for 1991 be as printed in the Year Book on page 22.

*ERRATUM: See Report Page 117 - last line should " + The through 4+4 to Board for an agreed nomination."*

#### LAND COMMISSION

Report pages 104-113

#### Decisions:

1. The Report is received.
2. Conference adopts 1991 as "The Year of the Land Story", and Parishes which have not already done so are encouraged to begin exploration into their land stories during this year.
3. The Guide-lines for Taking Action on Land, which are in Appendix in this report, are affirmed as guide-lines for Church

research and decision-making in regard to land.

**QUESTION 53--What are the decisions of Conference on matters relating to Te Taha Maori?**

**TE TAHA MAORI**

Report pp 88-91

**Decisions:**

1. The Report is received.
2. Conference recognises the work of Rev. Derek Laws and thanks him for the time and effort he has put into the financial affairs of the Division.
3. Division representatives on Te Runanga Whakawhanaunga I Nga Haahi be as printed in the Year Book on page 23.
4. Noting that Conference 1989 expressed "full and unqualified support for Te Tino Rangatiratanga", this Conference:
  - (a) commends Te Runanga Whakawhanaunga I Nga Haahi for its creative initiative in relation to the 1990 General Election: "Don't Vote - Register Te Tino Rangatiratanga".
  - (b) Commends the proposal of Te Runanga Whakawhanaunga I Nga Haahi for a constitutional Conference between the Crown and the Iwi to resolve Treaty of Waitangi issues and establish the rights of each party to the Treaty.
  - (c) Commends the President of Conference and the Moderator of the Presbyterian Assembly for their exercise of prophetic courage in asking members of their respective Churches to seriously consider the invitation of Te Runanga Whakawhanaunga I Nga Haahi at the time of the General Election, not to vote but instead to sign a Te Tino Rangatiratanga Register.
5. Conference expresses its appreciation for the work of Secretary/Researcher Mr Rob Cooper, carries out on behalf of the member Churches.
6. The Financial Statements of Maori Division (page 481ff) are received.
7. The Financial Statements of Maori Division I.F.B. (page 488ff) are received.

**NOTICE OF MOTION:**

*"This Parish Meeting wishes to register their protest at the public statements by our Church Leader's that appeared to encourage our people to seriously consider not voting at the General Election. We strongly believe in the right of all to vote and that Christian people to exercise that right responsibly."*



### NOTICE OF MOTION:

*"The Parish Meeting of the Beckenham Methodist Church wishes to express its concern about the Presidential Statement regarding a No Vote at the recent election, which was ambiguous and easily mis-reported by the Press."*

8. Hastings and Beckenham Parishes are thanked for their expressions of concern which were appreciated and fully considered by the Committee of Detail. The Committee's response is set out in Decision 4(c) above.
9. Board Membership for 1991 be as printed in the Year Book on page 23.

### RANGIATEA COLLEGE TRUST

Report pp.22-234

#### Decisions:

1. The Report is received.
2. In recognition that the Rangiatea resource came in 1946 from a Connexional appeal for the education of young Maori people, the Rangiatea resource remain as a separate accumulating Fund within Grey Institute until some new application of it can be made.
3. Conference expresses its appreciation to the members of the Rangiatea Maori Trust Board, who have given many years of faithful and dedicated service to the Board and its objectives, and whose service is now completed.

### GREY INSTITUTE TRUST

Report pp.235-236

#### Decision:

1. The Report is received.

### QUESTION 54--What are the decisions of Conference on matters relating to the Education Division?

### EDUCATION DIVISION

Report pp.121-139

#### Decisions:

#### **Educational Ministry**

1. The Report is received.
2. Conference receives and accepts the Job Description for the Co-ordinator of the Educational Ministry but with the words 'and would be based in Wellington' deleted from the first sentence.
3. Conference endorses the Youth Policy Working Group replacing the Connexional Youth Task Group (CYTG).
4. Conference looks forward to the appointment of a Regional Youth Policy Development Worker and encourages Synods, Parishes and Districts to be supportive to the worker in the development of appropriate Regional Youth Ministry.



5. Conference requests the Education Division to commence negotiation with the Presbyterian Church towards the two Churches working in conjunction on Educational Ministries.
6. Conference affirms the appointment of Silvia Crane and Nik Cree as Co-National Youth Co-ordinators for Methodist and Co-operative Churches commencing in January 1990 for a period of 5 years.
7. The Membership of the Education Division Board for 1991/2 be as printed in the Year Book on page 23.

#### **RESPONSE**

8. Conference records its appreciation of the work done by Rev. Bill Vinten over the past nine years as Stewardship Consultant with RESPONSE and the former Joint Stewardship Unit of the Methodist and Presbyterian Churches and wishes him well on his retirement.
  9. Conference acknowledges the significant contribution made by Rev. Bill Vinten to the discussion of stewardship through the publication of 'A Biblical Guide to Stewardship' and commends this preaching resource to the Church.
- Churches Education Commission**
- 10(a) Conference endorses the recommendations from the Churches Education Commission's National Conference that in interpreting the secular clause we affirm . . .

- the silence regarding religious education is inappropriate in our modern pluralistic society.
- the desirability of integrating, within the curriculum, an understanding of religion, values and beliefs within the context of contemporary society.

- (b) Conference endorses both the above expression of the religious education and curriculum development and acknowledges the right of children to experience religious education as expressed in ecumenical and non-persuasive terms by voluntary teachers credited by the Churches Education Commission.
11. Conference endorses the present Churches Education Commission administered pattern by voluntary teachers using an approved syllabus, as an appropriate expression of interaction between the community and schools.
12. Conference endorses the appeal for funds launched by the Churches Education Commission and encourages local Churches/Parishes to support this appeal.
13. Conference acknowledges the importance of the work of religious education in State Primary Schools and challenges Methodists to participate in and support this work.
14. Conference requests the Education Division to develop a national policy for Christian Education and Worship for children - along the lines of the Youth Policy.
15. Conference supports the new initiative of the Churches Education

Commission to train chaplains for Primary, Intermediate and Secondary State Schools.

16. Conference records its appreciation of the work done by Rev. Marie Greenwood over the past 5 years as National Secretary of the Churches Education Commission and the Conference wishes her well in her future venture.

**QUESTION 55--What are the decisions of Conference on matters relating to the Administration Division?**

**ADMINISTRATION DIVISION**

Report pp.175ff

**Decisions:**

1. The Reports are received.  
**Superannuation:**
2. Conference ratifies its decision of 1989 and approves the new Trust Deed of the Supernumerary Fund, effective from February 1990.
3. From the 1 February 1991, the annuity rate is increased from \$189.10 to \$196.66 (per year of contribution).
4. Conference affirms the Church's practice of ensuring there is, normally, appropriate death-in-service cover for all persons in designated ministry: ("designated ministry" meaning the exercise of ministry as indicated on the "List of Stations").
5. Recognising the difficulty the Church has in responding to the retirement housing needs of its Ministry, Conference requests the Board of Administration to examine and report on:
  - (i) Whether the current housing provisions as set out in the Laws and Regulations of the Church continue to be appropriate.
  - (ii) Consider the possibility of members of the Supernumerary Fund who have their own retirement home being eligible to superannuate in terms of the Supernumerary Fund at age 55 years but continue as a Minister of the Church without the necessity of becoming a Supernumerary until 65 years.
  - (iii) Amending the current Regulations to enable Ministers who live in their own homes to receive more realistic housing allowance from their Circuit/Parish/employing body without detriment or advantage to the Church.
  - (iv) To investigate any other option that will facilitate Ministers being able to acquire and live in their own homes prior to retirement.
- Church Building and Loan Fund:**
6. Conference notes that the matter of holding Title under the Model Deed has been referred to the Law Revision Committee and requests the Board of Administration to act in conjunction with the Law Revision Committee as necessary.



7. Conference affirms the adoption of the procedures set out in the Report under the heading New Zealand Social Services Association and Property Matters as described on pages 181 and 182 in points (a), (b), and (c).
8. **Insurance:**  
Each Parish is encouraged to consider ways of reducing Insurance risk by taking effective risk control.  
**Connexional Fire Insurance Fund:**
9. Conference approves an interest free loan of \$1,000,000 being advanced from the Connexional Fire Insurance Fund to the Trinity College Council for a maximum period of three years.  
**Connexional Banking Arrangement:**
10. Conference notes with pleasure the contributions of the Connexional Banking Scheme to the Connexional Budget and encourages each Parish and Group to operate its Bank Accounts within the arrangements.  
**Archives:**
11. Conference records its grateful appreciation for the leadership and careful work undertaken by the Rev. George Carter in the Auckland Archive.  
**Methodist Publishing:**
12. The Members of the Board of Administration are appointed the members of the Board of Methodist Publishing.

**NOTICE OF MOTION:**

*"Because reports to Conference 1990 represent more pages than standard issue binders can accommodate, Conference urges the Administration Division to research and recommend an appropriate storage to cope with the deluge, or urge Committees to confine reports to reasonable proportions."*

**NOTICE OF MOTION:**

*"Because of the prophetic nature of farewell speeches by retiring Presbyters and Deacons, Conference record edited versions of these speeches in the Conference Minutes."*

**NOTICE OF MOTION:**

*This Conference, meeting in Dunedin November 1990, reaffirm its interest in the ecumenical Methodist-Presbyterian-Congregational University student hostel "Grafton Hall".*

*That the Conference express its appreciation to the Board of Management and compliments it on its administration of the Hall as it comes to the end of its second decade, and that the Conference encourages some interest in the value of Grafton Hall facilities being available not only to students boarding and attending University of Auckland, but to the Connexion as a whole, as a suitable venue for small conferences, for meetings, for*



*holiday accommodation, for back-packers and other overnight stay.*

*We seek Conference support to publicise this valuable asset.*

**NOTICE OF MOTION:**

*That the Conference resolution limiting to one sixth of the stipend as a housing allowance for Ministers choosing to live in their own homes be repealed. The amount of the allowance to be paid be reached through negotiations between the employing body, the Minister concerned, and the Superintendent of the Development Division.*

13. These Notices of Motion were referred to the Board of Administration for consideration.

**Board Membership:**

14. The membership of the Board for 1991 be as printed in the Year Book on page 22.

**QUESTION 56--What are the decisions of Conference on matters relating to the Investment Board?**

**INVESTMENT BOARD**

**Report pp 263ff**

**Decisions:**

1. The Report is received.
2. Conference records it appreciation for the service and commitment of Graham B Keightley during his time as Property Development Manager.
3. Conference records and conveys its appreciation to Messrs Alan H Winstone, Winston F Christian and Trevor J Martin for their service on the Investment Board, Methodist Trust Association and PACT 2086 Trust.
4. The Membership of the Board for 1991 be as printed in the Year Book on page 24.

**QUESTION 57--What are the decisions of Conference on matters relating to the Methodist Trust Association?**

**METHODIST TRUST ASSOCIATION**

**Report pp.267ff**

**Decisions:**

1. The Report is received.
2. The Accounts for the year to 31st March 1990 are received.
3. The Membership of the Board for 1991 are the persons appointed as the Members of the Investment Board, and printed on page 24.

**QUESTION 58--What are the decisions of Conference on matters relating to Connexional Trusts**

**PACT 2086 TRUST**

Report pp 281ff

**Decisions:**

1. The Report is received.
2. The Accounts for the year to the 31st March 1990 are received.
3. Conference expresses its appreciation to Mr Alan H Winstone for his 37 years of service and leadership both as a Trustee of the Prince Albert College Trust Board and a member of the Board of PACT 2086 Trust.
4. The Membership of the Board for 1991 are the persons appointed as the Members of the Investment Board as printed in the Year Book on page 24..

**P.A.C. DISTRIBUTION GROUP**

Report pp 72ff

**Decision:**

1. The Report is received.

**METHODIST PROVIDENT SOCIETY**

Report pp 201ff

**Decision:**

1. The Report is received.
2. Conference notes, and acknowledges, that there is no distribution from the Society this year.

**ROBERT GIBSON METHODIST TRUST BOARD**

Report pp.168ff

**Decisions:**

1. The Report is received.
2. Conference notes grants and bursaries for the 1990-91 year made by the Trust Board are as follows:

Wesley College	33,000
University	31,000
Other Secondary School Students	6,000
Polytechnic Students	6,500
Manaia Property Committee	7,550
Youth Education	24,000
Childcare	<u>4,500</u>

Total Allocation for Grants \$112,500

3. The financial statements for the year ended May 31st 1990 are



- received.
4. The Board for 1990-91 be as printed in the Year Book on page 25.

**WELLINGTON METHODIST CHARITABLE  
AND EDUCATIONAL ENDOWMENTS**

Report pp. 170

**Decision.**

1. The Report is received.

**JAMES AND MARTHA TROUNSON TRUST**

Report pp 154

**Decisions:**

1. The Report is received.
2. The Board for 1991 be as printed in the Year Book on page 25.

**REPORT OF THE GENERAL SECRETARY TO CONFERENCE 1990**

1. I report that I have received all audited Annual Accounts for the Financial Year ended since last Conference of the Boards and Funds under the Conference.

All audited Accounts have been placed in the Conference Journal.

2. I further report that those Financial Statements listed as outstanding at last Conference have been received and placed in the Journal.

**QUESTION 59--What are the decisions of Conference on matters relating to the Connexional Budget?**

**CONNEXIONAL BUDGET**

Report pp.246ff

**Decision:**

1. The Report is received.

*ERRATUM: In the Reports to Conference 1989, page 203, the heading "Payments to Divisions and Funds 1987/1988" should read "Payments to Divisions and Funds 1988/89".*

**FINANCE AND STEWARDSHIP**

Report pp. 303ff

**Decisions:**

1. The Report is received.



**QUESTION 60--Who is elected President of the Church for induction at next Conference?**

Rev. Margaret E Burnett, B.Sc., Dip.App.Soc.Sc.

**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?**

Mr Alan Bettany

**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 pages 5 and 6.

**QUESTION 67--Who are elected as Property Secretaries of Synods for the ensuing year?**

As printed in the Year Book on page 6.

**QUESTION 68--Who are appointed as members of the following Standing Committees and their Conveners?**

(a) Committee of Privileges

To be appointed as required.

- (b) Committee of Exigency  
To be appointed as required.

(c) Pastoral Committee

The President, Ex-President, President-Elect, the Vice-President, Ex-Vice-President, the Vice-President-Elect, General Secretary, Superintendent of the Development Division, The Tumuaki, Principal of Theological College, and one woman appointed by the President.

(d) President's Committee of Advice.

Vice-President, Ex-President, the Ex-Vice-President, the President-Elect, the Vice-President-Elect, the General Secretary and

**QUESTION 69---When and where shall the next Conference be held?**

16 to 21 November 1991.  
Wanganui

**QUESTION 70--When shall the Annual Meeting of Synods be held?**

2 to 10 August 1991.

**QUESTION 71--**

- (a) What is God saying to us now?  
(b) What more can be done to promote the work of God?

**ADDITIONAL DECISIONS:  
GENERAL PURPOSES COMMITTEE:  
Grants Approved:**

**BRADLEY TRUST:**

1. a grant of \$1,500 to the Development Division to take advantage of the opportunity to have available to the Church findings from Alan Webster's N Z Values Study was approved.
2. A grant of \$4,000 to the Development Division to complete the Research into Growing/Declining Congregations, including the production of a significant booklet to be available to Synods, boards and parishes was approved.

**THORNDON TRUST:**

1. It was agreed that one-third of the Thorndon Deposit Account for the year ended 30/6/91 be paid as a Capital contribution to the Presbyters, Deacons and Lay Workers' Loan Fund to strengthen the Fund's ability to assist loans to ministers and particularly those commencing their ministry.

### **UNDESIGNATED LEGACIES:**

1. It was agreed that the Income from Undesignated Legacies be made available to the Finance and Stewardship Committee.

### **COUNCIL FOR ELDERS FOR 1991:**

Margaret Hamilton, Edith Little, Percy Rushton, and 3 persons nominated by Maori Division.

### **NEW MEMBERS P.A.C. DISTRIBUTION COMMITTEE:**

Troy Sugrue and Garth Cant.

### **DATES FOR 1991:**

Pastoral Committee	- 27 May 1991
	- 30 September 1991
Church Council	- 28 - 31 May 1991
	- 2 - 3 October 1991
Interdivisional Consultation	- 5 - 6 April
	- 23 - 24 August
August Synod	- 2 - 10 August 1991
Conference	- 16 - 21 November 1991



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